

Spirituality in Management: Lessons from the Bhagavad Gita for Global Managers

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Abstract

During the time of economic breakthroughs and dynamic changes taking place, businesses are constantly working to play important roles for creating an impact on society. In the field of management and emergence of the discipline of organizational behaviour elements has emerged. Management is not just a term but a summation of human psychology which affects the methodology and perception of getting a work done. Management has been related and emphasized with spirituality since long. This paper is an attempt to explain spirituality and its roots in the Indian context. The article highlights the sayings of Lord Krishna and his famous book The Bhagavad Gita which lays down the principles of dharma, karma and ethics. These terms are just not terms, they define the map of management on organizational front. It quotes sayings and examples from the Bhagavad Gita which clearly define that what we read today is just an old wine in new bottle. Moving from the path of truth, following the teachings of lord Krishna, this paper is an attempt to send a message across global managers and leaders to understand the essence of His teachings and underpin the concept of spirituality in different streams of knowledge. Finally, it aims to synthesize the relation between the traditional knowledge with contemporary theories of management, giving it a new angle to rethink, reinvent and rationalize the management practices sticking to the roots and being dynamic at the same time.

Keywords: Spirituality and Management, Bhagavad Gita

Introduction:

Spirituality has been explained as inner experiences (Dillard, 1982) and an attitude of openness, care or loving which can be practiced and developed (Miller, 2004; Wilber, 2004). (Bensley, 1991; Dunn, 1961) believed that the spiritual dimension is an innate component of human functioning and a subsection of humanistic view of wellness. Spirituality has been preached and emphasized by Vedantists, Confucians, and Buddhists. "Vedanta is said to be a reflection of the pure inquisitiveness of the human mind to understand life and the essence of humanness" (Pandey & Gupta, 2008). Today, spirituality has become important in the workplace. With the message of deeper connectedness with work and self -actualization theory by Maslow and its integration with transcendence, spirituality is directly and most importantly connected with management.

The concept of leadership in management goes back to Vedas, or Mahabharata which shapes the background of Rajya or the Rajashi model incorporating spirituality with management practices. Similarly, corporate governance, stress management and other disciplines of management have already been quotes in the epics and books of traditional India.

Nurr (2003), Scott (2002) has stated in their work that impact of spirituality is indispensable in the context that it impacts the overall organizational performance and behaviour of employees. Pandey & Gupta (2008) have written in their study that employees in US work more effectively where they have purpose to work rather than just big-figured cheques. Meta-analysis by Dent et al. (2005) showed the positive association of spirituality with productivity. Marques (2005) suggests that spirituality results in a unified pleasant performance and quality orientation of the workforce which in turn results in excellent output and community orientation.

Very few studies have been done to support the importance of spirituality in management but still remains the dominant theoretical foundation for correlating vedic literature with management logic.

To succeed in span of work life, managers need to follow a path of excellence through inner peace, satisfaction and happiness, following the ethical practices given in the epics and religious books. The messages given by Lord Krishna are a great inspiration for global managers today for facing the competition the right way.

Main Text:

Review of Literature

Ramachandran Manickam; Bhavna Ramachandran Sharma; (2015)ⁱ in their paper titled “Need of Bhagavad Gita Concepts in the Present Scenario of Professional Education” have described the components of educational philosophy in Gita which are also present during this time.

Rani, Priyanka (2010)ⁱⁱ in her article titled “ The Effect of Bhagawad Gita in the present Scenario of education”; has said that true knowledge is that which teach us to see God in each soul. he Bhagavad Gita specially stresses on the importance of the soul. The Lord says that this body is perishable and the soul is not perishable. That is a confidential part of knowledge; simply knowing that the spirit soul is different from this body is finished, or one is liberated from the body, the soul remains in a void and becomes impersonal. But actually that is not the fact, how can the soul, which is so active after being liberated from the body.

Satpathy & Muniapan (2008)ⁱⁱⁱ in their article named, “The Knowledge of “Self” from the Bhagavad-Gita and Its Significance for Human Capital Development” have explored that the perspective of self-knowledge from the Bhagavad-Gita and its significance to human capital development. this paper not only fills the gap in the literature of human capital development, but also provides some significance and insights on human capital development from the ancient Indian philosophical perspective.

Dharm P.S. Bhawuk^{iv} in his paper “**A model of self, work, and spirituality from the Bhagavad-Gita: Implications for self-efficacy, goal setting, and global psychology**” have studied that *Bhagavad-Gita* is full of insights, and many psychological models can be derived from it. Bhawuk (1999) derived a model of personal peace and harmony, which is closely linked to the Indian worldview and concept of self, and raised some questions for western psychology. The model shows how doing the work with

the intention to achieve the fruits of our labor leads to an entrenched development of social self, but letting go of the passion for the reward for our actions leads us toward the real self.

Dillbeck, Michael^v; in his research article, has described the purpose of the Vedic case studies and it analyzes the Bhagavad-Gita as a model case study from the Vedic literature. This case study provides knowledge of the full range of human development—from a state of complete ignorance characterized by mistakes and suffering to the state of complete enlightenment characterized by unrestricted success and fulfillment. The importance of both direct experience and intellectual understanding of the field of pure consciousness is emphasized by the Bhagavad-Gita; the experience of pure consciousness is described as effortless and blissful.

Objectives of the Study:

The objectives of the paper include the following:

1. To study the Bhagwad Gita for creating an environment that will foster integration of thought, feeling and action.
2. To study the Bhagavad Gita to relate it with modern management practices.
3. To find solutions from the epic for day-to-day problems faced by managers.
4. To study the teachings of Lord Krishna for the betterment of management employees.
5. To study the Gita so as to enable individuals to make wholesome choices and to understand the responsibilities and consequences associated with those choices.
6. To evaluate the teachings of Bhagavad Gita leading to the ultimate happiness.
7. To suggest the adoption of the teachings of Bhagavad Gita for real enlightenment and better management practices.

Research Problem:

Management philosophy have created prosperity and opportunities for individuals but has failed to fulfil the aim of betterment of individual life and social welfare. People have become workaholics and keep striving in this competitive world being direction less. They work to achieve happiness and still can't find the same.

Hence there is utter need to revive management principles in relation with the sayings of Lord Krishna and Indian Upanishads. There should be the re-examination of their objectives, scope and needs. These can embark the way of management employees who can effectively and efficiently handle competition. The teachings of Bhagwad Gita, which is considered as a manual for leading quality life, will surely prove to be a path-finder and changer for the future course for management employees.

Introduction

“Mind is very restless, forceful and strong, it is more difficult to control the mind than the wind” – Arjun’s words to Lord Krishna. Today, in management there is an utter need of efficiency and effectiveness. The Bhagwad Gita says that everyone must try to management themselves, then only

one can reach the level of effectiveness and efficiency otherwise we will remain just another face in the crowd.

The Bhagwad Gita, written thousands of years back, is still and will be for years to come remain the leading scripture for enlightening humans, especially managers to a blissful state amidst the state of conflicts, tensions, poor productivity, absence of motivation not only in India but worldwide. The concepts of modern management principles like vision, leadership, motivation, excellence, goal orientation, meaningful work, decision making and planning, etc. all have been discussed in the Bhagwad Gita. It takes the issues from the grass root level of human thinking. It focusses on the notion that if the thinking is improved, it will automatically enhance the quality of actions and results.

The basic problem is that the standard of living has gone up but not the quality of life. This can be overcome by following the teachings of Gita. The Gita has said that a man should perform his duties well because even the physical body cannot be maintained without doing work. He should perform his duties till he identifies himself with the body, as long as he thinks he is the body and to think of the body as the Atman is ajnana, ignorance. There is no doubt that one needs money for worldly life but there is no need to worry about it so much. This is what the Gita says. Thus, the review of Gita is required for renouncing materiality and practice spirituality for self-betterment and internal happiness which can promote performance.

This is an attempt to relate various management principles with the sayings of Bhagavad Gita for providing solutions to management problems.

Inner peace through self-management & self-transformation

Self-management includes self-control and self-monitoring. It is the skill an individual develops after observing own actions and behaviours and avoids some of them to change subsequent behaviours. It is the process of developing self-administering consequences. The process of self-management leads to self-transformation where a person changes his behaviour and attitudes to create self-directed work processes.

Inner Peace helps in Self-Management and Self-Transformation which would enhance organizational performance: Bhagawad Gita says, "When a man completely gives up all desires of the mind and becomes extensively content with his mind fixed in the Self, then he is said to be of stable wisdom." According to Bhagawad Gita, one who is not disturbed in mind amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger is called a sage of steady mind.

From the Gita, essence of management can be summarized as 'self-control' focusing on discipline in perseverance, detachment from fruits of labour and devotion of duty. Lord Krishna said as an embodiment of wisdom, with qualities of charismatic leader who preached Gita to Arjuna to motivate him and direct him on the right path of achieving excellence. He gives a message to modern day global leaders of creating calm minds and gaining spiritual wisdom to direct their subordinates with skills to overcome crisis situations and also, contribute to corporate social responsibility.

Good Governance

A good governance is the need of the hour. It is the part of the list that an organization considers to be significant improving its effectiveness. It contains the principles of fair conduct of representation, participation, responsiveness, openness and transparency. Concept of good governance can be seen in Ramayan with the name of Ramrajya. Ramrajya was when Shri Ram was the king of Ayodhya. His way of ruling had all the characteristics of democracy. It involved no electoral procedure but still the public opinion was taken into account. The citizens were treated equally and development avenues are open to all. The king was the judiciary where all were equal before law. As the present Indian Judicial System shows a cloth over the eyes of statue in the court which depicts the same. This policy of governance came from the Ramayan.

While in Vedas and Upanishads also had instances and descriptions highlighting guidelines for an efficient politician. Whether it is Samhitas of Yajurveda, or the Brahamans from older Vedas, all of them have developed the principle of king's obligation towards his subjects. They suggested that the king is the servant of the people. Arthashastra has stated that after the disappearance of Gods, they assigned the duty of protecting people to a king in human form after taking from the Moon, the Sun, the Indra, Vishnu, Kubera and Yama, the qualities of beauty, luster, prowess, victory, renunciation and restraint respectively.

The Arthashastra by Kautiliya proposed an elaborate welfare state in domestic politics. Kautiliya regarded economic activity as the driving force behind the functioning of any political dispensation. He suggested built-in checks and balances in systems and procedures for containment of malpractices. His philosophy was based on "sam, dam, dand, bhed" (persuasion, temptation, punishment and division) as sequential means to achieve the end. The Arthshastra equates political governance with economic governance.

Mahabharata says that the role of the king is to work according to Dharma and not just enjoy luxuries of life. He should follow dharma for upliftment and welfare of human beings. Dharma is said to be the ethical standard which forms good character, proper intentions, means for taking fair and just decisions and good and effective plans for the future. The basic rules of Dharma as suggested in Mahabharata include; Ahimsa (non-violence), Satya (truthfulness), Asteya (not acquiring illegitimate wealth), Shoucham (purity), and Indriyanigraha (control of senses). All these rules are universal props and should be followed in all times.

Various forms of governance can be seen in this contemporary world like dictatorship, totalitarian, theocracy, monarchy, parliamentary, republic, anarchy, revolutionary, oligarchy and democracy. These rules may be by a single leader or a single or multiple political parties, ruling by king or queen, or by representatives, or by the military. However, good governance has eight characteristics namely; participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures minimum corruption and assures that all vulnerable voices are heard before law.

Leadership

An influential and powerful leader is important to be present in the organization for bringing this diversified workforce together. Indian Psycho-philosophic thoughts have familiarized the concepts of self - management and leadership ages before with great acumen.

Manav Dharma Shastra also known as Manusmriti, one of the ancient Indian texts of highly touching attributes and merit, gives a great understanding of transformational and visionary leadership. It relates the forces of nature with the leadership qualities which frame the leader as a person with great power and ability of having a profound influence over his followers. The seven forces of nature depict the seven strengths and qualities which make a leader complete and effective.

The Surya gives quality of hope, enlightenment, and a balanced approach; Indra gives Charisma, ability to satisfy others, Vayu gives quality of life giving, dynamism and pervasiveness; Yama shows quality of punishing or rewarding without being biased, Agni as a facilitator, Chandra as calm personality and Kuber as a generator of adequate resources and wealth; all of these, as stated by Indian Mythology, are signs and symbols of true leaders.

In Mahabharata is the epic of Indian culture Yudhishtira, the eldest of five Pandavas faced during that time is what is faced by modern day managers, leaders, administrators. There were acts of forgiveness, kindness, charity in the epic of treachery and plotting. There are four categories of dharma which are important to study the definition of dharma. Firstly, pravritti dharma that means conduct with others, then navritti dharma that means discipline with reference to self. Pravritti dharma refers to worldly activities to gain materialistic pleasures. Nivritti dharma refers to self-control to realize God. Third type of dharma is Sanatana Dharma is when acts out of self-realization and Varnasrama Dharma is the action according to internal disposition or guna or karma or due to desa-kala-nimitta of a situation. This is also called svadharma of a person.

While talking about swadharam one cannot forget apat dharma which is an emergency action that one takes in self-preservation. Success and fulfillment in life depends upon one's own ability to integrate these levels of dharam in thinking and their daily conduct. Managers have to deal with different situations and people at the same time. Going for the right conduct, that is following the dharma analyzing the situations and decide for the good of everyone.

- (i) nyayayukta arambham dharma means any undertaking based on justice and fairness: dharma in Mahabharata suggests that good conduct is justice and fairness while deciding and judging situations and people. Managers should see both sides of the coin to make his decisions and be fair to his subordinates. Being biased is not the correct way to be on the top.
- (ii) adrohena eva bhutanam means any undertaking not injurious to other beings: dharma in this epic suggests that in today's world management has to take in consideration all aspects of the business. In this condition, top management strives to earn maximum profit but doing this without thinking that their decision may harm others and this will not be good in the long run.
- (iii) na tat parasya samdadhyat pratikulam yadatmanah esha samkshepato dharmah means not doing something just to please others even if they are not happy doing that: while working to satisfy customers and other stakeholders, managers leave no stone unturned. However, this

doesn't mean to do things unpleasant or unwilling. This would reduce the performance rate and loyalty.

- (iv) dharma yatha sakti kritah means actions should be in contrast with the knowledge and power. It gives a message to the managers that they should do as they are trained and skilled. They should keep in mind the teachings they have gone through their education and internship period. The experiences during these times give them power to judge, decide, make goals, strategize and the most frame their behaviour. Their knowledge gives them power to form attitudes which in turn becomes a value based system in the organization.
- (v) veda pratyaksha-acaram pramanam tat treyam yadi, jijnasa na kartavya dharmasya paritarkanat means that there three sources of dharma which enables its better understanding that are scriptures, direct experience and conduct of good people and ahimsa-satyam-akrodha-danam etat catushtayam means that there are four components of eternal dharma are non-violence, truth, non-anger and charity. These scriptures and good conduct of people focuses on rewards and not punishments for making someone realize their mistakes.
- (vi) damena sadrisam dharma naanyam lokeshu sushruma means there is no dharma other than self-control: this is because no one can succeed without being control of his own senses. Coming from the ancient India the message of being subtle and calm-composed manager will go an extra mile to make him more effective and better decision makers.
- (vii) sarvesham yah suhrit nityam sarvesham ca hite ratah karmanaa manasaa vaacha sa dharma veda jajaale means being friendly to all and everyone who are engaged together working for good in terms of words, deeds and thoughts – it is the essence of dharma. It suggests that managers and leaders should maintain friendship with their subordinates to build a cordial relationship with each other.
- (viii) yat bhuta hitam atyantam tat satyam brevimyaham meaning that always truth should be said and promoted. It is most important to take care of the well-being of the truth. Deceiving people or the stakeholders for self-growth looks good in the short run, but for the longer run it brings discomfort, stress, anger and lastly effects goodwill.
- (ix) tyajet kulaarthe purusham gramasyarthe kulam tyejet gramam janapadarthe atmarthe prithivim tyejet meaning sacrificing is the best way to live longer. Sacrificing a little today will be of great help for the tomorrow. It denotes that sacrifice does not mean leaving anything but means to utilize the resources optimally.
- (x) loko rakshati svaatmaanam pasya svaarthasyasaarataam meaning people promote their interests first and therefore one should realize the importance of self-interest.

Mahabharata tells that one should protect self-identity before protecting anyone else. This holds true for managers in today's world. They should strive hard to maintain their identity in this competitive world otherwise they may get forgotten. Dharma suggests measures to adopt a correct code of conduct while making a decision to resolve any conflicts. Dharma alone is the way to create wealth, happiness, good health, pleasures and comfort.

Well – being lessons

To lead a stress-free life and simultaneously working in the direction of achievement, one needs to work on their routines and thinking to improve their well-being.

The traditions of Indian thinking lead to spiritual openness but at the same time it remains same in the era of new understanding and evolution of ideas leading to self-exploration. The moral theories, ethical guidelines and practices are important and act as an aid to spiritual platform for the well-being of an individual which is the final goal of the philosophical pursuit. There are four aspects of well-being as said namely (a) unconditional love and non-hierarchical; (b) fearlessness and inner stability due to self-knowledge; (c) the discipline of mind and integrated harmonious living and (d) empathy and ability to communicate; all discussed in the Upanishads. In the Samveda, various dialogues between the characters shows the need of ascertaining the need of true knowledge; to understand new ideas and concerned about the method of defining, imparting and discovering the value of knowledge relating to the psyche of a person who teaches and is being taught. These practices led to a cognitive and emotive development of the people interacting the socio-cultural context. From hymns and prayers, the Samveda has shown the forms of debate, instruction, argumentation, discussion and loving sharing. It has shown how world views are formed and how the best way of living is to be connected with the self-identity. It describes how mental and physical discipline is significant for creating a suitable perception. In this context, the Upanishadic Rishi plays a pivotal role of describing the theory of encompassing consciousness and the identity of consciousness and the Self.

The Rigveda also represents the relationships of human beings with the truth of man's existence which is named as consciousness. The people described in the Vedas connected their life with the nature and complex relationships with it influenced by fear, awe, respect and devotion in poems and hymns. For them external nature was just a mode of free expression. The heart is where consciousness stays intimate with self. With emphasis on consciousness, the Upanishads insisted on the orientation of subjectivity and the psychological principles which indicated the supreme reality.

Spirituality lessons

Bhagwad Gita not only explains the importance of the work but also emphasizes the need for spirit to perform the designated work in accordance with the laws prescribed by the nature (Tripathi 2007).

Annand Bhavanti Bhutani, Parjanya Annasambhavah, Yajnti Parjanyo, Yajnah Karmasamudbhavah (Ch.3 : V - 14)

Karma Brahmodbhavam, Brahma Ksarasamudbhavam Tasmad Sarvagatam Brahma, Nityam Yajne Pratisthitam (Ch.3 : V - 15)

Evam Pravartitam Chakram, Na Nuvartayati Ha Yah Aghayur Indriyaramo, Mogham Partha Sa Jivati (Ch.3 : V - 16)

These verses of Gita that every individual in this universe is interconnected in a relationship, which is made out of sacrifice and this sacrifice leads to fulfillment of all needs and desires. It states that karma is the main part of our lives. It decides the future and the course of action. It originated from the Vedas (the brahma) which has sprung from the Imperishable. It also frames a belief that time waits for none, it is in motion always and those who does not turn the wheel of motion, lives in vain. There is always changing forces of environment, always dynamic in nature.

Pancai Tani Mahabaho, Karanyani Nibodha Me Samkhye Kratante Proktani, Siddhaye Sarvakarmanam (Ch.18 : V - 13)

Adhithanam Tatthe Karta, Karnam Cha Prithagvidham Vividhas Cha Prithkchesta, Daivam Chai-Vatra Panchmam (Ch.18: V - 14)

These verses explain that in today's world, management should try to strike a balance between the various operations and actions at the different level of the organization. It gives the base which is the ethics and morality which should be kept in mind while formulating the objectives. While, it gives a message for the doers of actions that they should be pure in their thoughts i.e. they should think with pure heart and pure soul (shuddha – chitta & shuddha – hridaya). While one works on their goals, it should be kept in mind that the course of action does not affect the wheel of the universe and a factor called the 'daivam' or destiny that is unforeseen can also be turned into favour by human values and ethical consideration of the factors like quality of action, nature of the doer, instruments used in action and coordination between different efforts towards the ultimate objective.

Sa Taya Sraddha Yuktas, Tasya Radhanam Ihate, Labhate Cha Tatah Kaman, Maiyai Va Vihitan Hi Tan (Ch.7 : V - 22)

This verse explains the fact that one should keep faith in his own actions and believe that full determination and dedication can only bring the desired results. One should understand the law of karma and perform ones' duties with full faith towards ones goals. The Gita emphasizes on the notion that faith is important for attaining perfection and aims at realization of the truth. It is related with the managers of the current business scene. If they won't believe in themselves, their vision, their strategies; they can never convince their subordinates for the same.

Karmanye Eva Dhikaras Te Ma Phalesu Kadachana Ma Karmaphalahetur Bhur, Ma Te Sango Stv Akarmani (Ch. 2 : V - 47);

This is quite evident that while performing the action, if one start thinking about the fruit or result associated with the action, it would not be possible for the performer to put the best of his or her efforts as even a smaller fraction of thought regarding the associated fruit may disturb the concentration of the doer. This principle has often been debated, especially those who claim to follow the 'Management By Objective (MBO)' approach, argue on the grounds that if objectives or end results are not to focused upon, there would be great difficulty in ensuring the performance of the required activity. The two promising arguments seems to address this dilemma; first, non-attachment from result or fruit does not mean ignoring the objectives, as one performs the action in some broader context and understanding of that real purpose is the actual force of motivation behind the work; second, the art of 'Karm Yoga' is for those who are 'Karm Yogis' and continuous efforts to practice it gradually help in attaining the perfection.

There is no formula for success. Vedantic Management requires that individuals critically examine their performance with a view to attain perfection. Vedanta reveals that there will always be scope for improvement in performance and the results will always be inadequate. Based on this revelation, Vedantic Management guides the organization on a continuous path of process improvement without paying too much attention to the results. Results are important only for planning. It is wrong to judge the performance based on results.

Vedanta reveals that there is only one goal for all the human beings in the world and that is to be happy all the time without any trace of anxiety, worry and such negative emotions ever (referred hereafter as Joyful Living).

Finally, Vedantic Management guides the employee to find out his/ her ultimate goal of life and then shows a path, which will lead them to that goal. If the employee gets clarity on the goal and the path, then the journey is performed through self-motivation.

Dharma and Karma in Gita

“dharmam tu saksad bhagavat-pranitam; na vai vidur rsayo napi devah; na siddha-mukhya asura manusyah; kuto nu vidyadhara-caranadayah”

Real religious principles or dharma are enacted by the Supreme Personality. However, dharma doesn't mean enchanting the hymns or shlokas, only will lead to the ultimate enlightenment, but dharma is about following the correct code of conduct, following the ethical path and doing good for self and others. Dharma, as taught and preached in Gita, in the words of Lord Krishna always takes the readers to the path of truth and knowledge of what is right and what is not. It gives knowledge which enables us to reach the main goal of lives i.e. happiness through the correct means and this ultimately leads to the inner satisfaction.

Dharma is the eternal truth of the universe and the ruler as said in the epics should not swerve from the path of dharma. Dharma is dynamic, adaptable to the present scenario, keeping in pace and place with the changes, and it is never old. It suggests that nurturing human lives should be the main aim of the people at the top. Supporting the weaker sections, minors and aged is a sign of an efficient management. They advised that top managers should make themselves fit for the job with proper education, training on the path of righteousness and acquiring qualities of self-control, magnanimity and knowledge of morals. The ancient literature has retaliated that a self-reliant motivated leader is an epitome of positivity and energy.

Good leaders are selfless, more oriented, less materialistic, following the principle of karma without being attached to the results or success as described in Gita. The theory from the Gita says that the managers should be motivated above money and this would come from concept of self. The Indian ethos highlight the message of interconnectedness and interdependence. It gives the message of peace, tolerance, co-existence, and spiritual enhancement.

The leaders should not just be a visionary and powerful but an inspiring and competent empowering role model. The goals of a leader should aim for good of all. They should take up challenges with responsibilities and generate synergies to fight with the recent trends. The leaders have to be democratic coupled with commitment to social and economic justice and emphasize on moral content which can enrich them and sustain the environment putting an end to brutality.

Apart from sound value system it is important to determine the health of the society and that is by capital formation. Indian management recognizes the importance of the resource formation since ancient times where source of livelihood is wealth and arthashastra is science of economics including taxation, budget framing, revenue collection and accounts. All this should be done keeping in view *yogakshema* that is safeguarding the welfare of the people, defining the rights and duties of the

stakeholders, keeping them informed and never take an undue advantage of the goodwill and trust in the market.

“Yada yada hi dharmasya glanir bhavati bhārata; abhyutthanam adharmasya tadatmanam srijamy aham”: lord Krishna says that when there is violation of dharma, when adharmā tries to win over dharma, i.e. when evil tries to uphold, then God takes some form and incarnate to protect dharma. God takes an incarnation to protect good people and destroy the demonic ones and restore dharma. This context can be understood in the modern management as well. When an organization loses its equilibrium, is dysbalanced and seems to be going out of control, then the management, the strategic managers need to uphold the stability. He has to think and make out ways to strike balances between the different resources. This axiom from Gita can be relates to demand-supply equilibrium, pricing decisions in different market systems, etc. all has to be kept under control and these mechanisms and their variations are need to be managed to avoid any violations to the standard code of conduct.

Gita says that there is nothing like akarma or state of inaction or no action. It never says that person should run away from responsibilities or his work. However, it teaches that every work that an individual does, should be fully enjoyed by him. He should completely feel free to pursue his interests which will ultimately make him happier and satisfied which will in turn lead to excellence in all pursuits. (Ch. 3, verse 5,9,31). Krishna also says that if we do not enjoy our work, then even if we do a lot a work, we may end up feeling not in the engage in that work. (Ch 4, verse 20). This is what employees often face today. They just work for the hack of it, just to get lucrative salaries and other materialistic achievements but never get satisfied. They get bored of their work. Hence, their performance drops. This leads to switching of jobs and higher attrition rate.

Krishna says that one develops self-control through training and patience, one can develop a peaceful mind which leads to meaningful happiness. According to him, who is tranquil-minded, is soon established in firmness. The Gita has provided an irrefutable solution for harmonising social and individual aspirations. Lord Krishna said that “maam ekam sharanam vraja” – let your life have only one goal. That means follow your goal without any conditions.

Spirituality and personality

Personality of a specific individual is that person’s particular set of enduring dispositions or long-term tendencies to think, feel and act in particular ways. The personality is related with the practice of spirituality. The path of truth, dharma, attachment-less karma or action leads to true knowledge which purifies thinking and redefines behaviour . Managers and leaders following the path of Gita walk towards self-management and self-realization making it part of their personality which they deliver in their work process and motivate their employees.

The Bhagavad Gita helps us to develop these qualities:

1. Know the reality of the world in which you live. This means one should know that nothing is permanent in this world neither the suffering nor the delusion.
2. One should know the reality of yourself. This is the most important thing one should do before heading to any path. One should know their strengths and weaknesses, as this would help one to choose the right course of action according to ones’ own personality. This is applicable for

businessmen, managers and leaders. If they would follow this practice, they will be able to create greater visions.

3. One should understand that the senses are responsible for our desires, attachment and instability of mind so controlling the senses is important. This will lead to self-realization.
4. Cultivate buddhi or discriminating intelligence to discern true knowledge and practice wisdom so that one can distinguish between truth and untruth, reality and illusion, divine and demonic qualities.
5. Know the true nature of action and inaction. Gita says the attachment and desires behind the actions define the karma. It is said that running away from responsibilities and not fulfilling obligations is also bad karma.
6. Know the supreme self to be the creator of the world. He is the cause of everything and the real doer. Surrendering to him gives more relief and strength to win the most difficult of the situations.

Bhagavad Gita is just not a source of bhakti-yoga but also a holistic spiritual effort which leads to mental purity, self-control, performance of duty, renunciation and devotion to God for their liberation.

Yoga and self – realization

Yoga has many aspects based on different functions of the mind—thinking, feeling, and willing. According to Sri Krishna, culture of the mind is the bottom line of yoga discipline. He eloquently describes mental balance, or equanimity of mind, starting with the instructions regarding ordinary daily activities, right up to final realization of becoming a sthitaprajna, a person of steady wisdom; one who is unaffected and remains even-minded through all the vicissitudes of life: success or failure, health or illness, profit or loss, happiness or misery, good or bad, and so on.

The practice of discrimination or vichara is another significant aspect of yoga. Knowledge of the immortal nature of the Self is revealed through discrimination between the real and the unreal. Through vichara one separates fact from fancy; that is, that which is eternal from that which is perishable. The Gita views this issue of the eternal and the non-eternal from a variety of angles. For example, analysis of the nature of the body and the soul reveals that the body is mortal and therefore subject to illness, decay, and death, whereas the soul is undivided, indestructible. By giving up attachment to the results of action, not being satisfied with the immediate, ephemeral fruits, but striving for the highest fruit; that is, Self-realization.

Gita also explained that violence is right when it is used in duty for the protection of the cultured, good and righteous people in the society. It says: 'Being killed you will attain heaven or being victorious you will enjoy earth. Therefore, Arjuna, arise and resolve to fight.'¹ It assures the individuals who fight on the side of righteousness 'heaven', thus encouraging good people to be dynamic in fighting for right causes.

Sri Krishna clears up this uncertainty thus: 'Two paths have been declared by Me— the way of seeking knowledge through meditation for Sankhyas (who have renounced all desires) and way of action for Yogis (Karma Yogis, who have yet to renounce desires).' This verse indicates that a Karma Yogi becomes a man of meditation by sincerely doing his work selflessly and offering them to God.²

There is no loss of time and energy spent in this method of Yoga. If, for some reason, one dies before reaching this goal of perfect concentration, then one starts again in his next birth from where he had left his efforts in his previous birth. This goes on until he attains the goal of Self-Realization.

Spiritual intelligence and emotional intelligence

Spiritual intelligence is the ultimate intelligence which does not depend on religion but which is used to address or solve the problems in a more meaningful way giving our lives more richer and wider meaning. Those who have Spiritual Intelligence have the capacity for transcendence and engage in behaviour of forgiveness, gratitude, wisdom and compassion.

Gita extorts to follow swadharma as an ideal of life in the Gita chapter 3, verse 35:

Sreyansva-dharmovigunahpara-dharmatsvanusthitat, sva-dharmenidhanamsreyahpara-dharmo bhayavahah:

One's swadhrama gives bountiful satisfaction and boundless joy and leads to tranquillity of mind. On the contrary, work causes tension and agitation in mind is not one's swadharma. Swadharma' and 'Lokasangrah' have resonant register for contemporary businesses today. A peek-a-boo in to the ancient Indian philosophical thought would reveal that the foundation for considering the spiritual dimension of organizational life always existed and was too deep. The quintessence of Bhagavad Gita is work, man and work and man achieving from work and the resultant twin benefits- social welfare outside and spiritual growth from within (Giadone, 2003). Traditionally, Hindus believed that their spirituality lies in doing their work with utmost devotion, honesty and sincerity.

This is embodied in the holy text of Bhagavad Gita (Chapter 2, Verse 47).

Karmanye vadhikaraste ma phaleshu kadachana Karma phaletur bhurma te sangostvakarmani.

There are four aspects to the definition of work that Lord Krishna articulates (1) Doer has the right to work (2) Doer has no control over outcomes (3) Doer has no control over the root cause of the fruits of action (4) There is no choice to wallow in inaction There is a huge implication of these verses for managers in today's context. Too much reliance on result orientation engenders a sense of fear and discomfort. Managers may have an overarching desire to have control over fruit of their action. In doing so, managers may focus on ends and lose sight of means. Process orientation will be the ultimate casualty. Accomplishing results may dominate the individual behaviour . Such behavioural pattern tends to undermine not only the individuals but also the institutions. Results are concerned with the future and work is concerned with the present. In the chapter 3, verse 8 Krishna explains why the state of inaction is not possible: Niyatam kuru karma tvam jyāyo hyakarmanaha śarīra yātrapi ca te na prasiddhyed-akarmanahahey (Lord Krishna says “You perform (your) bounden duty; for action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction”).

Chapter 2, verse 48 highlight the importance of doing one's duty with equanimity. yoga-sthahkurukarmanisangamtyaktvadhananjaya siddhy-asiddhyoh samobhutvasamatvam yoga ucyate; (Lord Sri Krishna said: Perform your duty equi-poised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called Yoga). If one performs one's duty efficiently and with steely determination and devotion, totally oblivious to failure or success in his/her Endeavour, he/she shall

succeed in their work .His/her mind shall be totally at peace without the lurking fear of success and failure.

It is instructive to note that man chief executive officers (CEOs) will not endorse a practice unless it favorably impacts the bottom-line. It is often assumed that workers are more committed to their work and the organization and perform better when they can satisfy their spiritual needs in a good organization climate.

When organizations lay emphasis on hope and happiness, workers are well-equipped to deal with work stressors (Simmons and Nelson, 2001) there by leading to organization performance. Humanistic organizational values and opportunity to do meaningful work tends to improve workers self-esteem, health, happiness and personal growth due to which employees bring their whole self (physical, mental, emotional, and spiritual) and look upon job as a mission. This makes the employee more productive (Gavin and Mason, 2004). Researchers have also established that there exist a positive correlation between workplace spirituality and employee attitudes such as commitment to the organization, intrinsic work satisfaction, and job involvement (Milliman et al., 2003). Employees who are treated fairly and respectfully feel that they are recognized as valuable emotional and intellectual beings (Kim and Mauborgne, 1998), and not a mere “human resources”.

To put it aptly, spirituality at workplace helps organization and employees realize sarve bhuta hite ratah, i.e. welfare and good of all human beings,

Yoga by Gita and path to ultimate goal: Inner Happiness

The Bhagavad Gita, Yoga has been explained as a form of meditation for clearing the mind, gaining spiritual consciousness, creating connection with the Supreme being. The Gita discusses three types of Yoga: Karma yoga, Bhakti yoga and Jnana yoga. These different forms of yoga lead to a comprehensive threefold spiritual discipline. It has been written in the epic that practicing karma yoga leads to purification of the heart; egoism, hatred, jealousy, superiority, all negative qualities will vanish and translate into humility, pure love, sympathy, tolerance and mercy.

After practicing the karma yoga only, one can start practicing bhakti yoga. It says that people should focus on their mind on Him and let their intellect dwell on Him, - Bhagavad Gita, Chapter 12, Verse 8. This yoga discusses that one has to stop doubting God and love without expectations. This devotion can only lead to unity of mind, body and spirit.

Finally, comes the Jnana yoga; the yoga of knowledge. The purpose of Jnana yoga is to develop understanding and the capacity to distinguish between eternal and transient, the truth from the false, and separate ourselves from the illusionary,

The Bhagavad Gita is a great guide for teaching how to practice yoga for enlightenment.

In chapter 5 and verse 26, Lord Krishna has summoned that the person expelling the unnecessary external sense objects from the mind, fixing the eyes between the eyebrows, practicing the suspension of breath control in the inhalation and exhalation of air flowing through the nostrils, such a person gets control of his senses, mind and spiritual intelligence, being dedicated to liberation, devoid of desire, fear and anger, certainly is factually liberated.

Chapter 6 explains the importance of self – realization and in the verse 18 Lord Krishna states that when a person becomes spiritually stable then one becomes satisfied. He says that a person can be satisfied only with oneself. A person who is satisfied with oneself can only be happy and work in the direction of keeping others happy and satisfied. A person who successfully disciplines his mind is never distraught by any sort of problems. The biggest problem looks just like a small pebble which can be easily removed to reach our destination.

Everyone wants happiness in life, but forgets the real source of happiness. One cannot just have happiness in life, we have to face sufferings as well. Krishna teaches that one should treat happiness and sufferings equally. This is a secret of ultimate happiness or bliss. In Gita's chapter 6 and verse 21, Krishna says, when one experiences that absolute Bliss which can be intuited by the intellect and which is beyond the senses. True happiness can be attained through yoga. Yoga helps in inner integration, marked by the rise of the quality of sattva or spiritual balance.

As said by Lord Krishna, Yoga can be a path to spirituality which takes to self-realization, inner happiness and ultimate consciousness. The ultimate consciousness will lead to correct thinking, which will in turn help to strategize better, ultimately leading to achievement of goals and above all lead to satisfaction.

Conclusion:

Through extensive study of the Bhagavad Gita, it can be concluded that management has been part of lives since ages. Before the management thinkers came to being, the various Vedas and the Bhagavad Gita has provided evidences for this. It supported various management principles giving them a different angle and different perspectives. If managers would follow the teachings of Lord Krishna, they may follow the correct code of conduct to achieve the right goals using right methods.

Benefit #1: There will be continuous improvement in the way work is carried out due to the practice of Karma Yoga. The organization will move towards perfection in all its Operations. Wasteful work and inefficient tasks will be identified and removed from the system. Productivity will increase manifold. Cycle Time will reduce dramatically.

Benefit #2: It will eliminate all job-related stress. There will be healthy relationship between employees at all levels. People will start enjoying their work and will look forward to more challenges.

Benefit #3: Employees can be retained longer in an organization. Attrition levels will come down drastically, since the employees will realize that they can achieve their personal goal only by working in an organization that follows Vedantic Management.

Benefit #4: Since the employees will put their heart and soul in the work, the organization will be able to leverage on the hidden potential of the employees.

Benefit #5: The skill sets, capabilities and the level of maturity of the employees will be enriched through their own self-motivated effort (of performing Karma Yoga). This can be used to strengthen the existing core competencies of the organization and for developing new markets/ products with the possibilities of increasing the market share.

Vedantic Management creates a win-win scenario in which the employees enjoy working for the organization resulting in increased productivity. Quality of life will be improved since it is independent of the material success.

Work commitment

Gita says that the men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. It always says that the individual should not be attached to the fruits or results of action. The Gita states that working for the sake of working will never get what one wants. Working with an eye to the anticipated benefits, means that the quality of performance will surely suffer. People suffer from mental anxiety for the future. People believe that the results only motivate them and lead to better performance. However, the Gita says that the doer is responsible for his actions and the super-soul is responsible for the results. It is He who decides when to give and what to give. The epic states that the best way to be efficient is the doing the work itself. One should adopt the right attitude of work preventing ego, and speculation on future gains or losses. The lord Krishna advises that one should discharge ones' responsibilities without focusing on the selfish gains.

“When one develops self-control through proper training and patience, one develops a peaceful mind—this, and not meaningless acquisition and reckless pampering of senses and ego, which is the real source of happiness. It is not just temporary ‘peace of mind’ that Gita speaks of but getting established in Peace.”^{vi}

Motivation & Bhagavad Gita:

According to Maslow's need hierarchy theory suggests that human needs are in the form of hierarchy flowing from the lowest to the highest. It has been found that the need for self-actualization is on the highest level. It includes achieving ones own potential and self – fulfillment. His psychological study matches with the philosophy of the thirteenth chapter of Bhagvad Gita. “I will explain vividly to you what is worth knowing, knowing which you shall be released once for all into your eternal nature (Bhagvad Gita 13.12).” This is the state of Self Actualization of Maslow's Model.^{vii}

The chapter 13 in the Bhagwad Gita describes the ways by which man can live with harmony in the situations and work in the direction to meet them with great dedication and determination. In the world of competition and constant battle with things and other beings, there is even struggle with inner desires and undisciplined thoughts.

Gaur, Vidhu; (2013) has said that the people crave for success and happiness in life. The means and methods vary for different people or business. The Bhagwad Gita advises us to grow in strength and mastery over situations in life by living in harmony with them. The life of harmony can be lived by rising above our limited egocentric view of things and happenings & expanding our mind to accommodate a constant awareness of the Kshetra & Kshetrajna i.e. the totality of the world, the entirety of mankind and the vastness and wholeness of the universal problems. When this total and consummate perception is developed and maintained, man's individual problems sink into insignificance and absurdity. When we act, the glory of action is dependent upon, not the environment, not where we work and how we work, but it is the intention or motive behind the work that lends enchantment to the very work.

Self-transcendence involves renouncing egoism, putting others before oneself, emphasizing team work, dignity, co-operation, harmony and trust and indeed potentially sacrificing lower needs for higher goals, the opposite of Maslow's theory.

Lord Krishna says that He shares the wealth generated only after serving the people, through work done as a sacrifice for them, is freed from all sins. On the contrary those who earn wealth only for themselves, eats sins that lead to frustration and failure." The teachings of Lord Krishna says that disinterested work leads to expression in devotion, surrender and equipoise. Detached involvement in work is the key to mental equanimity or the state of nirdwanda. This leads to fulfilment of organizational supremacy and not just the personal success and achievement.

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