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# Indian Ethos Echoes In Management

## ABSTRACT

*A Hindu Perspective on Religion and Management. It could of course be argued that there are good prudential reasons for preferring the word "spirituality" to "religion". In a recent probe of the attitudes of several hundred managers, only 30 percent had a positive view of religion and spirituality. More than half, 60 percent, had a positive view of spirituality and a negative view of religion. In the case of Hinduism, however, although prudential concerns apply, other reasons also come into play. It could be plausibly argued that Hinduism is better described as a "spirituality" or "wisdom" rather than religion in the Western sense, a tendency which is already apparent in attempts to describe it as a "state of mind," and even the "mind of India." The title, therefore, appropriate as it is, is particularly apposite in the case of Hinduism. Thus rather than why spirituality, the first question one must address is: What is Spirituality? Hinduisms as there are Hindus. In other words, Hinduism is a pluralist and individualistic tradition, which allows for many voices. What Hinduism brings to the table on the issue of spirituality and management would then depend, to a remarkable degree, on who is sitting at the table. A Hindu, however, takes such differences in the stride, choosing to view them as 'variations'. From my perspective as a Hindu, I would like to offer two perspectives: (1) that I should, in the context, distinguish between morality and spirituality and (2) since I focus here on spirituality, it is the doctrine of Karma Yoga which might be identified as one Hindu contribution to the discussion. But the focus of my study is spirituality in relation to management. And if i regard spirituality as concerned primarily with our dealings with the 'spirit' or God or ultimate reality, and morality with fellow human beings and fellow creatures, then the distinction becomes apparent. The core issue now changes from how our relationship with fellow human beings bears on management - which has to do with morality, into one of how our relationship to ultimate reality bears on management - which has to do with spirituality. I am not arguing that the two dimensions may not overlap and may even be interconnected; I would however like to maintain that they are analytically distinguishable.*

## 1. PROLOGUE

Management has become a part and parcel of everyday life, be it at home, in the office or factory and in Government. In all organizations, where a group of human beings assemble for a common purpose, management principles come into play through the management of resources, finance and planning, priorities, policies and practice. Management is a systematic way of carrying out activities in any field of human effort.

Its task is to make people capable of joint performance, to make their weaknesses irrelevant, says the Management Guru Peter Drucker. It creates harmony in working together - equilibrium in thoughts and actions, goals and achievements, plans and performance, products and markets. It

• resolves situations of scarcity, be they in the  
• physical, technical or human fields, through  
• maximum utilization with the minimum  
• available processes to achieve the goal.  
• Lack of management causes disorder,  
• confusion, wastage, delay, destruction and  
• even depression. Managing men, money and  
• materials in the best possible way, according  
• to circumstances and environment, is the  
• most important and essential factor for a  
• successful management.

## 2. HINDUISM

• Hinduism identifies four legitimate  
• goals of human activity: Dharma. Artha,  
• Kama, and Moksa. Dharma refers to human  
• activities directed towards righteousness,  
• Artha refers to those directed towards the  
• acquisition of wealth, power and success,

Kama to those directed to the enjoyment of sense pleasures (including their more refined savouring in art and literature, etc); Moksa consists of activities directed towards what in a Western context is best described as “salvation” and in the Hindu context as emancipation from the cycle of continued conditioned existence called Samsara. . Unlike some other religions, Hinduism does not consider the pursuit of wealth and success as evil; it does, however, consider it to be evil if it becomes such an overriding concern that it leads to immoral behaviour to secure them. This, however, constitutes a moral constraint on the pursuit of wealth and success rather than a spiritual one. In other words, Hinduism is the relationship of Artha to morality, which is explored in more detail than its relationship to spirituality. The terms of reference of this conference, by juxtaposing management and spirituality (rather than morality) invite modern Hinduism to break new ground.

### 3. ETHICS OF HINDUISM

Three documents, namely the Upanishads, Bhagavad-Gita and Brahma Sutra form the basis of Vedanta (called *Prasthanatraya*). From these scriptures are drawn Hindu ethics that help in guiding a Human being through his daily as well as spiritual journey. Though Vedanta currently is the favorite of English-speaking Hindu intellectuals, it was from the wisdom of the Upanishads and Bhagavad-Gita that the ancient Hindus set forth their ethics in a practical way, expected to be followed by all Hindus.

### 4. ETHICS OF UPANISHADS

Upanishad means ‘to sit down near’ because they were explained to the students, who sat at the feet of their teachers. In general Upanishads proclaim salvation by knowledge and realization, rather than by faith and works. Selfish desires are obstacles to the seekers of Truth (the Higher- Self, also called as Brahman). A seeker of true Divinity

will attain salvation when he realizes the Truth, the all-pervasive Brahman.

### 5. THE BHAGAVAD-GITA

Gita is the highest expression of philosophical Hinduism. Bhagavad-Gita is also known as Gitopanishad. It is the essence of Vedic knowledge and one of the most important Upanishads in Vedic literature. The spirit of Bhagavad-Gita is mentioned in Bhagavad-Gita itself. it contains the message of divine centered living based upon right knowledge, faith, devotion, self-surrender detachment and dispassionate performance of tasks as opposed to the ego centered living that is characterized by incessant striving, self-centered thinking, egoism, and suffering arising out of non-attainment of desires, or union with the undesired objects or separation from the desired objects.

The Bhagavad-Gita expounded thousands of years ago by the Super Management Guru Bhagawan Sri Krishna enlightens us on all managerial techniques leading to a harmonious and blissful state of affairs as against conflicts, tensions, lowest efficiency and least productivity, absence of motivation and lack of work culture etc common to most of the Indian enterprises today.

It may be noted that while Western design on management deals with the problems at superficial, material, external and peripheral levels, the ideas contained in the Bhagavad-Gita tackle the issues from the grass roots level of human thinking because once the basic thinking of man is improved it will automatically enhance the quality of his actions and their results. Thus, management is a process of aligning people and getting them committed to work for a common goal to the maximum social benefit - in search of excellence. There is an important distinction between effectiveness and efficiency in managing.

- Effectiveness is doing the right things.
- Efficiency is doing things right.

The general principles of effective management can be applied in every field, the differences being more in application than in principle. The Manager's functions can be summed up as:

- Forming a vision
- Planning the strategy to realize the vision.
- Cultivating the art of leadership.
- Establishing institutional excellence.
- Building an innovative organization.
- Developing human resources.
- Building teams and teamwork.
- Delegation, motivation, and communication.

Reviewing performance and taking corrective steps when called for.

## 6. THE SOURCE OF THE PROBLEM

The reasons for this sorry state of affairs are not far to seek. The Western idea of management centers on making the worker (and the manager) more efficient and more productive. Companies offer workers more to work more, produce more, sell more and to stick to the organisation without looking for alternatives. The sole aim of extracting better and more work from the worker is to improve the bottom-line of the enterprise. The worker has become a hireable commodity, which can be used, replaced and discarded at will.

Thus, workers have been reduced to the state of a mercantile product. In such a state, it should come as no surprise to us that workers start using strikes (*gheraos*) sit-ins, (*dharnas*) go-slows, work-to-rule etc. to get maximum benefit for themselves from the organisations. Society-at-large is damaged. Thus we reach a situation in which management and workers become separate and contradictory entities with conflicting interests. There is no common goal or

understanding. This, predictably, leads to suspicion, friction, disillusion and mistrust, with managers and workers at cross-purposes. The absence of human values and erosion of human touch in the organisational structure has resulted in a crisis of confidence. Western management philosophy may have created prosperity – for some people some of the time at least – but it has failed in the aim of ensuring betterment of individual life and social welfare. It has remained by and large a soulless edifice and an oasis of plenty for a few in the midst of poor quality of life for many.

Hence, there is an urgent need to re-examine prevailing management disciplines – their objectives, scope and content. Management should be redefined to underline the development of the worker as a person, as a human being, and not as a mere wage earner. With this changed perspective, management can become an instrument in the process of social, and indeed national, development. Now let us re-examine some of the modern management concepts in the light of the *Bhagavad Gita*, which is a primer of management-by-values.

## 7. BHAGAVAD-GITA ACT AS A PRIMER OF MANAGEMENT-BY-VALUES

The first lesson of management science is to choose wisely and utilise scarce resources optimally. During the curtain raiser before the Mahabharata War, Duryodhana chose Sri Krishna's large army for his help while Arjuna selected Sri Krishna's wisdom for his support. This episode gives us a clue as to the nature of the effective manager – the former chose numbers, the latter, wisdom.

### A. ATTITUDE TOWARDS WORK

Three stone-cutters were engaged in erecting a temple. As usual a H.R.D.

Consultant asked them what they were doing. The response of the three workers to this innocent-looking question is illuminating.

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

'Well, I work because I want to show that I am the best stone-cutter in the country,' said the second one with a sense of pride.

'Oh, I want to build the most beautiful temple in the country,' said the third one with a visionary gleam.

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

## B. WORK COMMITMENT

*karmanayevadhikaraste ma faleshu kadachana  
ma karmafalhetubhurmar te sangosstavakarmnee*

A popular verse of the *Gita* advises "detachment" from the fruits or results of actions performed in the course of one's duty. Being dedicated work has to mean "working for the sake of work, generating excellence for its own sake." If we are always calculating the date of promotion or the rate of commission before putting in our efforts, then such work is not detached. It is not "generating excellence for its own sake" but working only for the extrinsic reward that may (or may not) result.

Working only with an eye to the anticipated benefits, means that the quality of performance of the current job or duty suffers - through mental agitation of anxiety for the future. In fact, the way the world works means that events do not always respond positively to our calculations and hence expected fruits may not always be forthcoming. So, the *Gita* tells us not to mortgage present commitment to an uncertain future.

Some people might argue that not seeking the business result of work and actions, makes one unaccountable. In fact, the *Bhagavad Gita* is full of advice on the theory of cause and effect, making the doer responsible for the consequences of his deeds. While advising detachment from the avarice of selfish gains in discharging one's accepted duty, the Gita does not absolve anybody of the consequences arising from discharge of his or her responsibilities.

Thus the best means of effective performance management is the work itself. Attaining this state of mind (called "*nishkama karma*") is the right attitude to work because it prevents the ego, the mind, from dissipation of attention through speculation on future gains or losses.

## C. MOTIVATION – SELF AND SELF-TRANSCENDENCE

It has been presumed for many years that satisfying lower order needs of workers - adequate food, clothing and shelter, etc. are key factors in motivation. However, it is a common experience that the dissatisfaction of the clerk and of the Director is identical - only their scales and composition vary. It should be true that once the lower-order needs are more than satisfied, the Director should have little problem in optimising his contribution to the organisation and society. But more often than not, it does not happen like that. ("*The eagle soars high but keeps its eyes firmly fixed on the dead animal below.*") On the contrary, a lowly paid schoolteacher, or a self-employed artisan, may well demonstrate higher levels of self-actualisation despite poorer satisfaction of their lower-order needs.

This situation is explained by the theory of self-transcendence propounded in the *Gita*. Self-transcendence involves renouncing egoism, putting others before oneself, emphasising teamwork, dignity, co-operation, harmony and trust – and, indeed

potentially sacrificing lower needs for higher goals, the opposite of Maslow.

“Work must be done with detachment.” It is the ego that spoils work and the ego is the centrepiece of most theories of motivation. We need not merely a theory of motivation but a theory of inspiration. The Great Indian poet, Rabindranath Tagore (1861-1941, known as “Gurudev”) says working for love is freedom in action. A concept, which is described as “disinterested work” in the *Gita* where Sri Krishna says,

“He who 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, eat sins that lead to frustration and failure.”

#### D. WORK CULTURE

An effective work culture is about vigorous and arduous efforts in pursuit of given or chosen tasks. Sri Krishna elaborates on two types of work culture – “*daivi sampat*” or divine work culture and “*asuri sampat*” or demonic work culture.

- Daivi work culture - involves fearlessness, purity, self-control, sacrifice, straightforwardness, self-denial, calmness, absence of fault-finding, absence of greed, gentleness, modesty, absence of envy and pride.
- Asuri work culture - involves egoism, delusion, personal desires, improper performance, work not oriented towards service.

*Mere work ethic is not enough. The hardened criminal exhibits an excellent work ethic. What is needed is a work ethic conditioned by ethics in work.*

It is in this light that the counsel, “*yogah karmasu kausalam*” should be understood. “*Kausalam*” means skill or technique of work which is an indispensable component of a work ethic. “*Yogah*” is

defined in the *Gita* itself as “*samatvam yogah uchyate*” meaning an unchanging equipoise of mind (detachment.) Tilak tells us that acting with an equable mind is Yoga.

By making the equable mind the bed-rock of all actions, the *Gita* evolved the goal of unification of work ethic with ethics in work, for without ethical process no mind can attain equipoise. The principle of reducing our attachment to personal gains from the work done is the *Gita*'s prescription for attaining equanimity. It has been held that this principle leads to lack of incentive for effort, striking at the very root of work ethic. To the contrary, concentration on the task for its own sake leads to the achievement of excellence – and indeed to the true mental happiness of the worker. Thus, while commonplace theories of motivation may be said to lead us to the bondage or extrinsic rewards, the *Gita*'s principle leads us to the intrinsic rewards of mental, and indeed moral, satisfaction.

#### E. WORK RESULTS

The *Gita* further explains the theory of “detachment” from the extrinsic rewards of work in saying:

- If the result of sincere effort is a success, the entire credit should not be appropriated by the doer alone.
- If the result of sincere effort is a failure, then too the entire blame does not accrue to the doer.

The former attitude mollifies arrogance and conceit while the latter prevents excessive despondency, demotivation and self-pity. Thus both these dispositions safeguard the doer against psychological vulnerability, the cause of the modern managers' companions of diabetes, high blood pressure and ulcers.

Assimilation of the ideas of the *Gita* leads us to the wider spectrum of “*lokasamgraha*” (general welfare) but there is also another dimension to the work ethic -

if the “*karmayoga*” (service) is blended with “*bhaktiyoga*” (devotion), then the work itself becomes worship, a “*sevayoga*” (service for its own sake.) Along with *bhakti yoga* as a means of liberation, the Gita espouses the doctrine of *nishkamya karma* or pure action untainted by hankering after the fruits resulting from that action. Modern scientists have now understood the intuitive wisdom of that action in a new light.

**F. MANAGER’S MENTAL HEALTH**

The ideas mentioned above have a close bearing on the end-state of a manager, which is his mental health. Sound mental health is the very goal of any human activity more so management. An expert describes sound mental health as that state of mind which can maintain a calm, positive poise or regain it when unsettled in the midst of all the external vagaries of work life and social existence. Internal constancy and peace are the pre-requisites for a healthy stress-free mind. Some of the impediments to sound mental health are:

- Greed -for power, position, prestige and money.
- Envy -regarding others’ achievements, success, rewards.
- Egotism -about one’s own accomplishments.
- Suspicion, anger and frustration.
- Anguish through comparisons.

The driving forces in today’s rat-race are speed and greed as well as ambition and competition. The natural fallout from these forces is erosion of one’s ethico-moral fibre which supersedes the value system as a means in the entrepreneurial path like tax evasion, undercutting, spreading canards against the competitors, entrepreneurial spying, instigating industrial strife in the business rivals’ establishments etc. Although these practices are taken as normal business hazards for achieving progress, they always end up as a pursuit of mirage -the more the

needs the more the disappointments. This phenomenon may be called as *yayati-syndrome*.

**8. OBJECTIVES OF THE STUDY**

- To study how Hindu Ethics teach us to be skilled managers, leaders & mentors.
- To study how busy & hectic life of workforce can be made peaceful.
- How to select the best path among various alternatives.
- How one can be tolerant & understanding the stressful situation.
- To eliminate such mental impurities as greed and egoism, for the ultimate attainment of the highest good.
- To help the members of society to rid themselves of self-centeredness, cruelty, greed, and other vices, and thus to create an environment helpful to the pursuit of the highest good, which transcends society.
- Hinduism further speaks of certain universal ethical principles, which apply to all human beings irrespective of their position in society or stage in life.

The present study is mainly of descriptive type with the field study and the data has been collected through questionnaires. The study is based on the inputs of 300 respondents. These 300 respondents were chosen using the stratified random sampling.

**9. ANALYSIS AND INTERPRETATION**

**Table-1**  
**Hindu Ethics helps organizations to achieve the goals.**

Goal Achieveness	No of Respondent	Percentage
Yes	204	68
No	96	32
<b>Total</b>	<b>300</b>	<b>100</b>

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68% people were positive while 32% were negative.

**Table-2**  
**Opinion about being tension free.**

Goal Achievement	No of Respondent	Percentage
Yes	213	71
No	87	29
<b>Total</b>	<b>300</b>	<b>100</b>

71% people were highly agreed for Upanishadas is the mean for come out of dilemma for executives while 29% were disagreed.

**Table-3**  
**People awareness regarding learning opportunities of spirituality & philosophy.**

Goal Achievement	No of Respondent	Percentage
Yes	162	54
No	138	46
<b>Total</b>	<b>300</b>	<b>100</b>

Hindu Ethics is a new and fast growing lesson of spirituality and it is beneficial to us. 54% people were agreed and 46% were disagreed that Hindu Ethics is certainly a big opportunity for learning.

**Table-4**  
**Satisfactory result for resolving conflicts**

Goal Achievement	No of Respondent	Percentage
Yes	108	36
No	192	64
<b>Total</b>	<b>300</b>	<b>100</b>

36% people were agreed but 64% people don't think it satisfactory results to resolve conflicts that's why a lot of improvement is required in their services to

match and than exceed the expectation of the foreign as well as domestic managers.

**Table-5**  
**Hindu Ethics guide a human being in his daily & spiritual journey**

Goal Achievement	No of Respondent	Percentage
Yes	189	68
No	111	37
<b>Total</b>	<b>300</b>	<b>100</b>

63% respondents agree and 37% respondents disagree that Hindu Ethics provide the guide lines for human being.

**Table-6**  
**Provide attractive workplace for Indians or Foreigners.**

Goal Achievement	No of Respondent	Percentage
Yes	129	43
No	171	57
<b>Total</b>	<b>300</b>	<b>100</b>

43% respondents were agreed while 57% respondents were disagreed that Hindu Ethics provide attractive workplace for domestic as well as International Traders.

**Table-7**  
**Promotional media for Indian Entrepreneur to enhance trade.**

Media	No of Respondents	Percentage
Online booking facility	93	31
Direct Mail	75	25
Print in Press	57	19
Third party website	45	15
television	30	10
<b>Total</b>	<b>300</b>	<b>100</b>

31% people think that website with online booking facility is most appropriate method to promote trade in India, Direct mail to prospective entrepreneurs is the second best while Print in Trade Press and Third party website promotion and Television are another important promotional tools.

**Table-8**

**Ethics in Management lead the global organizations to be socially responsible**

Goal Achievement	No of Respondent	Percentage
Yes	159	53
No	141	47
<b>Total</b>	<b>300</b>	<b>100</b>

53% people said that Ethics is making organizations more inclined towards Corporate Social Responsibility while 47% don't think so.

**Table-9**

**Growth of Organization through Hindu Ethics**

Goal Achievement	No of Respondent	Percentage
Yes	192	64
No	108	36
<b>Total</b>	<b>300</b>	<b>100</b>

64% people agree that teachings of both Bhagvada Geeta & Upanishada helped a lot as it has overcome the infrastructure deficits and provided a very low cost production & trade to both domestic well as International Business while 36% people were disagree.

**Table-10**  
**prospects of Indian Ethics in Management**

Prospects	No of Respondents	Percentage
Very Good	84	28
Good	114	38
Average	45	15
Little	36	12
Very Little	21	7
<b>Total</b>	<b>300</b>	<b>100</b>

38% people feel that prospects of Hindu Ethics is good, 28% people feel that prospects of Hindu Ethics is very good, 15% people feel that prospects of Hindu Ethics is average, 12% people feel that prospects of Hindu Ethics is little, and 7% people feel that prospects of Hindu Ethics is very little.

**Table-11**

**Preference to refer for management**

Preference	No of Respondent	Percentage
Upanishada	120	40
Vedas	45	15
Ramayana	15	5
Geeta	105	35
Mahabharata	15	5
<b>Total</b>	<b>300</b>	<b>100</b>

40% people prefer Upanishada, 35% people prefer Geeta, 15% people prefer Vedas, and 5% people prefer Mahabharata and Ramayana

**10. MAJOR FINDINGS**

- Facilities provided by Indian Government to organizations are not sufficient and Government should plan and implement more teachings of Hindu Ethics for the industries in India.
- Largely spread Indian cultural & social co-operative behavior is the attractive most feature of India to attract foreigners, Wild Life Sanctuaries, Spiritualism, Cultural & Historical are other strong feature of India that attracts foreigners.



- New qualities are emerging in managers' behavior and their strategies will certainly give a huge potential for Indian Industries in coming future.
- Indian Hindu Ethics should increase their tie up with international agencies to maximize their abilities to refine and exceed customer's expectations.
- Every country has its own culture and character based on the social, political and economic environment in which it operates. From that culture springs forth the national ethos, which prescribes a code of conduct for its citizens and creates the context for business ethics and values in that society.
- Indian ethos and wisdom — a legacy and heritage from its hoary past — envisaged a socialistic pattern of society, with an accent on re distributionism.
- When one looks at the current commercial scenario, following questions arise for introspection. When financial scams and scandals are being reported by the media almost as a weekly feature, when even the world of sports is tainted with treachery and painted with perversion and political skullduggery, where does one look for relief and redemption?
- Is it not a fact that a substantial portion of the GDP in this country is being systematically blocked and funneled away into the black market and laundered back with guile and impunity towards moral uprightness? When will this nation be able to cultivate a critical mass of managers, who will measure up to their full height and call a halt to this caricature of character and corporate misdemeanor, where the ends always seem to vindicate the means?
- It is in this setting that the importance of instilling basic ethical norms in the process

and progress of a professional career in commerce takes the driving seat. Perhaps, the curriculum of management education in India must be reoriented to reflect its national culture and character.

- Ethics and values must find a place in the art and science of management. The ability to do the right thing and, what is more important, doing it every time (even when no one is watching) is the noble obligation in the managerial milieu. It must become the done thing, the insignia and talisman of a professional manager.

## 11. SUGGESTIONS

In the world, no two different activities produce the same set of results. The 12 different Yajna-s described so far, are all conspicuously different from one another, and so they must all be producing not an identical result but a series of different effects. In order to show that though the "paths" are different, all of them ultimately lead to the same goal, it is said here: "Various *Yajna-s* lie spread out in the Vedas, leading to the gate of Brahman, the Eternal." Just as "all roads lead to Rome", all the above-mentioned techniques of *Yajna* also ultimately lead to one and the same goal.

Arjuna as an Aryan child will not willingly accept a pure intellectual theory regarding the spiritual life. Krishna has, therefore, to provide an assurance now and then that his words are nothing but emphatic restatements of what have been suggested and implied in the immortal Veda-s. Know them, all to be born of action: - This timely reminder of the Lord has more than one direct suggestion:

- These "paths" prescribed in the Veda-s are all to be pursued through self-effort and therefore, Arjuna is reminded of the inevitability of right action if he wants to move ahead in his cultural self-development.

➤ It also suggests that all these “paths” are only the means and not the end. Action is born of “desires,” and, therefore, as long as there is action there is no redemption from “desires.” The “State-of-Desirelessness” is the “State-of-Perfection,” and therefore in the context of our understanding, these pregnant words of the verse ring a note of warning that we should not misunderstand these Yajna-s as the very goal of life.

➤ Understanding thus you shall be free – Here the word “understanding” is not mere intellectual apprehension but a complete spiritual comprehension, in a vivid subjective experience of Reality.

*Samam pasyam-hi sarvatra samavas-  
thitam isvaram, na hinasty-atman-  
atmanam tato yati param gatim*

Indeed, he who sees the same Lord everywhere equally dwelling, destroys not the Self by the Self; therefore, he goes to the Highest Goal.

Explanation: Vedanta preaches not so much the negation of the world, as the re-evaluation of things, beings and happenings constituting the world. Generally we perceive our own pet ideas and emotions, colored by our unsteady understanding and changing emotions. To see the world, not through these equipments, but with the clear eye of wisdom, is to recognize perfection and bliss, divinity and sanctity in the very drab and dreary world of today amidst its very sorrows and ugliness. Erroneous perception of the Reality, through maladjusted equipments, is the perception of the world, which, in its turn is throttling the individual perceiving it.

## 12. CONCLUSION

Management is a process in search of excellence to align people and get them committed to work for a common goal to the maximum social benefit. Thus we have reached a situation where management and workers have become separate and

contradictory entities wherein their approaches are different and interests are conflicting. There is no common goal or understanding which predictably leads to constant suspicion, friction, disillusion and mistrust because of working at cross-purposes. The absence of human values and erosion of human touch in the organizational structure resulted in a permanent crisis of confidence.

Now, the critical question in every Manager’s mind is how to be effective in his job. The answer to this fundamental question is found in the Bhagavad-Gita which repeatedly proclaims that ‘*you try to manage yourself*’. The reason is that unless the Manager reaches a level of excellence and effectiveness that sets him apart from the others whom he is managing, he will be merely a face in the crowd and not an achiever.

Whenever the lower egocentric individuality is not available for sure guidance by the higher-Principle-of-Wisdom in ourselves, the lower becomes our enemy. When a vehicle is no more under our control, it will cease to be of any service to us and becomes, as it were, an engine of destruction. Similarly, when the lower in us is not available for the guidance of the Higher, the former turns out to be an enemy of the latter. And in an individual who recognizes and experiences the one Paramesvara that revels everywhere, the lower cannot fight against or shadow any longer the glory of the Higher. Bhagawan’s advice is relevant here:

*“tasmaat sarveshu kaaleshu  
mamanusmarah yuddha cha”*

Therefore under all circumstances remember “Me” and then “Fight” (Fight means perform your duties) Management Needs those who Practice what they Preach.

On the basis of my findings I conclude that the main focus is on the self; self-awareness, self-analysis and self-

development. It is consistent with the view that the individual is the cornerstone of all changes and transformations at the organizational as well as the societal levels. While the necessity of this self-development as a precondition for the value transformation in society may not be in doubt, the emphasis on it may convey the message that it is also

· sufficient for all the value problems of  
 · today's living. *Sri Krishna's* advice with  
 · regard to temporary failures is, "No doer of  
 · good ever ends in misery." Every action  
 · should produce results. Good action  
 · produces good results and evil begets  
 · nothing but evil. Therefore, always act well  
 · and be rewarded.

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