Modern Management
and
Indian Spiritual Thought
(With special reference to Sikh Religion**)**

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Dedicated to

The best manager in the world, who has been managing very efficiently and effectively the affairs of my house and family for the last forty years. This manager, my sweet wife Mrs. Sharanjit Kaur Pall, possesses all the best qualities of head and heart, and leads her life in the spirit of gurmat principles. I pray to my Gurus and the Almighty God to bless her with good health and wisdom as to continue to play her role of a successful manager for many more years to come. I also bow my head to all those ancient sages, saints, prophets and Gurus who have enriched Indian spiritual thought which can make the life of any person happy, meaningful and useful. Above all, I bow my head to my eternal guru, Sri Guru Granth Sahib, the treasure of Indian spiritual wisdom, which can make anyone, a successful manager, a dynamic leader and an excellent human being.

Preface

When I thought of writing a book on management in the light of Sri Guru Granth Sahib, I tried to lay may hands on whatever relevant material I could find out on this subject. To my utter surprise, there were many books available on management with reference to various other sources of Indian spirituality like *Vedas, Vedanta* and *Gita,* but there was hardly any material available on management with reference to the spiritual wisdom as contained in Sri Guru Granth Sahib. So, it was a challenging subject, and I accepted it by seeking blessings from my Guru, Sri Guru Granth Sahib. I had to elaborate the subject for making the book more useful and with sufficient material by combining the eternal Guru's teachings with the spiritual thought as given by other important sources of Indian spirituality. Further, the Sikh religion being a practical religion, it was also worth-while to mention the historical events of Sikh history to show as how the Sikhs acted upon the teachings in the right earnest and immortalized themselves in their respective fields of action. Thus, the title of the book, focuses upon the Sikh religion in totality as to cover also the other scriptures of the Sikhs, particularly *Dasam Granth* and the compositions of Bhai Gurdas.

It took many years to complete this book because of many reasons including the fast changing face of management in this 21st Century. I tried to find out the latest material as was relevant to my topic. By grace of God, I completed it and after completion I still feel that it is not complete nor update as each day brings new developments, new thoughts and new trends in the sphere of my subject. So, with utmost humility I present this book to my prospective readers with the claim that it is the first book which explains the basic concepts of modern management in simple language in the light of Indian spiritual thought as given by our ancient sages, saints, prophets, philosopher and scriptures right from the time of *Vedas* to the latest scripture of mankind Sri Guru Granth Sahib, holding the position of an eternal Guru. Although, the readers will find repetition of material at so many places, the same is bound to be there as there are common things in different scriptures, and the same spiritual facts are relevant for different subjects of management. However, I am sanguine that the readers will find the book very useful and it will definitely benefit them by shaping them into successful managers, dynamic leaders and above all excellent human beings.

As stated above, it took a long period to complete the book and in that process a number of persons helped me by contributing useful material on *Vedas*, *Vedanta, Gita* and Sri Guru Granth Sahib and also by increasing my knowledge on these aspects through interaction and useful discussion. I also took help from some other important sources of information, some of which I have mentioned and quoted at different places in the book. I express my deep gratitude for all the persons and authors, whose works I have referred to for my subject. I would also like to thank all those persons who helped me in writing this book and making it possible to reach the prospective readers. The typing work mostly done by S. Kamaljeet Singh needs to be highly appreciated. Sh. Satish also helped me in making corrections and miscellaneous typing work. The proof readers deployed by the publishers have also done a commendable job by checking

the manuscripts, particularly the Gurbani portion. I also express my gratitude to my wife and my children who have directly and indirectly helped me in giving me sufficient time for doing the needful job. Above all, I bow my head to my great Gurus who provided me ability and strength to write about this difficult subject of management with reference to Gurbani and other sources of Indian spirituality. My main purpose, as usual, was to apprise the world of the spiritual wisdom as contained in our scriptures, particularly in Sri Guru Granth Sahib, which could prove very useful for the managerial abilities and strengths. I pray to my Gurus to bless me to continue with my mission of spreading the message of Masters and the knowledge and information about Sikh religion, among the people of the world. I, therefore, with utmost humility present this book to all the aspirins managers and the leaders of the world who want to play their role as excellent human beings. Suggestions are welcome to make this work more informative, interesting and useful.

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Chapter 1

Management and Religion

The Beginning of Management

There has been divergence of opinion amongst various scholars, philosophers, scientists and men of religion on the issue as when and how the process of creation started in the universe. However, one common point of acceptance amongst all is that man is supreme of all the creations. The supremacy of man is mainly because of the fact that when the process of evolution reached a particular stage, it was he alone, who developed the mental faculty giving birth to a power of thinking. This power of thinking enabled man to manage his affairs in all situations and circumstances. Thus, the term management came into being, though, it came into use at a much later stage. The modern management experts have defined management in many ways emphasizing there upon its various aspects. However, its simple meaning as appearing in the dictionaries is that it is the act of managing. It implies application of skill or care for controlling things or persons in any set up or organization. Every organization has some goals or objects to achieve. Management is aimed at achieving such goals or objects with the available means and resources.

As mentioned above, this concept is not a new concept. It is as old as evolution of mankind. The earliest unit of management in human life was the family. A few families constituted a group or a tribe and some of these groups formed the small village or a town. Since the starting of the family life, the head of the family used to manage its affairs to keep the family healthy, wealthy and happy. In the household management, the lady of the house has also been acting as the manager in various respects. Even in the past, when ladies were not educated and had no idea about management, many of them possessed a sharp skill to manage their affairs efficiently and with utmost economy. The household affairs include so many things like budgeting, purchasing necessary things, hygiene, health of the family members and their spiritual needs. In addition, the lady of the house has to maintain relations with relatives, friends, and neighbors and in the present day world with all concerned, who matter in running the family affairs smoothly. In the modern age, the lady is not confined to use her management expertise for the household affairs only. She has also become an income earner, an executive in an organization, an administrator in government or private spheres.

The people, who used to be strongest of all in a group or a tribe, or a village or town, became effective to control the affairs of other people. Then came the times when a vast area fell under the control of the mighty ones and they came to be known as kings or emperors. When it was the period of kings and emperors, every king wanted to expand his territories of influence and for that purpose, he used to manage his affairs in such a way that all other kings in the neighboring places or even of far away places, came under his control. This object could be achieved either by entering into treaties or agreements and in case, the other people did not agree, then by waging a war and defeating them. Their management was not only confined to aggrandizement of their territories, but, also covered various areas of administration.

Modern Management

When the period of monarchy came to a close, and the modern systems of government, particularly, the democratic set up became popular, the place of emperors and rulers was taken by leaders in various fields. In the field of politics, the office bearers of the party or those elected to govern, became managers of the affairs of the party or the government accordingly. Similarly, when the industrial revolution came in Europe, the management concept entered the various business organizations. Industrial revolution brought in its wake, a large number of factories for the purpose of production. The concern to increase productivity also lead to many new trends in management. One of the management experts Henry Fayol, who is generally referred to as the Father of Modern Management Theory divided industrial activities into six groups, viz, technical, commercial, financial, accounting, security and managerial, and emphasized the need for teaching respective management principles. It was he who formulated fourteen principles of management, which deal with division of work, the importance of authority, unity of command and direction, the sharing of responsibility, initiative, discipline etc.

Forms of Management

Since a business firm is a very large complex of activities, many management experts thought of various aspects involved therein. Some experts advocated for the betterment of working conditions of workers, whereas persons like Henry L. Gantt spoke of the harmonious cooperation between labour and management. A lot of research was conducted in USA and other countries in this respect. The well known "Hawthorne Experiments" were a part of this research. The studies made it clear that the productivity was directly related with the attitude of the people who served the organization. The eminent British management consultant, Lyndall F Urwick propagated the "Hawthorne findings" with a view to improve the relationship between the managers and the workers. The improvement of the living and working condition of workers gave stimulus to personnel management. As the concept of management grew, various new approaches were introduced e.g., social approach and psychological approach. In the social approach, the social needs of the people who are to be managed or for whom the organization manufactures or creates are taken care of. Similarly, the psychological approach has to be adopted while dealing with all such people including employees. The application of the psychology is also made in advertising and marketing the products. A German Psychologist named as Hugo Munsterberg was the pioneer in the field of industrial psychology, who could identify the conditions to promote work efficiency among the workers and their compatibility with management interest. Among those, who formulated certain modern management theories, the name of Peter Drucker is notable. He had brought revolution in the sphere of management by bringing such concepts as that of privatization, MBO, and intellectual omnivorousness. He had delivered hundreds of lectures, provided consultancy to many an organizations and authored various books dealing with different topics of management. It was he, who changed management from mere theory to practice.

Scope of Management

All the management experts have referred to the wide scope of management in human life. The growing importance of management in the modern times can be gauged from the fact that there

is hardly any sphere which does not require a competent manager possessed of the requisite qualification and skills. Whether it is the IT industry or the space exploration, an excellent management is a pre-requisite for the success of its mission. That is why the word management has been suffixed with various functional fields. For example, in case of hotels, the hotel management is the sphere of studies, and in case of hospitals, it is the medical management which has to play its role. There is management relating to various sectors like service sector, retailing, celebration of events and insurance. Financial expertise is the financial management, whereas, the maintenance and upkeep of records is known as the records management. The art of purchasing and selling is known as marketing management and dealing with various problems of the employees is the personnel management. The persons who can deal with difficult and critical situations are known as experts in crisis management, whereas those who can handle the industrial problems are well versed in industrial management. These various kinds of managements have been emerging from time to time as and when the need arose in that regard.

Management – Science or Art

That management is a Science or Art has also been a subject of discussion. It was argued that management was mainly aimed at achieving certain specified goals of an organisation. The persons who were to manage the affairs for achieving such goals were required to posses certain technical qualifications, conceptual skills and the knowledge of various aspects involved in the realisation of the given objects. Since, every manager had his own style and ways of functioning, it was believed that management was merely an art of constituting the style of functioning of the persons concerned. However, when the management experts started analysing these specific ways and formulated certain rules and theories of effective functioning, management became a sort of science in itself. It is a different matter that the rules and regulations, the theories and principles as applied in management were not as rigid as that of perfect sciences like physics and chemistry, but like all other social sciences, the management and the persons concerned could create their own rules for smooth functioning. Gradually, it was realised that management was a mixture of Art and Science as it was an art to manage the affairs with certain scientific rules and theories to be applied in specific situations. However, as the time has passed, management in the present day world has become a profession like Law and Medicine. It needs specific qualification and experience for the managers to achieve success in this profession. It requires a professional skill and competencies for a manager to be creative, dynamic and successful.

Changing Position of Personnel Management

Although the concept of management has grown at a very fast pace and in different directions, the one fundamental fact about it is that it is not the buildings, machineries or inventories which are very important, but it is the people, who manage all these things, who are the most important. The various definitions given regarding management highlighted the importance of men in regard to the basic functions related to management. The basic functions of management, according to Henry Fayol, are Planning, Organising, Commanding, Co-ordination and Control. All these functions are to be undertaken by the Manager of an organisation. In some small organisations, owner may himself be the Manager. It was this importance of the

manager that focused attention on Personnel Management. In the beginning, this kind of management was mainly related to guiding the workers regarding rules and procedures and monitoring their progress of work. The workers constituted a tool for obtaining the results. The job evaluation was fixed on grades and the performance was attributed to the group as a whole. However, as the time passed, the scope of Personnel Management widened and new term Human Resource Management came into prominence. This term covers all kinds of activities relating to the workers including planning, job analysis and design, recruitment, selection, placement, training, development and performance appraisal. Human Resource Management does not consider the workers as mere tools, but an important source or asset to be used for the benefit of the organisation, employees and the society. It is a new philosophy which takes care to promote not only the organisation, but all those who work for it.

Human Resource Development

There is another term widely used, now a days, Human Resource Development, read in abbreviated form as HRD. It is mainly related to the development of the workers. For example, when a worker joins, he is trained for specific tasks. He is then posted on that particular task in which he has maximum interest and where he can work with maximum efficiency. His career is then planned and progress followed up till he reaches an acceptable level of excellence. HRD is, thus, one of the functions of Human Resource Management.

From the facts stated above, it is evident that the management in the modern times has become a dynamic force, which makes an organisation lively. Peter F. Drucker had once said that in the absence of management, the resources of production remain mere resources and never become production. It is also equally important that for dynamic management, dynamic managers are required. Such dynamic managers must posses certain abilities, skills and qualities. They must have a complete understanding of human nature as they are to deal with them for getting their results. These qualities include a human approach which develops in a person from various factors. These factors include his family background, bringing up, society, environment in which he grows and the values that he learns from education, experience and interaction. It is in this context that the terms like religion, spirituality, morality and ethics come into play. Religion is one of the main sources of spirituality, morality, ethics and divinity. Some people may think that religion has nothing to do with management. The reason for this kind of thinking is that they consider religion as unscientific orthodoxy. But, if we analyse the religion in the right perspective, we will see that their view is not correct. This becomes clear from the historical progress of the concept of religion.

Evolution of Religion

As stated above, it was the thinking capability of man which distinguished him from other creatures. This capability gave rise to his managing capacity. Whatever problems or difficulties came on his way he managed the same to the best of his ability at a given point of time. It is a different thing that his ability of thinking and management increased with the passage of time with his education, knowledge, interaction and exposure. When at the beginning of civilization, man observed certain strong and mighty objects, he developed some fear from them. Gradually, this fear took the form of reverence and such objects became the objects of worship. For

example, when it came to the notice of the human beings that sun provided them light and heat, they started considering this source of enormous energy as an object of worship. Similarly, water, fire and other natural objects and some mighty and powerful creatures all became such objects worth worshiping. A study of ancient civilizations reveals that human beings used to worship by idolizing a number of powerful objects as becomes evident from the pictures and idols found from excavations. Man was not only impressed by these powers, but also felt protected from various problems and dangers by taking shelter of these powers or by invoking the same. Thus, fear was one of the factors in the beginning as to develop the concept of religion.

However, gradually as the civilization progressed, man started making certain rules for his living, which became a part of the religion. For example, rules and procedures need to be followed at the time of birth and death of a person were made and followed by the particular groups living in respective areas. As number of people increased, there arose certain problems which created differences among them. The wise persons among them started solving the problems as per the rules. So it became the duty of the persons of particular groups or tribes to enforce those rules. That is why in Indian, ancient literature we find duty as one of the meanings of religion called Dharma therein. Gradually man realized the importance of nature in human life. He needed food grown by nature, water and air which were again a part of mysteries of nature. Thus, man became eager to understand such mysteries of nature. It was realized that there was some supreme power which not only created, but, also sustained the creation as per His will. This supreme power was named differently by different people.

God in Different Religions

The supreme power has been named and defined in different religions differently. The Vedic concept of God, which appears to be the most ancient, attributed certain ethical values to such a supreme power. A number of Vedic verses uphold many moral values of life like truth, purity, love etc. and describe God as possessor of all such qualities. *Rig Veda* states *Ekam Sat Vipra Bahuda Vadhanti*, which means that the supreme power is the one, but the wise people call it by many names. Most of the religions believe in monotheistic character of God. However, in Christianity, there is a concept of Trinity which creates doubt regarding the monotheistic nature of God, but, in that religion also, the basic and essential spirit is monotheistic only. The Hinduism at later stages started believing in different deities like Brahma, Vishnu and Mahesh. The different religions have also been differing on the aspect of form of God, whether it has some form or there is no specific form of God. Whereas Sikh religion and Hindu religion believe that God is both *Nirakara* (attribute less) and *Sakara* (full of attributes), Islam and Christianity do not believe accordingly. Further, as the Hinduism has been believing in worshiping the various deities by making their idols, Islam has been against the identification and idolization of different deities. They believe in one God named 'Allah' which means 'the mighty and the powerful'. Islam means a complete submission to this powerful God. It is, however, noted that as the civilization advanced, the religions mainly started identifying God with ethical attributes as mentioned above. Judaism emphasized on such ethical attributes as

mercy, justice, holiness etc. Islam also lays great emphasis on mercy and justice as becomes evident from the very opening *Surah* of the *Quran* which read as follows:

"Praise be to God, Lord of the world,
The compassionate, the merciful"

Christianity lays utmost emphasis upon God's character of love – so much so that God is identified with love and the overall picture of God appears before man as a loving father and none else. In Jewish religion, God has a contract with His people that He would save them only if and in so far as they would serve him. But in Christianity, God's love for men, His children, is not based on any precondition, it is absolute and unconditional. However, it must be noted that the idea of God as a loving father is not completely absent from Judaism. It is only that it does not lay as much exclusive emphasis upon this character of God, as Christianity. Buddhism and Jainism did not recognize any God and attached importance to an enlightened person possessing all the abilities and powers. In Sikh religion, which is the latest religion of the world as it came into existence only 500 hundred year ago, the existence of God is the central point. The Sikh Gurus attached all the best of attributes to God and connected man with God through all the best known relationships like parents, brother, husband and friend. That is why when a survey was held regarding faith in God, around 90 per cent of the Sikhs expressed such a faith, and this percentage was much higher then the believers in God among other religions.

In the next stage of evolution of religion, man started thinking of such mystic questions in regard to the purpose of God's creation, the relationship between God and man and relationship between man and other creations including the fellow human beings. He then discovered all those qualities, which could be the Godly attributes only. The most important of these qualities was love with not only the human beings, but all the creatures as created by God. Truth was another quality which was identified as Godly attribute. Guru Nanak stated in Japuji Sahib that God was the only truth, which was there in the past, is there in the present and will also remain in future. It was only after understanding all such relationships that man could develop such fine feelings of love and compassion for others. By this time, the impact of religion had increased in all spheres of life like art, paintings, sculptures, architecture and literature. All ancient pieces of art and literature were mainly religious. The rulers were also influenced by religion while doing justice and running the administration. However, then came the times when different interpretations of religion were given by scholars in different fields. Where as the theologians have been studying religion, for the interpretation of beliefs, liturgy and scriptural meanings, the scholars like anthropologists, socialists, historians and economists have been studying and explaining religion in their own scholarly ways. Charles Darwin emphasized upon the evolution aspects, where as Marx explained it in economics terms.

When the modern scientific theories attacked certain religious beliefs, the life became complex and problematic .The theory of evolution and the survival of the fittest shook the faith of the people in God who was believed to be the creator and the savior of all. The man now started looking for a relief from miseries and troubles He wanted peace of mind for which, religion again provided the best path to follow. The religion, thereafter, became a path, for knowing the

ultimate truth of true happiness called salvation from all miseries and troubles. The concept of salvation came into prominence as the man wanted to get rid of the circle of deaths and births and have peace of mind during his life time. He became eager to know as what the purpose of life was and how this purpose could be achieved. Such like metaphysical questions could be replied to a satisfactory extent only through religion. Thus, religion continued to be an integral part of human life.

By the end of 19th Century, a number of social and educational movements started with a view to awaken the Indian people of their rights including the right to freedom. During that period of struggle for independence of the country persons like Swami Vivekananda, Sri Aurobindo, Tagore and Mahatma Gandhi interpreted Vedanta in such a manner as to rediscover and reformulate our ancient heritage for inculcating a feeling of pride among the Indian people and asserting their importance in the spiritual fields. They emphasized that God was the name given to certain attributes, qualities and the state of mind in which a person could feel a perfect sense of peace and harmony within himself as well as with the outside world. Swami Vivekananda, the great mystic of the 20th Century called this state of mind as the super conscious state. Rishi Mahesh Yogi also talks of seven states of consciousness, and the last state out of these is that of God consciousness, which is a mystical experience. In short, it is such a state in which a person is possessed of highest qualities of head and heart.

Religion as basis for knowledge

The history of human evolution shows that it was the religion which provided a base for every branch of knowledge. Religion revealed that God being the creator of everything had made himself manifest in each of these creations. Thus, when we see natural objects like trees, flowers, fruits, we feel the divine presence in that. Man started learning everything from this nature and then formulated principles and theories of various areas of knowledge. For example, nature provided all kinds of herbs which became the basis for medical science. In India, the Ayurvedic system of medicine has been continuing to make researches on new medicines relating to different ailments on the basis of the qualities and characteristics of different herbal plants. Further, the divine laws as given by religion motivated the scientists to infer scientific principles. The divine setup of the Solar system, when understood by the Scientists, enabled them to give their theories and principles. Whether, it was the knowledge about oceans, waves, tides or the planetary movements including the mysteries of weather, time or eclipses, everything was derived by the Scientists from the laws of nature forming part of the divine and study about Him called religion. Even Newton's law of gravitation or Archimedes principle is based upon the discipline followed by the natural objects as per the laws of nature. Further, the spiritual principles given by religion were also made the basis for scientific theories and principles. To take one example, the spiritual principle of Karma finds an echo in Newton's third law of motion, relating to an equal and opposite reaction. Further, the law of nature that everything fell down became the law of gravitation when Newton called the earth’s power as its gravitational pull. All geographical researches were based upon those natural objects which were objects of veneration for the religious people. All these achievements could not have taken place without the mental strength, patience and willpower of those, who made strenuous efforts

in these spheres of life. Such qualities were born only through self-realization (of the power of mind) for which the religion has always been and still remains a most powerful instrument.

Relationship between Science and Religion

In view of whatever is stated above, it can be said that both Science and religion are not at variance, rather have a close relationship as both aim at finding the truth. As the human race has progressed materially to a considerable extent, it has to match its progress in the spiritual sphere also for keeping a balance and harmony in the world. Science discovers truths regarding nature for our physical benefits and comforts, whereas religion aims at discovering the inner truth which provides us a blissful feeling that gives true happiness. The real progress of human kind is in fact a combination of both internal and external progress. The fact that there has always been a close relationship between science and religion has been recognized even by great Scientists. Dr. Huxley had once said that some sort of religion is a necessity. It is the religion which unites the people of different countries. Toynbee, a great historian had held the view that science should be based upon religion, whereas religion should be followed on the basis of scientific conclusions. In conclusion, we can say what Albert Einstein had said that without religion, science is lame and without science the religion is blind. In other words, whereas a scientist needs to be conscientious, a religious person has to be logical with a scientific approach. It is here that all kinds of sciences can be related to religion and it's off springs, namely, spirituality, morality and ethics, and, management, being one of these sciences also has a relationship with religion in this regard. For example, if a manager is religious by nature and follows the principles of spirituality, morality and ethics, he will definitely develop the human approach better than others. It may be made clear that the term religion is not confined to any particular religion like Hinduism, Buddhism or Islam, but religion in the wider sense which is a way of life comprised of spiritual and moral values. Thus, any person who does not follow any known religion, but, follows all kinds of moralities and human values, he can also be said to be following a particular kind of religion.

Those who argue against the importance of religion, vehemently criticize religion on the ground that it has caused more blood-shed than peace in the history of the world. As the number of religions increased, the people of different religions started fighting with others professing superiority of their religion over others. It is also argued that religion teaches different kinds of rituals and superstitions, which affect the quality of life. Although, there is some truth in these arguments, but, the fact remains that it is not the religion which is responsible for all these things, but, the persons with narrow and selfish motives, who have made use of religion in the wrong sense. A number of preachers or for that purpose religious leaders exploited the people by asserting that their religion was only true religion and all others were not worth following. Such persons had always their own axe to grind. By inciting against others, they were not promoting the true spirit of their religion, but, were aiming at their popularity or rise in position or affluence. They can always mislead the people against any religion or community and create bad blood in the society. For example, if some Christian fundamentalists provoke the people against Jews by saying that they were responsible for crucifying Christ, they are only misusing the religion for exploiting the innocent persons. The movie 'The Passion of the Christ' can be

cited an example, which became a cause to criticize the religion on this ground that it separates man from man. People may not know the Vatican Council's decision of 1965, which said that all the Jews can not be held responsible for what the others did. Sikhs were also treated in the same manner by such misguided persons, when in 1984, the entire community was targeted merely because two Sikhs committed an action, which was unwarranted. After the tragic event of 11 September 2001 in New York, a large number of people in the western continents have also been misled to think that the entire Muslim community is responsible for the huge loss of life and property on that day, but, as President Obama has been rightly emphasizing that it is not the Muslim community, but, a group of terrorists who are responsible for this disaster.

Different aspects of Religion

Infact, every religion has three aspects, Principles, symbols and rituals. So far Principles are concerned, the same constitute tenets and teachings, and these are almost the same in all the religions. For example, all religions support truth, justice, fairness and love for all. But, the symbols and practices, being the rituals prescribed by the religious leaders are different in all the religions, and it is for these rituals that the leaders fight claiming their superiority and justification. Some times the leaders even resort to exploitation of the people by asserting that those who did not follow such rituals or formalities will be punished by God. But, no religion has ever intended, nor God wanted the people to follow any such rituals and practices which separated man from man. God provided all of us a free will to think and act in the interest of all leading to universal love and welfare. Thus, it is not the religion which causes harm to humanity, but, the misguided followers of such religion. If a person like Hitler starts telling his people that there is no other community or people like you, it could definitely become a cause for the war.

If the misguided persons accept and propagate the religion in the narrow sense, the true followers of any religion promote it for the noble purpose of bringing peace and harmony among the various people. They highlight the spiritual aspects of religion, which give a way of living congenial for creating a universal brotherhood. Even today, lacs of people remember Buddha, Christ, Mohammad Sahib and Sikh Gurus and following in their foot steps are engaged in Human Welfare Activities. So, we cannot ignore religion and all such values born out of it in any field of human activity including management. Religion in the form of moral values had always been a strong base for excellence in management in any sphere. One of the Indian management Guru's has rightly said that unless the spiritual state of consciousness (In Indian spiritual thought, it is called *Chetana* or *Anubhuti*) expresses itself through the thoughts, words and deeds of a manager, the management of any organization can't become effective and successful.

Management and religion – A Value based Relationship

While talking of relationship between religion and management, it may be said that if religion and the moral values have been playing a vital role in the management, the management too has played an equally important role in the sphere of religion. Who can deny the fact that all religious leaders proved effective managers as to convince the people of their teachings and

attract large followings? In case of most of the religions, the persons who founded the religion became its first preachers and using the management language, the first persons to manage the affairs of community constituting his followers. Thousands of religions were born, but, most of them lasted for a very short time, and as on today, there are only a few religions which have a sizable following. The main reason for this position is the competence of the leaders who founded and propagated the same. For example, in the middle ages, many religious leaders formed a group for launching the Bhakti movement in India, but, despite the fact that they were great saints who could influence vast number of followers, they could not carry on their activities for so long a period as to give birth to a religion which could survive for a long time. However, one of the exponents of Bhakti movement, Guru Nanak proved an effective leader who had a mission, vision and determination for the fulfillment of that mission. He, being a visionary, reached the heart of the people through their own simple language and got them rid of superstitions and rituals. He gave them an objective of successful, peaceful and happy life. The result is that today Sikh religion is the fifth greatest religion of the world.

The subject of this book revolves around a relationship of managerial skill with a value based religion and how this relationship helps in achieving our targets. It is believed that India, our great Country, was once a prosperous land inhabited by spiritual and moral human beings. We are one of the ancient civilizations and a study of Mohanjodaro and Harappa Civilizations shows the extent of advancement we had even in those times. Our ancient scriptures reveal the excellence of the management skill which we had in those days. The best thing which India could boast of possessing during those times was our golden values of living. If we were excellent managers and could manage everything with such golden values in those olden times, why can't we have the benefit of those values today and compete with the world to rise above them. My endeavor in the following chapters will be to refer to such spiritual thought of our Country which may prove useful in this respect. The Modern Management has to be understood, followed and performed according to that Indian Spiritual thought with a view to bring back our golden era.

Chapter 2

Spiritualizing the Management

Since the dawn of the present 21st century, the scholars and thinkers have been visualizing the scenario which will emerge in very near future because of the spectacular advancement in technology and means of communication. It is believed that this tremendous progress and the new concept of globalization will bring all the people of the world closer to each other. The whole world will become a kind of single market to meet the increased consumption demands of the people. There is also likely to be a notable change in the lifestyle of the people all over the world, particularly of those living in the developing countries. This vision of the thinkers is definitely taking a shape, and the period of first decade of this 21st century which has already passed, has undoubtedly given rise to movement of the people from one part of the world to another more swiftly and more frequently. It is also true that globalization has thrown open various markets to many advanced and developing countries, as a result of which, the economic growth both in respect of trade as well as expenditure has grown significantly high.

The changing life style of Indians

So far, our country India is concerned, we have noticed a significant change in the lifestyle of the people in the recent years. A number of malls, shopping complexes and resorts have come up to meet the aspirations of the people. The increasing consumerism has enriched a number of people, and more money seems to be flowing in the market. However, the comforts and luxuries that have increased many-a-fold do not reveal the whole truth.

These comforts and luxuries should have made the people happy and satisfied with their lives, but that is not the position. There is a lot of discontentment, unrest and stress in the life. All the people seem to be vying with others for becoming richer and more powerful. They have forgotten the niceties of life, and the hectic life in this cut throat competition period has thrown to winds, all warm feelings of love, compassion, kindness and generosity. The selfishness of the people has made them so self centered that everyone seems to be obsessed with such feelings as jealousy, envy, hatred, vindictiveness and revenge. That is why, there is an unprecedented increase in offences and crimes. The Law Courts and Law Enforcing Agencies are finding it difficult to tackle the lawlessness and the wild feelings of human nature involved in the illegal omissions and commissions. It is definitely a high time for the thinkers who have a bright vision of the future of mankind in this most advanced century of human civilization, to think of as in which direction we are moving. Are we going forward or backward? Are we progressing for the benefit of mankind or for the suffering of human species?

Splitting Joint Family System

Gone are the days, when we, Indians used to enjoy the cushioning effects of the Joint Family system. The self centreness has broken the families into smaller units. In these units when husband and wife, both join the mad race of becoming prosperous, the children feel neglected. Loneliness of children, particularly in cities, has affected their mental growth and emotional nourishment. When they grow, they are devoid of warm feelings of love, co-operation and

sharing, and are aimed at becoming rich at the earliest. The crises of the society is that the younger generation does not believe in noble values like hard work and earning through fair means, but is bent upon to be prosperous at any cost. This kind of mismatch between aspiration and ability, desire and effort, aim and intention leads to failure, frustration and depression. Such things give rise to all kinds of crimes and violence including committing suicide or getting alcoholic. With this kind of emerging society, we cannot hope for peace and tranquility, societal and familial harmony. We are being deprived of the finer sensitivities and qualities of heart. Everybody seems to be suffering from some or the other ailment which has a psychological basis. But, no psychiatrist can cure us until we realise that the real remedy lies in the change of our living style to the one which is spiritual and based upon the golden values of our rich ancient culture and heritage.

Search for real Happiness

Real happiness is a feeling of perfect peace and harmony felt inside by a person. Such a person remains calm and peaceful in all situations. He is full of love, warmth and fellow feelings for others. He keeps away worries and tensions and possesses a God gifted wisdom to find out the ways of solving any problem that causes worries. He is always eager to keep others happy and share with them his cheerful and happy moments. He keeps his mind, body and soul in good health and high spirits. Real Happiness cannot be obtained merely by possessing huge wealth. Wealth may provide us various luxuries and comforts, but not the happiness which each and every person looks for at all times. This happiness is a feeling of perfect peace and harmony felt inside and not merely an outside show to please or impress upon the people. For example, if a person has huge wealth, but, because of his bad health he cannot move anywhere or enjoy seeing the beauty of nature or outside world, he will always be full of agony and sorrow. Such a man will have to spend so much on his body that he will not be able to spare money even for other members of his family for giving them their share of luxurious life. He will always remain full of such feelings as envy and jealousy for others, who, in his view, are enjoying their life. His prejudice for many other persons will make him a cynic, always grumbling and complaining against the people and also God for not making him as fortunate as the others. Can we call such a person happy? On the other hand a person with less wealth having sufficient money for his living and for giving a good life to his family is happier. As he is happy, he will like to develop peaceful and harmonious relations with everyone to maintain his happiness. Thus, he will become an instrument to spread happiness among others also. With this happiness in his mind, he will be able to concentrate more on his work and will progress further. He will also like that other people should also progress along with him. This kind of happiness is the real happiness and it causes the real progress of mankind. Whatever is true of a person, the same is true of a group of persons or the society or the nation on the whole. If all the nations start progressing like this, keeping in mind the welfare of entire mankind, the world will definitely become a better place to live in.

Who does not want to live with happiness and in perfect peace and harmony? So, it is essential to understand the concept of real progress of mankind in the shape of value based and spiritual living and not merely the progress as is being erroneously understood in the present day world.

We should be fully conscious of the fact that nuclear energy can make our life fast moving and prosperous, but, its progress is also an indication of the fact that like Hiroshima and Nagasaki, all the cities of the world can be destroyed in the twinkling of an eye. The technological progress, by giving more money to man has made him a slave of more needs and desires causing more dissatisfaction of their not being fulfilled. The unparallel progress in the field of information technology and expansion of fastest communications has made the world very small, but the distance between man and man and man and nature has widened to such an extent that the peace and harmony that existed earlier is no more visible. The main reason for this state of affairs is that man has lost the direction which takes him to real progress resulting into real happiness. The worship of Mammon has increased corruption, self centeredness and hypocrisy in human affairs compelling everyone to think ill of others or cause loss and harm to others for achieving one's own gains and so-called happiness.

The fact that the real progress of man should not merely have increased his comforts and luxuries, but, real happiness and peace of mind in his life, has even been realised by the western world, who, despite their luxurious prosperous life-style, have no happiness in their life. They suffer from loneliness, indifference, coldness of relations and various other psychological fears and phobias. They realize that there is some thing missing in their life. That is why President Sarkozy of France, while addressing a group of Noble Prize winners had stated that the real progress of the France should not be measured by material prosperity, but, by happiness among its people. David Cameron, a British Politician had also referred to such a progress when he said that we should not Focus on G.D.P., but on G.W.B.- general well being of the people. Those people have also realized that when they take shelter of religion and the spiritual, moral and ethical values attached with it, they find the real solace and enjoy the blissful happiness. Such values bring the realisation that contentment is the best principle, and there is no sense in joining the mad race of becoming richer and powerful than others. A number of foreigners are now inclined towards Indian religions and spiritual thought. They have learnt from these sources that self control is the first essential requirement of a calm and contented mind. With such a mind, one learns to concentrate on God, its people, and one's duties towards society. They understand that discontentment is caused by a constant multiplication of desires. The spiritual awareness fills them with inner treasures, and their desires get controlled. However, it is a pity that when foreigners are trying to learn from India's glorious past, we, the Indians are trying to follow them and fall in the trap of stresses and strains, worries, ailments and disturbance in our lives.

Concept of Spirituality

The art of learning as how to get peace and salvation during life is taught by religion through its various aspects, mainly the spiritual aspects. Before we proceed further to elaborate as how spirituality and management are useful for each other, the concept of spirituality must be made clear. Spirituality means relating to the spirit. Spirit is another name for the soul or by whatever name it may be called, the pure consciousness of the human mind, which is believed in Indian spiritual thought, as a spark of the supreme divine. According to Indian philosophical tradition, a human being is not merely the body, but is a combination of the three segements, body, mind

and soul. Whereas the body is mainly comprised of all the sense organs, mind is that part of a human being which provides him the necessary ability and wisdom to take any decision. It is that strength of human beings which distinguishes them from other creatures in the sense that he can make a distinction between good and bad and right and wrong. Other living creatures do not have this capacity of thinking and taking the right decision.

The Spiritual State of Mind

Soul is that constituent in every living creature which links him with the supreme power. The Supreme Being has manifested Himself in all the living creatures in the form of this soul. So, when a person talks of the five senses, smell, taste, touch, hearing and vision, he lives in the physical world alone. When he feels some urge to have more and more knowledge, interaction with the people and starts thinking about others rather than about himself alone, he enters the world of mind. But mind is like a horse which always runs here and there. It can keep us on the right track if it is kept under control. However, the most difficult task is to have a control over one's mind. A person who is able to do it then starts listening to his voice of consciousness. It is the voice of his soul. This voice takes him away from the world of senses and puts him on righteous path of moral and ethical values. He starts searching the truth and this search enables him to know about himself. A process of self reform then starts leading to the sacred transformation. He has a perfect control over his mind, body and soul. He attains that state of equipoise where he sees the same spirits of God pervading in everything. As Gurbani says that everybody is Gobind and there is none without Him (;G[r'fpzd[j? ;G[r'fpzd[j? r'fpzd[fpB[Bjh e'fJ), this realization comes at this stage. With this realization, he cannot have ill-will or hatred or jealously or envy against anyone as all living creatures are related through their soul with one father creator. It is this state of mind which is called spiritual.

Other related Concepts

Spirituality is closely related to such terms as morality, ethics and divinity. Whereas, spirituality is about God and His manifestation in all the creation in the form of soul, morality is the sum total of all such values which must be observed religiously. Ethical values/rules are those moral values and principles which are not only religiously required to be followed, but, are also binding as per law and the rules of governance of an organization. For example, truth and honesty are moral values, but, there are many shades of falsehood and dishonesty which constitute offences under the law. Similarly, if an organization has reposed confidence in its employees, and employee betrays that confidence by disclosing some secret policy matter to the competitor, his act is highly unethical.

The term Divinity Explained

As stated above, there is a spark of the supreme Divine in the human mind. This presence of the divine spark makes him a part of the divine system which is based on love, harmony, peace and discipline. If man, despite all the progress made by him, is suffering in this world, it is mainly because of his interference in the said system. When he interferes or violates the rules and

requirements of this system he looses the power of the divine spark. Divinity means the presence and the empowerment of that spark in the human beings. It enables them to go ahead on the path of divine. It is unfortunate that man, in pursuit of false happiness and mundane pleasures is becoming ignorant of this fact. This ignorance is the root cause of all sins and evils in this world. Chaos, disharmony and disorder are at variance with the divine plan and purpose. Evil and sin are the perversion of divinity, truth and goodness. The remedy to get rid of all the evils lies in remaining in tune with the Divine order. For that purpose the man has to follow all the laws of nature and the discipline involved there in.

Management and Spirituality

The discussion regarding religion, spirituality, morality, ethics and divinity makes it clear that where as religion is the overall term to cover all these aspects, it is the spiritual part, and not the rituals part of religion, which is important for living a happy, useful and successful life. So, in management also, the manager has to follow the spiritual aspects of human personality for achieving success in his field. Even if a manager or those concerned with the management are not religious people, they are bound to follow such values for the progress and goodwill of their organisation. Religion in Indian spiritual parlance is known as *Dharma*. One of the meanings of *Dharma* is performing one's duties with utmost dedication. This dedication starts with self management and self example of hard work and earnest living for others. A self managed person can only manage others. He develops positive feelings of love and peace and can overcome any kind of difficulty, obstacle, failure and negativity. Even if he is not religious, his spiritual bent of mind makes him human enough to treat everyone with a sense of equality and self respect. A rational thinking with intelligence, equanimity and wisdom develops not only the scientific temper in a person, but also takes him to the realm of pure humanism. Sri Ravi Shanker, one of the modern spiritual teachers, was once discussing communism. He said that when communism negates religion, there remains a vacuum. In his words, "Devoid of spirituality, frustration overtakes life, leading one to violence and aggression of depression and suicidal tendencies. You cannot serve someone if you don't see them as yourself or part of yourself. Only spirituality can bring authenticity to caring and sharing, and that is communism".

Thus, spirituality helps us in following all the rules and principles which are acceptable by the religion, society and law. Even otherwise these are the rules and principles which make our behavior worthy of winning the people, and it is only such good and human behavior which can enable us to achieve the desired results. For example, a seller who does not treat his customers with fairness and civility will lose market share. A company that markets defective products will lose customers. A firm that does not promote the most deserving employees will lose talent to its competitors. A buyer who does not respect the market price will not survive. Lying and cheating will ruin a firm's image, making it untouchable to creditors and suppliers.

Good behavior of the manager is also essential to solve day to day problems faced by the organisation. For example, retaining employees in today's competitive market is one of the biggest HR Challenges. All the organisations are trying to attract and retain the skilled man power. But, the excess demand compared to the supply of qualified people emerging from

educational institutions is causing the real problem. As per a report in The Tribune dated 19th December 2007, a seminar was held at Goa Institute of Management to discuss its problem, and it was noticed that bad bosses/managers was one of the reasons for people to move from one organisation to other. Although, there were other reasons too including attraction of higher salaries, but this reason led to the conclusion that there was a need to teach the boss. If we look into this matter, we will agree that teaching the boss means teaching him regarding behavior with the people. A person who does not behave properly is a selfish person suffering from biases, prejudices, envy, jealously, partiality etc., and all these characteristics are injurious to the relationship between management and the people.

Benefits of a Spiritual Manager

As human relationships are vital facet of management as well as spirituality, a spiritual minded manager or team of managers are essential for the progress of the organization. Such a manager understands the subtleties of human behavior and is conscious of the fact that every human being, apart from his service status, is a parent, a spouse, a friend, a relative and a social human being. So it is necessary that the manager should concentrate on over all development of the person and not on his professional aspect only. Spirituality teaches him that one should never be violent in thought, word and deed. What hurts us, hurts others too. So, being spiritual means not to hurt others. Everyone wants to fulfill his own desires, but, the spiritual element in us guides us as how these desires can be fulfilled without hurting and harming any other person. In fact, spirituality makes a manager to think in the wider perspective of welfares for others. For example, if a businessman, being the manager in his individual capacity or as manager of the organization thinks only of his profit without considering the welfares of the customers, he will be selfish rather than spiritual. Spirituality is about love of God and all his creatures. It is about leading a holistic life with love, care and affection for everyone. You cannot love God unless you love your neighbor, so says the *Bible*.

Spirituality makes us rid of our false ego and free from such vices like anger, avarice and attachments. It doesn't allow our mind to waver in taking correct and righteous decisions. It awakens us to the fact that 'Pure consciousness' is the true nature of the self. This consciousness is obtained by control over our mind, which in turn can be controlled by removing its impurities. This quality arises in the mind when one acknowledges the contribution of others in his success and achievements. In Hindu religion, there is a beautiful concept of indebtedness. It is four-fold namely *Deva rin, Rishi rin, Pitri rin, Nri rin*. These imply indebtedness to nature for such gifs as air, sun, water, sight, speech, and so on, indebtedness to ancient sages and seers for revealing to us the eternal truths, indebtedness to our ancestors, particularly for our parents for doing everything for us and indebtedness to countless people in the world who play a vital role in shaping our personality and career. In brief, this spiritual concept shows us as how much debt we owe to others. So, when we are to be grateful to so many, and particularly to God for His countless blessings, there is no reason for us to have any ego or pride. Thus, spirituality shapes the manager in such a way that he becomes not only a successful administrator, but also an excellent human being.

Indian Spiritual thought compared with Spiritual thought of other countries

The above discussion leads to the conclusion that the management must be spiritualized to make it more useful and successful. With this spiritualization of the management, the whole atmosphere changes and better results are achieved. It brings success to the manager/s, the persons working under him and organization as whole. With this golden principal as the base, I now proceed to show as what is the Indian spiritual thought, and how it plays a better and an effective role than the thought followed elsewhere. It does not mean that the spiritual thought followed by others is not useful. It is useful considerably, but the impact which the Indian spiritual thought leaves on our minds is much deeper as to stimulate us to perform much better. For example, when the production increased in the European Countries, they started capturing more and more countries. The British were in the forefront and managed to win a number of states for expanding their business and ultimately the empire. The British adopted the spiritual values like fellow feelings, fairness, hard work and loyalty. They were bent upon making more and more people of the countries under their control loyal towards them. However, many a times for creating such a loyalty they adopted unfair methods. In fact, for achieving their goal of progress and prosperity they did not bother about means. In Indian spirituality means are also as important as the ends.

Dr. S. Radhakrishnan, who taught Indian Philosophy and Religion in the west, had made a comparison of the East and West in this respect. He held the view that the real character of the civilization is to be gathered not so much from its forms and institutions, but from the values followed by that civilization. The main difference between the East and West was that whereas the East depended upon the spiritual culture, the West on scholastic learning. That is why the Eastern religions produced saints and heroes, the Western, men who were more sensible and intelligent. In conclusion, Dr. Radhakrishnan, the second President of India, stated that the Eastern people were more concerned with the soul and heart then with the brain. In his words "Eastern religions lay stress on the patience of spirit and the gentleness of soul which are born not of fear but of strength which refuses to push its way in a crowd." The views expressed by the great philosopher of India clearly show that the Eastern people can handle their fellow beings with more patience, concern, and understanding. This is what is required in the present day management, when the dealing with the personnel has become the most important task of a manager in any organization. To quote a great management expert "the greatest advance in personnel administration recently has been the emergence of the concept of the integrity and dignity of the individual and consideration of the best ways in which to see to it that the individual, as a member of a cooperative team, is appropriately motivated through the activities of his line superiors." It is in this context that Indian religions and spirituality assume great importance in the present day management.

American Spirituality

When Britishers were ruling all over the world, they had their own value system and methods of administration and management. However, when the period of imperialism came to a close, and the slave countries started getting independence, they introduced their own values for this

purpose. So, when U.S.A. became independent, the Americans adopted their own values in their management system. They attached great importance to performance. It becomes clear form the various theories and principles of management as propounded by them, which were all aimed at increasing the performance level. It is true that most of the theories and principles accepted in the modern management have come from the west. But, in these theories also, the spiritual touch is very much visible. For example Maslow, while giving his theory of motivation, describes the need hierarchy. He goes up to the level of self actualization and in that process makes a mention of transcendence of ego, self, selfishness, ego centering etc. This is a spiritual aspect of this famous theory. The socialist countries laid more stress on social aspects like equality and fraternity. However, all these values, although, increased the materialistic growth, failed to provide the world, a sense of harmony among the people of world. After the unprecedented destruction caused by the World Wars, it was felt that religion and spirituality could only save the mankind from such like disasters and then only the human progress to be made in the real sense.

Japanese Concept

As Japan was among those countries which were affected most, it developed its own management system based upon Zen and Shinto's. Following Zen, they considered all work as a kind of meditation. They were inspired more by the spiritual motive of doing well to the maximum people. This becomes clear from the listed values of Matushita Electric Company, which include fairness, adjustment, courtesy, humanity and gratitude. These values of the east are more nearer to our Indian culture, which find best expression in our scriptural and literary classics. These works reveal the highest qualities of human behavior. For example, whereas in the Western culture courtesy and pardon are limited to such words as "thank you & sorry", but in Indian ethos, the courtesy is not limited to mere utterance of such words like "thank you" and "sorry", but represents a deeper sense of gratefulness and compunction. It is mainly because Indian spirituality is not something external, but is concerned with the change of heart.

Conclusion

In conclusion, we can say that spiritualization of management is the need of the times. The spirituality with Eastern values, particularly, the Indian Ethos is the best to be adopted for developing the best of relations in the sphere of management. The concept of fellow feeling in India is not merely confined to the colleagues and associates, it encompasses the entire humanity. The protocol in Indian spiritual thought is not merely official, but extends to every walk of life. The shining example of protocol can be seen in our managers, who appear as role models in our classics, history and legends. For example, before starting fighting Yudhishter put off his kawach and removed his arms for taking blessing of Bhishma, Drona Kripacharya etc. as they were spiritual teachers and elders, though fighting against them. Such a protocol in reference to the respected elder could not be seen in western culture. The westerners give considerable importance to service of mankind, but the concept of service as appearing in Indian culture is far above their thinking. The concept of *langar*, i. e. providing food and water to everyone and caring for the wounded enemy are the best examples of service that are seen in Sikh history and culture. Thus, accepting the importance of spirituality in the management of

any organization, my focus will be on Indian Spiritual thought to highlight as how it has a more effective role to play in the modern management.

Chapter 3

Relevance of Indian Spiritual thought

We have noticed in the previous chapter that a spiritual approach is very useful for a successful management. The whole world has accepted this fact that India, being one of the ancient civilizations of the world, has given maximum contribution in the sphere of spiritual thought. Further, this country being the birth place of various religions, it has many scriptural and literary classics of the olden days which have been guiding us since those times as how to manage any critical situation or organizational problem. Our rich proud spiritual heritage has always proved to be a perennial source of peace and harmony in the otherwise disturbed world of conflicts. It may be made clear that there is no mention of management or manager in Indian sources of spirituality, nor there are any theories or principles given therein. However, there are various important topics of the modern management which have been dealt with in these sources. These topics relate to personnel management, motivation and qualities of leadership. Although, the word leader has also been scarcely used, the role models of leadership have been given different names. These role models are the noble kings, the Rishies, the sages etc. These characters possessing the best of the leadership qualities appear in various legends, fables and anecdotes. Such role models as appearing in epics (Ramayana and Mahabarta) have attained the status of Prophets. Lord Rama, the hero of Ramayana is considered as an ideal king, obedient son and an excellent husband. All these qualities made him worthy of worship. His period of rule known as Ram-Rajya has become synonymous with the best of ability in management and administration. Similarly, Lord Krishna, who gave the Hindu philosophy in Gita, is the best specimen of political and spiritual wisdom and knowledge. In Buddhist literature Gautam became a Buddha, meaning, the enlightened one. Guru Nanak with his message of oneness of God and universal brotherhood became the founder of the Sikh religion.

Vedas – the oldest Treasure of Spiritual Wisdom

India has a proud heritage of ancient spiritual literature. To start with Vedas, the four Vedas namely, *Rig Veda, Sama Veda, Yajur Veda* and *Atharva Veda* are the oldest Indian scriptures, which are not merely superb poetic compositions, but also represent the eternal truths, presenting thereby the original spiritual wisdom, which has been guiding the people in all walks of life for happiness and prosperity in their life. The *Vedas* provide that spiritual knowledge and wisdom which unites all human beings in a brotherhood and makes us excellent persons. It reveals that there is a divine spark in every human being, which is called the soul. It was this soul which was the most important of the three constituents of a human being, the other two being the body and the mind. The presence of this divines spark in everyone established the all pervasiveness of the Supreme Being. Thus, being a part of the supreme, all human beings belong to the same family. *Vedas* emphasize that this kind of realization is the supreme truth of human life *Athrv Veda* says that when one realizes this truth, he knows the whole truth

osnkga lw=a forra ;fLeéksrk% iztk bek%
lw=a lw=L;kga osnkFkks ;n~ czkã.ka egr~
¼v- 10-8-38½

The *Vedas* also described the vastness of God and his creation for making the human being realize that for a union with the divine, they have to rise above trifles. The vastness of God and his creation find a beautiful expression in the following words.

,d ,okfXucgq/kk lfe) ,d% lw;ksZ foÜoeuq izHkwr%
,dSoks"kk% loZfena fo HkkR;sda ok bna fo cHkwo loZe~
¼_- 8-58-2½

His immense vastness and peerless glory is reflected
In the countless earths, suns, and planets
That are seen, and what is beyond our perceptions
All of WHICH function under His command
(*Rig Veda*.8.58.2)

It is true that *Vedas* use parables, but the references therein to the sun, clouds and other natural objects are merely symbolic. For example, the *Vedic* followers believe sun, being the greater source of light, as symbolic of the divine life. That is why the *Gayatri mantra* is dedicated to the sun. In fact the symbols represent on one side truth, light and immortality whereas on the other side there is evil, darkness and death. The Holy books exhort us to have a truthful life with purity of body, mind and soul. One has to pray to the Lord:

v;a ok e/kqeÙke% lqr% lkse _rko`/kkA
refÜouk ficra frjksvàîa /kÙka jRukfu nk'kqis
¼lk- 306½

Bless us with such gifts of attainment,
A body free of desires, pure and virtuous mind
A sharp and discriminate intellect
(*Sama Veda* 306)

The Vedas teach us that if we want to climb the height of success, we need to pray to the almighty God for all our requirements. It is with these prayers that we come to know more and more about self, our weaknesses and strengths. The fact of self realization makes us appreciate as how we need the divine help at every step. The following quotes from the *Rig Veda* emphasize this fact.

;r~ lkuks% lkuqek#gn~ Hkw;ZLi"V dRoZe~
rfnUnzks vFkZa psrfr ;wFksu o`f".kjstfr
¼_-1-10-2½

One ascends from one summit to a higher one.
If Lord firmly supports him at every step forward.

The loving care and guidance of the supreme enlighten his path,
And, He feels divinely blessed.
(*Rig Veda*.1.10.2)

bonze fool voho`/kUr~ leqnzO;pla fxj%
jFkhre jFkhuka oktkuka lRifra ifre~
¼_- 1-11-1½

With bowing head and folded hands,
Every hour of the day and night
Surrendering everything at the Divine Feet,
The devotee must pray to the All-mighty:
"O Lord! Bless and guide me on the path to self-revelation."
(*Rig Veda*.1.11.1)

Thus, any person aspiring to be a successful manager has to have faith in God (the Supreme Divine Power) and with that faith he will get the divine assurance of success at every step. There may be obstacles, but with his such like faith and trust in God;

dFkk lck/k% 'k'kekuks vL; u'knfHk nzfo.ka nh/;ku%
nsoks Hkqoéosnk e _rkuka ueks tx`Hok¡ vfHk ;Ttqtks"kr~
¼_- 4-23-4½

He will always come triumphant in all the adversities,
And his emergence as the winner makes him rich with bounties
At every step of life.
(*Rig Veda*.4.23.4)

Vedas mention a number of such qualities which bring success to a man. For example *Rig veda* mentions eloquence of speech as one of these qualities. There is a mention again as how to overcome our inner conflicts and our unnecessary fears and phobias. All these qualities come to us through His grace and enable us to strengthen our mind. To quote from *Rig veda*

,ok rs x``Rlenk% 'kwj eUekoL;oks u o;wukfu r{kq%
czã.;Ur bUnz rs uoh; b"kewtZa lqf{kfra lqEue';q%
¼_- 2-19-8½

The mind becomes powerful enough;
when demons of pettiness, greed and malice,
are destroyed by Him.
(*Rig Veda*.2.19.8)

It is with such a strong mind that we become wise and carve out innovative concepts and ideas which inspire to do something in the service of humanity and welfare for all. (*Rig Veda* .1.61.16)
(*Yajur veda*.5.4.)

The *Vedas* further reveal that welfare of all is necessary because we are all bound in universal brotherhood. The type of leader as envisaged by the *Vedas,* is the person, who knows his aims, works hard for its attainment, treats all people alike, realizing the sacred light in everyone, lives a simple life in close conformity with nature. He is free from jealousy, and hatred, is bold enough to forgive others, remains firm in all situations and above all, as the *Rig veda* says, the great leaders have the moral strength to remain truthful.

Vedanta – as contained in *Upanishads*

After *Vedas, Upanishads* were written which, represent the culmination of *Vedic* teachings. The teachings contained in these *Upanishads* have been imparted through dialogues between the teacher and one or more pupils. These are popularly known as *Vedanta*. The term *Vedanta* comes from Sanskrit root "VID". Vid means to know. Thus *Vedanta* is a body of spiritual knowledge, which deals with such metaphysical questions as, Who am I?, what is the purpose of life?, what is soul?, what is the relationship between soul, mind and body? What is the relationship between man and God and between all human beings? While dealing with all these questions, the Vedantic philosophy elaborates all such qualities which a person must posses to make his life meaningful, purposeful and happier. The role models emerging from Vedanta are that of Rajas, providing the best of governance and Rishies, the persons with godly qualities enjoying perfect bliss and happiness. Such humans are not political persons as stated by Aristotle or economic person, as understood in the modern material world, but godly persons with holistic vision of life.

Although, there are 108 *Upanishads*, some of these are highly important for the purpose of spiritual realization. For example the *Mundaka Upnishad* (2.2.3) has a beautiful verse which brings out the essential role of the *Upanishads* as vehicles for spiritual realization. There is a beautiful *mantra* in this *Upnishad* which says that as streams and rivulets arise in different parts of the world but ultimately flow into the same ocean, so do all these creeds and castes and religious formulations arise in different times and areas, but, if they have a true aspiration, ultimately reach the same goal.

In the words of Dr. Karan Singh, "The *Isa Upnishad,* though containing only eighteen verses, is considered to be probably the most important such text. Its famous first line, 'This entire cosmos, whatever is still or moving, is pervaded by the divine', contains the very essence of Hinduism."

"The *Katha Upnishad* contains the memorable dialogue between the boy Nachiketas and Yama, the God of Death, and represents a remarkable formulation of the *Vedantic* gospel."

Five basic tenets of Vedanta

Dr. Singh has mentioned five basic tenets as emerge in *Vedanta*. The first is that there was only one all pervasive Brahma. The second significant aspect is that human soul was a part of the Brahma. In fact as Shankracharya later on interpreted it that the Atma and Paramatma are identical. This identification is a third important point of *Vedanta*. The fourth point is that a man must realize the existence of Brahma within him and in others as the same divine spirit is manifest every where. The fifth point relates to the *karma* theory as per which our results depend upon our actions. Anyone who understands these five basic tenets can become a successful Manager, a leader in the real sense The *Vedanta* makes us realize that we have tremendous spiritual power, which used in the right manner can do wonders. To quote Dr. Karan Singh "The *Upnishad* have a beautiful word for the human race, *amrtasya putrah* (children of immortality), because we carry within our consciousness the light and the power of the Brahman, regardless of our race or colour, our creed or sex, or any other differentiation. That is the basis of the concept of human beings as an extended family: *vasudhiva Kutumbakam.* A famous verse points out that the division between 'mine' and 'yours' is a small and narrow way of looking at reality, indulged in by people with immature minds. For those of the greater consciousness, the entire world is a family. This is another great insight of the *Upanishads* peculiarly relevant at this juncture in human history.

In this period of materialistic attitude and selfish motives, the *Vedantic* message of the universal brotherhood emphasizes that we should work for the welfare of all. While doing our duties in a fair manner, we must stick to truth. The immortal word of *Mundaka Upnishad*: *Satya meva jayate* (Truth alone triumphs) must always be remembered.

Yog Sutra of Patanjali

Apart from *Vedas and, Upanishads*, we have *Shastraas* relating to various branches of knowledge which also help us in shaping our personality into a successful human being. For example, *Yog Sutra* by Rishi Patanjali enables a person to pass through *Yam, Niyam, Asans, Pranayam, Pratihara, Sadhna, Dhyan* and *Samadhi* as to reach his destination. These eight aspects of *Yog Sutra* are the eight steps of personality improvement till the stage of perfection. This work of *Patanjali*, also known as *Ashtang Yog*, takes us to the stage of perfection by passing through this journey of self realization, wherein these eight steps have to be practiced *Yam* and *Niyam* are certain rules relating to the things which we should do or which we should avoid doing for successful completion of our spiritual journey. These rules include to remain truthful and not to indulge in such acts as stealing and hurting others. *Asans, Pranayam* and *Pratihar* are required for maintenance of good health and perfect breathing as the same help in concentrating on anything which we want to achieve in life. The last three steps bring culmination of our achievement. Thus, by observing all the eight stages of *Yoga*, which means a union, the person concerned feels highly exalted with perfect body, mind, and soul. It is that stage of perfection, the achievement of which is the dream of every human being. Then there are eighteen *Puranas*, rich in myth and symbol, of which the best known is the *Srimad-Bhagavatam;* the *Brahma-Sutras* which contain *Vedantic* philosophy in the form of aphorisms, and the Tantras dealing with the esoteric aspects of the spiritual quest. There are also the codes

of conduct, including the elaborate *Manu-Smruti,* which seek to relate religion to the social and individual lives of Hindus.

Other Classical works including epics

As we have certain other non-scriptural classics also which help us considerably in becoming best of the managers, the same also, therefore, constitute the Indian spiritual management thought. For example we have Kautilya's *Artha Shastra* and *Shukraniti* of Shukracharya which provide us a lot of information of political, social, and economic management. Shukraniti of Shukracharya guides us as what kind of the Head of the State should be. The Head of the State is in fact a Manager, who has to manage the internal and external problems relating to the country. If he has to apply the principles of *Arathshastra*, he also needs to be virtuous and self disciplined as emphasized by Shukracharya and other writers of divine books. Such divine books include even those collections of fables like *Panchtantra* of sage Vishnu Sharma, wherein the various stories contains such morals and a psycho-philosophical insight, that provide a store house of wisdom useful for handling even the most intricate matters relating to management or leadership.

Coming to the two epics, *Ramayana* and *Mahabharta*, the moralistic stories given therein give us a number of lessons for purifying and strengthening our personalities. They make us realize as how by performing our duties in the righteous manner we can rise to the status of divine. If a person has to understand as what qualities he should possess for his success as a manger, he can find the same in these epics, where such qualities have been attributed to the king, who used to be the supreme manager in those days. The epics make it clear that even the king has to remain within his power and do justice with his subjects. He has to act as a role model leader possessing the best of the qualities of head and heart.

When we go through the various parvas of Mahabharata, we will notice considerable useful material for the purpose of management and leadership. As mentioned above, this vast treatise of knowledge may not have any theory or principles of management, but it is based on integrated social sciences like politics, economics, sociology, psychology etc., which all contribute to the modern management philosophy. At many places in this epic, we find a mention of qualities of a good leader and vices which he must avoid for effective leadership. For example, in Van Parvah Markandya tells Yudhishtar as what does good conduct means? He enumerates all such things like goodness, kindness to others, truth, control of sensory organs, respect for others and foregoing of ego constituting good conduct. When king Janka in this very parva mentions four causes of body pain, we are enlightened as how these are related to stress and how to reduce this stress to get rid of such pains. Such like examples are scattered everywhere in this epic. Mention may also be made of vidurneeti, which in itself is a code of conduct for the purpose of administration. The eight chapters (from 14 to 21) containing 593 slokas in Udhyog Parva are called vidurneeti. Advice given by Bhishma to Yudhishter in Shanti Parva is also of vital importance for understanding the real Dharma, which is a synonym for duty.

Gita – the Epitome of Hindu Philosophy

The *Gita*, a part of *Mahabharata,* enjoys a special and unique position in the spiritual literature of our country. Almost all the great philosophers of India right from ancient times till today have given interpretation of *Gita* as to emphasize its importance in our life. Shankra, Madhva, Ramanuja, Vallabhcharya, Gyaneshvara, Tilak, Vinobha Bhave, Arvindo and Mahatama Gandhi, all realized the impact of *Gita* on their lives. The main reason of popularity of *Gita* is that it answers many questions which an individual placed in a Hamlet like situation wants to know. In the words of M.P. Bhattahiri the *Bhagavad Gita* is a message addressed to each and every human individual to help him or her to solve the vexing problem of overcoming the present and progressing towards a bright future. Within its eighteen chapters is revealed a human drama. This is the experience of everyone in this world, the drama of the ascent of man from a state of utter dejection, sorrow and total breakdown and hopelessness to a state of perfect understanding. Clarity, renewed strength and triumph.

The learned author holds the view that *Gita* tackles the management issues better than western management guru. He says that "The modern with western management concepts of vision, leadership, motivation, excellence in work, achieving goals, giving work meaning, decision making and planning, are all discussed in the *Bhagavad Gita.* There is one major difference. While western management thought too often deals with problems at material, external and peripheral levels, the *Bhagavad Gita* tackles the issue from the grass roots level of human thinking. Once the basic thinking of man is improved, it will automatically enhance the quality of his actions and their results.

Message of *Gita*

Arjun of *Gita* is one of the five Pandava brothers who are possessed of all the virtues of human nature and also perfect skill in the use of arms and fighting. They are to fight against their cousins the Kourvas led by wicked of all Kourva brothers Duryodhan. In fact, the Kourvas were the evil persons, who did not want to give the lawful rights of Pandavas, who had tried all noble methods of reconciliation as to avoid any war fare and consequential blood shed. They knew the Lord Krishna an image of God himself, will stand by them for the sake of truth and justice. That is why, when given a choice between Lord Krishna and Lord Krishna's army, they selected the Lord and not the army. It was a right decision like an excellent manager for winning the war for a noble cause. However, when Arjuna became perplexed as to take a decision that whether he should fight against his own kith and kin or tolerate in justice, Lord Krishna motivated him to fight the evil forces by detaching himself from unnecessary *moh* of his dear ones.

The message of *Gita* is that one must do his duty in the right earnest. It also explains that for a victory over others one must first have a victory over oneself. The concept of detachment extends to the fruits of duty also. One must work without considering about the results and rewards. The work should be done in a selfless spirit and for welfare of others. It is this spirit which when arises in human consciousness becomes *Dharma*. The famous words of *Gita* which give us a message of working in a selfless spirit are as follow:

deZ.;sokf/kdkjLrs ek Qys"kq dnkpuA ek deZQygsrqHkwZekZ rs la³xks·LRodeZf.kA

;ksxLFk% dq# dekZf.k la³x R;DRok /kUta;A fl)Ófl);ks% leks HkwRok leRoa ;ksx mP;rsA

Dr. Karan Singh, while dealing with the message of *Gita* writes "It is not wealth, it is not position, it is not political power, and howsoever important these may appear to us. Ultimately, it is the divine consciousness that supports us, that supports our very existence. Therefore, Sri Krishna urges us to give up all other supports and come alone to him. Sri Krishna speaking as the divine himself says… 'I will free you from all sins. Do not fear'—*ma sucah*. How much love there is in those two words 'fear not'. When a child is to go into a dark room with the parent behind, the parent says: 'Do not be afraid, I am here; go ahead.' These words *ma sucah* in a way sum up the entire message of the *Gita*. Let us not be afraid and let us give up all lesser supports so that ultimately we get the one true support, the only thing that can support the growth and development of the higher consciousness, the grace of the divine.

Chapter 4

Non-Vedic Sources of Spiritual Thought

Whatever Indian spiritual literature we have discussed so far was mainly based upon the over riding authority of the *Vedas.* However, when Buddhism and Jainism were born and flourished in India, they repudiated the authority of the *Vedas.* Gautama was the founder of Buddha religion. He was born in a royal family. When he noticed various sufferings of human beings in the form of disease, old age and death, he gave up everything in life and devoted himself to search the truth of a happy life. It is said, that he got an intuitive light or Bodhi while he was in a *Samadhi* (a state of meditation) beneath a tree (now called Bodhi-tree) in Bodh-Gaya. Thenceforward, he began to be called the *Buddha,* "the Enlightened One". After attainment of this enlightenment, Buddha did not stay idle, but worked day and night to instruct people regarding the path through which they could save themselves from the pangs of worldly sufferings. His teachings along with the stories of his life were written by his followers, and such writings constitute the Buddhist scriptures.

The Jain religious Teachers

Lord Mahavira (great hero), known as Vardhamana in childhood, is generally regarded as the founder of Jain religion, although the Jains believe that there have been twenty three religious teachers prior to Mahavira who have contributed to the foundation and development of the Jain religion. These religious teachers are known in Jainism as *Tirthankara* (perfect soul) or *Jina* (the conqueror or Victor of passions). Risabhadeva is regarded as the first Jina Tirthankara, Parsuadeo the twenty third and Mahavira the twenty fourth and the last in the chain. Mahavira too, like Buddha, had gained enlightenment after 12 years of roaming as ascetic. He gave his first religious sermon at Rajagrah, the capital of Magdha of those days (presently some areas of Bihar and Eastern U.P.). He traveled far and wide in the Eastern part of North India preaching his sermons.

Both these religions did not accept God’s existence, but, they accepted the *karma* theory in one or the other way and recommended certain commandments for happiness and satisfaction in life. The noble eight fold path of Buddha and the three jewels (*Triratna*) of Jainism, both are aimed at spiritual enlightenment. Both of these religions consider man as potentially perfect like God (if there is any), but, he becomes imperfect because of certain actions. As per Buddhism, man is a combination of the physical and mental forces. These forces include a spiritual element within himself. Unlike Hinduism, Buddhism does not believe in the reality of a permanent soul, but, the presence of the spiritual element is admitted. Despite that spiritual element, the man suffers because of selfish attached actions. Life is full of suffering, and this suffering continues from one birth to another till the man is emancipated from this circle of births. The four noble truths given by Buddha emphasized that all kinds of frustrations, dissatisfaction and sufferings being an inherent aspects of life can be over come only by following a noble path, otherwise the man goes on taking births and suffer in all those lives. A popular proverb of Buddhism states as under

He who does not see the enlightened truth
Continues to suffer the torment of his chain of birth

Karmic matter of Jainism

In Jainism, the presence of soul is considered as virtually infinite or potentially capable of infinitude, but, the imperfection of man makes him suffer because of his bondage due to his past *karmas*. Thus, whereas, in Hindu religion *karma* means actions and deeds performed by an individual, in Jainism, it is the accumulation of material particle, which is called Karmic matter. Here also the bad *karmas* pollute the soul making the attainment of *Moksha* difficult. Both Buddhism and Jainism believe in the continuity of births and end of these births brings salvation. For the purpose of salvation, Jainism does not recommend any rituals or offering sacrifices to Gods and Goddesses. It recommends following the path of three jewels i.e. Right Faith (*Samyagjana*), Right Knowledge (*Samayakdarshana*) and Right conduct (*Samyakcrata*). If we do not follow this path, our karmas go on accumulating and, as "Like causes produce like results" the accumulating bad karmic matter destroys our inherent qualities of infinite knowledge, infinite intuition, infinite power and infinite bliss. It is only because of our bad actions that our soul is affected and we suffer various imperfections, both mental and moral. Jainism lays utmost emphasis on the value of moral conduct under which *Ahimsa* (non-violence) is the most emphasized virtue. The Jain concept of *"Ahimsa Parmo Dharma"* is a belief in non-violence in all the activities. It demands considerable self restrain in dealing with every living creature including animals. Although, it may appear as an extreme spiritual requirement, it helps in making a person kind hearted, generous, soft in speech and behavior and disciplined. The perfect man, free from the bad Karmic matter reaches the stage of *Nirvana*, wherein the soul is put on the right path of infinite knowledge, infinite intuition, infinite power and infinite bliss.

Buddhist *Nirvana*

In Buddhism *Nirvana* (freedom from suffering) is possible only by eight fold path. This path implies all those things which are the pre-requisites of a successful manager and a happy and satisfied person in life. The right view, the right resolve, the right speech, the right action, the right means of livelihood, the right effort, the right mindfulness and the right concentration are all such steps which lead to the control of our mind in such a manner that we can accomplish everything in life. Buddha was a transformational leader who could change even the worst of the sinners into a noble person. Angulimaar is the one example whose life was transformed by the Master. The *Jataka* tales and other parables from the life of Buddha enlighten us as how an ordinary person could be transformed into a Buddha (the enlightened one). It may be mentioned here that although Mahavir and Buddha rejected the authority of the *Vedas*, the spiritual thought of the *vedic* period still continued in their teachings. For example, the *Vedanta* and *Gita* emphasize upon the fact that the uncontrollable mind need to be controlled for the enlightenment. Buddha also says the same thing in the following couplet.

Who conquers himself is the real hero, far greater
Than he who has defeated thousand men thousand times

(*Dhammapada, saying of the Buddha*)

Dhammapada is the most important scripture to highlight the Budhist teachings. It gives us a beautiful and eloquent exposition of the virtues of a true mind as self-restraint; patience, contentment; mildness and sympathy. When Buddha said as per the above quoted saying that one should conquer himself, his main emphasis was on freedom from greed, which is considered as the worst of the vices by other religions also. As a person is trapped by passions, he becomes greedy and egoistic. Those who get free from greed by controlling their passions, "They will not quarrel with the world, they will not kill, nor steal, nor commit adultery, nor cheat, nor abuse, nor flatter, not envy, nor lose their temper, nor forget the transience of life nor will they be unjust". When we refer to *Dhammpada*, or *Mangalasutta* or *Singalowadasutta*, we will notice that the enlightened lord has enumerated our duties with regard to our position as parents and children, teachers and pupils, husband and wife, master and servant, towards our friends and so on. These principles of Buddhism had touched the heart of a large number of people including the two emperors of India, Ashoka and Kanishka. Both these kings, particularly Ashoka the great, patronized Buddhism and made all efforts to promote it not only in India, but also in neighboring countries like Ceylon, Tibet and China. He got constructed a number of edicts on which were inscribed the Buddhist teachings. These edicts of Ashoka including Sarnanth Pillar (where Buddha preached his first sermon) also provide a lot of information regarding the teachings of the Master. These teachings help in understanding the human nature and doing our duties in such a manner as to prove excellent managers.

Sufis - neither Hindus nor Muslims

Although Islam was not born in India it remained the dominating religion in our country during a very long period of the reign of sultans and great mughals. Even today the largest population of the Muslims in the world lives in India. Thus, the sayings of the prophet in the form of teachings of Islam appearing in *Quran* and other Muslim sources become a part of the spiritual thought of our country. Further one of the most spiritual segments of the Muslims called 'sufis' had their origin in India. It is true that Sufis were active in other Muslim countries also, but, their number and impact in India was the most notable. Whereas Jalaluddin Rumi had started a Sufi order of (Maulvis) 'whirling dervishes' outside India, it remained very popular even in our country where a similar phenomenon was also prevalent among the vaishnavites and the *yogis*. Further, Sufis in India were an important segment of the bhakti moment which flourished in various parts of the country during middle ages. The Sufis taught that all men were equal and the same divine spirit was manifest in one and all. Baba Farid Ji, whose compositions are included in Sri Guru Granth Sahib, speaks through the Guru scripture:

cohdk ykbe[ybe wfj ybe t;? op wkfj..
wzdk fe; B' nkyhn? iK fs;[fpB[e'Jh Bkfj..
As the creator abides in everyone, and the creation abides in Him
Says Farid, whom shall we call bad when none is without Him.
(SGGS, 1381)

The same spirit is reflected in the words of Saint Kabir, when he says:

ntfb nbj B{o[T[gkfJnk e[dofs e/ ;G pzd/..
J/e B{o s/ ;G[ir[T[gfink eT[B Gb/ e' wzd/..1..
Aval Alah noor upaya kudrat ke sabh Bande.
Ek noor te sab jag upjeya kaun bhale ko mande.
God, after creating light made Himself
Manifest in all the mortals
From the one light, thus, emerged the whole universe
Then who can be good or bad
When the same divine spark is in everyone
(SGGS, *Prabhati Kabir Ji* p. 1349)

Sufis were neither Hindus nor Muslims but were men of God who dedicated their life in propagating the best of divine qualities which should be possessed by all human beings. That is why they are remembered by all the people irrespective of their caste, creed and religion. The *mazar* of Chishti at Ajmer amply proves that the great Sufi saint was held in esteem both by Hindus and Muslims who visit his shrine in large number even in the present times. It may be added that it was Khwaja Moinuddin Chishti, who started the *qawwali* movement. He called it *sama,* i.e. singing for God. He meant *qawwali* to be sung purely for religious purposes.

Sikh Religion – the Ten Masters

In the continuing chain of Indian spiritual thought, there appeared a line of ten masters only 3-5 hundred years back whose followers came to be known since then as Sikhs. The word Sikh has its origin in a Sanskrit word '*shishya*' meaning a disciple or a learner. Guru Nanak the founder of Sikh religion was born in 1469 A.D., and the 10th master in succession to Guru Nanak named as Guru Gobind Singh (1666 to 1708 A.D.) gave a new form to his followers and called them Khalsa, meaning the pure ones. During the period of 239 years of the existence of the ten Gurus, they preached oneness of God and universal brotherhood. They imparted the entire spiritual knowledge contained in all the scriptures available in India till that time, in a simple language by giving illustrations from ordinary human life. They accepted everything from existing religions which united man with man and rejected whatever was there to cause distinctions between man and man based upon superficial grounds like that of caste and religion. They did not discard the *Vedantic* philosophy in toot, but they could never approve of such observations in Vedas, wherein a discrimination against a particular class of human beings was mentioned. For example in *Rig Veda*, it is mentioned that Brahmans are the mouth, Khshatriyas represent the arms the Vaishyas, the middle portion of the body and Shudras are associated with the feet of the man conception society. The Shudras were the low caste people who were deprived of many good things in life including the right to enter a religious place and/or read scriptures. The main message of the Gurus was that of equality of all human beings, being the sons and daughters of the same father, the Almighty God. The Gurus also made it clear that even Shudras had all the rights and they could also get nearness to God by

remembering the Almighty and doing noble deeds. They further stated that the divine words (scriptures) were meant for all the classes of people. So says Guru Arjan Dev Ji in Raag Suhi

ysqh pqkjwD ;{d t?; T[gd/;[uj[toBk eT[;kMk.. (;qhHr[HrqzE ;kfjp, gzBk 747)
All the four caste, Khatris, Brahmans, Shudra and Vaish
Are equal partners to share the divine message. (SGGS, 747)

Guru Granth Sahib – Mankind's common Spiritual Treasure

Duncan Green less eminent historian calls *Guru Granth Sahib* as the cream of Indian spiritual thought. He says that it is not merely the essence of Hindu philosophy but something more than that which touches the very core of our heart. Toynbee, another world historian holds a similar view when he says that *Guru Granth* is a part of the mankind's common spiritual treasure. Pearl S Buck, the noble prize winner, refers to the wide scope of appeal of *Sri Guru Granth Sahib*. She says I have studied the scriptures of other great religions but I do not find elsewhere the same power of appeal of the heart and mind as I find in the *Guru Granth*. It speaks to me of life and death; of time and eternity; of the temporal human body and its needs; of the mystic human soul and its longing to be filled.

When we talk of the significance of Indian spiritual thought in the context of modern management, we find *Gita* and *Gurbani* as enshrined in *Guru Granth Sahib* as the most relevant. Whereas *Gita* teaches us to do our duty without thinking of any other consideration, *Guru Granth Sahib* leads us to self realization, which is same as God realization. In the words of Akhlaq Hussain Dehlavi, the world today needs to be united to one axis, and this axis is the human conscience. Listening to its voice we can overcome all the problems facing us. *Gurbani* serves as the guiding star to show us this right path.

Various Concepts in Sri Guru Granth Sahib

It is a matter of regret that the people of the world could not know more about *Guru Granth Sahib*. The main reason for this was related to the historical circumstances in which the Sikhs had to spend most of their time in fighting for their existence. They could not get time to carry the message of this scripture of mankind to the people of the world. When McAuliffe wrote about this religion, he observed that he was telling the people about an unknown religion, despite the fact that the Sikhs were distinguished through out the world as a martial race. After that, when the Sikhs proved their distinguished velour, loyalty and sincerity to the cause during two World Wars and later on for the independence and consolidation of India, some scholarly persons started taking interest in their religion and teachings of their masters. Even then, in 1969, Lord Sorensen wrote "Little is known in the West about the source of this noble faith (Sikhism) or the poetry that has inspired its adherents through many vicissitudes of persecution, brave struggle and loyal perseverance".

It is true that Sri Guru Granth Sahib, the eternal guru of the Sikhs does not have any parables or anecdotes, but it sums up the entire Indian spiritual philosophy and explains it in simple

language of the people as to make them follow and adopt for betterment of their life. Like other Indian religions, Sikhism also believes in the sole reality of Brahm, both as nirguna and saguna. It also believes in Karma and transmigration of soul based upon Karma, but all these concepts stand modified to the extent that they become simple and understandable. For example, God was *nirguna* before the creation, but later on He became *saguna* also with his manifestation in everything. The world, according to Sikhism is not *"Maya"* (mere illusion). It is as real as *Brahman*. It is Maya only when it is seen by a person in egoism (in Gurbani, the term used for ego is Haumen). In respect of doctrine of Karma, the guru scripture says that the will and grace of God can reduce or erase the effect of Karma. Further, good deeds alone do not bring salvation from the cycle of birth and death. Prayers to God for His Grace liberate the soul from this cycle and this may be achieved in this very life. So 'Will of God' and 'Grace of God' play major part in the life of a Sikh.

Different Paths of God Realization

Although, different paths of God realization (*Yoga*) have been mentioned in Hindu Scriptures such as *Gyan Yoga*, *Karam Yoga* and *Bhakti Yoga,* Sikhism lays emphasis on selfless love and devotion to God. This is a form of *Bhakti Yoga* combining with it spiritual knowledge (*Gyan Yoga*) and noble actions (*Karam Yoga*). The gurus had noted that a mere *Karamyogi* without *Gyan* and loving devotion or a mere Gyani, who has knowledge but no will to act, was not useful for the society. Similarly, a person engaged in *Bhakti* alone, is cutoff from all. So, for achieving the stage of God realization, one has to be *Karamyogi*, *Gyani* and also a *Bhagat*. Further, even with all these divine attributes, one could not live peacefully, when challenged by arrogant, cruel and wicked forces. So, the Gurus also added the concept of Shakti to Bhakti (*Miri* and *Piri*) so that such persons could defend themselves against any kind of injustice, tyranny and oppression. They were always in favor of peaceful relations with everyone. But, Guru Gobind Singh made it clear in *Zafarnama* (one of his composition), that if all efforts to maintain peace failed and it was not possible to settle the matters amicably then it was justified to use force against the enemies of peace. His immortal words justify the use of sword (a weapon commonly use at that time) against such cruel and wicked persons

uz{ eko n} jwj jhbs/ do r[}Fs
jbkb n;s[p[odB p FwFho d;s..ÀÀ..
Choon kaar az hama heelte darguzashat.
Halaal ast burdan ba shamsheer dasat.22.

When all endeavours to restore peace become uselss.
It is righteous indeed to unsheathe the sword.22.

Supreme Court – on distinct position of Guru Granth Sahib

Some people have a wrong belief that the later Gurus of the Sikhs were different from the earlier Gurus in the sense that they talked of velour, whereas the earlier Gurus concentrated on peaceful aspect of *Bhakti*. This view is incorrect if we go through the teachings of the all the masters including the tenth Guru, whose compositions have been preserved in a different volume known as *'Dasam Granth'*. A reading of Sri Guru Granth Sahib presently and eternally

holding the position of a Guru for all the Sikhs as per the command given by the tenth Guru, clearly shows that a combination of *Bhakti* and *Shakti* was always in the mind of the Gurus. The following words of Guru Nanak Dev Ji, the founder of Sikhism are highly significant to understand the presence of such a combination.

iT[sT[gq/w y/bD ek ukT[..
f;o[Xfo sbh rbh w/oh nkT[..
fJs[wkofr g?o[Xohi?..
f;o[dhi? ekfD B ehi?..
Jao tao prem khelan ka chaao.
Sir dhar talee galee meri aao.
It maarag pair dhareejai.
Sir deejay kaan na keejai.

If you want to play the game of love
Tread my Path with head placed on your palm
Once on this path, then sacrifice your head,
Without bothering about what the people say. (SGGS, page 1412)

The fact that the same light and spirit pervaded all the ten Gurus before the coronation of holy word scripture is confirmed by other contributing bards of the holy compilation and contemporarily scholar like Bhai Gurdas. The teachings of all the contributors of Sri Guru Granth Sahib now constitute the tenets and principles of Sikh religion and way of living. Sikhism does not believe in Idol worship, nor any personal guru, as for them the divine word (*Shabad*) as enshrined in Guru Granth Sahib is the only Guru. The distinctive position of Guru Granth Sahib has been explained by the Supreme Court of India in the case of SGPC versus Somnath Dass (2000) 4 SCC 146, wherein the apex court stated the legal position holding thereby that Guru Granth Sahib was a juristic person in the legal jurisprudence. While deciding a legal issue, the honorable court made it clear that as no other religious book was the Guru, Guru Granth Sahib could not be equated with any of other sacred books or with an idol. In their words, "When the tenth Guru declared that after him, the Guru Granth will be the Guru, that does not amount to idolatry. The Granth replaces the Guru henceforward, after the tenth Guru."

How Indian thought and Spiritual leaders help in Management

It may be added that the object of the teachings as contained in Guru Granth Sahib is the same as that of other sources of Indian spiritual thought and that is to make a person posses God like qualities to justify that he is the best creation of the Almighty. However, its simple language, the musical tone and the scientific message with a modern outlook inspire us with more confidence, hope and optimism. Unlike our ancient scriptures, wherein the role models were kings, saints and persons of high stature, Gurbani presents role models of ordinary human beings, who become great only because of their nearness to God, for example, Kabir says in Guru Granth Sahib that nobody knew him earlier, but his love for God made him known throughout in Banaras. The names given to such role models in Gurbani are that of Gursikh (disciple of God), gurmukh (who does everything in the will of God), *Jeevanmukat* (liberated during life). All these names have been given to ordinary persons from the society, who are

imbued with love of God and posses allied virtues. Even, where the names for such role models have been given as sant (saint) or sadh, the same are not for specific mythological figures, but such divinely inspired persons. All these persons can act as best of the managers, organizers or administrators in the present day world. I, therefore, personally feel that it is not justified on the part of our management gurus or experts to talk of the crucial role of Indian spiritual thought in enhancing the managerial skill, without mentioning Guru Granth Sahib.

Before concluding this chapter, it need to be mentioned that while stressing the importance of Indian spiritual thought, it is not my intention to under estimate the importance of the best of the spiritual knowledge and wisdom of other countries. There are many things in common in the Eastern and the Western thought, the difference only lies in our approach and importance given to them in the field of management. For example, there is no religion, which does not talk of concern for and service to all the people. If Bhai Kanahiya was there in Sikh religion, we have examples of Abhu Ben Adam and Florence nightingale in the western culture. Similarly, if the Indian philosophy teaches equanimity, Zen philosophy, also emboldens us to face any problem without any fear. Zen says that there are no problems at all, it is only our mind in which we create them. A mindful person does not bother about any hindrance or problem and goes ahead with strong will and determination. In other words, it is just the concept of self realization, which according to Budha is self-knowledge and according to Hinduism and Sikhism is the victory over mind.

It is because of the common points in both the cultures that there has been a strong assimilation OF ideas and the movement of people from East to West and West to East in the recent decades. The assimilation of ideas between East and the West started with the advent of Europeans in India. Many Europeans started taking interest in the Indian scriptures and Philosophies. Some Western Scholars undertook a deep study of such scriptures and produced meaningful works on the same. Max Muller explored Hindu scriptures and revealed the deeper truths contained therein to the whole world including most of the Indians, who were ignorant of the same. So far Sikh religion is concerned; it was McAuliffe, who introduced for the first time this religion to the Western world. His contribution was not only confined to such introduction, rather he wrote six volumes on Sikh History covering the life of the Gurus and also gave a worthwhile translation of considerable portion of Sri Guru Granth Sahib. The influence of *Vedanta* and *Gita* was also tremendously felt in the Western Hemisphere. T.S. Eliot, could find solace in "OM SHANTI, SHANTI, SHANTI" in his "Waste Land", and laces of people were influenced in the west by our Missionaries like Swami Vivekananda, who, in his interpretation of *Vedanta*, gave a new spiritual impetus and life to the world. When Gandhi adopted the Indian spiritual concept of non-violence against the world power, the Britishers, for the attainment of freedom, the whole world saw how the Indian spiritual thought helped him in his managerial capacity to handle the situation successfully and achieving the goal without leaving his righteous path. If one visits the state of California in U.S.A., one wonders how Yogi Harbhajan Singh could do wonders with his teaching of Yoga to the Americans. Thousands of Americans, Mexicans and other Europeans became his disciples and adopted Sikhism in the footsteps of their teacher.

A numbers of factors contributed to popularise the Indian spiritual thought in the West. The first and the foremost was the appeal and the message of this spiritual thought which emphasized upon the welfare of all. It made them realize that there was a broader purpose than getting rich in life. Further, the visit of a number of Indian Missionaries to those countries brought those people closer to such a philosophy. When the number of people visiting those countries increased, specially after globalization, the Indian Business Management experts got positions in the foreign universities. Such management Gurus through Websites and lectures, popularized the Indian spiritual concepts as well as business terms. Many top Business Schools introduced 'self mastery' classes to teach Indian methods for developing leadership skills. A good percentage of Professors at places such as Harvard Business School, North-western's Kellogg School of Business and the University of Michigan's Ross School of Business are of Indian descent — far higher than other ethnic groups. These Professors are training the executives in such a way that when they go to the companies they may take a more holistic approach to Business, taking into account the needs of all, the shareholders, employees, customers, society and the environment.

Some of the companies have already started working on the basis of the training imparted by our Missionaries, Faculty and Management Gurus like C.K. Prahlad, Ramcharan, and Vijay Govindrajan. For example, the various Business organizations started by Yogi Harbhajan Singh and his family members are functioning on the basis of Indian spiritual thought, and are also doing roaring business. To cite one example, one of the most important companies dealing with the supply of security persons is the Akal Security in America. How this company has spread its network as to cover the most famous buildings of America and others countries speaks volumes of the managerial competence of those mainly trained by the Yogi ji on the lines of Indian spiritual thought. Thus, it can be concluded that Indian spiritual thought has already started playing its role in shaping the management experts of today and this role will definitely become more crystallized in the times to come.

Chapter 5

Management by Realization (M.B.R.)

Concept of M.B.R.

When Peter F. Drucker introduced the concept of M.B.O. in 1954, he highlighted the significance of goals which were to be attained by the managers and their teams as allotted to each one of them. Drucker opined that everyone be evaluated on achievement of the fixed and allotted targets for him. When this concept was applied in actual practice, the seniors evaluating the performance noted that there was a wide difference even among people with equal qualification, experience and facilities. For analysing the reasons, the reporting seniors made an appraisal of certain critical attributes like innovativeness, initiative, inter personal and team relationships and communication skills. Further analysis in respect of the capability in these areas revealed that those who were having a spiritual bent of mind proved better in all these areas and consequentially in attaining the goals, than others, the reason being that the spirituality made the people start not with the allotted goals, but with self analysis as to know the strengths and weaknesses of one's personality.

Self Analyses

The self analysis starts with such metaphysical questions as, who am I?, What is the purpose of my life? How that purpose can be fulfilled?. All such questions have been answered by respective philosophies, religions and faiths of the people. So far Indian spiritual philosophy is concerned, it goes deep into all these issues and makes us wiser. It tells us that human life is the most important and is obtained after passing through as many as eighty four lakhs of lives. The figure of eighty four lakhs may not have a scientific basis, but it leaves no doubt that precious human life is the best of all the lives of a circle of births and deaths through which one has to pass for reaching this life. If it is so precious and is obtained after a long and strenuous life circle, it must have some equally great and precious aim. It is explained by our spiritual books that a human being is not the body alone as is apparently seen. Human body consists of sense organs like that of sight, hearing, touch etc. It has hands and feet with which we do our works. An ordinary person generally gives all the importance to the body and tries to satisfy all its needs. However, apart from the body, there are two other constituents, namely mind and soul, which we are made of. The body is there to do our works, but it has to be guided by our mind. Mind is highly important constituent as all our actions, though performed by body, are commanded by mind. In other words, body is slave to mind and the mind as the ruler may act in a good or bad manner. It is the mind which reacts to all situations and stimuli. It is the cause of all our restrictions, freedoms, wills, desires and attachments. It causes pleasure and pain, grief and sorrow, anger and passion, and becomes instrumental in the arousal of all kinds of feelings like love and hate, sympathy and compassion, jealousy and envy and so on. In Indian spirituality, there is a considerable discussion regarding mind, and it has been emphasized to keep it under control for leading a happy and peaceful life.

'Mind' in Indian Spiritual thought

In Indian spiritual thought, mind is known as *man, chit, hirda, jia, mati, buddh* etc. All these names represent some or the other characteristics of the mind. Whereas chit is related to consciousness, *mati* represents intellect. The mind has the capacity to think, to feel to be conscious, In fact, whatever a man does or in whatever manner he reacts, it all depends upon the state of his mind. Indian philosophical thought also talks of man as the evolute of the five elements and believes that it comes into being when pure consciousness of mind comes into contact with the material body. This pure consciousness is considered as Atma, which in English means soul. Soul is considered as a part of God, who has made himself manifest in each and every creation In other words, God, resides in each & every creation in the form of a soul. *Atharva Veda* makes it clear that it is the ultimate reality that supreme lord is within all entities, and one who understands it, knows the whole truth. When this truth becomes known, that one is a part of the universal soul, one starts loving everyone and gives up baser feelings of hatred, jealousy, envy etc. It is this process of self-realization in which all evil desires are consumed and destroyed.

The Purpose of Life

Since it is believed in our spiritual thought that human soul is a part of the divine soul, the ultimate goal of this part is to merge itself with the whole. It is this union of the soul with the divine which is considered as the purpose of this life. In Guru Granth Sahib, the purpose has been clearly stated by Guru Arjan Dev as under:

GJh gokgfs wkB[y d/j[ohnk..
r'fpzd fwbD eh fJj s/oh pohnk..
We have been blessed with a human life,
the same being an opportunity to meet the divine. (GGS, 12)

Gobind is one of hundreds of names used for God in Guru Granth Sahib. In fact, there is hardly any name of God used in Indian religions which does not find a place in the Guru scripture. However, when we talk of merger of the human soul with the divine soul, the merger is not with any specific name or image of God, but with those attributes which constitute the Supreme Power. The best definition of God has been given by Guru Nanak in his *"Mool Mantra"*, which are the opening words of his magnum opus "Japji Sahib". He describes God by those attributes. The Guru says that there is only one God, whose name is true. The following epithets emphasise that He is the creator, devoid of fear and enemity, immortal, unborn and self existent. The last word in the *Mool Mantra* is Gur-Parsaad meaning thereby that God can be obtained only by favour of Guru.

All Indian scriptures right from Vedas to Guru Granth Sahib agree on this point that the same God is present in every one. It means that all those qualities of God can be possessed by a human being by using his power of mind, with which he, of all the creations, alone has been blessed. Thus, both mind and body are to take care of the soul for achieving purpose of life. The body and the mind are to help the soul to be elevated to that degree of perfection where such a

union takes place. This union in the Indian spiritual thought is known as yog. The different ways of obtaining this union find a mention in our scriptures. The same are *gyan yog, karam yog, bhagti yog* and *raj yog.* Whereas Rishi Patanjali in his *Yog Shastra* mentions eight steps of *raj yog*, Rishi Ved Vyas in *Gita* mainly emphasizes upon *karam yog.* In gurbani, although *karma* theory of *Gita* has been given utmost importance, it is the *bhao bhagti* (love of God) which shows us the path to the divine union.

State of Pure Consciousness

Whatever method may be adopted for the divine union, it is universally accepted that such a union takes place when a person attains a spiritual stage of perfection. This stage can be reached only by controlling one's mind and syncronising its functioning with that of the voice of soul. In other words, it is the state of pure consciousness that should prevail upon our senses. Our scriptures make it clear that it is not an easy task to have a control over mind. Arjun expresses this thought in *Gita* when he says that the mind being restless, turbulent, powerful and obstinate, it is as difficult to control it as to control the wind. Shri Krishna agrees, but points out that it is not impossible. Control over mind means self-control. If there is no control over mind, one will be guided by it and all kinds of passions and feelings will dominate his living. By becoming a slave to these passions and feelings, the person may develop such mental maladies that he will remain always in a state of turmoil and tension. He will lose his peace of mind, and in an extreme stage, he will become undisciplined, and turn into a criminal. The five vices of *Kaam, Krodh, Lobh, Moh* & *Ahankar* will grip him in such a manner that excess of them may lead to some crime. On the other hand, a control over mind makes a person perfect master of his will, and he does whatever his super consciousness directs him to do. It will provide him an integration of personality which gives him calmness, wisdom, courage and strong determination. He lives in perfect peace and harmony with others and maintains excellent relations and reputation in the society. So, when Shri Krishna says that it is possible to control the mind, it shows how important role Indian spiritual wisdom may play in shaping the personality of a manager.

Although, our spiritual classics have mentioned a number of methods to have a control over mind, the basic thing is to have faith in one self to achieve this control. When Socrates gave the motto " Know thy self (It was permanently inscribed on the famous temple of Apollo at Delphy), he also referred to such a control. Our scriptures emphasis that such a control can be achieved by developing a faith in our selves. This faith is born out of our faith in Supreme Being and the Godly qualities which we need to inculcate and adopt in our life. The fact that there is always a struggle in our mind to do or not to do a thing, shows that our soul is always fighting with our mind to guide us to do whatever is right. This Hamlet like struggle shows that we have a will to be inclined to do the right. However, this will need to be strengthened. It will be strengthened by doing such actions which increase our self belief, a confidence to do as per the call of our good conscience by working hard and facing the problems and difficulties with a fortitude. God also helps when we help ourselves.

Self control in Vedanta

Our scriptures teach us many methods which are helpful in self management. Vedanta tells us to perform our duty with full concentration and dedication by controlling our attachments and vicious feelings of anger and fear. It also tells that we must have balance of the opposites like joy and sorrow, praise and insult, success and failure, victory and defeat and so on. There are two important lessons of Vedanta, 'AHAM BRAHMASI' and 'TAT TWAMASI' which indicate that God resides in me and God resides in others too. Every soul is potentially divine. Manager's duty is to bring out that divinity/potentiality from his self and from others. Such attitude will change his whole outlook. He would feel happy. He would learn to accept his own self and others also as they are with all the strengths and weaknesses they have.

Control of mind in *Mahabharata*

The epic of *Mahabharata* also gives concrete suggestion for controlling our mind. While mentioning such passions like anger and lust, it says that if one can tolerate his criticism, one can win the whole world. Anger is just like a horse, which should be controlled like the real coach. One who does not get angry is better than the person who performs *Yagna* for hundred years. The best way to suppress anger is forgiveness. Lord Krishna in *Gita*, which is a part of this epic also mentions detachment (*Vairagya*) from desires, which are never satisfied by consumptions. "Pour Ghee in fire, its flame will rise higher, Grains, gold, cattle and ladies of this whole universe will fail to satisfy desires of an individual who is slave of his desires. Therefore, pleasure does not lie in consumption but in sacrificing the desires. Otherwise desires will continue till death." (Chapter 23 *Adi Parvah*)

Buddha's *Ashat Marg* and *Patanjali's Kundalini*

Mahatma Buddha too considered our uncontrolled desires as the root cause of all our troubles. He suggested *Ashat Marg* as the way to their suppression. In fact, all such desires, when become uncontrolled, the same weaken our mind in such a way that it goes astray. Buddha considered the control of mind as the state of supreme enlightenment . His ashat marg consisted of sublime conduct, mental culture and penetrative insight as the essentials for achieving this state of understanding of one self , the stage of ultimate perfection . It has been clarified by our spiritual teachers that if the mind is kept under control, it gains tremendous energy. It is by virtue of this tremendous energy that man has made a wonder progress in every sphere of life. If a weak mind can make one criminal, a strong mind can make him a scientist, a philosopher, a saint and even a spiritual teacher. If it can make us fall to shame full degradation, it can also take us to other planets to explore the mysteries of nature. Rishi Pantanjali in his *Yog Shastra* calls this kind of super energy as *Kundalini*. He has also given eight steps to arouse *Kundalini* in us. This *Kundalini Shakti* (serpent power) is believed to be located at the base of the human spine. As this power rises through a series of occult centers or *chakras* at the top of the brain-the *sahasrara* or thousand-petelled lotus-where the merger between the *Atman* and the Brahman takes place the seeker is plunged into the highest bliss. Thus, control of mind at its best is the stage of merger between the human and the divine souls.

The highest state of consciousness in Sikh religion

In Sikh religion, the highest state of bliss implying the divine merger is that of *Anand*. *Anand*, a Punjabi word means rejoicing in happiness. In Gurbani, it denotes a mystical experience, a state of consciousness where one feels liberated from all sufferings. There is one composition of this title *'Anandu'*, written by the 3rd Sikh Guru, wherein Guru Amar Das gives an exposition of the experience of this kind of blissful state of mind. As per the Sikh tradition, this composition is recited at the end of each and every congregation, even when the occasion of the congregation relates to the last rites of a person, which means that as per Guru's instructions the Sikhs should ever remain in this state of mind accepting the will of God. This shows the importance of the concept of Anand in Sikh religion.

"Guru Nanak, in *Japu*, has signified *anand* as the state of being *nihal* or fulfilled; Guru Arjan, in *Sukhmani*, as the state of *sukh* or peace; Guru Tegh Bahadur, in his *slokas*, as the state of the *giani*, the enlightened one who has achieved *sahaj* or equipoise and Guru Gobind Singh, in his verse, as the state of the heroic and dedicated one whose joy or *anand* is in philanthropic action and sacrifice. Guru Nanak summing up the entire theme of the *Japu* says in the last stanza that the glance of grace of the Lord makes one *nihal*, fulfilled or blessed". (*The Encyclopedia of Sikhism*, Vol. I, page 119).

Control of Mann (mind) as per Guru Granth Sahib

Sikh religion also believes in perfect control over mind to live a happy and peaceful life. It recommends the cultivation of virtues like truth, honesty, humanity, compassion, etc. along with a constant remembrance of God. It is also ordained to follow the instructions of the Guru for achieving the desired goal. The mind has to be withdrawn from the out word pursuits and concentrated on the inner consciousness. In this way, one gets rid of the five basic emotions of lust, anger, greed, attachment and egotism. Such withdrawal from without, this return home occurring at the Guru's bidding, makes one a God-centered or Guru-oriented (*Gurmukh*) individual. Virtuous deeds performed under the direction of the spiritual mentor enable him to realize the true essence of the self.

The ideal state of the mind (*mann*) is that which leads to the dissolution of *mann*, the death of *mann*. But who would slay *mann*? *Mann* itself, says Guru Nanak, *Mann hi kau manu marsi* (GGS, 1089). And this is the greatest ever victory, equaling victory over the whole world; *mann jitai jag jit* (GGS, 6) – conquering the *mann* (mind) amounts to conquering the world. (*The Encyclopedia of Sikhism*, Vol. 3, page 32-33)

There are numerous hymns in Sri Guru Granth Sahib, where in the mind (*mann*) has been addressed and required to do the righteous things and shun the evil ones. Even in the *"Dasam Granth"* which is stated to be a collection of compositions of the Tenth Guru, Guru Gobind Singh Ji, there are hymns where in the Tenth Master has required the mind to act accordingly. In the first *Shabad* (hymn) of Hazare, the Guru says to (*mann*) mind to practice asceticism in such a manner that the house looks like a forest in which one remains anchoret at heart. It has been required that one should perform religious duties with divine knowledge and God's name be applied as ashes to the body (as generally done by the ascetists). In short the Guru advises

the mind that asceticism need be practiced not with rituals like sport matted hair, growing nails or by applying ashes to the body but by love of God. Similarly there is another hymn in which the true method of being a Jogi is revealed by advocating uttering of God's name in stead of adopting the ritualistic methods. In fact, the one way of controlling and getting the divine union as per Sikh religion is *Bhau Bhakti* (Love of God). If one loves God and remembers him all the times, he will love all his creations and discard all such feelings of hatred, jealousy, envy, revenge etc. It is this state of pure consciousness, in which the mind is called by the Guru as man tun joti sarup hai (page-441 S.G.G.S).

The Five Evils

The five evils which find a mention in one or the other way in almost all the religions will also vanish when one is imbued with divine love. There is another term used in Sikh religion alone, which according to the Guru's, is the greatest malady and a stumbling block between God and man. Says Guru Nanak, how can this false wall can be broken so that divine union is obtained, then, he replies him self that it can vanish only when one surrenders him self to will of God. This term is called haome, which implies aham or egoity. This term is stronger than Ahankar as it makes the person always remember I, me and my. This kind of assertion runs counter to the affirmation of 'Thou'; the consciousness of 'self-existence' or 'one's own existence' (*sva-bhava* or *alma-bhava*) is diametrically opposed to the consciousness of God's existence. In a system in which the sole reality of God (*Ik onkar*) is the first principle, there can be no room for the reality of an 'individual existence' or 'one's own existence' apart from or along with the existence of God. Thus, whatever a Sikh (people) does, he does it under the command of God and not of his own. Further, it is by divine grace that the work is accomplished through him. The concept of obeying the command of God is known in Sikh religion as "*Bhana Manana*". If one has to obey the will of God, he has to identify his own will with that of God. So, he is not shaken even when he has to pass through hard or difficult times. For him, happiness and grief, success or failure, victory or defeat are same as the same come under the command of God. Sikh religion is a practical religion, so whatever is preached is practiced in real life. History of Sikh religion abundantly proves that the Sikh Gurus and thousands of Sikh martyrs of 18th century showed as how they lived and died as per the will of God.

For achieving the blissful state of a controlled and disciplined mind where one is absorbed in *skirt* (noble actions) love of God and his creatures, the Gurus have advised to join the congregation (*Sadh Sang at*) and the company of the holy persons. They have been advised to remain humble and considerate to the problems of others. The sense of detachment from the wordy pursuits and equanimity in all circumstances makes them perfect human beings. In the complete practical code of conduct given in the Sikh scriptures the realized person has been called by different names. One of these names is *jeevan mukt* (librated in life) Guru Arjan Dev, the Fifth Guru, describes a jeevan mukt in the seventh pauri of ninth ashtpadi of Sukhmani Sahib (one of his numerous compositions) as contained in Sri Guru Granth Sahib, Says He quote.

gqG eh nkfrnk nksw fjskt?.. ihtB w[efs ;'T{ ejkt?..

s?;k joy[s?;k T[;[;'r[.. ;dk nBzd[sj Bjh fpUr..
s?;k ;[toB[s?;h T[;[wkNh.. s?;k nzfwqs[s?;h fpy[ykNh..
s?;k wkB[s?;k nfGwkB[.. s?;k oze[s?;k okikB..
i' toskJ/ ;kJh i[rfs..BkBe Uj[g[oy[ejhn? ihtB w[efs..7..
He, who follows the Lord's will is redeemed during life,
To him joy and sorrow are same, so he is ever happy and united with God
For him gold or dust, nectar or poison remain the same.
Same in honour or dishonour, and he makes no difference between King and pauper
In short, whatever God gives, he treats it right and so is he emancipated in his life. (GGS, 275)

Difference between MBO and MBR

If a person becomes a *jeevan mukt* in life (realized one), as described by the Guru in the above noted verses, there can not be any doubt that he has perfectly managed him self. Self management makes the task of managing others easier. Here lies the difference between management by objectives and management by realization. In the western management, the management starts with managing others, where as in India, it starts with self management. In the western thought the manager has to get the best out of others for achieving results, where as in Indian spiritual thoughts, the manager has to first know about his capabilities and weaknesses so that he may utilize his strong points to get the work from others. In the west, the manager is more like a boss, where as the self managed person has human approach and considers every one as a creation of God like him. For him, the same divines spark in the form of his soul dwells in everyone, they are bound in a common brother hood. A western manager may grumble or review others by finding faults in them for the failure, but a self managed person shares responsibilities for success and failure with others. He does not grumble but inspires others not to lose heart and make further efforts till goal is achieved. History proves that those managers who could not manage them selves ultimately failed despite their excellent qualities of leadership. For example, Hitler, who could inspire the Germans to feel great, ultimately failed in his mission because of his uncontrolled mind. In India, Aurangzeb was a great administrator, but, he proved as the main cause of the down fall of Mughal Empire mainly because he had no control over his wrong thinking mind. On the other hand Guru Tegh Bahadar, who was martyred under the order of the Aurangzeb, with his firm faith in God, proved an outstanding leader who could change the course of history. It was his sacrifice for cause of freedom of religion which showed us the way of secularism, which is presently the foundation stone of constitution of free India.

Chapter 6

Work for Welfare

In the earlier chapters, we have discussed the main purpose of human life and also that such a purpose can be achieved by adopting a spiritual way of living. The control of the mind is a spiritual requirement for achieving the said purpose of divine union. But, while treading the righteous path leading to the fulfillment of the main purpose, every person has to meet some immediate requirements of his and that of his family. The most important requirement is to sustain our body for which we are to earn our bread. However, as the man does not live by bread alone, there are many other needs and requirements of the physical world, which also need to be fulfilled for living human life. The persons who are unaware of the real purpose of life and cannot think beyond their physical needs and requirements have a prime object of earning maximum profits in whatever they do, service, business or profession.

Importance of Human Body

There is no doubt that our body is equally important as the mind and soul, and it is also necessary to satisfy its requirements in the best possible manner. It is also true that it is the soul, which has to merge with the divine, and the mind has to put the soul on the divine path, but, the body is the dwelling place of both mind and soul. The body is perishable, but, so far it is there, it provides a shelter to the mind and the soul. That is why, the Gurbani says that without human body no one can get a chance of spiritual union as mind and soul can not live without this habitat. Gurbani, therefore attaches equal importance to the human body. Thus, everybody will have to take care of the needs of body also along with the needs of mind and soul. As the mind needs sublime thoughts to move on the path of perfection, the body too needs food, water, air and proper care for smooth functioning.

Earning Livelihood with a Purpose

So far the needs of body are concerned, any person, with whatever means are available to him, will try to earn as much as possible. He may also use fair and foul means to maximize his profits. While doing so he will not care about the harm and loss which he may cause to others in the course of his own selfish fulfillment by having more comforts and luxuries for himself and for his family. But, a role model manager with spiritual leanings has to think of more than himself and his family and do something for the community, society and the country in which he lives. He also earns profits, but not only for the personal benefits, but, also for the benefit of others. It means that whatever he does, the service to the society, remains a dominant aim in his mind than merely earning maximum profits.

Work and Service in Hindu Spirituality

In Indian spiritual thought, whereas, the importance of doing work for one's earning has always been emphasized, the concept of service has also been added along with it. In ancient Hindu scriptures, we find a number of references to work for an earnest living and also to serve the humanity with such earnings. The concept of *Yagna* as appears in the 18th Chapter of *Yajur Veda,* in fact, aims at self-less service in any human activity. It doest not merely refer to a fire-

ritual, but, implies the utilization of nature's resources for the common good of mankind. Similarly the four *Ashrams* of life i.e. *Brahmacharaya, Grahsthya, Vanprastha* & *Sannyasa,* as were accepted by the Hindus in the olden days, also include the period of *Grahsthya* as a period of such an earnest living. Further, the four *Purshartha*s (goals of life) also indicate *arth* and *kam* as the wordly pursuits to earn and satisfy physical needs. Mannu, the Hindu law giver, also divided the society into four *varnas* (castes) on the basis of their works. Lord Krishna, infact, tells Arjuna in the *Bhagwat Gita* that all human beings need to do some work *(Karam*) all the times. Inaction was not an option for the *karam*. The term *Karm,* which is one of the most important concepts of Indian spiritual thought, has also one of its meanings as the work for earning livelihood.

Karma Philosophy of Hinduism

By the time of advent of Guru Nanak Dev Ji, there has been deterioration in all walks of life. Whereas, there was considerable, political unrest, social and religious values had also fallen, considerably. The spiritual leaders, particularly the *Sidhs* and *Yogis* of Hindu religion had gone to the forests and hills, isolating themselves from the world. Although, they claimed that they were in meditation, but they had become lazy because of their idleness and for appeasing their appetite, they had to beg food from others. Guru Nanak gave a call for working for earnings one's bread. He taught the triple principle of *Naam Japna, Kirat Karni* and, *Vand Chhakana*, which meant that one must remember God, but not by leaving his household. He must earn his own living and share it with others. *Naam Japna* or *Naam Simran* does not mean a mechanical recitation and repetition of God's name (in Sikh religion, this name is Waheguru). Along with, such a recitation and repetition, one has to realize the divine as a reality and be in harmony with him. Naam Simran, if it is to lead to union with God, depends on three things. The first is knowledge of the true nature of God as both *nirguna* (ineffable, abstract principle) and *sarguna* (manifest, with attributes, knowable). This comes through a correct understanding of the Guru's word. Knowledge must be accompanied by faith in the compassionate nature of God and in the guiding ability of the Guru, who shows the Godly path.

Kirat Karni, meaning working for livelihood, is infact the extension of the doctrine of *karma* in Hindu philosophy. As mentioned earlier in this book, karamyoga was one of the ways for obtaining the divine union. It implied that one should perform such noble actions and deeds, which could bring him salvation from the circle of births and deaths. It was believed and still continues to be accepted that we get our birth on the basis of our karma in this or previous lifes. So, *karma*, being a term used for our actions included in its ambit, our working for gaining our bread. This term originally is derived from Sanskrit *karman* from root kri, (to do, perform, accomplish, make, cause or effect) which means an act, action, deed. It also stands for fate, destiny, and predestination inasmuch as these results from one's actions or deeds.

Sri Krishna, assimilated the earlier knowledge of different kinds of Yoga and concentrated on *Karam yoga* to give the doctrine of *karma* as the most notable contribution to the Hindu philosophy. It was revealed in the *Gita* that *Karma* was must for every one and when one does work, which is a sacred duty, he performs the real *dharma* and becomes *karamyogi*. Thus, the term *dharma* was also used as a duty to be performed in a given situation for which one had to

work. In other words dharma is possible only through karma. Shri Krishna added that as karma was to be performed as *dharma*, it had to be performed selflessly and equanimously. It means that it was not to be performed with some reward in mind. The reward was to be given by God according to our karma. In other words *karma* should be *nishkam* i.e. without any hope or desire for reward. Such an action, leads to evenness of mind and a person attributes all his actions to God and accepts the results as grace of his blessings. In *Mahabharata*, when Arjun, by becoming a *karamyogi*, wins the battle, he considered it a blessing from Krishna, an incarnation of God.

The four aims of human life as per Hindu religion i.e. *dharma, artha, kama, moksha,* include *karma* in *dharma* only. It is explained that it is by performing *karma* in the form of dharma that one gets *artha* (wealth) and *kama* (sensory satisfaction). If there is no karma there can not be a satisfaction of possessing wealth and getting the sensory satisfaction. Such a person is frustrated with life and can not think of *moksha* (redemption) from grief and sorrow in life and life circle. It shows that spiritual progress has to be obtained by an integration of material well being. A *karam yogi* understands this doctrine and succeeds during his life and there after. It is this model of karamyogi which is relevant for a present day manager.

Concept of Karma in Gurbani

Gurubani accepts the concept of karma, but in a slightly modified form. Here Karma is considered as system of nature subject to the divine commands (*Hukam*). The term used by Gurus, *'hukam'* is in fact a Persian term meaning command or order. In Gurubani it represents God's will, according to which everything is functioning. That does not mean that whatever bad deeds we are doing, that we do under the command of God. The Gurubani makes it clear that human brain is capable of having a proper understanding of hukam and choosing a course of action (*karma*). Thus, there is a freedom of action and whatever good or bad actions are performed by us, we are to be rewarded accordingly. Gurubani does not recognize any heaven or hell. It also does not recognize that our past actions determine the caste in which we are born. All human beings are equal. Everybody can obtain gyan (knowledge), practice bhakti and perform karmas with his knowledge and wisdom. The Gurus deprecated self-mortification, rituals, cant and superstitions. These were useless acts on the path of spiritual progress. One has only to do his kirat with all sincerity and dedication.

The term 'Kirat' explained

The word *Kirat* as used in Gurbani is the labour performed with hands and feet in an honest manner. It means *ghal* or hard, honest work with fair means. Says Guru Arjan: *"Kirat kamavan sarab phal raviai hari nirali*-remembering God with devotion and earning one's living with honest labour is fruitful ever" (GGS. 816). *Kirat karni* is necessarily based on dharma or righteousness, and excludes exploitation of others. Bhai Gurdass (d. 1639) insists on dharma di kirat (*Varan*, 1, 3; VI, 12: XL, II). In the life stories of the Gurus, we find such instances where by the Gurus supported the persons who performed their *kirat* in an earnest manner. The name of Bhai Lalo is well known in Sikh history. He was a carpenter who worked hard to earn his living. On the other hand, there was a rich person Malik Bhago who used unfair methods and

made the poor and innocent people suffer, for the purpose of amassing huge wealth. When he invited Guru Nanak at his home, Guru Nanak did not accept the invitation and preferred to share his meals with Bhai Lalo. When Malik Bhago asked the Guru for reason for such a treatment meted out to him, the Guru stated that his earning was not honest and fair like that of Bhai Lalo. Whatever he had earned, he earned by exploitation of poor and weak persons. This story clarifies the concept of earnest living as given by Guru Nanak.

The Concept of *Seva* (Service to mankind)

The concept of earnest living in Indian spirituality is further elaborated by including the concept of service in it. In Hindu religion, the concept of the service was there, but it was polluted with idea of confining the service to particular groups and classes of people. For example, the lower caste people were required to serve the higher caste people. The higher caste people were to serve the Brahmins, saints and sages. When Buddhism revolted against such practices, there was a change in the concept of service. The teachings of Buddha appreciated such persons, who lived for the good of others and not for their own good. The noble eight fold path also included 'Right Action' which meant unselfish act with service to others. A numbers of stories in the Buddhist literature also elaborate the Buddhist proclamation "for the good of many, for the benefit of the many". It clearly indicated that service to God's creature was the best worship of God. It is as Abu-bin-Adam used to do for the human beings, though he never visited any religious place. This Christian concept of service to mankind finds expression in following word of Coleridge.

He prayth best, who loveth best,
All things, both great and small,
For Dear God, who loveth us,

and made us all.

As Guru Nanak gave the best expression to the concept of earnest living in the following words.

xkfb ykfJ feS[jEj[d/fJ..
BkBe okj[gSkDfj ;/fJ..
Ghal khae kichh hatho de.
Nanak rah pachhanai se. (GGS, 1245)

Meaning thereby that one should earn by hard and sincere efforts and then share his earnings with needy people, the point of sharing included in this concept refers to the service of mankind. In Gurbani, service is mentioned by the Punjabi word *Seva*, which is considered as a prime duty of a person. This seva should be done by *Tan*, *man* and *dhan*, which means that it must be performed physically, mentally and with material means. Service by using hand and feet is the physical service, which finds a mention at many places in the holy volume. Infact, the Sikh gurus emphasized upon this aspect for establishing the dignity of labour, a concept then almost unknown to the Indian society. Not only did the Gurus sanctify it; they also institutionalized it, e.g. service in *Guru ka Langar* (Guru's community kitchen) and serving the

sangat (holy assembly) in many ways such as by grinding corn for it, fanning it to soften the rigour of a hot day and drawing water for it. It is in view of this concept of *seva* that Bhai Gurdas said "Cursed are the hands and feet that engage not in seva" (Bhai Gurdas, *Varan,* 27.1). The third limb of Guru Nanak's triple principle (*Naam Japna, Kirat Karni* ---) *Vand chhakna* is also a sort of seva. *Vand chhakna* means sharing with others, whether it is money, labour or knowledge. It is a golden principle of Sikhism and is one of most important requirements of the modern day management.

Sewa by mental process means contributing one's talent and ability for promoting the cause of the community or of the entire mankind. For example if a person teaches a particular skill or ability to the members of the community to enable them to earn their livelihood, this is a *seva* of this type. The last *seva* with material means - is the *seva* by contributing money or assets in kind. For example, if a philanthropist offers a piece of land for starting a dwelling place for the senior citizens, he renders a useful *seva*. Whatever may be the mode of *seva*, it must be without desire (*nishkam*), guileless (*nishkapat*), in humility (*nimarta*), with purity of intention (*hirda suddh*), with sincerity (*Chit lae*) and in utter selflessness (*vichon aap gavae*). Guru Angad Dev Ji (the 2nd Master) had made it clear that no service should be done under compulsion, as it serve no useful purpose. Thus, *seva* in Sikh religion is a wide term to cover various aspects like that of social equality, charity, sharing and altruism. The Gurus wanted that all the persons must engage themselves in such a *seva* which involve the social welfare of one and all. It was this *seva* which could take us to the doorway of dignity as well as to *mukti* (liberation).

ftfu d[Bhnk ;/t ewkJhn?.. sk dorj p?;D[gkJhn?..

Vich duneeaa sev kamaaeeai. Ta dargah baisan paaeeai.

"If one earns merit here through seva, one will get a seat of honour in His Court hereafter" (SGGS, 26) (*The Encyclopedia of Sikhism*, Vol. IV, page 86)

Welfare of others

The followers of Sikh religion, since the times of the Gurus, have proved the very spirit of the concept of *seva* by rendering it to various sections of society under different circumstances. If Bhai Ghaniya made no distinction between friends and foes in giving water and first-aid to the injured persons in the battlefield, Bhagat Puran Singh, in the modern times has also served all the people who were neglected by the society by providing them shelter, medicines care and protection. The institution of Pingalwada in Punjab was born because of his efforts, and today under the able supervision and guidance of Dr. Inderjeet Kaur, is a unique institution where all kinds of mentally retarded people are looked after and treated. S. Bhagwant Singh Dilawari took retirement of Indian Foreign service to serve the lepers at leprosy centre in Amravati (Maharashtra). A similar kind of service was rendered by S. Prem Singh who was honoured by the President of India for excellent work done by him in his individual capacity for the treatment and rehabilitation of the leprosy patients in Punjab.

Apart from rendering service to the diseased and injured persons in various situations, the Sikhs have also shown the spirit of service to the mankind in times of natural calamities. Whether it was the earth quake in Gujarat or recently in a small country of Haiti, the Sikhs established *langar* for providing food, medicines and other necessary items to the affected persons. The aspect of *Kar seva* is also unique among the Sikhs as they alone have constructed so many building like Gurdwaras, Inns and even bridges and roads by doing labour with their own hands. In short, the concept of seva implying the welfare of all is so integral in the lifes of the Sikhs that they conclude their daily congregational and individual prayers with the words that all the people of the world should remain in the high spirit and welfare of all should prevail.

BkBe Bkw uVQdh ebk.. s/o/ GkD/ ;opZs dk Gbk..

Nanak Naam Charhdi Kala, Tere Bhane Sarbat Da Bhala.

In view of the discussion of concepts of earnest living and serving the poor and the needy people by all means as per the Indian spiritual thought, it can be said that Indian spirituality does not approve of the limited and selfish object of earning maximum profits. Although, in the present world of competing for richness and power, the Indians are also being influenced by the western thought which is mainly focused upon the materialistic attitude, our scriptures and sages have always motivated us for doing the welfare of all. That does not mean that the concept of welfare is not there in the western world. It depends upon mainly on the bent of mind of the people concerned, and it does not matter as to which country or community they belong to. One thing is common among all the people who think of welfare of others, and that is that they are not materialists like most of the people, and generally have a spiritual inclination. Thus, when we talk of welfare of all, it may come in many ways. For example, it may be done by producing or manufacturing such things which make the life of a common man more peaceful, enjoyable, easy and comfortable. All the inventions made by Edison were aimed at achieving this object. Similarly, there were persons who alleviated the miseries and sufferings of the people afflicted with various diseases. Who can forget such Missionaries as Alexander Fleming who gave us wonder drug Penicillin and Mary Curie (Along with her husband Pierre Curie) who discovered Radium for the benefit of the world?

Such persons, who always thought for the welfare of others, did not have earning money as their main object. They firmly believed that money can give happiness only upto a particular point. When a man has enough of money, his happiness does not increase to that proportion. Even today persons with a noble thought are working in many parts of the world with dedication and spirit of altruism. For example, one of the leading Eye surgeons of India, Dr. Daljeet Singh, stationed at Amritsar has dedicated his whole life to this field of specialization. He has earned a lot of money by dint of his hard work, but he has spent a considerable part of his earnings in further research so that more innovative method are found out to give relief to the persons who have lost their eye-sight or who suffer from various eye ailments. Similarly, a number of doctors are engaged in discovering treatment for diseases like cancer and AIDS for relieving the people of such torturous and dangerous diseases. The very fact that the object of earning maximum profits is being subordinated to the wider purpose of doing welfare of maximum people is evidenced by the increasing participation of big business and industrial

houses in social welfare works and schemes. The opening of schools, colleges, hospitals, orphanages, old people houses, and welfare clubs by such tycoons shows that this benevolent object is dominating their mind in one or the other way. It is a separate thing that they can earn money even from welfare projects, but most of the times that money is further applied for expansion of welfare activities.

Conclusion

To clinch the issue of working for the welfare of the people, it can be said that our ancient spiritual wisdom has always been guiding us that having lot of money or wealth does not give us that happiness and satisfaction which we get from the service to other people or by bringing happiness to others. Some people consider that it is a socialist or communist approach, but it is not true. In the capitalist dominated society, where the motive of earning more money is given high importance, the society on the whole declines and the quality of the life is affected. Such a motive results in more disparities leading to more ill will, hatred, jealousy and revengeful feelings among the people. Capitalism or Communism, whatever may be the system, the need of the times is that maximum people of the world should get the benefit of progress of mankind and that is possible only when we substitute the profit motive with the service motive. It means that we must earn as much as we can, but that earning should also benefit others, and be shared with the needy people for their upliftment in the society. It will increase love and respect among the people and ultimately the overall peace and harmony in this world of turmoil. The service to humanity is the best way of following religion, serving God and getting salvation from miseries and sufferings. Such an attitude also helps in elevating others in spirituality. That is why, one of the prayers to the Lord in *Yajur Veda* was that Lord should enable us to dedicate our life to the service of mankind and uplift them to divinity.

j{kk .kks viz;qPNu~ izcq/kS u% iquLÑf/k
vXukofXuÜpjfr izfo"V
¼;tqjosn- 5-4½

The above quoted spiritual thought is very useful for understanding the concept of earnest earning. Further, our spiritual masters have also emphasized upon the fact that when we follow this aim, we must invoke God's grace and blessings. Such invocation not only emboldens us and keeps our spirits high, but also restrains us from doing whatever is illegal, immoral or motivated by selfishness or self-centeredness. Such an approach is highly inimical in the modern day's management for the progress, peace and prosperity of the closely knit world of today. That is why, the Indian spiritual thought in general and Gurbani in particular lays emphasis on this golden principle of management that is 'work for welfare'

Chapter 7

The Truth must Prevail

When a manager has understood the real purpose of life, and launches his mission aiming at welfare of all, he prepares his road map to success. For the material success, which is only a step on way to the larger mission, he obtains necessary qualification/skill and knowledge for the purpose of business or profession in which he wants to engage himself. But, for the real success in Life, he needs certain other human qualities, of which, truth is one of the supreme ones. Bacon said in his famous essay on this subject "the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature." He further stated that "There is no vice that doth so cover a man with shame as to be found false and perfidious." That is why all ancient sages, philosopher, prophets and scriptures have been emphasizing that a person must be truthful in all his dealings. It is such a spiritual quality, which a person must posses in his own interest and in the overall interest of the organization for which he works. It increases one's fearlessness, transparency, credibility and self confidence in whatever he does. It may be mentioned here that truth does not merely mean calling spade a spade, it has been identified with many other similar aspects of human character, namely honesty, fairness, justice etc.

Truth identified with God

In the present day world, most of the people think that truth does not pay. Now, when the whole world is shrinking to become one country where they have to compete with their goods and services for getting an upper hand in prosperity, power and position over others, the importance of truth has declined as most of the people want to adopt any method, truth or falsehood, honesty or dishonesty, fair or unfair to achieve the desired goal of attaining supremacy. However in Indian spirituality, the belief that truth and honesty always pay in the long run, still holds good. Our spiritual heritage has much to emphasize upon us that God knows and overseas all our activities and we cannot hide anything from Him. Thus, we may win some small gains by being untruthful and dishonest, but ultimately we will be punished for our wickedness of falsehood in view of the *Karma* theory as per pounded in our sacred literature. We have a large number of truthful characters in our mythological and historical past and present to show us the way of truthful living. Such characters like Raja Harishchander, Raja Janak, Yudhishtar, Karan, Maharaja Ashok Bhai Lalo, and even in the last century father of our nation Mahatma Gandhi are the shining examples of such a living. Similarly, the moral of all our ancient legends and myths has been that truth ultimately triumphs over falsehood. It may be Dussehra or Holi, all our festivals are associated with such stories that show the victory of good forces represented by truth over the evil forces represented by falsehood. So, our scriptures wherein all such stories and characters appear emphasize the importance of truth. It may be *Ramayana* or *Mahabharta* or even *Chandi di Vaar*, composition by Guru Gobind Singh, wherein a symbolic battle between goodness represented by Durga and evil represented by Demons has been narrated to highlight such an importance of truth.

It is worth mentioning that in Indian spiritual thought, the path of truth has always been shown to reach the ultimate truth. The ultimate truth was that there was a divine spark in every creature as created by God, and this fact of divine presence was the true realization of God. The control of mind and self management by that control have also been a part of this exercise of getting at the truth. Those who realized the truth that the same God was living in every creature, they enlightened us that God was not to be found in the forest or hills but in the mind of self. Baba Farid, rightly said.

cohdk izrb[izrb[fenk Gtfj tfD ezvk w'V/fj..
t;h op[fjnkbhn? izrb[fenk Y{Y/fj..
Says Farid, why wander in the forests and break down the thorns of the trees,
The dwelling place of the Lord is in the heart, so why to search Him in the forest.

It was also revealed by our sages that not only God, but the entire universe was within us. Lord Krishna had shown to Arjun that everything was within God, so God being in us, everything is within us only. Bhagat Pipa ji, a Saint Poet of Rajasthan also confirms this fact, when he says

i' pqjwzv/ ;'Jh fgzv/..
Jo Brehmande Soi Pinde (GGS, 695)

Truthful Living

*Vedas, oldes*t Indian scriptures, exhort us to live according to the true eternal law of nature. *Satyam, Shivam, Sundram* and *Satyamev Jayete*, are the principles of the highest position given to truth in the *vedantic* literature. Gautama, when became Buddha, the enlightened one, also gave us the eight principles of truth full living. However, when Guru Arjun Dev the Fifth Guru prepared a compilation of the best spiritual thought available in the country at that time, called the *Adi Granth* (presently, Sri Guru Granth Sahib), it was for the first time that direct references to truthful dealing in business appeared on the scene of Indian spirituality.

The concept of truth as given by the Gurus was that the only eternal truth was God. As God abides in everyone's mind, it is the mind of the person which guides us of truthful living. The Gurus knew that the people in general pretended that they were truthful, whereas, they were merely hypocrites and were full of falsehood and deceit at their heart. Guru Nanak in his *'Asa di Var'* devotes a full slok to explain that how a man can be considered as true. Showing him his respect, the Guru says that the truth must abide in his heart and same can be judged when he, after washing all the filth of falsehood from within, starts loving God and all his creatures. Such a person knows the true way of life and follows it by listening to the voice of his consciousness. He shows mercy to all living beings and gives something in charity. For him being truthful is like bathing in holy water (*Tirath Ishnan*). He seeks instruction from the true Guru and acts according to the will of the Guru. Such a truthful living removes all the sins and proves medicine for all the cures. In his own words:

;u[sk go[ikDhn? ik fod? ;uk j'fJ.. e{V eh wb[T[so? sB[eo/ jSk X'fJ..

;u[sk go[ikDhn? ik ;fu Xo/ fgnko[.. BkT[;[fD wB[oj;hn? sk gkJ/ w'y d[nko[..
;u[sk go[ikDhn? ik i[rfs ikD? ihT[.. Xofs ekfJnk ;kfX e? ftfu d/fJ eosk phT[..
;u[sk go[ikDhn? ik f;y ;uh b/fJ.. dfJnk ikD? ihn eh feS[g[zB[dkB[eo/fJ..
;u[sK go[ikDhn? ik nksw shofE eo/ fBtk;[.. ;fsr[o{ B' g[fS e? pfj oj? eo/ fBtk;[..
;u[;GBk j'fJ dko{ gkg eY? X'fJ.. BkBe tykD? p/Bsh fiB ;u[gb? j'fJ..2..

If we apply the above verses of Guru Nanak in the context of modern management, it will mean that a truthful manager must have true intention of helping all his associates in the process of fulfillment of his objectives. His help, guidance and approach should not be that of a hypocrite or that of mere pretension. He must feel at his heart that he along with all others are the creation of one father God, and as such everyone deserves respect, mercy and charitable help in case of need. The Guru in the management world means the person who guides and whose instructions must be followed in letter and spirit for the desired success and achievement. If the manager works with such a spirit and behaves accordingly with his associates and customers, he will be considered as following a truthful way of living. Guru Nanak also gave a practical example of this kind of dealing when He worked as a sort of manager in a ware house (*modi khana*) of the Nawab at Sultanpur Lodhi.

Truth in business dealings

There are hundreds of verses by all the contributors of *Adi Granth* which are very useful to show as how the truth helps in any activity of life including business. The Gurus make it clear that such a business or profession must be based upon truth and fairness. In case it is of illegal or immoral nature, the same will not prove fruitful, nor can it lead one to the real mission. Thus, when Guru Amar Das, the third Guru says that all business dealings of the pious persons are good if accomplished through Divine knowledge, he makes the positions clear that such business or profession should not be in violation of the principles of the society or the country. The person concerned must also have a thorough knowledge of the goods and products which are to be dealt with. In the words of Guru:-

gfjbk t;s[f;RkfD e? sK ehu? tkgko[..
Pehla Vasat Sinjaan Kai ta Keechai Vapaar
First scrutinize the goods, only then enter into bargain.

The Essential Business Requirements

When the guru refers to the scrutiny of the goods for doing business, it is not only required that the person must have a thorough knowledge about the product, but the concept of consumer behaviour also gets involved. It is well known principal of management that for the success of any business organisation in the present day competitive environment, the consumer behaviour

need to be studied in detail. The needs of the purchaser, the update information regarding the quality and standard of items and the extent of demand are the part of such a study.

Investment in the business or profession is another significant management requirement. There are, of course, many sources from where funds can be mobilized. Now a days Banks and other financial institutions/individuals are there to provide the requisite funds. Gurbani directs us that for doing a righteous business even the capital has to be invested as arising from the right sources. Such a capital should have been accumulated by doing a true business with the money earned by sweat of one's brow. The following verses from Gurbani make the position very clear:-

fiBk okf; B ;u[j? feT[fsBk ;[y[j'fJ..
y'N? tDfi tDzfin? wB[sB[y'Nk j'fJ..
Jina Raas Na Sach Hai Kio tina sukh hoe
Khotai vanaj Vananjiai man tan khota hoe. (GGS, 23)
To those carrying false wares, how may joy come?
In false dealings mind and body both turn false.

efo wB w/o/ ;fs fpT[jko..
Kar man mere sat Biohaar (GGS, 281)
O my mind, do the right business.

;s e? yfNn? d[y Bjh gkfJnk..
Sat Kai Khatiai Dukh Nahi Paaeaa (GGS, 372)
whose earning is true, remains free from trouble

;/ ;[yhJ/ ;u[;kj ;/ fiB ;uk fpT[jko[..
Se Sukheeai Sach sah se jin sacha Biohaar (GGS, 962)
They alone are in peace and true kings whose business stands on truth.

Gurbani warns those people who indulge in a wrong business with bad and evil intentions. The following verses of Guru Amar Dass indicate this truth:

nzsfo b'G[wfB w?b? wb[bkJ/.. w?b/ eow eo/ d[y[gkJ/..
e{V' e{V[eo/ tkgkok e{V[p'fb d[y[gkfJnk..
Antar lobh man mailai mal laae. Maile karam kare dukh paae.
Kooro koor kare vaapaara koor bo dukh paaiya. 12 (GGS, 1062)
They are mentally dirty in whose hearts resides avarice,
They do dirty and suffer pains.
They deal in falsehood, speak lie and come to grief.

There is an old book in Sikh literature *Prem Sumarg* wherein some beautiful thoughts have been expressed about the conduct of business. Sum and substance of these thoughts is that one

should remain truthful, should not change his statements, should not do cheating, and should observe the best of the principles in his transactions considering the doing of business as an act of prayer to God. In other words, the business should be performed with truth, honesty, fairness and utmost humility. Trickery, fraud & ill will should not be allowed in the business dealings.

God as trader in truth

The contributors of verses as enshrined in Guru Granth Sahib have adopted another novel method to emphasize upon the importance of truth in our business dealings. This is the method of using the imagery of a businessman/trader for God to shed light on this aspect of matter. The imagery used in Guru Granth Sahib, shows God in numerous rolls and relations. He has also been shown as a business man/trader, and He is the true trader dealing in truth. As a person is required to posses Godly qualities to get the divine union, he is required to act as a business man like the supreme being. It means that he can not deal in false or morally and legally prohibited things, but, only in those items, where he can prove useful for the society. When the Guru says that do business of Naam, it means that the business should be pure and truthful like *Naam* and be conducted by ever remembering God. Gurbani tells us as how this can be done. The Guru says through the conversation of two Saint poets of Maharashtra, Bhagat Namdev and Bhagat Trilochan that one should work with his hands and feet keeping the love of God in his heart.

Bkwk ej? fsb'uBk w[y s/ okw[;zw„kfb..
jkE gkT[efo ekw[;G[uhs[fBoziB Bkfb..213..
Nama kahai Tilochana mukh te Ram samhaal.
Haath Paao kar kaam sabh cheet Niranjan Naal. (GGS, 1375)

It means that one should do his work in such a manner that he never forgets God that is God's creatures as God abides in each of them. Such acts only are the truthful acts for the welfare of mankind which bring glory. The Gurbani also warns us that if our actions are not truthful, we will be facing shame and embracement everywhere, and we will have to repent for the same when we suffer in this world and also hereafter.

The Right Time and Location for Business

The right time to start the business at the right location are also very important from management point of view. One has to do the business during the period when it gives best of the results. Similarly, the location has to be considered after taking into account the availability of raw material and man power. In these respects, gurbani guide us to act with wisdom and then have faith in God for the success of the ventures. Gurbani does not believe in any time being good or bad or any place being lucky or unlucky in this regard. In fact, it believe that whatever decision one takes should be guided by God. We may call it our destiny, and wherever it takes us for our livelihood, we are compulsorily moved to that place. This is the reason that the Sikhs, believers in Gurbani have proved to be among the most mobile persons in the world, and

wherever they have gone, most of them are successful and prosperous. They are guided by guru's following verses:

Bfe BE y;w jE feos[Xe/ d/..
ijk dkD/ sjK ykD/ BkBek ;u[j/..
Nak nath Khasam hath Kirat dhakke de.
Jaha dane tha khane Nanaka sach he.
(Sri Guru Granth Sahib, page 653)

Which literally mean that wherever our earning has been destined, the truth is that we move to that place in search of the same.

In the present day world of cut throat competition, when one business group thinks to harm the other business group or is ready to indulge in such methods as to appropriate what actually rightfully belongs to others, gurmat prohibits a Sikh from doing all these things. As his earning (*kirat*) is based upon truth, hard work and sincerity of purpose, it has to be, as Bhai Gurdas puts it *'Dharam di Kirat'*. Any kinds of exploitation is not permitted therein. Similarly any misappropriation is highly condemned. Guru Nanak's words are meaningful, when he says that if a garment is blood stained, it is polluted, how can then, they who exploit others and suck their blood be considered as having a pure mind:

i/ os[br? egV? ikwk j'fJ gbhs[..
i' os[ghtfj wkD;k fsB feT[fBowb[uhs[..
(Sri Guru Granth Sahib, page 140)

When he says that whosoever appropriates what by right belongs to someone else, it is like eating hog for a Muslim and cow for Hindu, meaning thereby that is highly irreligious. When we analyse all these observations of the Guru in the context of modern day management, we will notice that any kind of exploitation can not last long. If a person exploits his customers or business associates or even share holders, the truth will come out one day and the whole business will collapse. Similarly, an unhealthy competition marked by unethical means will adversary affect the competitors.

Greater than truth is truthful living

Guru Nanak's immortal words that greater than truth is truthful living mean that the conduct of person engaged in business should not be such as to cheat or exploit others, but to be fair with them. There is a reference in Gurbani of correct weights of the items and the quality to be maintained in that respect. It is further stated that truthful living mean that one should be truthful at heart, not merely look like that. In other words hypocrisy has been condemned. This is very important in the present day context when business is not being done in a fair and honest manner. We often come across false and misleading advertisement of products by the business people as to dupe the customers. This practice is highly unethical, considering its harms, the governments of various countries have taken legal steps to prevent such fraudulent publicity. The business people/professionals are also using other methods of weighing less, charging more or giving inferior quality of goods with a view to increase their profits. Spirituality controls the

greed of such people and guides them to make an earnest living. It may be made clear that spirituality does not discourage us to earn more profits, it only teaches that for earning such profits unethical methods like that of adulteration, cheating and hiding work facts should not be used. It also saves us from the elation of avarice. With such like checks, our scriptures allow us to earn sufficient to full fill all over needs *Vedas* speak of both material and spiritual prosperity. Gurubani mentions the basic needs in the words of Bhagat Kabir Ji and Dhanna Ji when they make a prayer to God to satisfy all such needs. Gurbani makes it clear that a middle way in respect of possession of wealth need to be adopted. It should not be less as to make us worry to satisfy our necessary needs nor it should be excessive as to make us greedy and haughty. More discussion in this respect will be made at later stage.

In conclusion, it can be said that our spiritual philosophy prepares us for being truthful in our business or profession. Gurbani also deals with agriculture and service sector wherein too such qualities of truth, honesty and fairness have been recommended by the Masters. The Gurus did not like corruption in administration and dared to speak against that. The boldness with which the social, religious and political situation prevailing at that time has been delt with by them makes us realize that the truth must prevail. When the Guru said `syfs pj? sys? eh bkfJe` *Takhtai Bahai Takhtai ki layak* he meant to say that only that person who is fit to occupy the given position, should occupy it. The managers occupying the managerial positions in various organizations should think as whether they are capable for the same or not to occupy such positions.

Chapter 8

Towards Leadership

When a manager has decided the basic issues of what to do, where to do and how to do it, he further plans his road map by thinking of the prospects of his project in future. At that time, he has to rise above the role of a manager and possess certain qualities of a leader. It is the leadership which can transform his potentials and plans into a reality. It is a known fact that where as a manager plans and organizes, the leader carries it on by implementing the same to success. Thus, in the competitive environment of today, a person has to be both a strong manager as well as a leader. There are different types of leaders in the society. They include executives, professionals, business tycoons, politicians, spiritual leaders and so on. However, in whatever field they are, they possess certain common qualities, traits and styles.

Theories and Styles of Leadership

The management experts have classified leaders on the basis of these qualities and traits. Such qualities/traits are courage, will power, judgment, flexibility, self-confidence, intelligence, physical and mental health etc. One of the theories of leadership, known as trait theory, specifies such like traits for the success of a leader. The skill theory emphasizes upon different kinds of skills, viz, technical skill, conceptual skill, and human relations skill. Then, there are other theories based upon behaviour, situation, contingency etc. Different styles of leadership have also been identified such as autocratic, democratic and laissez faire style. Some experts have mentioned different aspects of leadership like adaptive and inspirational. Considering all these theories and styles, certain points of common acceptance emerge in respect of successful management by leaders in any sphere of life.

To start with, a manager is required to understand the main aim of human life. As a part of this spiritual understanding, he is required to control those feelings and passions which make his mind wander in such directions, where success goes away from him and his life is wasted in futile short lived pleasures. If he controls his mind and becomes aware of his strengths and weaknesses, he learns to manage himself. He feels satisfied with his powers and plans his work in such a way that the same are usefully utilized. A person who is dissatisfied and always grumbles can not prove a good leader. One who can handle any situation with his qualities of head and heart and remains calm both in success and failure can only go ahead with his mission. Whatever, he plans to work, it is within and not beyond the main aim of life, that is, the spiritual union with the divine. It is just like as all the laws of the country can not be violated of the main law, the constitution of the country. Such a spiritually enlighted leader knows his limits and plans whatever he can successfully accomplish. He has a vision quite different from ordinary persons. As the Rig Veda says, he dares to carve out a new path for him self in stead of following a beaten path. (*Rig* 9.23.2).

Faith in God is Faith in oneself

The most important quality at this stage to pursue his aim and mission is the quality of vision. Vision simply means his future plan which inspires him to look forward to the success of that plan. Helen Keller, though herself blind, had said that a person without a vision in life was really blind. The first requirement to be a visionary is self motivation. When a person had learned the art of understanding himself, he becomes adept in the art of self motivation. He knows his potential, self confidence, his abilities, and all these things inspire him to take full advantage of the same for excellence in his actions and deeds. He sets up his goals accordingly. The self motivation leeds him on the path of progress by banishing all kinds of fears, doubts and negativities. Spirituality helps him in inspiring by strengthening his optimistic mental attitude. When a person follows the teachings of the masters and prays to the supreme power, it appears to him, as the Gurbani says that the divine power is with him in whatever he does (*Gur mere sang sada hai naale*). His belief of support from the supreme is, infact his faith in himself. That doesn't mean that mere faith will get him success. This faith will only show him the way and energize him to tread the chosen path.

Widening of the Vision

Vision may be for personal success, whereby a person merely thinks of himself and wants to see him in a position better than others in the future. Vision may also concern for a large number of people, whereby the visionary leader does not merely think of his own material progress, but has a wider vision of the progress of a large number of people leading to the progress of the community or the nation on the whole. The vision may be so wide, as given in Vedanta, as to treat the entire humanity as one family (*Vasudaiva Kutumbakam*). Our freedom fighters had a vision to see their country independent, and they spared no efforts to fulfill their dream of a free India. Dr. Manmohan Singh, the present Prime Minister of India, had a vision to see India as a great economy. He started his efforts in the right earnest when he was Finance Minister, and today India has attained a highly significant position among – World economies with a commendable annual growth. In the modern times, it was the Tata family which thought of making India strong in the production of steel, and their vision was fulfilled. Later on, it was Dhirubhai Ambani's vision to bring a revolution in the sphere of communications, and his vision has now been fulfilled when a very large number of people in our country are connected on mobile phones.

Patience – must for a visionary

A visionary must have patience to wait for the results of his hard work put in by him in his dream project. He is not short tempered, and has sufficient ability and strength to face ups and downs that come on his way of fulfillment of his vision. Many a times, there are failures, but the visionary manager does not lose heart. In stead of giving up his plan, he analyses the reasons for the failure and tries to remove the short comings for going ahead with his mission. He knows, that failure is not only the output of an unsuccessful activity; it can also be the input of a successful one. Life is for learning lessons and mistakes are some of our best teachers.

King Bruce of Scotland was inspired by the spider who kept trying to build its web even though it failed numerous times only to succeed at last.

Imagination shows the limit of one's dreams

It is the vision which increases a person's power of imagination, intuition and creativity. Imagination is that competency of a person which shows the extent of his thinking power. For example, a poet or a writer can imagine such things which an ordinary person cannot think of. All great artists and scholars of the world have given us such master pieces which reveal the wonderful imagination on their part. Picasso, Lianardo-da-vinci and Michelangelo were world renowned artists with wonderful imagination to create their works of art. In India, too we had many great artist including the Sikh artists Amrita Shergil and Sobha Singh, who displayed their wonderful imagination in their paintings. Similarly, Homer and Milton could take us to the paradise of their dreams. Tagore in our country also showed us such ideal place where we could move with absolute freedom, respect and dignity. In Gurbani Guru Nanak sings of the five realms if spiritual awakening. In short, it depends upon the study, knowledge and experience of a person as how much he can imagine. In other words how high and lofty dreams he has of achieving the things in his life. His goals will be as high as he can imagine to achieve. This quality of imagination is also strengthened by the spiritual attitude of the person. This attitude develops his intuition and that intuition contributes to his capacity of imagination. So, imagination and intuition are interrelated.

Spiritual wisdom

The reason for a close connection between imagination and intuition is that they arise from a common source of particulars spiritual wisdom. This wisdom is different from our personal intellect and knowledge that we have gained from our study, interaction with the people and the company which we keep for most of our time. It can be understood in the sense that In Indian spiritual thought, wisdom is of two types, firstly the wisdom as per the thoughts of a person, and secondly the wisdom which is spiritually inspired. It is believed that the wisdom as thought by the person smacks of ego, selfishness and self centeredness. Such wisdom may prove useful for limited purposes and limited time. On the other hand, the spiritual wisdom enlightens us of such a course of action which brings happiness not only for the person concerned, but for all the people associated with him, and leads to the welfare of all.

Guru Nanak in his *Japji Sahib*, makes it clear that the worldly wisdom is of no avail for obtaining true happiness and welfare for all. He uses the words for such worldly wisdom as '*sianpa'* and '*chaturai'* (Punjabi words)'. To use his words *'Sahas sianpa lakh hohe ta ik na chalai naal'* (;j; f;nkDgk by j'fj s fJe B ub? Bkfb). There are numerous verses in Guru Granth Sahib which show the distinction between intellectual wisdom and spiritual wisdom. Wisdom is generally considered to have been acquired by obtaining education and increasing the knowledge. But, when this education and knowledge is applied for such selfish purposes which may benefit the person to some extent, but, bring harm to others, it is not recommended by our spiritual philosophy. The following verses of Guru Nanak may be quoted

to show as what kind of wisdom is approved by Gurbani. The Guru says that the wisdom which is wasted in wrangling meaning useless worldly pursuits, is no wisdom at all. The wisdom which is used for remembering God meaning for serving all the creatures through which He manifests himself, or the wisdom which is used for such acts that bring honour is the true wisdom. As Guru Nanak has said in some another verse that an educated person is he who dedicates himself to the service of mankind, here again the Guru says that reading means that he should understand and through wisdom he should share it with others. When Guru Nanak talks of charity (*daan*), he means to say that such wisdom which makes us generous, only takes us on the true path, and all other wisdom is merely the devilish thoughts. In his own words -:

nefb J/j B nkyhn? nefb rtkJhn? pkfd..
nebh ;kfjp[;/thn? nebh gkJhn? wkB[..
nebh gfV„ e? p[Mhn? nebh ehu? dkB[..
BkBe[nky? okj[J/j[j'fo rbK ;?skB[..
(Sri Guru Granth Sahib, page 1245)

It is this kind of wisdom which was possessed by all great persons, who could see the things to happen or the truth that may emerge in distant future. It is the possession of this kind of wisdom, which could provide a distant vision and farsightedness for all such persons who made history. History tells us that all spiritual masters were always ahead of their times, and revealed to the people such mysteries and facts which were to be proved true in the times to come. Socrates, Plato, Copernicus and many others could not be understood by the people during their life times and some of them had to pay a heavy price for their wisdom. So was the position with spiritual masters in any country including India. If Christ had to go to the cross, Mohammad Sahib had also to suffer hardships for the truths spoken by him. The Sikh Gurus too had to struggle hard to bring out the people from old accepted false values and superstitions. They were revolutionary reformers and wanted the people to follow the true path of religion. That is why, they attached considerable importance to far sightedness. Guru Nanak says that if a person understands the consequences of his actions in the long run, he will think before he acts and do the right. The third Guru, in the line of Guru Nanak, Guru Amar Das also warns us of consequences if an action is taken without the wisdom revealed by the scriptures.

n?;k ezw[w{b/ Bk ehu? fis[nzfs gS'skJhn?..
Such act be not done, which ultimately makes us repentant
(Guru Granth Sahib, page 918)

It is such spiritual wisdom which enables us to imagine certain dreams and blesses us with intuition to understand as how to fulfill those dreams. Intuition is a strong urge which motivates to do something In Indian spiritual parlance, it is the sixth sense which gives us useful messages at the subconscious level. Although intuitive messages are received by all the persons, the intensity of its feeling and understanding varies from person to person. When Einstein called his intuition his thought experiments, he immediately acted on that and succeeded. It is said that an image of a person riding a beam of light allowed him the insight that gave birth to the theory of relativity. Intuition is a God's gift and as it is connected to our souls and the subconscious intelligence it guides us to our highest good and for the welfare of all. It was this intuition only

which made many people to do their great works. All of them attuned themselves to higher level of consciousness to get the wonderful ideas. An intuitive mind always creates new ideas, new concepts and new methods of functioning.

Developing intuitions

As, intuition takes birth from spiritual wisdom, it can be developed by dedicating our cause to that supreme power, who is the creator of everything. In that way, a spiritual connection is established not only with the creator, but, also with other people, who are also his creation like us, and then we start receiving messages from the higher self, and it is these messages which we call intuition, and which infact constitute the spiritual wisdom. Many a time, we are unable to solve a problem or take a decision, and then all of a sudden, some idea flashes in our mind, making us bold and courageous to act accordingly. It is also noticed that some times such ideas come through certain Gods and persons or symbols in our dreams, and we wakeup with a specific will power to take action. However, when ever such idea comes, one must act like Einstein and taking advantage of the same perform his duty for the benefit of all.

Our scriptures containing spiritual wisdom make it clear that the spiritual wisdom can be obtained only by grace of God. The following words of Guru Nanak sum up this concept, when he says

BkBe fdq;fN dhox ;[y gktfj r[o;pdh wfB Xhok..
Says Nanak, the deep vision and peace, I have obtained through the word divine.
(Guru Granth Sahib, page 1107)

The grace of God comes to us only when we pray to Almighty with best of the intention to do something good or useful for the maximum people. The spirituality teaches us to invoke the grace of God while taking the decision, and in that case we are possessed with a divine power to move in the right direction. We must pray to God for blessing us with such wisdom that we may decide the matter on merits. Wisdom without invocation of His name is of no avail. When one thinks of God, he keeps in mind that his decision should not harm anyone. Even if it is an adverse decision for someone, the ultimate object is to improve or reform the person concerned and the organization on the whole.

Power of prayer

That the power of prayer is tremendous, is accepted by all the religions. When Tennyson said that "Many things are wrought by prayer than this world dreams of", he referred to this power of prayer. In Sikh religion, the prayer known as Ardaas is an integral part of religious life. There is hardly anything, which a Sikh does without prayer to God. Sikh history provides numerous examples of this fact of life. For example, the leader of the first successful Indian Team to climb the Mount Everest, M.S. Kohli, has admitted in one of his books that it was Ardaas which helped him at every step in taking crucial decisions in his life. It is also an accepted principle of life of a devout Sikh that after the success of the decision, a prayer to express gratefulness to God is again made. Thus it can be said that whatever decision is taken by invoking the name of God and with a spirit of gratefulness to Him, is a successful decision.

Creativity

When a good and successful leader is blessed with imagination and intuition his creativity is increased. Creativity is the opposite of destruction. The mind of the man can function both for the creation and destruction. It is a pity that in the so-called progress of human civilization this mind of the man has created so many things for the purpose of destruction. For example, the new war material including bombs are all aimed at destruction. Similarly, the things like cigarettes and drugs are also the materials for the destruction of our health. That is why our world has become a veritable hell where human minds are creating things for destruction of the self, nature and other humans. However, creativity being the manifestation of our feelings, a mind guided by spirituality and religion, only thinks of creating things which are useful for the society. Such a mind destroys the vicious and impure thoughts through spiritual power. A spiritual leader, thus, is free from all prejudices biases and selfish feelings and motives. He develops a sense of creating benevolent and beneficial ideas and things. Even, when such ideas are new and revolutionary, he moves ahead and works hard for their success. He is confident that howsoever outrageous, the idea may sound, it can bring wonderful results. To him, whatever is perceived as impossible, is challenging, and he accepts that challenge and proves himself. His ideas are innovative and not the stereotypes which are adopted by others, being easy, tried and tested, his vision is different as mentioned by *Rigveda* as quoted above. If, at any stage, he wants to make some slight variation, for better results, he is flexible enough to make the said adjustments for the purpose of betterment and improvement.

The manager in the process of becoming a leader must have a farsightedness, otherwise, he cannot wait for too long a period to achieve the results. He is confident that he will ultimately succeed in his mission, because he can see what others fail to imagine. Only a few year back, could anybody think that a Metro Train will run in the heart of the crowded city of Delhi. It was beyond anyone's imagination that an underground station could be made at places like Chawri Bazar where it was difficult for anyone to walk. However, a genius like E. Sridharan had a vision and a farsightedness to see that such a project could materialize in near future. Although, one must have patience to wait for the results, but, that does not mean that we should take longer time than required to take a decision or accomplish the given task. One must act at the right time as any delay may cause harm and defeat our purpose. Even otherwise a good leader (or manager) is one, who fixes the target and makes a time bound programme for achieving the same. He himself follows his time schedule and makes others to do their job within the given time. Sometime the mission is to continue for a very long period. In that case, the whole task to be preformed for achieving the goal should be split up in smaller parts and targets should be fixed for achieving results in those smaller jobs. The achievement of such goals will definitely complete the whole task in time. For example, in case of Metro Railway network in Delhi, the peerless leader of the project has been fixing the time schedule for running the Metro on smaller portions, and these targets have always been achieved. That is why, the whole project has been running smoothly.

Procrastination must be avoided

There may be certain problems which can cause a delay in meeting the part targets consequently delaying the whole project. So, the leader must have the ability to break down the problem and find timely solutions to prevent any inordinate delay. It is also required from a leader that no part of the task be postponed without any unavoidable reason. The divinity in us motivates us to follow the natural laws, which do not change. The rising of the sun, the change of days and nights, the change of seasons and all the planetary motions can not be postponed and have to act as ordained by the supreme divine. Such a spiritual feeling need to be inculcated by the leader in the mind of all his fellow workers. Life is short, and as such each moment is highly precious. If the time is money in the real sense then no leader can afford to waste it in useless pursuits. There is, thus, great emphasis on doing the things well in time. Bhai Gurdas, the first Sikh scholar and interpreter of Gurbani, gives numerous examples to prove that any thing done not in time, is of no use. To take one example in the following two lines, he says that if one starts digging the well when a fire takes place in the house, it will be useless to do so.

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i?;/ xfo bkr? nkfr ikfr e{nk y'fdU ukj?,
ekoi[B f;fX j'fJ o'fJ gS[skJhn?..495..
As when house is on fire, digging well is of no use,
And the failure of effort makes us cry.
(Bhai Gurdas, *Kabit* No. 495)

In other words, one must take action at the right time. Acting at the right time is one of the fundamentals of the decision taking quality of a leader. No body can be a good leader unless he is capable of taking the right decision at the right time. A person who wavers can never succeed. Similarly, procrastination is a habit injurious to the success. There is a famous couplet by Sant Kabir, where in he says that whatever is to be done tomorrow, must be done today, and today's task be accomplish without any delay.

epho ekfb eozsk npfj eo[np eosk ;[fJ skb..
gkS? eS{ B j'fJrk iT[f;o gfo nkt? ekb[..138..
Says Kabir not to put off till tomorrow, what is to be done today,
and the today's task need to be accomplished this very moment.
Nothing will be possible to do at the time,
when the death hangs over our head.
(Sri Guru Granth Sahib, page 1371)

Taking Decision

There are some persons who take very long time in taking a decision or who are hesitant in deciding a matter. Such persons can not be good leaders. It is generally said that it is better to take a wrong decision than not to take it at all. For taking a right decision, the manager leader has to be very thoughtful, rational, creative, and sharer with others concerned. It is an intellectual process which starts with the need for a particular action. The decision taker identifies the relevant facts, collects necessary information, compares and evaluates various alternatives and then decides. Although, there are many factors which play a role in taking a

right decision at the right time like internal and external environment, perception, availability, style and personality of the decision maker, it is his spiritual bent of mind which helps him most in taking the correct decision. The correct decision is that which solves the problems to the satisfaction of or is in the interest of maximum number of people.

To conclude this chapter, it can be said that a manager can be successful, when he acquires the qualities of a good leader. He has to be very careful in fixing his targets and achieving the same as per the given time schedule. The targets have to be fixed keeping in view his own abilities and competencies for which he need to know himself in the true sense. If a person does not know about him, he cannot understand others with whom he has to work and deal in course of his functioning. Know thy self has been the main slogan of the Indian spiritual thought. Such knowledge of self is infact the knowledge about the divine, a spark of which exist in us. Whatever decision a good leader takes should not be taken on selfish, limited and short sighted considerations. It should be for the benefit of maximum people not only of that period but also for the coming generations, and such a decision cannot be taken by one's own ability and wisdom. Some spiritual strength which enlightens a person to take such a decision has to be derived from divine invocation. Abraham Lincoln's decision to abolish slavery from United States was a decision to bring to an end the humiliation of man by another man. Einstein's decision to dedicate himself to his research established that one individual's mind can be used as a tool to solve the mysteries of the universe. Similarly, in India Ashoka, Akbar, Shivaji, Swami Vivekanand, Mother Teresa and many others took vital decisions for the welfare of mankind. They all had faith in God and relied upon the divine guidance rather than their own limited wisdom. Gurubani clearly lays down that it is His grace which enable us to do wonders. If a person considers himself wise enough to take a worth while decision, he only falls in the trap of ego. The egoistic decisions bring disasters. The students of history may recollect how Mohammad bin Tughlak, a highly educated king, took egoistic decision including that of changing his capital from Delhi, and caused suffering, misery and death of hundreds of people. Hitler took his selfish decision thrusting upon a devastating war on the people of the world. On the other hand, Smt. Sonia Gandhi, even when she fully deserved to become the Prime Minister of a great democracy like India, sacrificed her personal consideration for the benefit of the country, and made Dr. Manmohan Singh, a competent and a honest administrator to become the Prime Minister. So the message is that the decision taking may not be merely sufficient for the success of a leader. What is required is that the decision should be fair, impartial and for the benefit of all. Such a decision is taken by God's grace. Guru Arjan Dev gives expressions to this concept when he says

;op eh o/B ik ek wB[j'fJ..ej[BkBe sk eh fBowb ;'fJ..3..
ip br[ikB? w[M s/ eS[j'fJ.. sp fJ; eT[;[y[Bkjh e'fJ..
ip fJj ikB? w? feS[eosk.. sp br[roG i'fB wfj fcosk..

Bhagat Kabir also expresses in the similar vein, when he says that whatever he does, is done by God, and people erroneously give credit to him. To quote him

epho Bk jw ehnk B eofjr/ Bk efo ;e? ;oho[..

Chapter 9

Team Spirit, Work and Participation

After having fixed the targets and the time schedule for achieving the same, the leader, entrusted with the job, thinks of having the best of the team to work with him for attaining the desired goals of the organization. It is a known-fact that every project consists of several activities. So the completion of the project in most of the cases depends upon a multi-input group, each member of which has a specific role to play. In some cases, where a professional has to achieve his own object for success, it may appear that he can work alone, but, in this competitive world, even that is not possible in many cases. For example, a doctor, an advocate, a chartered accountant though each one of them has a specialized skill, needs a team to assist him. If we look at our ancient sages or prophets, even they needed a good number of followers to spread their message. Our spiritual mythological heroes also formed their own teams for accomplishing their task. When Rama had to fight the evil forces of Ravana, he sought out allies like Hanuman, Sugreev and Vibhishan. In short, a suitable team is required by every leader for transforming his vision into reality.

Every leader knows that he can not work alone, and has to carry with him some devoted workers who can stand by him in all situations. The question is how to make the workers devoted towards him. In the western culture, the leader may depend upon example of his hard work, innovative methods, motivation and the art of communication to get best out of his team. But, in India, the management style will have to be different because of the difference in the psyche of Indian people. The Indians like personal relationship more than the official relationship. They obey their boss when they really respect him. For commanding respect, the leader has to show not only his qualification, hard work and other competencies, but his character, particularly the human aspect of his behavior. If the leader has a high character with an excellent behaviour towards his people, he becomes popular and everybody shows his willingness to do anything for him. Thus, the leader has to create a congenial environment for everyone and build personal relations with them.

The Importance of Personal Relationship

Personal relationship between the management and the staff has emerged as the most important aspect of modern management. Many managers fail to get the results out of their team mainly because they do not know the art of developing personal relationship with their team. On the other hand, there are a number of leaders who personally know the people working under them, they recognize them by their names, and they have sufficient information even about the personal and family problems of these workers and inquire about them from time to time to show their concern for the welfare of these people. Such a leader knows that if he knows his workers individually for their potentialities, capacities, interest, likes and dislikes, he can make them more creative and co-operative. The modern management has appreciated the integrity and dignity of each individual for motivating him to do his best for their leader and the organization. Such an attitude encourages the worker to feel a sense of belonging. It increases the interaction, the friendly feelings and the sense of togetherness to work for a common cause.

Holistic environment

When a cordial relationship between the administration and the staff is established, a holistic environment is created. It is an environment in which every body feels free to express his opinion, doubts and views. Everybody is given a job of his liking and aptitude by following the principal of suitability of the person to the job. Such a deployment gives them job satisfaction which is highly essential for the success. If a person is not satisfied with the task given to him, any motivation will fail to get results from him. On the other hand a satisfied lot of workers consider work as worship, as a result of which, the whole place of work becomes a holy place, where everybody works as a *karamyogi*. A *karamyogi* is a devoted worker, who does not work merely for some consideration, but for showing his best in creating the results. That does not mean that he works under stress or tension. Modern management thought has accepted that a great leader is a person who himself works without stress and lets others also work accordingly.

A Tension-free functioning is useful

Indian spiritual thought provides us those methods which save us from unnecessary worry or tension. Gurbani also makes a mention of worry (*chinta* in Punjabi) and advises us to avoid it for living a good life. The question is how one can avoid worrying when every moment of life brings some or the other reason creating a stress on the mind. The cardiologists are unanimous in their view that stress is the main reason for heart attacks. Thus, a manager has to see that all the persons working in the organization remain tension-free while doing their jobs. There are many methods available in our spiritual sphere which can prove as stress-busters. For example, it has now been recognized by many organizations not only in India but also in foreign countries that if the workers and the staff members including manager are given some time for meditation or for listening lectures by management gurus on spiritual subjects, they will feel better and rejuvenated for doing further work. Patanjali had also mentioned *'dhyan'* (concentration) and '*smadhi'* (meditation) as steps for union with the divine. The management experts have also now started recommending yoga or sessions of meditation for the workers working in different organizations. The person who performs his duty in a balanced manner is the real *karamyogi*. It need to be made clear that a *karamyogi* is a not workaholic. The difference is that whereas a *karamyogi* performs his duty by invoking the grace of God, a workaholic does it out of the compulsions of egoistic vital drives. A *karamyogi* is conscious. It is the impulse of the creating consciousness which makes him perform with excellence.

The characteristics influencing our behaviour

The behaviour of the leader is highly significant as all the workers look towards him as a father figure. In Gita, there is a mention of three kinds of behaviour depending upon the characteristics of each type, known as Gunas. It is said that the human personality is a combination of the self and the non-self constituting the ego, mind, senses etc. All that is known as non-self consists of *Gunas* (characteristics). There are three *Gunas, Tamas, Rajs* and *Sattva*. The spiritual progress of a person depends upon as which *Guna* dominates his personality. It is this dominance of a particular *Guna* that determines the nature of a man. *Sattva* is associated with purity, knowledge and happiness; *Rajas* with attachment, activity and pain; *Tamas* with impurity,

ignorance and indolence. Although, for the union with the divine, one is required to transcend all the *Gunas* including *Sattva*, but when a manager/leader develops *Sattva* qualities he can show his best. Thus, as per *Gita* an excellent leader is one who ascends the ladder of *Gunas* and attains the *Rajas* characteristics in his behaviour. Such a manager starts his relationship with his team by providing physical and emotional support to them. He looks after their welfare, is eager to know about their problems including personal problems and providing solutions to the extent possible. Further, he guides them and trains in their work, appreciates them for their efforts, shows concern, whenever something goes wrong. He dispels the doubts and strengthens the will power of his worker to do a particular thing. *Gita* is the best example in this respect wherein the leader Krishna removes all doubts of Arjuna for preparing him to do his *karma*. With this *karma* Philosophy the leader Krishna changed the very attitude of Arjuna.

Attitude in our life

Attitude in life means the way of looking at things. The attitude of worker towards their jobs has much to do with productivity. In other words, it means as how do the workers take their job, whether they like it or not. The leader has to see to it that the jobs are allocated according to the qualification, skill, aptitude and convenience of the persons. In the recent past, aptitude tests have become very popular mainly because of the reason that the right persons are selected for particular jobs. It has also been thought that even for IAS and Allied services, an aptitude test should be taken instead of the preliminary exam. Such a test can show as whether the concerned person has a liking for the job which is to be given to him or he has come for the job only under compulsion or wrong guidance. Career counseling is also aimed at advising the persons to select their work as per their interest and liking. The movie '3 Idiots' has also given this message that everyone should be given independence to go for the work after his heart. If a person wants to become an Artist, he should not be compelled to become an Administrator or Engineer or Doctor. I remember that one of our batch mates had joined service, but he had no taste for it, so he left it only after a few months and started his business in which he is very successful. Many persons left even IAS to join politics, where they are now holding key positions. So, a manager being a leader should make a judgment of his team associates and give them work, as far as possible, as per their liking. If a person is a good mechanic, he should not be given the desk job. Similarly a person interested in touring job, should not be asked to do office work. The judgment of person can be made by leader only if he has a mixing nature with everyone. It will increase his knowledge about them. The job as per liking gives the job satisfaction. It also raises the morale of the worker. The job satisfaction and high morale increase the productivity.

The benevolent control by the leader

The other factors which add to the job satisfactions are a considerate motivation, participating management and welfare measures for the workers. These subjects will be dealt with in subsequent chapters However, even the best selection of suitable persons for all the jobs, sometime, may not bring the desired results, if the leader is unable to exercise the requisite control and command the required discipline for accomplishment of the mission. The control does not mean that the leader should be strict and show anger even on petty things. Such kind of control may not be useful. What is required is to keep an eye on the performance of each of

them and issue directions for improvement from time to time. He has to make his team aware of the rules and regulations and the standards which are required from them. The periodic review of the results creates a sense of self discipline. The leader has to show a similar sense in his own actions and words. If he himself observes punctuality, his team members will also be punctual. Further, in case of problem or difficulty the leader must act immediately to help the person get out the problem. He should also appreciate the good points of the workers, and encourage others to follow suit. Even for those, whose performance is not up to the mark, they should not be rebuked or humiliated in front of others. The leader can discuss with them individually as why are they not performing as expected. Sometimes a good advice or persuasion bring improvement in the worker and he starts giving better results. In short, the leader has to adopt a human approach towards all his colleagues and subordinates to elicit the best of co-operation. His human behaviour makes him kind, considerate, generous, sweet tongued and helpful in any situation.

Emotional quotient instead of IQ

When Denial Golem ale coined a new abbreviation as E.Q. in stead of I.Q., he was mainly referring to all these qualities constituting the human element in a person. E.Q. stands for emotional quotient which refers to the qualities which may enable the people to excel in the real life. They are the hall marks of the character and self discipline. They link you with the people in a cordial manner. In fact, your interaction with them shows the extent of possession of the emotional intelligence by a person. IQ possessor may be intelligent but he may be lacking such qualities that make him more popular and successful. On the other hand, EQ is the sum total of such qualities with which a manager can show his best. Such a person understands other's view point and can cope with the difference of opinion very calmly with his nature of mixing with people. Such a person is self motivated and can prove a great source of motivation for others. He is a psychologist and can read others. They will form alliances with like minded people and the team on the whole will be able to sense and understand the problem in such a manner that everyone involved feels satisfied. Indian saints and spiritual masters have always been emphasizing more upon emotional quotient than IQ, because, in their opinion, a person’s love for the people proved more useful than his intelligence and wisdom. Emotional quotient qualities are useful not only for the internal working in an organization, but are also highly important for outsiders, who deal with the organization.

T.Q.M approach

In this present world of total quality management (T.Q.M.), consumer/customer has become very important. In fact T.Q.M approach means to keep the customers happy and fully satisfied as per their expectations and continue to do so with regard to the quality of the product and the services provided and also the methods for solving future problems of the customers in regard to such products and services. Thus, a leader of T.Q.M. period become successful if his behaviour is excellent not only with the employees, but also for the customers and all others with whom the organisation has to deal. He has to adopt a T.Q.M. attitude for himself as well as make his people adopt the same.

Retail and Service sector

It is because of the increased importance of the customer that retail and service sectors have grown tremendously in last decade. Retailers have to be customer focused and non-product focused. They create their products as per the desire of the customers. It is, therefore, necessary for the business leaders to remain update with the rapidly changing trends in regard to the customer requirements. Further, there is a tough competition as the globalization has made the entire world, one global city. The world's top retailers like Wall-mart, Tesco, Carry ford, Marks and Spencer have all thought upon different kinds of retailing formats. There are a number of franchises of Top-shots like Mc-Donald (a food chain), and some big retailers are also collaborating with Indians to expand their network (e.g. Wall-mart has entered in to alliance with Bharti group). In this kind of environment, whereas new formats, new ambience and new kind of salesmanship are being adopted, one thing common and more important is the cultivation of best of relations with the customers. The due courtesy, humility and service with a smile are the specific requirements for maintaining such a relationship. It is here that EQ attains a greater significance.

Another thing that is highly important in this new customer oriented world is the integrity of not only the leader but also of other persons working with him. The people must have trust in what the leader says. Generally the organizations fail because they do not full fill the commitments, as a result of which their integrity becomes doubtful. Jamshedi Tata and other big industrialists always saw to it that whatever they say, they perform accordingly to maintain their credibility. Credibility means loyalty, and if a person is not loyal, he cannot be trusted by anyone. In an organisation, such a person may betray certain trade secrets to the competitors. He may also reveal the plans and policy decisions to the rivals in business or profession which may adversely affect the progress of the organisation. The spirituality attaches great importance to loyalty, integrity and credibility, all of which reflect the true character of the person concerned. When Gurbani teaches us that we should remain loyal to person who gives us our earning, the plain meaning of that indicates our loyalty to our employers. There is a verse of Bhai Gurdas which interprets this concept of Gurbani. He says in the 14th Pauri of his 30th war:-

b{D[;kfjp dk ykfJ e? oD nzdfo bfV wo? ;[ikg?..

Loon Sahib da Khaae kai rann andar lar marai su jaapai.

True to Salt is he, who dies fighting for his Master in the battlefield.

It was, perhaps, this teaching of gurbani that made the Sikhs loyal soldiers of Britishers despite the fact that Britishers had annexed their territories by adopting deceitful methods. When they fought for the British in the World Wars or in such battles like Saragarhi they proved that they were following this spiritual concept of loyalty towards their masters.

Before closing the discussion on integrity, mention must be made regarding the integrity of the organization towards their customers and also to their employees. So far customers are concerned, the organizations fail to fulfill their commitments. Sometime they do not give the

ordered products in time and cause loss to the purchaser. Many a times, they compromise on quality and deliver low quality things. It is also noticed that they give exaggerated and misleading advertisements for their products. All these things are unethical and bring not only a bad reputation, but also a fall in the profits. Even if such an organization earns profits for sometime and is considered as good, it can never become a great organisation. For becoming great, the organization as well as the people working therein are to maintain their credibility by imbibing such virtues like truth, commitment, honesty and integrity.

Coming to the integrity of the organization towards its employees, it has to be ensured by the management that no worker or employee gets undue benefit or is deprived of what is to due to him or her on merits. Partiality or showing favour on certain other consideration is a sort of dishonesty. It is necessary that the management considers postings, increments and promotions on merit. One who works with sincerity and dedication must be appreciated and rewarded. Praise is the simplest, cheapest and the best prize for such a worker. It removes all kinds of fear, enhances his ability to work, improves considerably his morale and capacity to increase the productivity to a great extend. Infact, the leader should avoid finding faults even when some mistakes are committed. A kind and sympathy consideration leads to immediate correction of mistake and the erring worker himself feels sorry for the mistake. However, this golden principle doesn't debar the leader from healthy and meaningful criticism giving suggestions for correction and improvement. To err is human, to forgive is divine is one of the spiritual principles accepted by all. It should also be kept in mind by the senior that he should not praise the workers, who do not deserve it. It is the performance and good points in the job done which need to be praised. Such an attitude of praise and avoiding faults finding as far as possible is the equality of fairness. Similarly, the management has to show utmost fairness in selecting the suppliers for the organisation. If a supplier is given preference merely because he bribes or somebody has recommended or is related or known or he belongs to a particular caste, place or religion, the concept of fairness will be defeated and such supplier may take undue advantage and cause harm to the organisation.

In conclusion, it can be said that the discussion in the last two chapters establishes the fact that while becoming a leader, the manager has to adopt the benevolent leadership style and not the autocratic style of functioning. Gone are the days when arbitrary or autocratic leadership could work. The benevolent style of leadership is the paternal style of guiding, helping and protecting all the workers as members of the family. The spiritual characters in our epics, legends, fables and the Sikh Gurus were all leaders of this type. They have to be our role models in the present day management world. The changed international environment needs benevolent leaders who can win everyone, their superiors, colleagues, juniors and above all the clients and the customers, the rulers of the present day world.

Chapter 10

The Motivation Force

The term Motivation explained

Motivation is one of the most important terms used in human resource management of the present day world. It is that quality of a leader which enables him to get the best out of his team workers. Despite the fact that it is an age of technology, the motivated employees are essential to make the technology work. Motivation is a difficult task because the work force consists of various employees having different beliefs, backgrounds, life-styles, perceptions and attitude. In this materialistic age when people join an organization most of the times with selfish aims and personal aspirations, it has become all the more difficult to motivate them to achieve the goals of the organization. It is a known fact that the performance of anyone depends upon his or her ability backed by motivation. Ability refers to the skill, qualification and experience which help a person to do a particular task. But, howsoever able a person may be, he cannot accomplish a task without desire to do it. The arousal of such a desire means motivation. Carrel defines motivation as "A process that starts with a physiological or psychological deficiency or need that activates behaviour or a drive that is aimed at a goal or an incentive".

Theories of Motivation

The importance of motivation lies in the fact that a motivated employee is more quality oriented, more productive and can find better ways to do his job. Motivation is done not merely by incentives. Fear is also used, many a times, as a motivator. A large number of theories have been given for motivation and much research has been made on the application of these theories in day to day working. Whereas in the early theories based upon scientific management and human relations model, by Tailor and Elton Mayo, money and social contacts were considered as motivating factors, Maslow propounded his need theory, wherein he mentioned the hierarchy of human needs in five grades.

Maslow's needs Theory

Maslow believed that every individual has certain needs, and if his needs are satisfied he gets motivated. However, all his needs are not of one level. There were different levels of need. According to him there exists a hierarchy of 5 levels of needs and an individual must be satisfied at each level. First of all, he will like to be satisfied on the basic needs as that of food, clothing and shelter. Once these are satisfied, the person will like to have a security of his job and congenial atmosphere to work. The next step higher in this hierarchy includes such needs as that of affection, regard, acceptance, friendship and belongingness. At the 4^{th} step, the person becomes desirous of recognition and self esteem. When he gets all these things, the stage of self-actualization is achieved. At this level, a person wants to do and to show his maximum capability for becoming whatever highest he can. For example, when a person joins an organization, he wants good salary so that he may have good food, clothes and shelter to live. Gradually, he needs a security so that he can pull along with his family in a decent manner. After that, he starts feeling his belongingness to the organization and wants that people therein should love him & give him regard. The next stage is that of appreciation. By the time

he is known for his work, he needs to be appreciated, recognized for what he has done and applauded by the concerned higher ups. A stage comes, when he himself wants to become the highest position holder and without that he will not feel satisfied.

There are some other theories also relating to need content. The promoters of these theories, Herzberg, Alderfer and Mcclelland gave different sets of needs as the motivators. Further, some process theories like that of Vroom and Adam's equity theory specified certain processes which stimulate effort. For example, Adam's theory states that an individual's motivation depends on his/her perceiving of inequity and this perceived inequity motivates him to restore equity. However, the modern management accepts that no single theory can prove useful for the purpose of motivation, and a set of them or all of them collectively need to be applied for bringing behavioral changes in the employees.

Reward and Punishment

Whatever may be the theory of motivation, some kind of reward and/or punishment has to be an important factor as an incentive or deterrent for persuading to do or not to do certain things which are required for meeting the targets. Reward may be in the form of some material gain or promotion or an appreciation orally or through written communication. The punishments are contrary to such reward as it may be some cut in the salary, some fine or charge or postponement of promotion or a rebuke/warning, orally or through a written communication. The rewards are known as a method of positive motivation, whereas punishments are simply negative motivation where the purpose of motivation is achieved by using fear psychosis. Some scholars/management gurus have opined that punishments should not be awarded for the purpose of motivation. They do not believe in negative motivation by using fear psychosis as it means to award a punishment to those who are unable to perform, and many a times such a motivation fails to work as people either ignore the pressure of fear or run away from it. However, the other side of the argument is that some sort of fear should always be there as there are many persons who fail to be motivated by any rewards. Such persons are slave of their habits of laziness, shirking work and squandering time in useless gossip or other uncalled for activities. When they get some reward, they try to pose as they have improved, but the period of such pretense is too small. They fail to respond to any kind of rewards or goodness towards them. But, if some fear is there of losing the job or promotion or humiliation by adverse remarks, they may show improvement.

The two essential requirements for motivation

While talking of motivation, the two essential requirements for the purpose of motivation need to be mentioned at this stage. Firstly, the motivating person must be placed in such a position that the persons to be motivated have to pay the requisite attention to him, his words and actions. As in any organization, it is the boss, who has to perform the duty of a motivator for his subordinates. In the battlefield, it is the General. Similarly a social or a political leader holds a position to motivate the persons who are his followers. Same is true of a spiritual leader. Sometimes, a person, by virtue of his efforts, becomes a leader to command such a position.

The second important requirement is that the motivator must be himself/herself a motivated person. A person who is not motivated himself cannot motivate others. He must have a magnetic personality to attract others and for that purpose, he must have excellent skill for his work, a crystal clear vision and a determination to fulfill that vision. He must know as what method can be applied for motivating his people. A balanced mind person and not a dissatisfied or disgruntled person can be a good motivator. He knows best as what theory need to be applied and what reward and punishment has to be given at a particular point of time.

Spiritual way of Motivation

So far spirituality is concerned, our scriptures, saints and sages have all disapproved the motivation by using fear psychosis. They have all recommended a human approach of love and concern for the purpose of motivating even the recalcitrant's. Our mythological heroes always tried to use the method of persuasion for convincing their rivals of their view point. The stories of *Ramayana* and *Mahabharata* elaborate this aspect of our motivation force. All efforts therein were made so that the matter should be sorted out without going to the battlefield. Lord Buddha also held the view that love and persuasion could change even a wicked person into a useful person. The importance of love has been recognized to such an extent that every person has been directed to love all the creature of the world. Lord Mahavira prohibited even the slightest violence to the tiniest of creatures. With such a background of spirituality in our country the negative motivation could not be supported by our spiritual leaders.

Gurbani also, following our spiritual tradition, supports motivation by love and persuasion. However, it recognizes one fear and that is the fear of God. Even this fear is in the form of love for the supreme and everyone wherein the supreme is manifest. In other words, there is no fear but only love and a person who loves each and every creation of the Lord needs no motivation from outside. Similarly, spirituality also does not believe that a person to be motivated is satisfied merely with the satisfaction of his desires. It does not mean that a spiritual person has no aspirations for fulfilling his desires. All our scriptures speak of both material as well as spiritual progress. For example, there are a number of invocations to God in the Vedas, wherein material progress and possessions have also been begged from Him. Our epics and mythology also reveal that many spiritual figures were kings and rulers. For example, Raja Janak, Vibhishan, Sugreev, Yudhishtar and above all the incarnations of God, Ram and Krishna themselves were the rulers and enjoyed the material progress also. Gurbani also takes care of the fact that there should be a balance between fulfilling basic needs and getting greedy. Whereas the basic needs of everyone must be fulfilled, the spiritualist has to avoid the feeling of greed. In gurbani, Bhagat Dhanna Ji and Bhagat Kabir Ji enumerate such basic necessities of life and the fifth master, Guru Arjan Dev strikes a balancing note when he says:-

fi;[frqfj pj[s[fs;? frqfj fuzsk..
fi;[frqfj E'oh ;[fco? Gqwzsk..
d[j{ fpt;Ek s/ i' w[esk ;'Jh ;[j/bk Gkbhn?..1.. (gzBk 1019)
Who has more wealth is worn by care,
the little wealth makes one wander for search here and there
The one, free from both these states remains in peace.

The Guru means to say that both excess and scarcity of wealth harm a person. Thus, our scriptures draw a line of contentment so that a person may feel satisfied when his body requirements are satisfactorily fulfilled. The quality of contentment has been highly recommended as it is beyond that when a person thinks of elevating his mind and soul. The elevation of mind and soul makes a person missionary and dedicates him to his work in such a manner that work itself becomes a source of motivation. He becomes so determined to achieve his objects that nothing prevents him to go ahead. Success is sure to come to such a person. Here, I would like to give an example of a young Sikh Ravi Singh, who was determined to graduate from a Military Academy in America, but was not permitted by the authorities because he wore a turban. He did not give in and fought for his right of maintaining his religious identity. Ultimately, he succeeded and became the first turbaned graduate from Marmion Milliatry Acadamy. Presently, he is the owner of a very big company named as Election Mall Technologies, which provides the political parties and candidates in U.S.A., the necessary online tools, services, products and also outsources technology work to India. His book "Leadership by Turban" shows his determination to do whatever he wants and also reveals his motivated personality, which is inspiring many others.

Self example as Motivator

Considering the nature and psychology of the Indian people, the theory of self example, as is illustrated by an example in the above para, is the best to help motivate the people. It means that a person, Manager or the leader, who is to motivate another person or a group of persons has to impress him/them by his own personality and conduct in such a way that the person concerned is/are motivated to emulate the motivating person as a Role Model. If we look at the spiritual history of our country, our Saints, Prophets, the Ideal Rulers and the Leaders, adopted this theory and achieved success. How could Buddha change the mind of a cruel person like Angulimaar or how could Guru Nanak change the Man Eater like Kauda Rakshash, only provide examples of spiritual way of motivation. In our freedom struggle, Mahatma Gandhi could persuade his countrymen to follow the path of non-violence only by himself presenting as an image of peace and non-violence.

The question is as what was the strong point common in the lives of all great spiritual leaders which enabled them to change the heart of thousands of people. They had a great motivation force because of the truthfulness and candidness of their living and saying. They were bold enough to speak the truth and make the people accept the same. They had the courage of conviction and it was that courage with which they could convince others of their view point. That is why many of the motivated persons generally say that they have been inspired by the lives of great people. As an English poet has written :-

Lives of great men all remind us
We can make our lives sublime,
And, departing leave behind us
Footprint on the sand of time,
(Longfellow, A Psalm of life)

We can leave the footprints following in the footsteps of great men, our role models. India can boast of giving many such great persons, as role models, to inspire the people of the world. Recently, when Barak Obama, President of USA visited India, he admitted that he was inspired by the life of Mahatma Gandhi. There are number of such persons who have been inspired by the lives of Sikh Gurus. For example, when Shri Shiv Khera, one of the most well-known Personality Development and motivation gurus of India, was interviewed by a Newspaper recently, and was asked as who was the person who inspired him, stated that he was highly inspired by the lives of Sikh Gurus, who brought a transformation in the society and consequentially changed the course of history. Guru Gobind Singh, who lived on this earth for 42 year only was such a multi-pharius personality that no other leader of his stature can be found in the whole history of mankind. He was a great General, a great solider himself, a great poet and great patron of literature, who took unique decisions as a leader. While talking of his multi-pharius, personality, Sadhu T.L. Vaswani, a famous saint of India wrote about him "Guru Sahib's personality is like a rainbow, He possessed sweet honeyed humility of Guru Nanak, lamblike virtue of Jesus Christ, spiritual wisdom of Gautam Budha; budding energy of Hazrat Mohammed; sun kissed glory of Lord Krishna, abiding discipline of Lord Rama and more so, royal glamour of emperors". He was truly a saint soldier, whose life provides one of the best motivation materials to change the life of any person.

Although, the whole life story of the tenth Guru must be read by everyone who wants to develop a heroic spirit with human approach, the one event in which he created history is appropriate to be narrated here for the benefit of the readers. It was during that time when the Mughal ruler, Aurangzeb was bent upon converting everyone to Islam by adopting ruthless methods. The Guru realized that the entire Hindu community was too weak to take up cudgels against the Mughal rulers. There was a need to give a psychological treatment to the entire Hindu community of that time as to make them bold enough to raise their voice for justice, equality, rather for their very survival. The Guru resorted to a psychological method of selecting the willing people and making them brave by the process of baptizing. In the historic gathering of Baisakhi day of 1699 the Guru had demanded the heads of those who wanted to go along with him on the spiritual path. He gave them God given appearance and made them realize that after drinking the nectar as prepared by him with *Khanda Bata,* they could fight against the strongest and the most powerful. The *Khanda Bata* method of preparing the nectar was churning of sweetened water with a double edged broad sword called a *Khanda*. One may wonder as how could the water became *amrit*? This wonder feat was performed by the Guru by making the atmosphere holy and pious by recitation of Gurbani, sweet by putting *patashas* in the *amrit* and valorous by his inspiring words of bravery.

After taking this psychological treatment of taking *Amrit* from the Guru, the great leader preformed another peerless act, which was never done earlier, and that was the request made by him to the selected five persons known as five beloveds that they should administer *amrit* to him to enable him to become like them. This act made those persons from suppressed classes of society feel equal and a part of the Guru. They also realized the importance of *amrit* which could make Gobind Rai Gobind Singh (Singh means lion).

The act of creation of Khalsa was undoubtedly the most important task of the Guru and unique in nature in the whole history of religions of the world. Cunningham, the world famous historian, writes in the history of Sikhs as "Thus Guru Gobind Singh transformed his followers into brave fighters, who possessed so much strength and courage that they could dare the lions in their own dens and challenge dreadful Aurangzeb in his own court. The lowest of the low became equal to the highest of the higher caste." Sh. Gokul Chand Narang, and Sh. Indu Bhushan Bannerjee, the two famous historians of India also hold the view that the Guru injected a new dynamic force into the arena of Indian history. This force uplifted the depressed and the down trodden. The Guru not only created example of this kind, but also followed it in principle and spirit throughout his life. He sacrificed his family and all his possessions for the sake of his followers, but, never left them in any adverse situation. That was, perhaps the laying of foundation for the Sikh people, who have never shown any signs of weakness while fighting for their Masters or for a noble cause, be it for the sake of the poor and the depressed people or religion or country.

In conclusion, it can be said that motivation being an initial requirements of the modern management, can not be applied merely by following one or more theories. The motivating person has to present an example of being self motivated, determined and human in his approach. He has to be a role-model for others so that the others feel pride in emulating him. As per the example of Guru Gobind Singh the leader is required to infuse a spirit of hope, optimism and determination to do even the most difficult task successfully. Similarly, we have many other role model leaders in ancient and modern Indian history and other fields; For example Mother Teresa was a role model in the sphere of social service, so was Bhagat Puran Singh in Punjab, who not only set an example of selfless service for mentally retarded, handicapped and other neglected persons by the society, by starting Pingalwara in Amritsar, but, also was a fore runner to warn us about the deterioration of environment and the increasing pollution all around. Bhagat Puran Singh was among the earliest people in the country to suggest measures for preservation of trees, cleaning of water and purification of air by checking gaseous emission from factories and motorized vehicles. Whosoever may be the role model, the person to be motivated has to study him, follow him and make his/her life like the said role model. The motivators, on the other hand will have to make their life an example worthy of emulation.

Chapter 11
The Art of Communication

In every organization, the leader has to allocate the work among the members of his team according to their capacity and liking and then to issue suitable directions as how the given task is to be completed. For doing all these things, he needs to communicate with his people. The communication is not only confined to the manager and workers relationship, but, is also required between the colleagues, the seniors and the customers. It is the most important and effective tool of motivation in any field or organization. It means that the communication is required in every setup and sphere. In other words, no goal can be achieved without the process of communication. We have seen in the previous chapter as how our spiritual leaders were able to motivate the people and convince them of their view point with their quality of courage of conviction So, the first requirement of the art of communication is that the communicator must be clear and bold in stating whatever he wants to say. Whether it was Lord Krishna, Budha or Guru Nanak, they all had the courage to put forward their view point with clarity and boldness. It was with this quality only that Guru Nanak and his nine illustrious successors could challenge the age old socially accepted concepts of casteism, degradation of women in the form of such practices like Parda and Sati, and the useless rituals and superstitions in the name of religion.

The Importance of listening

When a person communicates, he conveys his view point or some message or teachings or directions to the other person/s. For this purpose, he has also to listen to the view point of others so that the communication becomes clear. No body can communicate without knowing the importance of listening. One has to listen, what others have to say on a particular aspect and then only the communication become complete. Our ancient sages and scriptures have emphasized upon the art of listening. In fact, listening was so important that people, after listening, could remember even big scriptures like *Vedas* by heart, and in turn could recite the same at appropriate time. When Guru Nanak said "first listen to others and then speak", he gave an important aspect of communication that it was a two way process. It means that the person to communicate first must understand the psychology, problems and view points of all those to whom he has to address. For example, Lord Krishna went on listening what Arjun had to say about his confused mind and thinking. It was only after listening to him that he dispelled all his doubts and convinced him that he must do his duty. Same is the position with Guru Nanak when he entered into dialogue with others. The prominent Sidhas of that period asked him many questions and after hearing them, he satisfied each of their queries in his famous composition 'Sidh Gosht'.

Our ancient masters also taught us as how and what need to be listened. The first question as how a person should listen refers to the concentration which is required for proper listening. It must be understood that listening is different from hearing. While hearing happens automatically being an involuntary physical act, listening requires conscious involvement in the listeners. If there is no involvement of the listeners, there cannot be any appreciation and response to what the other person has said. In that case there cannot be a communication of

thoughts, feelings and emotions which is a fundamental requirement for understanding the art of communication. That is why, it is said that most of the problems of the world are either because of lack of communication or because of bad communication. The second question as what need to be listened refers to the relevance of the matter that is to be listened. It means that when the other person talks of rational, valid, logical things, his views must be heard with patience and concentration. But, when one talks rot or evil things, he must be discarded. It was this spiritual experience which made preachers like Buddha and Mahavira to preach that we should not listen anything evil. Guru Amardas in his famous composition 'Anand', also says that we should use our ears only for listening God's name and praises, meaning, whatever is moral and beneficial. It was this kind of spiritual influence that made Gandhi ji give his concept of three monkeys shutting their mouth, ears and eyes symbolizing that one should avoid speaking evil, seeing evil and even hearing evil talks.

It is a pity that in the modern world everybody wants to be heard and receive attention, but ignores listening to others. The position has worsened to such an extent that even children don't listen to their parents and students too don't pay any attention to what the teachers say. That is why, a lot of indiscipline has taken place in the society. Everyone must understand the advantages of good listening. Although, the importance of listening finds expression in many ancient scriptures, it is best reflected in Guru Nanak's *Japuji Sahib* (Guru Nanak's well-known composition) where the Guru mentions a large number of spiritual benefits that we derive from hearing of God's praises. As a corollary, listening to someone also proves beneficial as it makes the view point of the speaker very clear. A good listener also acquires more knowledge and information which make him intelligent and effective in his dealings.

However, listening is a skill which has to be a developed gradually and it is a continuing process. It starts right from the time of the birth of a person, rather as per Hindu mythology, it starts right from the time of conceiving. Our ancient literature reveals this fact which is called *Garbh Sanskar*. That is why, it is believed that the chanting of holy *mantras* is soothing to the unborn child. Besides listening of inspiring stories, famous proverbs or music is an excellent method of conditioning the mind. Abhimanyu was able to enter the chakravyuha because he had overheard his father narrating this art to his mother. Prahlad, the son of the evil Hiranyakashipu was a devotee of Lord Vishnu. Daily tales of Lord Vishnu were narrated by Narada to the expectant mother and Prahlad imbibed the virtues of godly nature.

In the present day management, judicial and administrative matters, the importance of listening has all the more increased. No judge or administrator can take a decision unless he gives a patient hearing to the person/s that are to be affected by that decision. It is one of the principles of natural justice. It is not merely the hearing, but also making a record of that hearing which is a mandatory requirement for taking any decision. One of the fundamental rights in the constitution of India also relates to this aspect of matter. The right to information act is just an extension of such a right of the people in a democracy like our country. So, in management also hearing is an integral part of communication. No leader (manager) can afford to ignore to listen to his persons in the course of communication.

How to develop communication skill

As mentioned above the benefits of listening start from the very beginning of one's life. It is, therefore, the duty of the parents to develop the habit of listening in the child at home as that is the first teaching place for a person. The teachers in a school also need to encourage this habit among the students. However, as the communication is a two way process and listening is an important part of it, the parents and the teachers must also listen what the children say. If a child or a student asks relevant questions, he must be satisfied and not discouraged in this respect. This is the only way of improving the communication skills of both the speakers and the people who speak in response or ask something after listening. For satisfying the queries of children or of students or of the workers or employees in an organization, the motivator must have an excellent knowledge of the subject with which they are dealing. Many a times, the parents cut a sorry figure, when they do not reply even the legitimate questions of their children. Similarly a teacher must also have the knowledge of the subject to be taught and the skill to deliver that knowledge. It is also true of other motivators in any capacity and in any organization.

When we talk of knowledge with reference to the subject of motivation and communication, the knowledge means the relevant knowledge for that purpose. As a teacher has to be update in the subject which he teaches, an administrator or a manager has to be well-versed in the rules, the procedure and the modalities to be applied for achieving the targets of the organization for which he works. A political leader or a social leader must know his priorities and have the best of knowledge with regard to his sphere of activity. A spiritual leader has to show us the righteous way of living which may give us happiness and peace of mind. For all the subjects, there are best of the books, periodical and in the present day world, even CDs are available to keep us informed of the latest developments in the respective field. Although computers and Internet world have brought a revolution in the spheres of communication, the importance of books cannot be over ruled. The books are still as Shirley said "our never failing friends". They still provide the best of knowledge of all ages. In this respect also, though the e-books have come, the same cannot provide that reading pleasure which a person gets by taking the book in hand and reading there from. Our scriptures (including holy books) have always been the best source of not only the spiritual knowledge, but also the foundational knowledge of all spheres of life. In Indian spirituality, knowledge means *Gyan* (mainly spiritual knowledge), which is considered as one of the paths to realization of God (Godly instinct in all human beings). It is *gyan* only which makes us understand what is good or bad, what is moral or immoral, what is useful or harmful and what way should be followed to achieve our material aims and then our greater aims of life. Greater aims of life include the welfare of all, helping others and achieving real happiness by making others happy. Although, this kind of *gyan* can be obtained from our saints, sages and scriptures, but, as the Gurbani says, for such an acquisition of knowledge also, the grace of God is necessary. The Gurus also believed that the spiritual knowledge needs to be imparted to others so that it may spread among all the people of the world. In ancient days, the Gurus in India were not in favour of imparting knowledge to all the people. This privilege was available only to the select ones belonging to royalty or upper classes of society. The story of Eklavya is very well known in Indian mythology, wherein the poor Eklavya was unable to have the knowledge of archery from the Guru. This concept was not accepted in Gurbani and as a

practical example of spreading the knowledge, Guru Nanak traveled extensively and met people of different religions, castes and denominations. His message was for all the people without any discrimination towards anyone.

We have already discussed the position of main scriptures and the contents thereof in an earlier chapter. Here, it is sufficient to say that Indian spiritual literature is one of the best guides on how to communicate with others. The sermons of our sages, advice of the saints and the guidance provided by our philosophers like Gautam, Jamini, Vyasa, and Rishi Kapila is really wonderful. The six schools of Hindu Philosophy interpreted the *Vedas* and *Shastra* philosophically and gave the world a wonderful knowledge about life and the various other concepts dealing with the highest truths. In our *Upnishads*, we have many conversations on different subjects which are nearer to our heart and show us the real path of living. Similarly, in our epics, we have many discourses and dialogues between different characters which enlighten us on so many important issues relevant for the purpose of motivation and communication. So far Guru Granth Sahib is concerned, it contains answers to almost all the questions which come to our mind and for which we want an answer. The Guru scripture speaks for all the religions having the aim of union with the divine. Infact, wherever in the world the inter-religion conferences have been held, this scripture of mankind has been adjudged as the best ex-position of the interfaith dialogue.

Forms of Communication

Whenever, there is a communication, of whatever nature it may be, it has to be either oral are in writing. The oral communications are in the form of directions, guidelines etc. The communicator has to explain the concepts in the form of a speech, which may or may not be inter-active. For a good speech, one has to be a gifted speaker or he has to develop and improve his method of speaking. It is not only the knowledge that makes a person a good speaker, but also his way of presentation, his confidence and his power of conviction, all these qualities combined attract the attention of the listeners. There have been a number of people in the world who were not good speakers in the initial stages but, they developed their gift of gab. For example Benjamin Disraeli, one of the most well known Prime Ministers of England, had become a laughing stock, when he delivered his first speech. He had to sit without saying much, but, before sitting he uttered these worlds that the day will come when the people of England will be anxious to hear him. He proved the truth of his words, and became one of the greatest speakers of England. Many such persons who grew in the art of speaking generally tell that they spent hours in practicing before the mirror or even when alone, talking to themselves, so that they may develop the confidence to convey what is in their mind.

In the modern world, when one of the tasks of a good leader is to produce other leaders, it is essential, that he should impart his knowledge and skill to others as to train them. That is the best part of the communication that those who listen to their leader as the communicator, learn, his art of communicating and the knowledge and information contained therein. If he does not share it with others and remains secretive, he will not succeed in getting the desired results from them. Transparency is the call of the day and the management and administration are required

to give full knowledge of their functioning not only to their workers, but, also to their clients and customers. Guru Nanak was the first spiritual leader who traveled from one corner of the country to another corner and beyond the frontiers to Makka Madina, Ceylone, and Tibbat, to spread his message. Never before people in far and wide areas were enlightened of the eternal truths as at the time of Guru Nanak.

Simplicity of language

There is one more important principle of communication which is evidenced from the way of teaching by the Gurus. It is the principle of using a simple language of the people to make them understand the complex mysteries of life and nature. Before Guru Nanak, the language used in scriptures was not the language of the ordinary people, but the Guru, as he spent a notable period of his life in Punjab, used different dialects of Punjabi as spoken by the people of that period. The very fact that Gurbani is a treasury of Indian languages shows that Gurus used all those languages which were spoken by the people in different parts of the country. Even in the present day management, this principle of using simple language for communication is of vital importance. A leader, who speaks difficult language or who uses ambiguous language, is unable to convey his message in a proper manner. Many people will not be able to understand him, and as such, will not be able to act accordingly. If the language is clear, simple, it will be easily followed by those who are to implement the given instructions and guidelines.

Language must be sweet and polite

It is not only the simplicity of language which is important in the process of communication, the grace and the sweetness of the language is also highly important to impress others. If a leader uses harsh and abusive language he is sure to fail in his communication to his people. Nobody will like him and, it will tell upon the capacity and willingness of the workers to work. *Yajurveda* makes a mention (5.8) that we should not use any harsh or bitter words. Similar is the advice of *Sama Veda* (Sam.140) that with noble thought in our minds, bitter words should never occur in our speech. Our epics show as how our spiritual heroes won the heart of the people with their sweet and touching words. On the other hand, the harsh words spoken by immoral beings caused trouble for them and others. In *Shanti Parva* of *Mahabharata,* it is mentioned in one of the discourses that there can be enmity between different persons on five grounds, and one of the grounds is harsh speaking. Baba Farid in one of his couplets as included in Guru Granth Sahib, also invites our attention to this guiding principle.

fJe[fcek B rkbkfJ ;GBk w? ;uk XDh..
fjnkT[B e?jh mkfj wkDe ;G nw'bt/..
Do not utter even a single harsh word since your True God abides in all (page 1384)

Guru Arjan Dev, in one of his hymns, considered the sweet speech as one of qualities of God. This Godly quality finds expression in the following words:-

fwm p'bVk ih jfo ;iD[;[nkwh w'ok..
jT[;zwfb Eeh ih Uj[ed/ B p'b? eT[ok..

eT[Vk p'fb B ikB? g{oB GrtkB? nT[rD[e' B fusko/..
gfss gktB[jfo fpod[;dkJ/ fJe[fsb[Bjh GzB? xkb/.. (gzBk 784)
My Friend, my Master, the reverend God speaks very sweetly.
I have tried hard to annoy Him, But He does not speak harshly ever.
My perfect Lord does not know the bitter word.
He never cares about my demerits.
It is His characteristic to purify the sinners,
But He also does not ignore even an iota of man's holy service.

A person who does not speak soft has been regarded as a fool in Gurbani. Such a person

fis[p'fbn? Gfs gkJhn? ;' p'fbnk gotkD[..
fcek p'fb ftr[uDk ;[fD w{oy wB nikD.. (gzBk 15)
The words by speaking which honour is obtained,
That speech becomes acceptable.
O my foolish ignorant soul! By speaking harsh words man comes to grief.

BkBe fce? p'fbn? sB[wB[fcek j'fJ..
fce' fcek ;dhn? fce/ fceh ;'fJ..
fcek dorj ;Nhn? w[fj E[ek fce/ gkfJ..
fcek w{oy[nkyhn? gkDk bj? ;ikfJ..1.. (gzBk 473)
O Nanak! Who speaks evil, his body and mind become evil.
He is called evil and his reputation is evil.
He is discarded at the Divine Court and his face is spat upon.
He is called a fool and receives shoe beating as punishment.

If it is considered as why does a person speak harsh or unpleasant, the main reason will be the feelings of jealousy and envy in his mind. Sometimes the feeling of superiority complex may also make him bitter in his speech. A difference of opinion with others may also be one of the reasons for making the speech harsh. There is no dearth of the pieces of advice given by our ancient sages, philosophers, prophets, saints and gurus, wherein we have been directed to shun these feelings for a happy and peaceful life. In Gurbani, all such things likes slandering, jealousy and envy have been highly condemned. These have been considered as impediments on the path of noble living. In the sphere of management also, can we imagine a leader who is always busy in slandering others or encouraging others to slander or to nurse jealousy and envy for others. If one does such things, he will only create groupism in the organisation and the feelings of co-operation and sharing will depart there from causing failures and losses for all concerned. The Gurus wanted a Gursikh, who is the role-model of Gurbani for a successful manager/leader, free from all such feelings. To give a real life example of such a Gursikh Manager, the name of Dr. Inderjeet Singh, one of the most successful bankers of the country can be mentioned. When he was Chairman of Punjab & Sind Bank in the seventies of the last century, he steered the bank to new heights with 700 branches and a budget of 1000 crore in those days. He was a master motivator by self example of character, personality and performance. Whereas he will be remembered by the Sikh community for providing

employment to 18000 Sikh youth, his name will also shine as the leading banker of the country for his meritorious service of opening maximum rural branches. He made the farmers of Punjab prosperous by inculcating in them the banking habits and providing loans and guidance to make progress in agriculture. He also encouraged them to go for agricultural diversification by opting for animal husbandry and venturing out into dairy farming and poultry farming. All these things brought a green revolution in Punjab of which the whole country became proud with self-sufficiency in food grains. It was his love and concern for the people including his employees and above all his way of speaking and motivating, which gave the results and made him a role-model of a manager/leader as required in Gurbani.

Thus, we can conclude the subject of communication by stating that it is an essential requirement for motivating the people to work in any organization or sphere of life. The communication, being, a two way process the persons on both the sides, speaker as well as listeners must have a knowledge of the subject on which communication is made. Further, the language to be used for that communication should be simple, cultured, sweet, and clear as to prevent any confusion or bitterness among them. A healthy communication among the people increases the interaction to such an extent that all concerned start working united for the achievement of the objectives/goals specified for them. The art of communication has to be learnt and developed by practice and by following the spiritual methods which bring the people closer to each other.

Chapter 12

Organizational Behaviour – Interpersonal Relations

After discussing the power of motivation and the art of the communication on the part of a manager/leader in any setup or organization, it is essential to know as what kind of relationships are created because of these factors, between the management and the persons working with them. In other words, what is the type and extent of interaction among these persons in the organization leading to create the relationship among them. The studies of such an interaction and a relationship between the management and the persons working for them, in the management language, are collectively known as 'organizational studies'. These studies constitute a scientific analysis of the behaviour of different people bound in any kind of relationship. Relationship means an intimacy of sharing of thoughts and feelings and inter dependence in decision and actions between any two or more persons. When such a relationship exists in groups, whether it is a congregation, a social setup or a working place, these relations are known as interpersonal relations. The organizational studies mainly deal with these interpersonal relations, as a result of which a new area of research and study has developed, named as 'Industrial and Organizational Psychology Study'. A number of management experts have dealt with this subject and expressed multiple view points and given various theories. For example, the American concept of Micro and Macro organizational behaviour are among such view points.

Roots of Organizational Studies

Although organizational studies involving interpersonal relations are concepts of the last century, its glimpse can be seen even in earliest studies and methods of motivation, communication and personal relationships. A numbers of theories relating to these issues were given in the 20th Century. For example, when Eltom Mayo headed the Hawthoran Studies at Harvard, he advised the managers to deal with the emotional needs of the employee at work in his famous work 'Human Problems of an Industrial Civilizations'. Mary Parker Follett, another pioneer management consultant in the Industrial world had also advised the managers to motivate their persons by adopting a 'pull' rather than a 'push' strategy. Dugals McGregor also rejected the pessimistic 'Theory X' as per which the managers traditionally perceived their workers. He advised them to apply 'Theory Y' which emphasized upon a developmental approach to their employees, treating them as self energized, committed, responsible and creative beings. His book 'The Human side of Enterprise' in 1960 became a foundation for the modern view of employees at work. It is this modern view which is the basis for organizational study of behaviour. This study is becoming more important in the global economy as people with diverse backgrounds and cultural values have to work together effectively and efficiently. Its importance becomes crystal clear by quoting one of the management scholars, who, while writing about leadership in renowned company Wallmart, has stated that "True success is achieved in direct proportion to the degree that an organization treats its people with respect and dignity and believes in them enough to help them grow."

If we co-relate our discussion on the organizational behaviour and interpersonal relations covered by the organizational studies in the form of personal management including industrial and organizational psychology, with the Indian spiritual thought, we will notice that our saints, sages and scriptures had always given certain rules of ethics and conduct, which mainly dealt with such values which were useful for making our life happy and purposeful and improved our relationships with others in the society. Such rules included *Yam* and *Niyam* given by Patanjali or as they appeared in the *Asht Marg* of Budha. Similarly there are other important spiritual works of India, wherein such rules have been recommended. There may be slight variations in the number and priorities, but they all serve the same purpose as to provide us the direction of such a living. Thus in *Parashar Smriti*, there are ten yams, and in *Bhagwat Puran*, 12 such rules find a mention. In *Hathh Yog* Pradipica, 10 such rules have been specified. All these rules guide us as how to develop best of the relations with others for making our and their life happier and peaceful. Further certain ethical moral values like honesty, truth, fairness, impartiality etc. have also been recommended in the Indian spiritual thought. Some of these ethical moral value are now even enforced by law. When Guru Nanak took notice of the illegal gratification during his times, he condemned the act of accepting bribe in his compositions. The practice of bribery is prevalent on a much larger scale in the modern society. Corruption has become the order of the modern life, and if the same has to be contained, the mere study of organizational behaviour from psychological point of view will not be helpful unless such ethical moral values are inculcated and applied in interpersonal relations.

Business Ethics

Some of the rules of ethics or values as mentioned above when adopted in any Business organization, the same become the rules for the conduct of business, and are known as Business ethics. The most well known definition of business ethics, as per *The American Heritage Dictionary* describes it as "The study of the general nature of morals and of specific moral choices; moral philosophy; and the rules or standards governing the conduct of the members of a profession." The concept of such business ethics has always been there, but, its importance has increased many a fold with the passage of time. The perception of business ethics has also undergone a change during the last 50 years. Till the 2nd half of the 20th Century, the business ethics were mainly centered upon fair wages and labour welfare measures. Economic stability, equality and social justice were then added to such business ethics. By the end of last century bribery, misleading advertisement and wrong accounting also became major ethical issues. Now, when the second decade of the 21st century has already begun, many other subjects like quality of the products, healthy competition, pollution prevention and safety of environment have also come on the forefront of the business ethical values. The importance of business ethics in an organization has increased to such an extent that without addressing them suitably, no organization can work smoothly. These business ethics have to be applied in interpersonal relations, expansion of the business and for a healthy competition with competitors. For example, the management and staff have to maintain perfect secrecy regarding their policies and decisions. This is an ethical requirement for moving ahead on the path of achievement of the given targets. If any person betrays secrets of the business to the outsiders or fails to work according to the expected standards of the organisation, his attitude will be treated as unethical.

Similarly, if the management discriminates among the workers on such considerations other than their performance, there is bound to be a rift among them which will adversely affect the working. On the other hand, the management which cares for its people keeps them in high spirits and gets the results. If the management wants its people to work hard for them, the management must also appreciate their problems both at the work place as well as in their personal lives. They have all to be treated equal and any kind of partiality or dislike or prejudice should never be entertained. As in *Mannu Smriti*, the king is shown to treat his subjects alike, our spiritual tradition has always shown our ideal kings acting accordingly. In Buddhist tradition, when a king had ordered the killing of all dogs except those of the Royal Palace because some dog had chewed up the leather of the king's royal carrier, Bodhisattva raised his voice against the action of the king which according to him smacked of such feelings of partiality, dislike, ignorance and fear.

The Right of Discussion for the Employees

When we say that the management must abide by the principle of secrecy, it does not mean that everyone should accept all the decisions taken by the management. If the management decision is unethical, the same should also be questioned by giving genuine views and difference of opinion. The employees need not always resort to whistle-blowing, meaning, exposing the employer's wrong doing to outsiders including media, but, may discuss the same at the appropriate level as a part of their right and contribution in the participative management. If need be, the matter may be brought to the notice of the regulatory agencies setup inside the organization or by the government. In the absence of any such move in the right direction, the ethical misconduct may cause disaster for the organization. We must remember that such misconduct has resulted many a times in accounting frauds, hoarding of stocks and falsified documents to deprive the government of legitimate taxes. Many big organizations collapsed because of these reasons. In our country, the example of Satyam, a big and prosperous company is quite fresh in our memory. So, the employees must also take notice of the ethical misconduct on the part of their employers. Further, the business ethics require that the management must pay back to the people who make all the efforts for them for achieving the desired results. The more a company is dedicated to taking care of its employees, the more likely it is that the employee will take care of the organization.

The Stage of ultimate Consciousness

The spirituality of any country is the best guide for the employers to endear themselves among their people. Indian spirituality mentions various methods of paying back and winning the heart of the people. It emphasizes upon the moral principle to give and ask for nothing in return. God is the supreme giver, and if the person has to possess Godly qualities, the quality of giving must also be promoted, specially, when one has the power and the capacity to give to others. The management is always competent to give to its employees as to keep them in good spirits as a part of motivation for working hard for their bread givers. It is also a part of Indian spiritual philosophy that whatever one gives, his rewards are always higher. Altruism is the highest form

of morality, but it is practiced by those who have the highest level of consciousness. The lowest level of consciousness is ego-centric, but when a person progresses spiritually, he moves towards Socio-centric consciousness. At this stage, the person does something for others, but he wants some rewards, may it be even in the form of appreciation. However, when the stage of ultimate consciousness comes with the perfect control of mind, the person becomes inclined to share everything with others. This principle of sharing as preached by Vedantic ethico-morality is the need of successful management in the present day world. Our spiritual leaders had adopted it during their life time and reached the heights of greatness.

Welfare measures for the Employees

It is seen that the present management has started various welfare measures for its people to keep their spirits high and increase their sense of belongingness to the organisation. The concept of participative management is also a part of such measures. Participative management means the association of the workers in the management starting from the information, consultations, decisions, and negotiations to more institutionalized forms such as the presence of the worker's member on management or supervisory boards. This kind of management does exist in some countries like Yugoslavia and Germany. However, in many other countries including India, such participation is not complete, but partial to a particular extent. Many of the organizations do claim that they believe in such kind of participation, but in most of them, it is only an eyewash. Everything - structure, system, goal, technology etc. is decided by the management and the workers are only to carry out the orders. In a number of organisations, management and union leaders join hands to exploit the workers. The ethico-morality lies in the participation of the workers in the real sense as to make them realize as a part of the management. There should be a system to consult them, elicit ideas and suggestions and also enable them to express their grievances and file complaints. Toyota, the world famous company has such a scheme of collecting ideas from their employees and implementing those found useful after discussion with them. . Such like companies have found that this kind of practice is not only ethico-moral, but also proves a very effective tool of motivation.

Indian spirituality lays a great emphasis on the welfare of people who work with us and for us. It talks of that stage of ultimate consciousness with perfect control of mind when a person becomes inclined to share everything with others. Our *Vedas* and *Shastra* gave this philosophy which influenced many great persons in the world. For example, Gandhiji's concept of trusteeship was born of this kind of consciousness. He said that "Every man should take for himself only enough to satisfy the needs customary in his society and spend the rest of his wealth for social service as a trustee." Gurbani also teaches us that when all are the issues of the same father, there should not be any discrimination on the basis of great or small. Everybody has to work in the hierarchy according to his qualification, skill, experience and the work allotted to him, but, so far giving of suggestions, discussing policies and finding ways of betterment are concerned, everybody can play an important role. Everybody's ideas and suggestions collectively enrich the lifeline of the organisation. When Guru Nanak said

;G/ ;kMhtkb ;dkfJfB sz{ fe;? B fd;fj pkjok ihT[.. (97)
All are partners to have your Grace. As Thou are alien to none.

That we are all partners in the divine persuit, he referred to our participation in any worldly field wherein we work together. In fact, one of the three segments of his trio teaching, *Vand Chakna* meaning sharing is also linked with such a participation. *Langar* (free community kitchen) is a unique feature of Sikh religion which not only aims at providing free food, but has a wider scope in management parlance as to add sharing of thoughts and ideas. Whenever there is some problem in the management, both the management and the workers required to sit together for healthy discussion and amicable solution. In Gurbani, this kind of situation has been referred to as *"Duvida"*, and the Guru says, that to resolve such a *duvida*, the concerned persons must sit together to get rid of that.

j'fJ fJesq fwbj[w/o/ GkJh.. d[fpXk d{fo eoj[fbt bkfJ.. (1185)

Similarly, when there are doubts or suspicions in the mind of some persons, the manager or the leader is duty bound to dispel such doubts and clarify the position. Guru Nanak's life is a unique example of the master dispelling such doubts and superstitions of thousands of people, who met him and discussed with him various issues of social and spiritual importance. Whosoever posed a question to him, got a satisfactory reply.

The concept of Sharing

The sharing has to be further extended many a times to family problems, which a person would like to share for relieving himself of its burden and stress. As, when a father is not happy with the poor academic performance of his ward, and he wants to know the reason, he has to give an opportunity to the ward to speak and explain the same, similarly in the management also instead of scolding, the poor performer must get an opportunity to explain the failure on his/her part. In case he/she is mentally disturbed because of some family problem, efforts should be made to help him/her in solving the same. Further, when an employee does not like a particular policy of the organisation, he/she should not be snubbed to give a vent to his/her feeling. He should be rather encouraged to express his view point, and then be convinced as why his view point cannot be accepted. The concept of sharing is further extended when the credit for good work is also shared. A good manager/leader not only shares the credit, but also expresses a feeling of gratefulness to those whose performance has been excellent. In this respect, if an example of such a leader has to be given, it cannot be given better then that of Guru Gobind Singh, the tenth Guru in the line of Guru Nanak, who is undoubtedly one of the greatest leaders, the world has ever produced. Although, he was a military genius, who imparted training and lifted the moral of his soldiers enabling them to fight against the most powerful forces of those times, he never took the credit for his victories and achievements, rather gave the entire credit to his Sikhs (followers). The following words from *Khalsa Mehma* are notable in this respect, wherein he says that he has won all the battles through the favour of his Sikhs. His other achievements also have been attributed to such a favour, and he adds that without that he was merely a humble person like millions others.

I have won my battles through the favour of my Sikhs
Through their favour have I been able to dispose largesse
Through their favour I subdued my enemies
Through their favour I am exalted

There are, else millions of such humble
Persons likely my self
Let my body my mind my head my wealth
And all that is mine be dedicated to their service. (*Khalsa Mehma)*

Ethico-morality also demands that care should also be taken of the workers in regard to their facilities, comforts and working conditions. The concept of Langar (of Sikh religion) has also been adopted by many organisations in the form of common canteens setup by the management so that all concerned may part take food together at subsidized rates. Some of the organisations have even taken a further step by providing food to all those who work with them at their own cost. Such steps bring unity and a feeling of togetherness which provide extra ordinary strength and a desire to work better for the organisation. Welfare schemes include medical facilities including regular medical checkup and recreational facilities. Above all, it has to be ensured that everyone gets sufficient remuneration for the work done by him/her.

Ethico- Moral Values – Ethics in Bussiness

A question may arise that if a worker is better than the other why, he should not be appreciated and the other one be asked to match his performance with that of the better one. Here also, the better way will be to find out the qualities of each and every worker and put them on the job which they can do best. In other words, instead of encouraging competition, the feelings of sharing and co-operating be promoted. All the persons cannot be best in one kind of job, but they can be best in different aspects of that job and it is that aspect of work which should be allotted to the right person.

When we are talking of ethico-moral values, it must be made clear that there is difference between business ethics and ethics in business. Whereas business ethics are a code of conduct comprising all such values among the people in the organisation and with those with whom the organisation deals, ethics in business refer to those values in regard to the relationship between the organisation and the society. In other words the business ethics may help an organisation to earn more and lead to its financial soundness, but the ethics in business cannot be judged from the financial soundness of the organisastion. It is judged from the service by the organisation to the society in general or the welfare of mankind undertaken by the said organisation. For example, if an organisation earns considerably from its business and puts the money in opening schools in backward areas for educating the down trodden and the weaker sections, its action is highly ethical. On the other hand, if a company is very well managed, but its business is to sell Pan Masala, its relation to the society in doing such business is unethical as it may harm thousands of people who consume such a Pan Masala which adversely affects their health. Similarly, if it is required that for advertising tobacco products, it must be clearly mentioned that it is harmful and injurious to health, but, some organization does not do so or does in a clandestine manner which the people fail to understand, it is unethical business activity vis-à-vis the public. So, every organisatiion has to adopt an ethical approach towards society and also observe business ethics for smooth, useful and successful organisation.

In conclusion, it can be said that the organizational behaviour should be such as to maintain the best of inter-personal relations For that purpose, the ethico moral values must be fully complied with both by the management and the workers. If an organization fails to observe the ethico-moral values, it will not succeed in achieving its objects. It has to prove that its actions are beneficial to the society. These values give the management credibility with its workers, dealers and customers. They also help the management in taking better decisions considering various aspects from economic, social and moral point of view. It is also generally seen that an organization inspired by ethical conduct performs better and earns more profits. In India many prominent business tycoons like Birlas and Tatas have always been insisting upon the value based administration. In the present day world of cut throat competition, there are people who think that these values no more help in achieving success and rising above the other competitors. Everybody wants maximum profits and in quest thereof the quality of the product is lowered and exaggerated advertisements are given for marketing the said products. In such an environment, our spiritual thought is very helpful in controlling our unethical tendencies and putting us on the right path of following the desired code of these values. For example, honesty is no longer a favorite value of the leaders, managers, but our spiritual heritage is there to convince us that honesty is still the best policy and this fact is proved in the long run.

Whereas the *Vedas* direct us to cultivate such ethical and moral values, our epics and *Puranas* have many characters and fables to show that such values give us the moral strength to become excellent leaders. Gurbani also tells us to follow the path of honesty and integrity. Infact the Sikh Gurus recommended a religion for all human beings which was based upon such moral values. Thus, any person who follows the Indian spiritual thought, understands the importance of such values and the behaviour based upon these values for becoming a successful manager, administrator or the leader as the case may be.

Chapter 13

Personality that Matters

We have already discussed a number of such qualities which make a manager, a good and successful leader. Such a person can bring success to his organization by maintaining warm and cordial relations with all including his subordinates. However, it is generally noted that even among the good and successful leaders, there are a few ones who achieve greater heights in their respective fields. For example, in India some business houses have won international name and fame. Similarly, there are a few persons on top in the fields of art, music, literature and like wise in other different spheres. If we consider as why such top persons are distinguishable from others, we will know that it is the 'personality' of the person leading the organization or carrying on his own profession which matters. The very presence of such a personality charges the whole atmosphere in such a way that the pace of progress, success and achievements, increases many a times.

Character makes the Personality

The word personality is generally understood as a combination of so many things, mainly the nature of the person and his character. Whatever has been discussed in the earlier chapters mainly relates to the nature of a leader, but, as it is generally said, the main constituent of one's personality is his character. That is why, there is a wise saying that if wealth is lost, nothing is lost, if health is lost, something is lost, but, if character is lost, everything is lost. So a person with a good character, possesses a personality which has the potential of rising higher than others. Such persons are one among millions, they are not merely good, but, really great leaders. For defining character in a simple way, it can be said that whatever a person thinks, feels and does constitute his character. We have learnt that a person behaves, feels and thinks as per the state of his mind. That is why the whole concept of Indian spiritual thought has laid emphasis on the control of our mind. A victory over mind is the victory over everything. The particular facet of the mind which is always wavering and can bring us fame or humiliation, success or failure, is the subconscious, which, even before Freud exposed it to the world, was known to the Indian spiritual thought as *'chita'*. It is this mind which always tries to be master of our will, but, it is not a good master. When not in our control, this master often misleads us to wrong actions and deeds. It is this subconscious mind which stores the impressions of whatever we think and do, and these impressions determine our real character.

Making the mind a slave

The mind is not a good master, so it has to be made a slave by keeping it under control. This process of controlling the mind starts with the thought of manifestation of divine in himself and others. Swami Vivekanand held the view that "each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal." Swamiji wanted to explain that the divinity has to be nourished by a person in himself by realizing the presence of the divine spark within oneself by controlling his internal and external nature. Internal nature consists of thoughts and actions which one inherits and also develops from his family

circumstances, company he keeps and the environment in which he lives and functions. For example, if a person has an inherited tendency to lose temper over trifles, he has to control this passion for realizing the divinity within himself. So far the external nature is concerned it is stimulated by whatever happens in the outside world. Whatever is not in conformity with the divine laws, has to be discarded. For example in this competitive world, when everyone is running a mad race for becoming richer and powerful, one has to give up such a temptation of running like them. So both internal and external factors which make our nature, need to be controlled by exercising control over our mind, one must have a desire and make efforts in manifesting the divinity within oneself and then the same divinity in others. The character of a person will depend upon this quality of manifestation of divine.

Realization of the Divine spark

When a person starts realizing that the divine spark is there in him and he has to act according to the guidance and instructions from that divine spark called soul, he starts loving himself. His confidence in himself increases, his capacity to do work is also increased, and he finds himself always divinely inspired being full of hope and optimism. If he starts realizing the same spark in his family members and friends his love with them, faith in them and the desire to work for their welfare, increases beyond limits. Further, a similar spark when become visible in other people also, the sphere of his love, cooperation, and desire to do good is widened further. In this process of manifestation of divine, a person can encompass the whole universe. This gradual increase of such a feeling, will improve his character to such an extent that the person becomes an embodiment of divine. That is why Swami Vivekananda even went to the extent of saying that manifestation of divinity was the sole index of human civilization.

The Process of manifestation

The process of manifestation of divine starts in the mind of a person with the noble thoughts. Infact, the thought process is one of the functions of the mind. Whatever a person does is stimulated by his thoughts in that respect. For example, if a person is inclined to an evil thought of stealing something of the other, he will start looking for an opportunity to do the act of stealing. All the crimes are a result of such evil thinking. It is a different thing that evil thinking being the first stage in the commission of a crime is not punishable under the law. But, in spirituality such an evil thinking itself is a sin. As Lord Krishna said that to have an evil thought is also a *karma*, such a bad *karma* may prove disastrous in our life. On the other hand good thinking will always result into good actions and good results Good thoughts arise from good reading, good education, and good guidance from family and teachers and good company.

The importance of a Teacher

All the religious preachers have been emphasizing the study of scriptures mainly because of the reason that such a study helps in controlling our wavering mind. It abolishes its restlessness and fills it with moral thoughts. In Indian spirituality also this fact has been highlighted. However, there has been a great emphasis on a good teacher called Guru who can interpret such scriptures to us for our guidance and enlightenment. The guru tradition is one of the notable features of

Indian spiritual history and teachings. There are numerous names of gurus in our scriptural and literary compositions who have become immortal. Vishwamitra and Dronacharya are the names of those gurus who taught and trained our spiritual heroes of epics. Similarly in Indian history, we find the names of the gurus of Chandergupt Maurya, Akbar and Shivaji, who were mainly instrumental in raising the status of these heroes of history. In religious and literary compositions also, we notice the importance given to guru. For example, Saint Kabir says that if Guru and God come to him, he will first bow at the feet of his Guru, with whose help, he is able to reach God. Similarly Amir Khusrau had great love for his Sufi guru Nizamuddin Aulia. Khushwant Singh, the famous English writer of India has written about Amir Khusrau.s love for his Sufi mentor in one of his write-ups. He says that "One verse in Persian sums up his affection for his Sufi mentor

Man tu shudam, tu man shudi; man jan shudam, tu tan shudi; ta naguyad kasi pas az-in; man diagram u tu digari

I have become you, you have become me. I have become life, you have become body. From now on, let no one say that I am other and you are another.

A legend goes that when Nizamuddin was dying, Amir Khusrau was not in Delhi. Nizamuddin asked his followers to advise Khusrau not to come and touch his grave lest he rose to embrace him and thus break the ordinance of Allah that no dead person should rise from his grave. Consequently, when Khusrau arrived back, he was kept at a distance from Auliya's grave. He composed these lines in Hindavi:

Gori sove sej par, mukh par dare kes; Chal Khusrau ghar apne sanjh bhain sau des.

My fair one sleeps on the bed scattered, her hair across her face. Khusrau it is time you also go to your home. Shades of evening have spread over the land.

Maximum importance of Guru finds expressions in Sri Guru Granth Sahib. The concept of Guru in Sikhism is of special connotation, as it is he who shows the way to the realization of God. Sikhism does not consider him as Avtar or God's incarnation, but as a revealer of God's Word. It is through him that one learns to abolish his ego and obtains the grace of God. It may be made clear that although the Guru is not God, he possesses such Godly qualities which enable him to lead us on the spiritual path. It is this spiritual path which enables us to have noble thoughts in our mind. Thus, the spiritual concept of Guru helps a person to become a great leader (or manager) who can lead others to tread the same spiritual path which he is following in his life. This concept is again very useful in the realm of management as it gives the concept of management Guru, who can guide his subordinates both in terms of morality as well as the principals of functioning in a given organization. Many great leaders owe their greatness to such management Gurus who acted as their mentors.

Gurbani like ancient Indian scriptures also attaches highest importance to holy company. In Sikh religion, it is known as *Sadh sangat.* There are numerous verses in Sri Guru Granth Sahib and other Sikh scriptures which recount the advantages one derives from joining the *Sadh*

sangat. The following words of Bhagat Kabir Ji from the scripture Guru emphasize upon this fact that as one the has his company so are his rewards.

i' i?;h ;zrfs fwb? ;' s?;' cb[ykfJ.. (1369)

The Present is precious

Our thinking process is also influenced by our past actions or happenings. There are persons who always grumble on their past mistakes or failures and get frustrated. This kind of feeling spoils our character as it gives rise to all baser instincts and passions. So, such a feeling should be discarded. Our mistakes or the failures in the past should be taken as lessons and experiences to mend our ways in future to get better results. We should also not feel ashamed of such mistakes as there is nobody in this world who is perfect or who has not committed mistakes in his life. Past is not there for brooding, but, to teach us the ways and means to improve ourselves. The improvements so made by learning from our experience make our character better and stronger. Infact, the best principle for a person of high character is that he always lives in the present and performs best at that time. As *Gita* teaches us that a *karamyogi*, does not bother about the fruits of his labour, which are only a results of our actions (*karams*) Gurbani also tells us that as the life of a man is short, even one moment is important for making our life better, and that moment is the present in which a person is working. Thinking always about the past or the future makes us weak. It creates the feelings of fear and worry.

A spiritual person remains free from such feelings like that of fear and worry. The fear is always about our failures which we may come across in our efforts. But a person with a high character possesses Godly qualities, and as such is fearless enough to go ahead with his innovative experiments. Edison, one of the greatest scientists, had met many failures before he succeeded in giving to the world some wonderful products. There were many failures before the Wright Brothers could make flying of Aero plane possible. Indian spiritual tradition compares *chinta* (worry) with grave. Gurbani exhorts us not to worry at all as all our worries are taken care of by that supreme power whom we remember all the times. Similarly, says Guru Arjan Dev :

gqG eh ;ofD ;rb G? bkE/ d[y fpB;/ ;[y[gkfJnk..
Prab ki saran sagal bhai lathe dukh binse such paya.

that by invocation of God, all our fears are vanished and happiness comes to us.

Optimism, the qulity of good character

A person with good character, being divinely inspired in his thought process, is always optimistic and a positive thinker. They are always full of hope that whatever they will do, the same being for the benefit of many persons, will bring them success. Dreaming of good and high things, howsoever improbable or impossible they may seem to others is the wonderful characteristic of all the great personalities of the world. They never bothered about the limitations and the failures and remained undeterred by all problems and difficulties. All such problems and difficulties rather made them all the more determined and stronger. Such persons

have always believed that they can achieve whatever they want and they can become whatever they wish to become. The difference between their optimistic approach and that of pessimism of weak leaders is beautifully explained in the following English couplets –

Two men look out through the same bars;
One sees the mud, another one, and the stars.

Self love and Self esteem

The optimistic approach keeps a man happy and cheerful. He understands his hidden potential and energy. There are people who always find faults in others and also in themselves. But a great leader has a great feelings of self love and self esteem, because in the absence of that he cannot have love and respect for others. His self love is not born out of false ego or ignorance about his faults. It is, infact his understanding of himself and acceptance of his good and weak points. It is with this understanding that he moves ahead taking advantage of his good points and due care of his weak points. This kind of alertness adds to his appreciable character. It is this alertness only that he takes care of his body, mind and soul in the right proportion. One of the management experts, Sh. Rakesh Diwan had once written on self esteem as that "one of the most important factors that determines how a person will play out his or her life is their level of self-esteem. The problem of low self-esteem emanates from the basic human capacity of making judgments. It's one thing to dislike certain people, situations, environment, etc. but when we find ourselves rejecting a part or whole of ourselves, we inflict a major damage on our psyche."

Positive attitude

Self esteem again does not make us egoistic, haughty or proud in the negative sense, but enables us to live with the feeling of self respect and respect for others. Such an attitude of self respect makes us free from all kinds of negative emotions, feelings and thoughts. A leader having this attitude always thinks positive in all matters and situations. We generally see that a person with negative attitude will always think of failures and sad things happening in his life. He will always be afraid of future events. The negative emotions include feelings of uncertainty, misfortune, self pity and lack of faith and confidence in one's capabilities. All such emotions lead us to frustration. How can a person with these feelings living in frustration can deliver results. Such negative emotions need to be destroyed and in this respect also spirituality plays a vital role. Lord Mahavira had held the view that any negative emotion is the shadow of our expectation. So if expectations are reduced to a reasonable extent, the negative emotions are overcome.

A person with positive thinking becomes a dynamic leader. The writer of a famous book "DYNAMIC LEADER" mentions many qualities of such a leader like speed, flexibility, rapid response, knowledge management and superior value based end services. He also quotes Warren Bennis, a famous thinker on leadership and Butt Namis, when he says that for becoming a Dynamic Leader, one requires self-fulfillment and self actualization. He must have a free will to exercise, as we have seen in Shri E. Shreedharan, who has given the Metro Train

concept in Delhi and a high degree of intuition to foresee what is likely to happen to his plans and ideas. He can always foresee the problems and tackle them before hand to avoid any loss or damage. He can identify the brighter side and muster sufficient courage to say that "I can do this". Such transformational leaders are required for 21st century, who can apply skillfully a co-ordination of hands, eyes, ears and other parts of the body to do much more than is generally thought of their capability. This capability is increased when they have full faith in God and are divinely inspired.

Positive attitude does not merely mean as always thinking of success. It also includes accepting of defeats with grace. Success and failure do not affect such a person as he has an attitude to go ahead with his mission till it is fulfilled. The continuous sustained efforts with prayer to the God for success are sure shot ways of achieving success. This leader of the 21st century with a strong character and charismatic personality leaves an impression on the people which is ever lasting. He believes in continuous improvement of self and others. There is a word used by the Japanese "Kaizen", which means never ending improvement. Thus, a transformational leader always goes on improving his mind, body and soul. He has more ambitions for his organisaiton and people than for himself. Despite all his qualities, he is humble and never boasts of his achievement. He never takes undue airs and lives a simple life. There are numerous examples of excellent managers living a simple life. For example Dave Packard, a self made billionaire of the Silicon Valley lived a very simple life, but, when he died, he bequeathed his Multi Billion Estate to a Charitable Foundation.

Whatever we have discussed so far, the same related to our thought process which is the foundation of our character. We have discussed the thought process from beginning to reaching the stage of positive thoughts. We have also referred as how this thought process can be developed on the right lines and in the right direction. Our character grows with the growth of the thought process. However, as stated earlier it is not merely the thoughts which contribute to our character building, but, the thoughts translated into actions which project our character in the society. This combination of thoughts and actions constitutes our overall personality. In other words, character and personality are so inter related that one cannot think of the one and ignore the other. The impressions which are printed on our mind are a results of thoughts and actions together. For example, if a person thinks that he should molest some lady, but then immediately feels it is not a good thing to do so, his bad thought is not translated into action, rather the bad thought become realization of his mistake. In such a case, a person can prevent the degradation of his character and can move on the path of improvement by following the methods as discussed above. However, it has to be ensured that such bad thoughts do not come to mind time and again, otherwise, the same may compel the thinker to act wrongly. All the works and actions that we look around us, are simply the display of our thoughts.

Sanskara become habits

In Indian spirituality, there is good deal of discussion on the impressions printed on our mind by our thoughts and actions. These impressions are knows as *Samskaras*. These *samskaras* become habits, which constitutes our nature. All the habits taken together become our character. Thus,

our saints and scriptures have wisely advised us that bad habits must be controlled by good habits. In the words of Swami Vivekanand "Go on doing good, thinking holy thoughts continuously; that is the only way to suppress base impressions. Never say any man is hopeless, because he only represents a character, a bundle of habits, which can be checked by new and better ones. Character is repeated habits, and repeated habits alone can reform character."

Will Power

Another remarkable characteristic of the character of a great leader is his will-power. Infact, an indomitable will-power is *sine qua non* for success in the life of every human being. Will-power means the power of the will of a person. To elaborate it, it can be said that it is the capacity of our mind to do all those things which we consider as right, and not to do all such things which we consider as wrong at a given point of time. In other words, when a person decides to do a particular thing or not to do a particular thing, he is required to remain determined, despite all the oppositions, difficulties, problems and failures in doing or not doing that action. With his qualities of equanimity, patience, courage and determination, he goes ahead with his action and succeeds in his efforts. This point can be better explained by giving certain examples. For example a student decides to top in the exam, and makes all the efforts to fulfill this desire. It is said that he has a strong will-power. Similarly when a drug addict decides to leave this bad habit, and takes all the steps to get rid of it, we consider that it is his will-power which has saved him from the clutches of such a menace. The will-power in a person has its roots in divinity, and the process of its building up again starts with the manifestation of that divinity within us. It is strengthened by all those factors which make our character better and stronger. However, for realising the divine within oneself, one must be truthful and bold. A cowered or hypocrite cannot adopt this path of divinity, and as such cannot have a strong will-power, and consequently strong character.

Swami Vivekanand on will-power

Swami Vivekanand, while speaking about will-power, had clearly stated that for making of our will-power strong we have to surmount mountain high obstructions. Sometimes, even nearest persons like wife and children oppose our move, sometimes we lose all our money and wealth in following our mission, but, as per our rich spiritual tradition we have been advised to follow our path with courage of conviction that whatever we are doing is right. Our regrets about the past actions and worries about the future are also detrimental to the cultivation of will-power. But, here again the divine spark in ourselves guides us to invoke our inner strength by praying to the almighty. Sri Ramakrishna advises us that even if we have committed sin in the past, a prayer to God that we will not repeat them, helps us to move forward with increased will-power. The great scholar Swami Buddhananda also states that "Those who want to develop will-power must scrupulously avoid living in the past or future, and live in the living present. If we live in the present wisely according to our best light, our future cannot but be good whatever the astrologers may say."

Power of concentration

In Indian spiritual thought, great importance has been attached to the power of concentration for developing will-power. Concentration means pouring our whole mind into our work. This is a state of *Dharna* and *'dhyan'* leading to '*smadhi*' as mentioned by Rishi Patanjali in his *Yog Sutra*. We are required to focus our attention on the particular point/aspect and avoid all such things which divert our attention. It is generally seen that people waste their physical and mental energy in futile activities like gossip, backbiting, indulging in controversies, and ideal dreaming about such things which are not a part of our routing or specific work. Following a particular routine in life is a discipline in itself, and helps us in saving ourselves from worthless pursuits. It was this quality of concentration which enabled our saints to become God like, made regular researchers, great scientists, and constantly busy persons in a particular fields, Win Laurels in the same. Our spiritual history too has a number of such persons who emerged as supreme in their respective fields just because of concentration contributing to their strong will-power. If Rama and Krishna could destroy the evil demons with their perfection in the use of weapons, Buddha and Mahavira could acquire the spiritual knowledge for which they had a yearning to acquire.

The will-power and Sikh religion

The best examples of strong will-power are available in the history of Sikh religion. Guru Nanak, the founder of this religion could not resist his courage to speak against all the social, religious and political evils of that time. His illustrious successors also took revolutionary steps displaying thereby a strong will-power to go ahead with the reformation mission of existing evils in these spheres, Guru Arjan Dev Ji and Guru Tegh Bahadur sacrificed their life for the righteous cause of fighting against the tyranity and operation of the ruthless and unjust Mughal rulers. A large number of Sikhs became martyrs for this very reason. They had to fight the tough opposition to their cause. However, as the tenth Guru, Guru Gobind Singh had infused in them a sense of self respect and strong will-power, they proved the worthy followers of the great Guru and wrote history with their blood. The Sikh Generals of the 18th Century like Baba Banda Singh Bahadur, Nawab Kapur Singh, Baba Jassa Singh Ahluwalia and Hari Singh Nalua displayed a strong will-power to fight against the mighty Mughal Empire which was bent upon the annihilation of the sikhs. They not only kept the moral of the Sikh people high, but also raised Sikh status in the eyes of the people by their acts of generosity and protection for the weak and afflicted people of other religions too. The strong will-power and determination of these Generals paved the way for the fall of mighty Mughal Empire and creation of a benevolent Sikh Empire

Even after the 18th century, the Sikhs have shown the best of examples of will-power in all the fields, whether it was battlefields or business, art or literature or in the times of freedom struggle, enemy aggressions or natural calamities'. When the partition of the country took place in 1947, a large number of Sikh families had to leave their houses, business and all other possessions in Pakistan. When the whole country was celebrating independence of the country, the Punjab people who most contributed most for attaining independence became paupers. Many of them were killed and those who succeeded in reaching India had to live as refugees. It was their strong will-power and determination learnt from the Gurus that made them not to give

in and struggle again for their livelihood and settlement. After a few years, these Punjabis, mostly Sikhs, again established themselves in good and prosperous positions.

The above discussion highlights some of those qualities of character which make a person a great leader, a leader who is dynamic in all respects. Such dynamic leaders only could bring the greatest achievements for the benefit and welfare of all the people of the world. Their personality was such that it had the capacity to do wonders in their respective fields For them, there was nothing difficult or impossible. They could translate their dreams, of whatever nature or dimension they were, into reality with excellence and perfection. Adler, renowned psychologist, had rightly said about such leaders that they are positive thinkers, living in the present with an eye on future vision. They, with their persistent thoughts and efforts, possessed that great power of character, which could turn a negative into a positive, a minus into a plus. They could not take rest till they attained their goal. They believed in what Robert Frost said, "Miles to go before I sleep, and miles to go before I sleep". A great English poet seems to have written the following words about such great leaders-

The heights that great men reached and kept,
were not attained by a sudden flight.
But, they whilst their companions slept
were toiling upwards in the night

Chapter 14

Transformational Approach

We have already seen as how a manager becomes a good leader by possessing certain qualities of head and heart. Further, a good leader becomes great with his such traits of character which make him dynamic. However, all dynamic leaders are also not of equal stature. Some of them are not only dynamic themselves, but have also the capacity to make others dynamic. As one of the principles of modern management is to create good managers, administrators and leaders, such leaders who have this capacity of creation, can bring revolution in this respect. It is not only that they can train the people with their excellent qualities, skills and experience, but, more than that it is their magnetic personality which inspires others. People start emulating them as their role models.

When we think as what is additional in them which can make them rise above others or reach unparalleled levels of excellence, we learn that it is their sustained efforts towards perfection by performing such deeds or karmas which are Godly in nature. Thus, they not only possess the best of the qualities but also redeem themselves from such human passions and instincts which deviates a person from the path of perfection. They are fully aware of the human weaknesses which weaken our character and personality because of the excess of certain passions and baser instincts of human nature. For example, envy, jealousy, hatred and revengeful feeling are such passions. Most of the people become a prey to these passions, which ultimately control them to such an extent that they fail to perform their duties rightfully and efficiently. Such persons cannot be the role models as they cannot inspire others. The persons who are above such passions and instincts or who can keep these under control can only prove the inspiring leaders. They adopt a transformational approach, free from such feelings including the biases and prejudices towards any one.

As per Indian spirituality, *"Swa-Dharma"* or "Self-Ethics" or "Organization's Values System" are synonyms to quality. The *Bhagavad Gita* is considered to be one of the greatest scriptures of Indian spiritual thought. It contains within it, the distilled essence of the Upanishads, which encourage us to manifest total excellence in all that we do and in all our relationships by discovering the latent divinity within us. Gurbani also teaches us all such qualities which put us on the path of discovering the divine in everything. The Sikh Gurus wanted a person to become God like by possessing those virtues which only the blessed ones could acquire. The most important of these virtues is the emotional sensitivity for all the creations of the Almighty. When one feels concern for the difficulties and sufferings of others, one is said to be sensitive towards them. For example, when a person is in agony because of some pain, there are people who cannot tolerate his suffering and want to help him as much as they can. It is because of the fact they are emotionally aroused and feel another person's suffering as their own. Such an emotional sensitivity is not only confined to human beings, but also extends to animals and plants. It may be mentioned that although emotional sensitivity helps a manager or a leader to obtain nearness to his persons, it should be within control so that it may not become a psychological weakness. As Ravinder Nath Tagore had written at one place that such sensitivity

to emotion and expression of such emotionalism do not provide fulfillment, the same only put a person on the path of those virtues which take us to the fulfillment of our objects. What are those virtues which take birth from such an emotional sensitivity? The same are dedication and humility. In the words of the Noble Prize winner poet of India, the power, which we derive from such sensitivity is dedication "It is not the tearful impulse of emotion; it is dedication. It does not wish to waver; it grimly holds on where it is, it only keeps on going from deep to deeper levels." Ravinder Nath Tagore further writes that "If the dedication within our character ceases to supply adequate food, then indulgence in emotions does not provide us with nourishment, it only gives rise to distortions. For the weak and feeble heart the food of emotionalism becomes malnourishment." In short, what the great poet wants to tell us is that one should be dedicated to what does he do. He should not be a mere pretender. Pretension of being emotional or sentimental with lack of dedication cannot make a person a transformational leader. He must perform his duty with dedication, and should not be a person who does something different from what he says or preaches or expects from others.

The most important quality of the greatest leaders of the world has been the quality of uniformity in whatever they say and whatever they do. In other words, there is no difference between their sayings and doings. They are same from inside and whatever they appear to be. It is generally seen in the present day world that the leaders say something, but in their personal lives, they are quite different. They will tell others good things, but in their own lives they do not adopt any of such good things. Gurbani considerably deals with this aspect of human personality. It is expected from a follower of the Gurbani that whatever he wants for others and says to others, he should himself adopt the same for his own living. For example, if a person tells others to remain truthful but himself remains a liar, such a life is not approved by Gurubani. Now-a-days, we come across a number of leaders who moralise others in the lectures, but their own life lacks such moral values and the spiritual aspects as are expected from them. Regarding such persons, the verses in Gurbani criticize such an attitude on their part. The following verses will clarify the stand taken by the Gurus in this regard.

wkB[y[eE? efE b'e ;[Bkt? i' p'b? ;' B phuko/..
;s;zrfs fwb? s fdVsk nkt? jfo okw Bkfw fB;sko/..3.. (gzBk 981)
Man who utters and makes people hear.
But himself not acts according to his utterance, is worthless.
But in the society of Saints he gets firmness,
And Lord's Name ferries him to across.

nto T[gd/;? nkfg B eo?.. nkts ikts iBw? wo?.. (gzBk 269)
He who does not practice, what he preaches,
Remains in the circle of births and death.

Coming to the virtue of humility, which also takes brith from the chracteristic of emotional sensitivity of a leader, it can be said that this quality has always been the hallmark of the character of all great persons of the world. Although, all the religions make a mention of this virtue, Sikh religion is the most vocal in this respect. It has been emphasized therein as the

cardinal trait of the personality of a Guru-Sikh. In Gurbani, the word *Garibi* has been used for humility, and it has been stressed time and again to follow the path of humility in all actions and deals. Guru Arjan Dev says in Sukhmani that whosoever remains humble should be considered as great. In his words:-

nkg; eT[i' ikD? Bhuk.. ;'T{ rBhn? ;G s/ T{uk..
ik ek wB[j'fJ ;rb eh ohBk.. jfo jfo Bkw[fsfB xfN xfN uhBk..
(gzBk 266)

Aapas kau jo janai neecha. Sou Ganiai Sab te ucha.
Ja ka man hoe sagal ki reena. Har Har Naam tin ghat ghat china

He, who deems himself low, should be counted as the highest of all.
The humble person with his mind as the dust of all, looks divine in every heart.

Bhai Gurdas ji, the first Sikh scholar, also glorifies this aspect of human personality. A spiritually strong person knows fully well that humility does not make a person weak, it rather makes him strong as it rids him of false ego and pride. He knows like a Gursikh that all his honour has been bestowed upon him by the grace of God. It is this grace of God which makes him posses the ability and wisdom to do a particular task, which brings applause. That is why a Gursikh says in Gurbani that he has no pride of his own, it is because of Him only that he feels confident and proud. As the person is very humble, he does not blame others or unnecessarily grumble whenever there is a failure or default. On the other hand, whenever there is a success, he does not take the credit alone, rather gives the credit to others by remaining in the background. It is this quality of sharing credit and discredit which makes him a great leader. This has been accepted by most of the management experts that such an act of sharing credit with others on the part of leader and manger makes him popular and all the more successful. Jim Collins, the famous management writer in his book *"Good to Great"* writes about this kind of compelling modesty, when he says that such leaders always talk about the contribution of others rather than boosting about their own achievements. They will always appreciate even the efforts made by their predecessors or successors in completion and success of the project. Mahatma Gandhi, the father of Indian nation has also once said that humility was the key to success.

Despite the fact that humility costs nothing, but gives us considerable popularity and success in life, most of the people lack this virtue. It is mainly because of the fact that we are prone to such human passions which disturb our personality and life to such an extent that it becomes miserable for the concerned persons as well as for others. All the religions have mentioned such like passions as vices which must be suppressed to have a noble living. For example, in Christianity, there are seven such vices namely gluttony, anger, lust avarice pride, envy and sloth. Some of these sins are common in all the religions. In Indian spirituality, the general acceptance is five such passions, namely, *kaam, krodh, lobh, moh* and *ahankar,* which affect the character, personality and *karmas* (actions and deeds) of a person. Anyone affected by these passions beyond a reasonable extent cannot perform his duty in the desired manner, nor can he become a successful leader.. Indian religions deal with the said five vices as are mentioned

above in their own manner. Sikh religion, considers all these five as thieves which deprive us of everything good and noble. The Gurus, however, clearly indicate as to what extent these five human passions are tolerable and what loss they can cause beyond reasonable limits. For example, Kaam, meaning a passion for sex, is necessary for a householder's life, but when it becomes a passion, it destroys the person affected by it. That is why, to keep a Sikh within control, the tenth guru made it a mandatory code of conduct as to restrain oneself in such a gratification and never go beyond the matrimonial fold. Similarly, for *Lobh*, the position of keeping a balance as discussed above, was stressed upon. *Moh* is an excessive attachment with own people and possessions. Although, here also some attachment with the relations is a must for happiness in life, but when this overpowers a person, he becomes unfair towards others. Dhritrashtra was so mad in his love for his sons that he became unjust towards Pandwas. When a person is obsessed with any of these passions, he becomes proud and egoistic. The word *Ahankar* as derived from Sanskrit implies egotism, self conceit, self centeredness, vanity or pride. When such a person finds any hindrance or obstruction in enjoyment of such passions, his ego is hurt. It is this hurting of ego which makes him angry. Anger known as Krodh in Indian spiritual thought is considered as an enemy of sanity. The person looses control of himself and does everything wrong. In chapter 10 of *Van Parva* in *Mahabharta*, Yudhishtar tells Draupadi that a person should not be controlled by anger as it leads to irrationality and destruction. He further says that one who does not become angry when challenged by any other person, saves himself as well as the challenger from great harm. It is this kind of attitude of Yudhishtar which is expected from a manager leader.

In gurbani also, this passion of anger has been severely criticized. Guru Arjan Dev in Sahaskriti Slokas recounts the evil effects of anger, and concludes that one gets rid of this enemy passion only by grace of God.

j/ efb w{b e'qXz edzu eo[Dk B T[gois/..
fpy:zs ihtz t;§z eo'fs fBosz§ eo'fs iEk woeNj..
nfBe ;k;B skVzfs iwd{sj st ;zr/ nXwz Boj..
dhB d[y GziB d:kb gqG[BkBe ;op ihn oyk§ eo'fs..47..
He Kal Mool Krodhang kdanch kruna na uparjate
Bikhyant Jeevang vasang krot nirtang krot jatha markateh
Anik saasan tarant jamdooto tav sange adhaming nareh
Deen dukh bhanjan dyaal prabh Nanak sarab jeea rakha krot.

O Wrath! You are root of strife, with in you compassion never rises. You take in your power the sinful morals and they dance like monkeys. In your company man is debased, And Death's lashes tease him with various punishments. Nanak says," O my Lord merciful Master and destroyer of the sorrow of the poor, protect all the human beings from wrath. (GGS pg. 1358)

So far Ahankar is concerned, there is no scripture that approves of the same. In gurbani, another term has been used for Ahankaar that is Haumai, which has been described as the worst disease and the main cause for our separation from the divine. With a view to get rid of this

disease, one has to keep himself free from all the vices including the unnecessary ego and remain humble and polite in his dealings, behaviour and conversation.

Before parting with the discussion on the vices, the view point of Gurbani that these passions must be kept under control and not completely snubbed, is worth mentioning. If within control, any of these passions can be usefully converted into a good aspect, it makes our personality human. For example, if Ahankar is converted into a feeling of self respect, it adds to our character and personality. The Guru rightly said that life is not worth living if it is lived without self respect

i/ iht? gfs bEh ikfJ ;G[jokw[i/sk feS[ykfJ..

Similarly *kam* and *moh* to a reasonable limit make our life happy and give us a reason to do our duty towards those with whom we have such attachments. *Krodh* also sometimes inspires us to fight for a just cause and help the weak and down trodden by fighting against tyranny, injustice and oppression. Every leader or a manager has to protect the interest of his persons and fight for them if any injustice is done to them.

Further, the Indian spirituality also sheds considerable light on the methods which we can adopt to get rid of these passions or to control them to reasonable extent. This extent may vary from person to person and that makes the difference in his personality, behaviour and performance. For example, so far *kam* is considered, the code given by the tenth Guru is the most important measure to restrain oneself from indulging in this passion beyond the requisite limits. *Krodh*, being the most harmful passion finds a detailed discussions in Indian spiritual thought. Our spirituality advises us to increase our patience, tolerance, and sense of forgiveness for keeping this passion under control. Whereas, there are sermons to enhance our patience and tolerance by increasing our faith in the manifestation of the divine in everyone, the virtue of forgiveness has to be inculcated by increasing of our level of consciousness in this respect. It is the great quality of any person that he can forgive the people with utmost generosity.

Another important factor revealed by historical and spiritual sources for the control of anger is developing a good sense of humor. A good sense of humor is helpful for developing better relations and getting success in every field. The leader or the manager, who has a good sense of humor always keeps his surroundings, atmosphere and environment, happy, cheerful and stress less. It may be noted that the sense of humor should be such which should not always be aimed at ridicule or satire. The same should be sparingly used at the appropriate time, otherwise simple laughter may prove the best form of humor in most of the situations. Simple laughter may not be sufficient to solve the problems, but, it is a great instrument to make that atmosphere congenial enough to find out the solution. Laughter increases creativity and flexibility of thought. It has been found in the psychological researches that the leaders having great sense of humor help their associates and workers in alleviating their stress and increasing their endurance for pain, discomfort and difficulties. This kind of humor makes the work easy and enjoyable. However, the leader must know that a misdirected ridicule or satire may spoil the atmosphere. He knows when to laugh and where to laugh. He laughs at himself to make

others understand their short comings. Spirituality also approves of a decent sense of humor on the part of not only leaders but also others as to make the whole atmosphere happy and vibrant. It is humor which bring this smile on the face of a person. This smile produces the joy inside and liberates the mind of the person from all worries and tensions. The mind opens itself for receiving thoughts and ideas of others, creating thereby an atmosphere of interaction and understanding. It is, therefore an important weapon for achieving success. It is a value based humor for which the management experts have now started organizing certain camps and programs.

In Indian spirituality, the concept of *hasya yoga* which yokes our own inner self with the divine, is gaining popularity in various organizations. In ancient India, our saints, sages, prophets and scriptures had been talking of a human humor. In Buddhism, laughing Buddha had become a symbol of happiness and prosperity. Even today, it is considered as auspicious for luck and prosperity, not only in India, but also many other countries where Buddhism is followed, including China and Japan. In Japan, it is known as Hotei, one of the seven Gods of good luck. Sikhism also supports a good sense of humor with a human touch for making the message clear and understandable. Guru Nanak's method of preaching also evoked a light touch of humor. For example, when Guru Nanak wanted to convince the people of the futility of their action of throwing water to the moon, he starting throwing water in the opposite direction. When people asked him as what was he doing, he replied, that he was sending water for his fields at Kartarpur. When he was told that water could not reach such a far off place, the Guru simply replied then in that case how could the water reach the moon. There are certain verses also in Guru Granth Sahib which bring a smile on our face and we feel convinced of the truth contained therein. It may, however, be made clear that humor in the form of sharp satire or ridicule to such an extant that it may hurt someone is not recommended in the spiritual sphere.

Good and light humor was considered as a essential in all spheres of life all over the world. That is why we come across the character of fool and many comic anecdotes, poems and prose pieces in English literature. In Indian history also, we find a number of jesters in the Royal courts. Birbal is one of the well known jester, who was one of the nine jewels of Akbar's court. Tenali Rama was other jester in the court of Krishna Deva Raya ruler of Vijaynagar Empire in southern India. In modern India also many of our great leaders in different fields including our spiritual leader have been advocating a sense of humor. Acharya Rajnish, a famous modern spiritual leader had once said that a hearty laughter can take us to the deepest core of our being. If some defaulter or wrong doer realizes his mistake and begs pardon, this transformational leader forgives him like a generous person. He knows that forgiveness is an act of brave and not the week ones.

The quality of forgiveness also finds a detailed mention in most of the religions. However, whereas in many religions, this quality is attributed mainly to God, and there are prayers for seeking His forgiveness for all our sinful acts and omissions, in Sikh religion, as per the English proverb, forgiveness is divine, the devotees have been exhorted to adopt this quality for fellow human beings and other creatures. Numerous verses in Sri Guru Granth Sahib bring out such a message. For example, whereas Saint Kabir clearly says that there can not be a religion where

there is no forgiveness, Baba Farid says that we should pardon even those persons who hit us, the third Master makes it clear that with forgiveness the fire of ego and the wrath are all effaced.

jT[w? fsq;Bk ;G nrfB p[MJh.. fpB;/ e'qX fywk rfj bJh.. (gzBk 233)

As repeatedly stated in this book, that Sikhism is a practical religion, its history provides a number of instances where this quality of forgiveness was practiced. The Gurus themselves pardoned all their enemies, whenever they approached them for forgiveness. By forgiving such persons, the Sikhs always forgot whatever bad was done to them despite the harm and loses caused in the course of such actions.

In conclusion, we can say that when a person becomes, a transformational leader, he achieves the highest excellence levels of the benevolent leadership style. He believes in simple living and high thinking. He is a dynamic leader with a high sense of emotional sensitivity. At the same time he is determined and, firm in his decision, humble in his words and actions and maintains absolute uniformity in whatever he does and says. The similarity between his saying and doing first brings a transformation in his own self. His mind under his own control provides that bliss and peace to his personality which he can transmit to others. He is a man of such high character that people start following his example without anybody's saying. Our spiritual leaders like Ram, Krishan, Christ, Mohammad, Buddha, Guru Nanak and Guru Gobind Singh were such transformational leaders.

Chapter 15

Looking Forward

After having discussed, all the great qualities of successful leaders/managers and the fact that spirituality helps in the cultivation of these qualities, the question arises as whether the observations made in the earlier chapters are relevant in the present scenario of the fast changing world. The growing tendency of liberalisation and globalisation is making the world shrink into one global unit. The entire world is looking forward to fast communications and interaction among the people of various countries. In this scenario, our Country, India is supposed to play a very vital role in the near future. The whole world knows that we have a tremendous manpower strength and our people are possessed of a very high caliber and ability to show excellence in various fields. We have a strong military power, a challenging science and technology base and considerable natural resources to create wealth as much as we can. It is our manpower which attracts the big powers to get work from them of better quality and at cheaper rates. It is our manpower which attracts all the big industries of the world to have their markets in India for the consumption of their products. It is our manpower again, which is providing even in the advanced countries of the world, the best of scientists, the best of engineers, the best of doctors and best of brains in other spheres also. We have already made a name in the IT Industry, rather this Industry has brought a revolution in the field of knowledge. Our economy is also now booming with a constant high rate of growth and this vibrant economy may shortly make India a self sufficient global super power.

The optimism as is being experienced by the Indian people is not merely because we are a big nation with a vast population, but also because we have a glorious excellent past, when India was supreme among all the nations. It is a known fact that India as an ancient civilization had shown such a progress in various spheres that after the industrial revolution in Europe, those people started looking for the routes to this great country. Even earlier, the people from across the border had invaded this country to get its wealth by any means. Whether it was Changez Khan, Hilaku, Mohammad Ghaznavi or Mohammad Gori, all these invaders had come to this country to deprive it of its progress and wealth. There was a time when Indian Universities, namely, Takshila and Nalanda attracted students from various countries. India was a powerful country not because of its wealth alone, but also because of its rich culture and glorious heritage, people lived in perfect peace and harmony with abundance of spiritual and material wealth. Our ancient scriptures highlight our progress in the fields of art, astronomy, medicine and in making weapons and constructing buildings. The standard of education was so high that the scholars could produce master pieces like of which could never be produced in later years. However, when the outsiders plundered India, they deprived it not only of its wealth but also of its values, social and cultural systems and all that which we could be proud of.

When our leaders tried to revive those values of the past and awaken among the people a spirit to free their country from the shackles of slavery, our independence movement gained momentum. The dedicated leaders sacrificed their comforts and luxuries and even their lives for the cause of independence. On the attainment of independence, our leaders assured us that our freedom will be complete in the sense that there will be freedom from ignorance, illiteracy,

unemployment and poverty. There will not be discrimination against anyone belonging to this country and secular set up as given in the constitution will prevail in the right earnest. However, with the passage of time, our leaders became more and more politicians, who, instead of taking the country ahead, started indulging in nefarious activities. The leaders became so political that they started thinking of politics in each and everything. This fact caused a tremendous loss and position had become so bad that in one of the Editorials, Shri H. K. Dua went to the extent of saying that the politicians had hijacked our freedom. In his words, " Politicians of all sorts have hijacked the democratic system to run it for their own convenience and not for serving the people. If any organ of the state chooses to block their way, they try to bend it to their Will by means fair and foul."

The question may arise as why the politicians are harming the interest of the nation. The simple answer would be that they are not leaders, but the selfish people with vested interests. Many of them are criminals or have a criminal bent of mind. They have their own axes to grind. Today, when the whole world is shrinking to become very small, the people are looking forward to India for leadership. But India cannot provide leadership with such politicians. We need leaders with a vision and not politicians suffering from evils and sins as have been discussed in earlier chapters. The politicians have been mainly responsible for rampant corruption in various spheres. Corruption creates wealth in the wrong hands, and as such that wealth leads to all kinds of destructive tendencies which include vices and crimes on a large scale. These politicians have forgotten their glorious past and have failed to impart the spiritual values by self examples. They have only cared to capture power so that they may continue to amass wealth by illegal and unfair means. When Vohra Committee was appointed by the Government to give a report, the nexus between crime syndicates and politicians was confirmed by the committee in clear words. The committee had mentioned that this criminal connection had given birth to mafia network which was running a parallel government in certain states under the patronage of politicians of different parties. There have been recommendations on various occasions in regard to preventing criminals from becoming members of the Parliament and State Legislatures. Efforts have also been made by the Supreme Court and Election Commission to elicit information about criminal cases pending against the politicians, but all these efforts have failed to bring the desired results. The right policies and implementation thereof can come from only good leaders/managers (administrators) and not politicians.

The politicians have not only resorted to crimes for their selfish ends, but have also taken shelter of religion, caste and region to bring differences among the people. So, instead of politics becoming National in character and action, it has become communal, criminal and based upon caste, language and region. If India is split into smaller units based upon such notions, it will become very week. The Nationalists understand this that only a united India can become a super power. Secularism has always been the strength of our country. There have been rulers like Akbar, Shivaji and Tipu Sultan who realized this truth and treated the people of different communities and religions alike. However, the Sikh rulers have been the best examples of the secular rulers as they had to deal with the people of three main religions including Sikhism, which was not there in the times of other rulers. Baba Banda Singh Bahadur, the founder of Sikh empire in Punjab, although fought against the Mughal rulers, but, treated

the Muslims living in his areas with full respect and devotion. He was fully aware of the fact that the Gurus were not against anyone but against the ruthless attitudes and actions of the Mughal rulers as well as the Hindu rulers of hill states. This spirit of secularism all the more blossomed in the states of the various Sikh rulers before Maharaja Ranjit Singh established a vast consolidated Sikh Kingdom in Punjab. Maharaja Ranjit Singh is the only ruler of India whose empire had extended beyond the boundaries of our country. Despite the fact that he was a staunch Sikh, he saw to it that people of all religions and communities including the foreigners like French and Britishers, who lived in his territories, enjoyed equal rights and freedom of religion. He patronized all of them in the true secular spirit and that is why a number of temples and mosque built during his period exist till date. It was not only in Punjab that he gave liberal grants for the propagation of different religions by their respective followers, but even in far off areas, such grants were sent, whenever a need was felt for the same. The Holy Hindu shrine at Benaras is one example, where gold was sent by the Maharaja for decorating its domes. Such a secular spirit has to be maintained to make our country strong. All the minorities should feel safe and protected for their rights and aspirations. Unity in diversity is the unique feature of our country which makes it a beautiful garden with flowers of different kinds and colours to add to its beauty.

Thus, we need leaders with best of the qualities of head and heart, irrespective of the caste and region they belong to. They may follow any religion or speak any of the languages of our country, they must have a spirit to make the country strong and powerful. It is this spirit which creates a patriotic feeling in our hearts. Although, it is a period of globalization and one has to think of the entire world, but one's own country must come first in his mind. We find such a spirit when we all start thinking only about our country. It is the time of a war or even a cricket match, which unites us with this feeling of being Indian National. For example, when India was fighting for Cricket World Cup the whole country was with them. When India won it, everyone in the country was jubilant. The need is to have such a patriotic feeling of oneness at all times so that we may always think of the progress of our country. Our leaders must show the way in this respect with such leaders at the helm of affairs, we need to fix our priorities and then make a plan on the basis of our spiritual values and traditions with a view to achieve the excellence that is needed to become leader of all the nations.

The first priority which should have been given immediate attention after attaining independence is the spread of education among all the people of this country. However, this important issue was not given priority and as such a number of problems have since been troubling the nation on the whole. In the absence of any concrete steps being taken as per a visionary approach, our education system has suffered considerably. The children, the leaders of tomorrow, on which, all the hopes are to be focused are not getting a value based education. It is a matter of shame that even in this advanced age of science and technology, crores of Indians are still illiterate. There are a number of villages where there are no schools or if schools are there, there are no teachers and where there are teachers, there is a lack of facilities and even basic infrastructure to impart the education. A visionary leader can only think of educating one and all by focusing maximum attention on this aspect. I am reminded of an article appearing in *The Tribune* some years back, wherein the writer had expressed his hope of an ideal Education

System in the year 2047. In that utopian setup, 26 Indian Universities will be amongst the top 100 in the world. Indian Scientists and writers will get noble prizes. Even the employment position will improve to the extent that all the educated persons will get employment within three months of the completion of the education. The writer, however makes it clear that such an ideal situation can emerge only when the best of the brains will frame the education policy, the Vice-Chancellors and even the teachers in every university will be selected on merits and not on political recommendations. In fact, the faculty of the universities will have the reputation for independent thinking and acting as the eyes and ears of the Nation. The students produced by such universities with excellent infrastructure, facilities and faculties will be of high caliber as to understand and appreciate the problems and priorities of our people. They will keep in mind that the welfare of all will have to be kept above every thing, and this object will remain an ever going process to ensure the progress and prosperity for one and all.

While talking of education we must not forget the spiritual aspect of education. The students must be taught those golden values for which we have always been known all over the world. They must be apprised of our rich heritage, culture and history as to make them feel proud of the same. Gurbani makes it clear that the education must be imparted in the real sense. The concept of education as emerges from Gurbani, further requires a knowledgeable person to use his knowledge for the welfare of humanity. A misuse of education shows the lack of understanding and appreciation by such a person. If it is not used at all, it is of no avail, and as such a person is as good or bad as any other ignorant or illiterate person. The concept is summed up in only one line of Guru Nanak which reads:

ftfdnk thukoh sK goT[gekoh.. (nzr 356)

Vidiaa veechaaree taa parupkaaree.

That who ponders upon his education turns a benefactor. (Page 356)

The unemployment and poverty among the people is also because of inadequate and faulty education system of the country. The provision of technical and vocational education has so far been so poor that the number of unemployed, both educated and uneducated, has always been increasing. However, our governments in the recent years have started paying the required attention to education. The right of education given to the people in a recent enactment is the evidence to show that the concern for educating the people has received the requisite attention. The need is to increase the number of schools, colleges, technical institutions, medical colleges where education can be given with least of the expenditure. In other words the education should not be that costly even at the higher level. The law relating to free and compulsory education at the lower level need to be propagated and enforced by any means. When Shri A.P.J. Abdul Kalaam, the former President of India mentioned the important steps for making India a super power, he gave the first priority to education with a value system. He emphasized that the children should be given the best of environment and mission oriented learning with value system in the schools and at home to make them good citizens. He also pointed out that first seven years of education are very important, so maximum care should be taken during that period by imparting the values, the skills depending upon the aptitude of the child and also the

basic knowledge which may prove as the foundation for the development of his personality. The children should not be forced to select the subjects or career, but should be given a free hand in making their own choice. However, the necessary guidance must be given so that they may take their decision after considering all the pros and cons. It should also be ensured that only those persons be selected as teachers who have not only the knowledge and skill to teach, but also the other qualities of a good leader including the knowledge of child psychology.

In the medical sphere also, whereas good doctors are required, good administrators are also needed for the administration of the hospitals and dispensaries. That is why the health management courses are becoming popular now-a-days. After education, health is an equally important priority. India has become a diabetes capital of the world. There are a large number of people, who remain under nourished and suffer from serious deceases. The change in our life style is making us prone to blood pressure, heart attacks and even AIDS. There is, thus a dire need to educate the people regarding such ailments and the preventive measures in this regard. There is a need to spread the medical facilities to villages and far off places, where there is no doctors, no dispensary or hospital. There are many parts of the country where people are suffering because of polluted air and water and are becoming victims of different types of cancer. There is a need to prevent the environmental deterioration for saving the people from such dangerous diseases. Our spiritual sources had been guiding us to remain eco friendly as nearness to nature was the only saving remedy for keeping these diseases away. All the religions have been advising us not to violate the system and rules of nature, but our selfish indulgence in doing so has been creating all the problems for us. The position has worsened in the recent years all over the world, particularly in our country, where lakhs of trees have been cut and building constructed in their place, mountains have been converted into plains for having larger habitations, water sources have been blocked with rubbish and many rivers are dried up. While doing all this, the man did not realize that the reduction in the forest area will affect the climate, reduce the oxygen level, cause the scarcity of water and will pollute the atmosphere in such a way that human existence will become problematic and unhealthy. The shortage of water will make it rather impossible for us to live.

In such a situation, our scriptures are the best guide. They tell us about the importance of pure water, air, and environment. Sri Guru Granth Sahib contains a very well articulated eco-philosophy, which not only tells the importance of water, air and the entire nature, but also enjoins to follow the system created by God. The principle of Hukam implies to follow the cosmic order, the said ecological system, which reflects the divine will. The entire nature being the manifestation of God needs no interference on our part as the same is created with some great object of sustaining the whole system. Sant Balbir Singh Seechewal and Baba Sewa Singh of Khadoor Sahib are among those Sikhs who have apprised the world of the eco-philosophy as given in Sri Guru Granth Sahib. When they attended a conclave on climatic changes at Windsor Palace London, they presented the Sikh eco-plan based upon the philosophy as given by the Gurus. Sant Seechewal also went to the International Copenhagen Conference of the World leaders to highlight the Gurmat concept of saving the environment from further deterioration. It included large scale plantations, preservation of clean water, harvesting of rain water and keeping the entire atmosphere clean and pollution free. So all our leaders, managers,

administrators, engineers, doctors, teachers and parents are duty bound to take care of the environment and make all efforts to check the deterioration and improve it to the extent possible.

There is another important field, which remains most neglected in our country, and requires considerable attention for the real progress of the country. This field relates to the progress and protection for the women who constitute about half of the population. All our great leaders of free India like Nehru Ji our first Prime Minister and Gandhi Ji, the father of Nation had emphasized since independence that women should be paid maximum attention for their upliftment as to ensure their valuable contribution in the progress of the country. Guru Nanak's immortal words emphasizing upon this aspect should have been paid attention right from the time of Independence, but this could not be done to a satisfactory extent mainly because of our obsession and domination for and by the male population. The evil of killing the girl child in the womb is a result of such an obsession. However, during the last 2-3 decades, the woman have started asserting their position by showing excellence in different spheres. The census 2011 has also shown an improvement in the sex ratio from 933 in 2001 to 940 women as against 1000 men. There is an increase in their literacy ratio also and now around 66% women have been registered as literate. But, they are still to face a number of crimes committed against them. Our country cannot become strong unless an effective law en forcing machinery is brought into operation as to save the women from such crimes and hardships to which they are easily made victims. The performance shown by the Indian woman in the recent past in the field of sports is also worth appreciating. In fact, India's performance in sports has been notable in the Commonwealth Games, Asian Games, World Cup Cricket 2011 and Asian Champion Trophy (Hockey). It is the right time to give more attention to sports along with education as to make full development of the personality of our young ones, especially the women. It need to be ensured that all the sports are given equal attention so that there is an equitable development of the players of different games and not that of cricket alone. All the State Governments, particularly, where there is more potential, must make policies and have departments for implementing the said policies to encourage sports. The Haryana Government had started such steps, and the results of the same have become visible during these games. The State Government has separated sports from Education Department and has adopted public-private partnership model to promote the sports and the spirit thereof. It has to be ensured that there is no politics involved in any way in sports as to bring out the real talent to the forefront. Wankhede, Who was a politician as well as a great sports lover had once rightly said that there should be sports in politics, but not politics in sports.

The next priority item which requires attention is that of infrastructure. Our schools, colleges, hospitals and office buildings can be approached by good roads, railway lines and air ways. We need to spread their network as much as possible. The governments in our country have started paying attention to this aspect also. A large number of infrastructure bonds have come up for mobilizing the resources required for creating more and more infrastructure. The Railway Minister Smt. Mamta Banerjee has also provided in her last budget for 2011-12, highest ever plan outlay of Rs. 57630 crores for the railways including Rs. 9,583 crores for providing new railway lines. The increase in the infrastructure will also increase our standard of living.

Increase in the standard of living does not mean that we should start eating harmful foods or living with pubs and clubs following the west, but it refers to the improvement in sanitation, health care, education systems, and discipline. One of the Punjabi premiers of Canadian state Sh. Ujjal Dusanjh, had mentioned at the time of his visit to India that if India is able to improve all these things, it will definitely become a super power to reckon with. In this respect, he particularly referred to the prevailing corruption at all places. He said "It is time for India to launch its second struggle for Independence or freedom. This time it has to get freedom from corruption."

The slogan of getting freedom from corruption was raised at a high pitch in the recent past by certain spiritual personalities of India. It must have hurt them to see that in a pious country famous for values, scandals after scandals had taken place. The corruption had become so rampant that it entered even in such fields like defense, education, judiciary and also the private sector, where it was never heard before. The alarming scandals involved Minister, officers, people from army, judiciary, education and even from religious places. Baba Ramdev, famous as Yoga Guru caught the attention of the people when he demanded from the Government to bring back the entire black money of this country lying in foreign countries. When the Government did not do anything concrete to deal with this issue, Baba Ramdev even tried to mobilize the people by starting a movement for compelling the Government to take suitable action. Although, this movement could not get the desired success, it caught the attention of the people to the crucial issue of increasing black money of Indian people both in the country and abroad. Anna Hazare, a social activist from Maharashtra, who has always been instrumental in drawing, Government's attention to important national issues became a messiha when he started his movement against corruption. Emphasizing upon the appointment of a strong Lokpal system in the country, he was successful in reaching the people and getting their support for raising his demands in this matter. He was successful in getting his people appointed as members of the drafting committee of the Lokpal Bill and later on when he started his fast on 16th August 2011, his Lokpal Bill known as Jan Lokpal Bill became so popular among the people that the whole country joined him in raising this issue and compelling the Government to accede to his legitimate demands. It is now expected that a strong Lokpal Bill will be passed by the Parliament in very near future.

Although there were many persons against Anna movement also on the ground that it undermined the supremacy of the Parliament and hit at the constitutional system of legislation by the elected representatives of the people, it cannot be denied that the issue of corruption was never raised by the people so vigorously and collectively anytime before Anna came to the forefront. It taught the people that they have every right to raise any important issue for compelling their own representatives to pass a particular law in the interest of the general public. The movement also gave a very important message that any such protest should be made in a peaceful manner so that no loss to human life and property is caused. So, it is now the duty of the Government to come up to the expectation of the people and take all possible steps to stem the growing tendency of corruption in all spheres of life. Even Lokpal machinery may not succeed if the mindset of the people is not changed. The people have to accept the spiritual principles of living and say no to accepting and giving of any illegal gratification for getting any

work done. It is a matter of shame for us that there have been scandals after scandals during all these years. It is mainly because of lack of political will to stem the increasing corruption among the leaders and the administrators mainly associated with corrupt politicians. Strong political will is required to solve any problem which comes on the way of the progress of the country. The leaders have to be role models for the young generation, which is losing its directions and falling a pray to the intoxicants and drugs. How can they become good leaders of tomorrow if they indulge in drugs and weaken themselves in all aspects? It is, therefore, the high time to check this storm of corruption, otherwise the whole world will discard us as good for nothing being among the most corrupt nations. Can any of our leaders or administrators or managers, who are inspired by our rich spiritual values think of adopting such corrupt methods? If they do so, they may amass some wealth, but will lose all their pleasure, happiness and the proud feeling of taking their country to the highest of the peaks of glory. Anna had made it clear that it was just the beginning of reforming our system, many more things need to be made for revamping of the same. He pointed out that election reforms, judicial reforms and police reforms will also be made issues in the times to come.

The recent developments as mentioned above clearly establish that spiritual leaders with nationalist bent of mind can play a major role in making our country stronger. Our managers and leaders must realize that the country needs a new crop of non-politicians, who have to replace the old ones indulging into the deep and dark recesses of corruption and criminalization. They have to be the realized persons as have been guided by our scriptures, saints and sages. *Yajur Veda* describes a realized person as one who perceives the divine presence in all living beings, and as such, he being the part of the universal soul, does not have any feelings of ill will and hatred, he loves all and spreads love and joy to everyone.

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loZHkwrs"kq pkRekua rrks u fo fpfdRlfrA ¼;- 40-6½

A realized person is fully conscious of his duties and performs the same with absolute discipline and dedication. The Indian spiritual thought, while speaking of discipline, has been referring to the laws of nature, which do not change under any circumstances. All the natural objects like Sun and Moon follow that natural discipline and serve the humanity as per their duty. As the human beings are trying to disturb the natural discipline, they are falling prey to troubles and sufferings. *Rig Veda*, the most ancient scripture of Indian spirituality calls all the people of the world to serve humanity without any discrimination so that perfect harmony and concord prevails all over the world.

la xPN/oa la osn/oa la oks eukafl tkurke~
nsok Hkkxa ;Fkk iwoZs latkukuk miklsrA ¼_-*os*- 10-191-2½

> If our managers/administrators, realizing their duty, devote themselves to the above mentioned priority areas and the governments of our states do their best to control evils like corruption and lack of courtesy on the part of our people, India will definitely become the number 1 destination for the tourists from all over the world. UNO will then not declare Vancouver or Auckland as the most livable city of the world, but will declare

Indian cities as the places worth living. The trends in this respect have already started. The number of tourists visiting our country has also been increasing year after year. The Commonwealth Games and the World Cup which have taken place in our country in the very recent past have proved that we are capable enough to handle all such events on our lands. Many such events will take place in the coming years also. So, the managers in this sphere have to cater to all the needs and requirements of people coming from various parts of the country. We have to compete with other people in ambience, arts, films and all kinds of things associated with entertainment and hospitality. Those who are to manage to entertain us and other people of the world must remember that they have to produce such works which are to awaken the coming generations. The same is true of the writers who are to produce literature for our young ones. All of them can derive a lot from our glorious past when the values were never given up for selfish and self-centered objectives. They have to remember that their works should empower the Indian youth in such a way that wherever they go, they can live with dignity, grace and abundance, without fear and with their heads held high. Such a state of affairs will help our people to have best of the relations with all the countries including the neighboring ones.

In this sphere of entertainment and hospitality, Indians have already impressed the whole world with their artists, musicians and dance performers. It is not only our film's songs that have become popular and brought honour like Oskar awards for A.R. Rehman, or the dances like Bhangra or garbha have enthralled the people, but even difficult classical dances like Kathak and Bharat Natyam have attracted the attention of the foreigners. When Yamini Krishnamurti, an iconic pioneer of Indian classical dance, went to USA and European countries, she was delighted to see a great interest of the people in our classical music, dances and performers. The American boys in particular are very disciplined and committed about tough pursuits like the Carnatic violin and mridangam. Places like Cologne University in Germany and art centers in Milan and Venice are equally committed to Indian classical music and Bharata Natyam. Our films including regional films, particularly in Punjabi are also becoming very popular in those countries The credit goes to such persons who possess the leadership qualities to make such meaningful films and also to take them to foreign lands. One such leader, credited with taking Bollywood to Canada is S. Nav Bhatia. Since he released the first Hindi film in 1999 in Canada, a large number of Indian films are now screened in various towns like Toronto and Vancouver. S. Bhatia has also staged live shows of great actors like Amitabh Bachan, Amir Khan, Shahrukh Khan etc. The best of management skill shown by various persons in this sphere of entertainment and hospitality has increased social and cultural interaction of the people of different places. That is why our Prime Minister, Dr. Manmohan Singh has expressed his vision of regional integration in this era of globalization.

In conclusion, it can be said that Indian spirituality can play a major role in shaping the future managers, leaders and administrators, who will be highly qualified, skillful and possessors of all human qualities inherited by us from our glorious spiritual tradition. These qualities were possessed by the rulers, the saints and sages, eulogized by *Vedas, Shastras, Puranas* and Epics. These very qualities exist in a *karamyogi* as depicted by *Gita*. Further these qualities constitutes a Gursikh as projected in Sikh history and scriptures. When in the modern age a manager who

leads in any field looks like all these role models he finds no problem in writing his success story. An optimist to the core, such a person lives in high spirit and boosts others to act accordingly. This spirit provides him such a tremendous energy that the entire group associated with him feels fully energized. In the *yogic* parlance we can say *kundalini* is fully awakened enabling him to be in readiness for the divine union on the path of which there cannot be a failure but only success. This energy gives him that courage with which he can face any problems, risks or dangers with a resolute mind. He can do most impossible with his unwavering faith in divine support. His consistency even in the most adverse circumstances brings him sure success. In gurbani, such a state to look forward for achieving higher and higher in life, is called the state of *Chardi kala* (high spirit). This state is characterized by faith, confidence, cheerfulness, courage, fortitude, discipline and resolute willingness to uphold the cherished ideals and readiness to perform the assigned tasks even in face of the most daunting challenge. Faith is reliance on God and confidence is reliance on the capacities. He has endowed men with. These two engender in the individual a state of poise and aplomb. In *chardi kala* there is also confidence in the ultimate victory of Truth over falsehood and of Good over evil. (*Encyclopedia of Sikhism*, Vol. 1, p. 444)

Our scriptures right from the *Vedas* to gurbani and the ancient and modern philosophers interpreting the same have made it clear that a faith in the supreme reality, God by any name brings every kind of material and spiritual happiness in life. This fact is recognized even by the modern management gurus. In gurbani, the Punjabi equivalent of the word faith in God is *bharosa.* There are numerous verses in gurbani to show that this *bharosa* makes a person strong enough to achieve anything his desires. It is for having such a faith only that Guru Arjan Dev ji says:

n;fEo ojj[v'bj[ws epj{ r[o e? pufB nXkfo..
i? i? eko[;rb G{ wzvb w[y T{ib dopko.. (nzr ÄÅÆ)

A faith in the Guru's word makes firm, never to wabble
It brings praise in this entire world and also keeps continence bright in the Lord's court.

Let us be benevolent, kind, self sacrificing, detached, adjustable. The theory of *Nishkam karma* as given in *Gita* be never forgotten. The gurbani tells us to do noble deeds everyday, when it says *'andin sukrit kariye'*. *Sukrit*, a spiritual term means noble actions, which has a Punjabi equivalent '*shub karam'*. When we do *'shub karam'* and fight evil forces like tyranny, injustice and cruelty, we must always remember that we will always win. The immortal words of tenth guru, Guru Gobind Singh will always inspire us to perform with excellence as to usher in an era of world supremacy in every sphere for our country. I, therefore conclude my subject of management at its best in the light of Indian spiritual thought with these words of the tenth master :

d/j fFtk po w'fj fJj? F[G eowB s/ epjz{ Bk No'I..
Bk vo'I no f;T[ip ikfJ bo'I fB;u? efo ngBh ihs eo'I..

O Lord, bless me with the boon,

never to shun a righteous task.
Make me fearless in the battle field of the every persuit,
and give me the faith that righteous task I do, success comes to me

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