

Corporate Gita Instructions for Management, Administration and Leadership

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ABSTRACT: *This article expounds the concept of a sacred-civic society, relying upon psycho-spiritual insights of the Gita. Four key management topics of shared interest in the East and the West have been chosen. Then the appropriate verses of the Gita have been utilized to expand on their separate deeper imports. These four main topics have subsequently again been broken into 20 particular subthemes, and poems associated with each of them are given. The author provides easy rhymed English translations of these lines utilizing some of the well-known renditions by previous masters of the Gita. The reader is encouraged to think upon and absorb the spirit of these poems for application in the area of everyday managerial practice and in the broader arena of social reconstruction.*

KEYWORDS: *Business, History, Leadership, Management, Sacred-Civic Society, the Gita.*

1. INTRODUCTION

The Gita gives us an insight into a philosophy of self-development that is helpful for holistic life and societal betterment. During recent years the relevance and significance of the Gita in social and business settings has attracted the attention of management gurus, management academics, management instructors, management practitioners and social scientists. Literature in this regard has been increasing. Renewed academic focus has also been enabled because of the increasing awareness for spirituality in society and at the workplace. This is bringing us to a fresh appreciation of classical literature in the business environment. The Gita's spirituality is not only essential for stress management at the human level, but is also vital for enhancing the psycho-spiritual environment at the workplace. In addition, it also provides lessons for enlightened leadership and ethical management. While Tilak, Aurobindo, Swami Vivekananda and Gandhi showed its significance and relevance in the social context during the liberation struggle, many management academics and business managers are now finding its relevance in the corporate environment [1].

1.1 Contribution of Indian Management:

Indian Management as a unique field of study has come into prominence over recent years. The following are the four domains of management theory and practice where concepts from Indian Management in general and the Gita in particular have found business applications both in the West and in the East [2]:

1. Stress management;
2. psycho-spiritual improvement in the work environment;
3. Business ethics and human values; and
4. enlightened leadership.

In reality, in these four domains the contribution of Indian Management has now been acknowledged by management academics and management gurus from the West and the East [3].

In this article some of the significant *slokas* (verses) from the Gita have been recognized. These offer us lessons for management, administration and leadership problems in social and business settings. Indeed, the Gita is considered as 'perennial philosophy' with global appeal. It is a sacred-secular book for the whole humankind and does not belong to Indians alone. It offers us numerous concepts of significance to people, society and organizations, independent of the method of production, type of technology and structure of organizations. This is because the Gita deals with investigation of the self and gives us an insight of self-development. It deals with 'modes of thinking' and 'modes of action' rather than with modes of production [4].

According to the Gita, *manas-vacchah-karma*, that is, thought, words and actions, and therefore ways of thinking and acting, are similar to all occurrences. The concept of *manas-vacchah-karma* shows the thinking and action link, and is also represented by the presently common term in management literature, walk the talk. In the Gita the emphasis is on the decision maker's mental state at the times of decision making. This may be compared with conventional literature on management, which focuses more on decision making rather than the mental condition of the decision maker [5].

1.2 Towards a New Vision of a Sacred-civic Society:

Is there any 'theory' of society embedded in the Gita? The following essential concepts and phrases give us a hint to a theory of society bringing us to a new vision of a sacred-civic society:

1. *Enlightened collective interest or loksangraha (Gita 3-20 and 3-25): Loksangraha* indicates that acts should be done bearing in mind the benefit of the community as a whole. Thus, activities should be directed by enlightened group interest and not by selfish interest or self-interest alone. In the context of business organizations, it means that corporate conduct should be driven by broader societal interest.
2. *Mutuality and interdependence or parasparam bhavayantaha (Gita 3-11):* Mutuality and interdependence are essential to social life. As opposed the conflict paradigm, in this concept we discover the mutuality model. This may be accomplished via mutual collaboration rather than through the escalation of disputes between different sectors of a community. Thus, different sectors of society should engage on the basis of mutuality and collaboration rather than via confrontation. This concept also offers a foundation for harmony in corporate settings.
3. *Positive behavior and the idea of nishkam karma (Gita 2-47 and 2-48):* Emphasis on good deeds is an essential lesson from the Gita. *Nishkam karma* or activity without attachment to rewards of action is a fundamental concept in the Gita. In today's business environment positive action means a focus on building ethical organizations and on integrating the ethicality component in decision making.
4. *Enlightened leadership (Gita 3-21):* Whatever outstanding people accomplish is followed by others. Thus, norms of behaviors are established by the leaders.

These four concepts, namely, enlightened collective interest, mutuality and interdependence, positive action via nishkam karma, and enlightened leadership form the four foundations of an ideal society. Thus, the Gita gives us a conceptual foundation for the idea of a decent society. It may be suggested that this idea is not only a utopia but has a practical relevance as it provides the basis for a new vision of society wherein sattva guna prevails. In the phrase sacred-civic, sacred indicates dominance of sattva. Accordingly, a sacred-civic society is a developed society, whereas a civic society is simply a developing community. It may be stated that an economically developed society is not an evolved society if it is not progressing towards the aim of becoming a sacred-civic society. It is certainly simply a developing civilization [6].

2. LITERATURE REVIEW

S. R. Covey presented in the article that the 7 Habits of Highly Effective People: Powerful Lessons in Personal Change was a ground breaker when it was originally released in 1990, and it continues to be a business bestseller, with more than 10 million copies sold. Stephen Covey, a globally renowned leadership expert, understands that genuine success includes a mix of personal and professional efficiency, therefore this book provides a handbook for performing well in both areas. His stories are as often from home circumstances as from professional difficulties. Before you can adopt the seven habits, you'll need to achieve what Covey calls a "paradigm shift"—a change in perception and interpretation of how the world works. Covey walks you through this shift, which impacts how you perceive and behave regarding productivity, time management, positive thinking, strengthening your "proactive muscles" (acting with initiative rather than reacting) and much more. This isn't a quick-tips-start-tomorrow type of book. The ideas are occasionally complex, and you'll want to study this book, not skim it. When you finish, you'll undoubtedly have Post-it notes or hand-written comments in every chapter, and you'll feel like you've attended a tremendous lecture by Covey [7].

N. R. Limbasiya presented in the current article which examines the essential lesson of the Gita in the area of management. The article highlights the topics like leadership, interpersonal connection, work-life balance, job-related mind-set etc. The article represents the views of renowned Pandurang Sashtri, Balgangadhar Tilak, Aurobindo, Vinoba Bhave etc. on the Gita. It also examines and contrasts the western perspectives (Plato, Aristotle, and Kant) on the relevant area of management. It highlights the business principles in the Gita itself. Instead of connecting the Gita in management, the emphasis remains to study the management in the Gita. The attempts have been put to suit the business management in Gita's philosophy rather fit Gita's ideology in the business management. The non-duality (*Advaita*) is the principle of the Gita. The Gita is not simply solved the issues of the life but also provides the way by which one may prevent problems before it takes place i.e. preparation is better than the cure. The article also highlights the concepts that may be applied to a monarch, a parent or a manager. Finally, the essay ends with the success mantra of the Gita i.e. wherever there is a direction of the Gita and the efforts of the Arjun, there would surely be wealth, triumph, amazing power and morality [8].

The Nature of Nature or The Guna Theory

The *guna* theory is an analytical framework for studying nature's nature. This paradigm finds its broad appeal not just in social and business settings but also in creating a sociological analysis of the events occurring in a society. In business settings the *guna* theory may be regarded a basic management theory since it educates us about the long-term detrimental effects of *tamas*-driven management styles. As per the *guna* theory, management styles may be *tamas*-driven, *rajas*-driven or *sattva*-driven. Because the *tamas*-driven management style eventually leads to catastrophe, the focus is on a move towards *rajas* plus *sattva*, or, ideally, pure *sattva*-driven management approaches. These management approaches stress the ethical component of management. The following *slokas* explain the main elements of the *guna* theory [9].

The *guna* theory not only provides us a theory of personality, but is also useful in psycho-spiritual analysis of the three ego states, namely, the *tamasik*, *rajasik* and *sattvik*. When these three ego states in a person interact with one other and interact with ego states of another individual, we gain fascinating insights into human conduct. The *guna* hypothesis gives us

insights into the nature of nature. In nature, *tamas* leads to gloom, *rajas* to boom, and *sattva* creates the bloom [10].

Tamas produces the vicious cycle, whereas *sattva* creates the virtuous cycle. Hence, independence from illusion is regarded important for self-development as well as for establishing virtuous cycles.

- Born out of *prakriti* are *sattva*, *rajas* and *tamas*,
- Through their interplay the three *gunas* bind us (14-5).

3. DISCUSSION

Law of Action:

In chapter three we discover the law of action in opposition to the law of inactivity. The notion that Krishna works even when there is no need for him to work is not only intriguing but also has a deeper significance. It suggests that everything in our cosmos is in a state of motion or vibration. Quantum physics has arrived to a similar conclusion. Since everything in the world is in a state of motion at every instant and there is nothing at rest, the desire to labor is essential to nature's functioning.

The Gita's rule of action explains that the desire to labor is inherent in the cosmos and also in human beings, and is directed and controlled by one's *guna* mix.

- By the virtue of *gunas* everyone is driven to action,
- None can remain without action even for a fraction (3-5).
- For me there is nothing that has not been done,
- Nor anything to be attained, I still engage in action (3-22).

Freedom of Choice:

The Gita accords the idea of freedom of choice a lot of significance. *Yadhicchasi tatha kuru* do as you wish-says Krishna after his speech and after giving all the various options. O Arjun, through me you have heard wisdom's voice, Reflect upon it thoroughly and behave according to your decision (18-63).

Skill-Values Combination:

The final *sloka* of the Gita says that one's skill-values combination creates the essential condition for success. Whenever Arjun's talent is coupled with Krishna's ideals, Victory is assured, regard this as the ultimate perspective (18-78). We may alternatively express this concept as follows: If you have the desire and the talent, you can make it to the summit of the hill.

4. CONCLUSION

The Gita also gives us a 'theory' of past and future. A theory of history is given in *slokas* 4-7 and 4-8, which provide us an analytical framework for not only interpreting the past but also forecasting the future. We repeat these *slokas* again:

- As and when goodness declines and wickedness shows its rise.
- O! *Bharata*, in such situations I myself arise (4-7).
- For the protection of the good and destruction of evil,
- I am born in every age for establishing goodwill (4-8).

Thus, history is seen as a battle between dharma or good ideals and *adharma* or bad ones. The Gita implies and prophesies that in this battle the final triumph is in support of humanistic ideals. Metaphorically, this is enabled by Krishna's entrance in various forms at different eras or space-time zones (*sambhavami yuge yuge*). Thus, throughout history we see Krishna's entrance in the shape of Buddha, Mahavir, Christ, Gandhi and so on to create the *yuga* of the *sattva*, or the kingdom of goodness, via a voice of virtue. Further, we also discover appearance of numerous prophets, saints and sages in various eras of history in different locations around the world. As per *slokas* 4-7 and 4-8 they might all be regarded as Krishna's many names and forms, and Krishna's multiple reincarnations in different space-time zones? Thus, there is no 'end of history' or no finality in history since as and when in future evil and exploitation grow, a Krishna like enlightened leader will come to restore the balance. This is a lesson from history and a forecast for the future. Hence, it offers a philosophy of the past and the future in the shape of values conflict rather than class struggle. In this idea development of a social revolution is founded on fight for values. India's independence movement is an example of the same and, therefore, should be referred to as 'Indian revolution' since it goes much beyond the other revolutions typically addressed in history. In this 'liberation of a nation', the Gita served as a foundation text for beginning of the liberation movement as many, including Tilak, Aurobindo, Subhash Chandra Bose and Gandhi, had taken their revolutionary inspiration from this source.

Thus, in the Gita we have not only a theory of society but also a 'theory' of history. In contrast to many other theories or perspectives on history, this approach has a claim to wider appeal because of its focus on humanistic ideals and on a hopeful future. In fact, this perspective of history is more progressive than many other ideas typically offered to us as 'progressive' but which have turned out to be the 'myopia of utopia'. Further, this perspective of history is not limited by method of production or structures of organization but is driven by way of thinking. Its ultimate goal is to create a sacred-civic society whereby the *sattvik* way of thought prevails over other forms of thinking, resulting to increased synergy creation in communities. This also suggests spiritualization of modernism. Certainly, achieving the goal of a sacred-civic society is a fresh task for the coming century, and the Gita may serve as a basis for the same. Let noble ideas arrive to us from all sources and let noble thoughts depart from us in all directions. And, ultimately, we may conclude that Gita stands for Grand Integration of Thought and Action (GITA). Let this great idea spread from us in all directions.

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