

ON THE ROAD TO AN ENCYCLOPEDIA SCHEMA OF ETHICAL MANAGEMENT: A CONCOCTION OF MULTIFARIOUS VEDANTIC PHILOSOPHIES

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Abstract *The past couple of chiliads have incalculably borne testimony to philosophical contemplation, which have steered the ethical practices of business and management.*

The presented content is thus, ingrained on the roots of the premise that values and ethics are as germane as skills for the effectual management of organisations. Globally competitive, domestically indispensable and sustainable are those enterprises, which in the long run nurture the seeds of pragmatic ethics and canonical human values. The authors engage in a scholarly discourse to put together a holistic perspective of Vedantic ethical vision, springing from the roots of the pietistic Bhagavad Gita, and in so doing, validate the practical relevance of these principles to the substantive realm of business. This would unequivocally unveil the depths of ethical behaviour, which in all societies is persisting in going to seed. Momentous acumens on the subject of an enriched business that focuses on altering the face of organisational culture, hence zeroing in on vaster expansiveness and ethical chastity have also been shed valuable light on. The pursuit of this goal by bureaucrats and policymakers embraces the key to integral ethicality and sustainability by living out the 'nyay' and the 'niti'.

Keywords *Ethical Purity, Ethico-moral Behaviour, Nyay and Niti, Sustainability, Values and Ethics.*

PREFATORY OBSERVATIONS

They allege that the roots of the present are oft established deep into the past. Ergo, the term “management” might every so often impress upon one that it is a contemporaneous issue. The verisimilitude is indeed, far from this surmise. If truth were told, management has today, instituted itself as the sine qua non of quotidian life. It is but the oxygen in today’s times. Whatever be the sphere in which we operate, we are guided by the myriad relevant principles of management—such is its enormity. We can speak of management as the methodical and logical pattern of performing an array of activities in any province of human exertion. An individual, whilst carrying out his/her duty engrosses himself/herself in a collaborative liaison with other beings—this being one of the most prominent ingredients in the realm of the management paradigm.

What remains a rather normatively discoursed issue is the synchronous bond subsisting betwixt ethics and management. Business ethics is today a management discipline, as it plays a pivotal role in contemporary management. It is nothing but the fabric of values under which a business operates. Fascinatingly, these ethical ideologies and modern teachings in management notably have their roots in the sacrosanct Bhagavad Gita.

The Bhagavad Gita, as perceived by many, is not purely a Holy Scripture with slokas immortalizing Shri Krishna’s tête-à-tête with Pandava Prince Arjuna. It is, if one would ponder over it, far deeper than its ostensible veracity. If truth be voiced, not a soul has the power to describe in words; the glory of the Gita, for it is a book containing the highest esoteric doctrines. It is but, the essence of the Vedas; its thoughts are so profound that not many can come to their end even after constant study throughout a lifetime. They exhibit new facets of truth with the breath of every passing day, thus remaining immortal.

A handsome number of scholars are oft-noted, posing confidence in the saw that western management ideals on prosperity, for a brief period of time had absolutely failed in its aim to ensure betterment of individual life and social welfare. There exists a critical segregating element between the Western and Indian ideals pertaining to ethical management setbacks. The Western treatment of management ideals is rather divergent in its conceptualization, since the miscellaneous impediments are embarked upon at marginal or extraneous degrees. Quite contradistinctive are the ideas inscribed in the Bhagavad Gita, which address these managerial issues from mankind’s substrative realm of thought. The underlying reason is that, the enhancement of the rudimentary thinking of man will inevitably enrich the quality of his actions and their outcomes, much like a domino

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effect. It encompasses all the requisite management schemes to attain mental equilibrium and overwhelm the state of crisis. The critical question hovering around the minds of all managers is thus: ‘*How can I do justice to my vocation?*’ and ‘*How can I optimally actualize my occupational efforts?*’ The Bhagavad Gita furnishes a valid as well as valued response to this point at issue by continually proclaiming, “*Endeavour to manage yourself at all times*”. The fundamental reasoning behind this assertion is that a manager will stay put merely as another face in the multitude, unless he/she attains a certain level of distinction and effectiveness. The Gita may well be fashioned as an adjuvant; it assuredly serves as a grandiose and visionary catalyst for inspiring a radical change. The primary purpose of the Bhagavad Gita is to illuminate and to motivate people to do things in a better way. All characters in the Mahabharata can be paralleled to various entities in today’s world. It may well be averred that the Mahabharata relives itself time and again, through the breath of eras. Its ecumenical relevance can be corroborated through the ascertainment of the application of all spheres of contemporaneous management in Lord Krishna, Arjuna, Bhishma, and Dronacharya among others. The pertinence can be traced to a many a few management domains like organisational and human behaviour, motivational theory and game theory, management by objectives and line of control.

Fascinatingly, the Mahabharata has been eyed by saints as a *devoutly celebrated epic*, as a *history textbook* by the historians, as a *political reference book* by the partisan politicians, and as a *modern management hand book* by the senior corporate managers. The Mahabharata is a marvelous source to learn about management principles, and is the treasure trove of knowledge, principles and paradigms. Scripted close to an epoch afore, the Mahabharata is as yet a formidable spring of knowledge, especially with regard to contemporary management principles.

Conflicts, apprehensions, meager productivity and privation of motivation are few of the most conventional issues in Indian enterprises of today; and probably in enterprises across myriad other countries. The Bhagavad Gita enlightens us on the entire enchilada of managerial practices, thereby steering us towards a harmonious and idyllic set of circumstances, in the episode of the above-penned concerns. Ideals like vision, leadership, motivation, excellence in work, accomplishing goals hence giving distinct meaning to work, decision making and planning, are all deliberated in the Bhagavad Gita.

Yet again, in today’s novel management culture, when ethical discernment and the significance of appreciating the ethical dimensions is deliberated upon, the Mahabharata proffers first-rate analogies to distinguish the ethical boundaries. The supreme commanders of each side of the war-front framed *Dharmayuddha*, implying “*Rules of ethical conduct*”,

undeniably, for the purpose of war. Both the opponent flanks fell afoul of majority of these laws at least on a single occasion.

PRINCIPLES OF MAHABHARATA IN CONTEMPORANEOUS MANAGEMENT

As conferred earlier, the modern-day notions on management embracing vision, leadership, motivation, vocational brilliance, goal-triumph, decision-making and planning are all deep-rooted in the divine Bhagavad Gita. Further, the credos of the mighty epic Mahabharata can empower management in the following modes:

Deployment of Resources on Hand

The foremost object lesson imparted by management science, if an individual desires to succeed in his ventures, is to make a wise adoption and optimally make the most of the scant resources. Quite often today, on the global front, we literally indulge in nitpicking with regard to politicians, diplomats and dominant leaders lacking or maltreating the clout and competence of apt decision-making. In the course of the curtain raiser ahead of the Mahabharata war, both Duryodhana and Arjuna found themselves before Lord Krishna entreating Him to fight from their respective sides. Lord Krishna affirmed that He would partake in the Battle of Kurukshetra in the absence of any weaponry and that they could either cherry pick an unarmed Lord Krishna on their side or take control of his colossal legion. Duryodhana was delectated to add Shri Krishna’s consummate gargantuan army for his assistance whilst Arjuna plumped for Shri Krishna’s support. Lord Krishna agreed to serve as Arjuna’s charioteer and thus be with him in the entire progression of the battle. This episode gives us a significant inkling with reference to the stripe of the effectual manager. It is the quality and not quantity of resource that bears fruit. At the end of the day, Arjuna emerged triumphant, since he had sagaciously made the correct choice after having prudently weighed all the options. This illustration from the Mahabharata evidently steers us towards effective decision-making.

Soulful Commitment to Work Execution

“*Karmanye vaadhikaraste maphaleshu kadachana*

Makarma phala heturbhu mate sangotswa karmani”

This popular verse of the Gita (2: 47) postulates: “*Thy right is to work only, but never with its fruits; let the fruits of actions be not thy motive, nor let thy attachment be to inaction.*”

Thus, the consecrated Gita advises disentanglement from the fruits or consequences of actions performed in the course of

one's duty also known as "Nishkam Karma". It speaks about 'duty to act, but not the right to claim fruits from it', for that would imply otiose energy. Fancy a salesperson, who before making any earnest effort to make a sale, ruminates incessantly about the rate of commission he would be entitled to in future. Thus, the sales activity is not disengaged from the fruits or rewards to be received, post conclusion of the assigned task. Notwithstanding, had the sale(s) been closed without the slenderest cogitation concerning the remuneration and commission to be obtained hence, it would be work "for the sake of work, generating excellence for its own sake". By angling the performance towards the forestalled benefits, the quality of performance of the present duty is impaired in consequence of the mental agitations sparked off by imminent disquiets. One can hence avouch that it is an individual's vocation, which is the supreme ingredient in optimally shaping performance management. In our day, it acts as a learning curve for bureaucrats, leaders or CEOs, who should enact their contractual obligations sincerely and effectively without poring over the results. This verse also serves a splendid guiding light to the operating manager for psychological energy conservation and a preventive method against stress and exhaustions in the work circumstances. "Nishkam Karma", which is the realization of such a frame of mind, is the impeccable temperament to inject into one's work, since it averts his/her ego and mind from diffusion of attention by means of unwarranted conjecture on prospective gains or losses.

Notwithstanding, the Gita confines our domain of influence to our "Karma" only and not thereafter. Subsequently, the upshots of "Karma" do not rest in our hands. Then again, if the definition of word "Karma" is analysed to a T, it will muddle up the above construal. Karma is not merely 'work', but it is work for 'duty', enmeshed with a distinct resolution. When there is duty or activity with a purpose, Karma develops into Dharma. 'Dharma' can be correlated with the ultimate object of the life. Thus, despite the fact that individuals should not be instrumental in fashioning their actions with the design of bearing fruit, (2:47) they may conceive actions for their ultimate goal — the "Dharma".

Lord Krishna adroitly asserts:

"Yogasthah kuru karmani sangamm tyaktva dhananjaya
Siddhyaasiddhyoh samo bhutva samatvam yoga ucyate"

He prophesizes: "Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called 'Yoga'." (2:48)

Mastering Apposite Attitude towards Work

Swami Sivananda verbalizes:

"Man generally plans to get the fruits of his works before he starts any kind of work. The mind is so framed that it cannot think of any kind of work without remuneration or reward. A selfish man cannot do any service. He will weigh the work and the money in a balance. Selfless Service is unknown to him."

Thus the critical element protruding out is a soul's attitude towards the work to be presented. This is also an intrinsic theme to the Bhagavad Gita, where Prince Arjuna is loath to engage in battle but Shri Krishna strikes a chord in the mind of the former:

"With the body, with the mind, with the intellect, even merely with the senses, the Yogis perform action toward self-purification, having abandoned attachment. He who is disciplined in Yoga, having abandoned the fruit of action, attains steady peace..." (5:11)

The Mahabharata might impart the impression of being an epic relating solely to battle between the Pandavas and the Kauravas, but its essence is abysmal. It is all about Yoga, not about the conspicuous battle but one and only about the attitude. When you are confronting a situation resembling war, how do you manage yourself? Unquestionably, there can be no graver quandary in life when you have to face the brunt of war, not with your adversaries, but your associates or kinfolk! How would you maneuver the state of crisis when you have to cope with a similar predicament? Waging war against foes is plausible, but hostilities with your nearest and dearest ones?

Thus, if one can rationally manage his/her mind in the most dreadful scenarios, it is inevitable that the individual is competent enough to manage himself/herself in any eventuality. Given the extreme exemplification of how one can judiciously manage the mind, the consciousness, oneself—it is chastely the quintessence of the Bhagavad Gita.

Significantly, this sanctified Gita ushers the development of a visionary prospectus in all exertions and vocations we indulge in. In the present-day milieu of management, managers should have the most apt attitude towards work. Work should not be carried out merely for the sake of getting something done; rather it should encompass a vast degree of travail, grander sense of hard graft and ardor. It buoys us up in order to foster the work commitment and nurture a sense of substantial vision in work for the common aspiration. It guides us to the inevitable erudition that any personage who toils with both his eyes glued to the projected benefits, without devoting any endeavour towards the upward mobility of the organization and social order.

Actualizing Self-Transcendence

Self-transcendence has myriad connotations. It is a subjective journey of self-discovery, involving the process of overcoming obstacles in one's path. A few of the facets embraced by self-transcendence involves renouncing one's ego and presenting traits of altruism, teamwork, dignity, sharing, cooperation, concord, reliance, sacrificing lower needs for higher goals, realizing others in one and the latter in others. Self-transcendence involves a giving up of oneself, the ego in order to attain true satisfaction. All the illustrious religious traditions of the world to a certain degree share this belief of transcending the ego.

It has been postulated as self-realization or self-transcendence in the Gita. Self-transcenders may well be paralleled to Cervantes' Don Quixote; the resolute efforts of such visionaries and trailblazers foster the achievement of the ostensibly unfeasible. They triumph over all barriers to kiss their objects. Lord Krishna, yet again blows the Conch of Enlightenment while charioting us towards the boulevard of altruistic attainment; he serves as the cynosural emblem, exhorting us to act with doting devotion and assiduity towards the Divine, thus, insidiously conveying the channelization of our empirical selves, away from egocentric requisites, avidity and ardent emotions for devising conditions conducive to efforts aimed at excellence. Shri Krishna in the third chapter of the Gita says:

“Yajnasistasinah santo mucyante sarvakilbisaih

Bhunjate te tv agham papa ye pacanty atmakaranat”

It implies: “*The virtuous who partake of what is left over after sacrifice, are absolved of all sins. Those sinful ones, who cook for the sake of nourishing their bodies alone, partake of sin only.*” (3:13)

From an executive standpoint, it would bear the same connotation:

“*He who shares the wealth generated only after serving the people, through work done as a sacrifice for them, is freed from all the sins. On the contrary, those who earn wealth only for themselves, eat sins that lead to frustration and failure.*”

Management necessitates those who live up to their Evangelizations

“Balam balavatam caham kamaragavivarjitam

Dharmaviruddho bhuteshu kamo smi bharatarsabha”

“*I am the strength of those who are devoid of attachment and passion. O Arjuna, I am the energy of procreation in all beings who are not opposed to righteousness or scriptural injunctions*”, says Shri Krishna in the Gita. (7:11)

Contemporaneous management culture insinuates that the superlative leader sets a striking example for others to adhere. The root of this proposition springs from Shri Krishna's saying in the Bhagavad Gita: ‘*Whatever the excellent and best ones do, the commoners follow*’. Such is the quality of leadership prescribed in the Gita. This farsighted trailblazer must also be a missionary, extremely practical, intensively dynamic and proficient of transmogrifying dreams into reality. This vitality and fervor of a true leader impulsively fills the cup of his followers with awe, inspiration and motivation. Leadership is the most essential quality required in the present management scenario and is critical to the success of every organization. Lord Krishna is the peerless paragon of a leader and manager who fixed his eye on the ball until the much sought after outcome was attained. The Gita bestows valuable light, which guides us to steer clear of the universally experienced conflict between externally directed acquisitions, motivations and inner reasoning, emotions and conscience by highlighting certain guidelines, which includes:

- Nurture encyclopedic philosophy of life.
- Move heaven and earth to realize excellence through work is worship.
- Seek alliance with ethico-moral uprightness.

These principles will succor the managers to dissipate the cloud of ego and mystifications and attain a pure and a free state of mind, which would empower him to discharge his activities effectively. A shloka from Gita reads: “*Tasmaat sarveshu kaaleshu mamananarah yuddha cha*” which connotes— “*Therefore under all circumstances remember Me and then fight*”. The true illation of the word ‘fight’ is ‘enactment of one's duties and responsibilities’.

Yudhishthira, often labeled as an astute politician, is an immaculate and shining example of managerial wisdom, although he also was constrained to swerve from his righteous stand on pragmatic considerations, drawn against a ruthless enemy, solely on the grounds of a solitary canard: “*Ashwathama rane hatha, iti gaja*”.

Fulfilling Ethical Rectitude

Shri Krishna says: “*Desire, anger and greed—these triple gates of Hell bring about the downfall of the soul. Therefore, one should shun all the three.*” (Ref; chapter 16, 21)

The modern-day corporate world can well be paralleled to a theatre of war, where organizations serving as opponents in a battlefield vie for superior market status, customer satisfaction, share value, innovation and quality of products. These aspects, despite being the overt and explicit objectives of all relevant players, often, cede undesirable stratagems being espoused for reaping market majority and lucre.

Shri Krishna's homily in light of ephemeral non-achievement is, "No doer of good ever ends in misery". Every action should yield apt results—good action sparks good results and evil broils nothing but evil. This can be elucidated with an episode from the Gita where the ignoble manipulator Mama Shakuni defeated the Pandavas in chess using underhand channels. It was unethical on the part of Kauravas and they had to pay for this at long last. For that reason, the Gita always advises us to act genially and justly, thus rewarding us fittingly. It is a lesson, which should be committed to memory as a golden rule by all managers—nascent or veteran, for attaining success in today's hypercompetitive world.

Further, we must remember that mere work ethic will not suffice. Captivating enough, the obdurate malefactor also projects a superlative work ethic. The need of the hour is a robust work ethic, instrumentally conditioned by ethics in work. It is in this light that the counsel, "yogah karmasu kausalam" should be twigged and unfurled among all acquaintances. "Kausalam" implies finesse, dexterity or the modus operandi of one's work, which is a cardinal constituent of a sturdy work ethic.

Dissociation from the Upshots of Karma

"Maccittah sarvadurgani matprasadat tarisyasi

Atha cet tvam ahankaran na srosyasi vinanksyasi"

Shri Krishna affirms: "Being in consciousness of Me, you shall, by My grace overcome all obstacles and become successful, but if due to false ego or self-conceit, you do not listen, you shall perish." (18:58)

Praise the Lord, and pass the ammunition; success will emphatically travel along. Then again, performance guided solely by the contemplation of kissing the pinnacles of triumph, will not aid in accomplishing success in its purest essence. The Gita further explicates the theory of non-fidelity to the consequences of one's endeavors. If the upshot of unadulterated effort touches the summits of success, the livewire alone should not arrogate the entire credit; if the product of sincere effort is a failure, then too the entire culpability should not accrue to the entity of action. The former attitude prevents arrogance while, the latter wards off deterrence and self-indulgent pity. Thus, both these dispositions safeguard the modern day managers from various maladies like diabetes, ulcers and thyroids of the others.

This is especially relevant in today's corporate cult where team concord is of prime significance. The team leader himself should refrain from arresting all attention and limelight, when the results yielded by the team are favorable. When the team is unsuccessful in their ventures, the team leader should take responsibility and seize the blame himself.

Another pivotal dimension in work ethics is that when the Karma Yoga conflates with Bhakti Yoga, then the work, by design, metamorphoses into worship—Seva Yoga.

Psychological Well-being of the Manager

In the Mahabharata, Arjuna had, for some time throttled his self into a mentally distressing condition when he witnessed his relatives standing against him. He found himself inept in uniting the individual consciousness with the Ultimate consciousness, the stability of Yoga in the form of equanimity, just prophesized by Lord Krishna, as he acknowledges (6:33):

"Yoyam yogas tvaya proktah samyena madhusudana

Etasyaham na pasyami chanchalatvat stithim sthiram"

Arjuna's turbulent frame of mind is further elucidated when he says:

"Chanchal hi manah krishna pramaathi balavaddhridham tasyaaham nigraham manye vayoriva sudshkaram"

It presages: "Mind is very restless, turbulent and obstinate, O Krishna, it is more difficult to subdue the mind than to control the wind" (6:34).

These illuminate the verity that the mental state of a manager should never be like a feather, awaiting the mildest zephyr to sway it to the farthest extreme. It should rest in a perpetual balanced and conscientious frame at all moments in time.

Mental health has raised international alarm at present. An entity, being blessed with sound mental health, cherishes that healthy and stress-free state of mind, which can maintain a calm and positive internal constancy and peace. However, certain impediments in the shape of greed for power, prestige, position and money; envy regarding others achievements; success and rewards disrupt such vigor and healthiness.

Today's unprecedented rat race is often branded by speed and voracity as well as aspiration and competition. These have gradually triggered an avalanche of ethical and moral values by way of tax evasion, undercutting, and entrepreneurial espionage, to name a few. This phenomenon may be labeled as the "Yayati Syndrome".

The Mahabharata speaks of a king called Yayati who swapped his old age with the youth of his courteous youngest son for a mythical chiliad, in order to revel in the interminable gratification of flesh. However, he later regretted his imprudent act, when he revisited his son pleading to take back his youth. This acclaimed "Yayati Syndrome" highlights the conflict between externally directed acquisitions (extrinsic motivation) and inner reasoning, sentiments, sense of right and wrong (intrinsic motivation).

Righteous Decision-making Adeptness

Contemporary managers are often deficient in effective policymaking; rather they are blown by the horns of an ethical dilemma. Let us cogitate over an interesting case, concerning Infosys chairman, Mr. Narayan Murthy, who is wrapped in his own Kurukshetra, tackling attack from former Prime Minister Mr. Deve Gowda, on the Bangalore infrastructure issue. Just like the fabulous Arjuna, Murthy is also combatting the battle with self-conscience. The supreme management guru Krishna appears and bestows valued management insight to Murthy. He voices, *“If you refuse to fight this righteous war then, shirking your duty and losing your reputation, you will incur sin. Nay, people will also pour undying infamy on you; infamy brought on a man enjoying popular esteem is worse than death”*. The moral message imparted to the corporate world is profound regarding righteous decision-making.

The Gita in its finale has Arjuna bowing down utterly before Almighty Krishna, and articulating: *“Shri Krishna, by Your grace, my delusion has been destroyed and I have gained wisdom. I am free of all doubt. I will do Your bidding.”* (Ref: chapter 18, 73).

This has indeed been an infinitesimal voyage through the journey through the Bhagavad Gita, where we observe Arjuna making a righteous and pious decision of seeking the peerless guidance of Lord Krishna rather than opting for his titanic army. The Pandavas had emerged victorious eventually under the patronage of the astute Lord Krishna. Duryodhana had been indiscreet in his decision-making, as he had been swayed by the mere size of Krishna's legion, whilst, Arjuna, after having prudently tallying his alternatives, sagaciously sought Shri Krishna Himself. This is indeed a classic illustration of a successful and judgmatic manager who takes decisions not by haste, but by dexterity.

VEDANTIC PRECEDENTS IN CONTEMPO MANAGEMENT

Case Study of Reliance

“Ego was the genesis of our troubles”

“Karma yogi was my father Dhirubhai Ambani's other name. He was a man of action. But as a true follower of the Bhagavad Gita, he acted not for himself, but for humanity. In the true spirit of Nishkam-karma, he remained free from attachment to the fruits of his action. Like a true bhakta, he attributed his good actions to the Lord of all souls.”

Anil Ambani published a very interesting case study in Times of India (December 4, 2004). It shows how Dhirubhai

Ambani's *Nishkam Karma* served as the guiding star towards the success of Reliance and how the envelopment of Ambani brothers in *Sakam Karma* led to its disunion and discord. Dhirubhai Ambani was famed as a *Karma yogi* — a man of action. Nevertheless, as a staunch adherent of the Bhagavad Gita, he championed the art of acting, not for himself, but for humanity. In the true essence of *Nishkam Karma*, he remained liberated from the attachment to the fruits of his actions.

Ego is the fount of all our plights. There is scarcely another human heel of Achilles', which Krishna emphasizes on with such intense insight, much like an exigency. It is a supercilious and obsessive zephyr of proprietary; the ardent zeal of *Sakam*, that has sundered itself from the eternal bonds of Dharma. Humility is the indispensable foundation for building everything that is impartial, eternal and everlasting; the success mantra rests in the doctrines of *“creating without claiming, of doing with taking credit, of guiding without interfering”*. This eternal verity is the principal element which steered the life of Dhirubhai. If truth be told, he never envisioned himself as an owner.

Anil asserts:

“I have often asked myself if humility and trust are matters of individual temperament an aspect of our Sanskar and Karma – or, in today's parlance, genetic coding and, every time, have come to the contrary conclusion. It is not easy, I admit, but we can all learn to be humble and trustful, as long as we have the ability to love all beings as one's own self. That is the first step in a long journey of individual, social, and spiritual evolution. My thoughts are today focused on performing my duty. To act without attachment or the desire for fruits for that path alone, as the Gita says, would lead me to purity of mind, and to attain Param Dham – the supreme realm of God when Jivatma drinks the nectar of eternal bliss. May the eternal prakash guide me, ever humble, towards Manushya Kalyan”

Case Study: Delhi Metro Resorts to Bhagavad Gita for Management Lessons

The Hindu on February 20, 2008 had published a striking illustration of management lessons inspired from the Bhagavad Gita.

“DMRC focuses on ‘sticking to ethics in the workplace.’ Yoga lessons are organized for the staff to help them deal with stress and its after-effects. Exercise in spirituality has produced positive energy, team spirit among employees: official.”

The Delhi Metro Rail Corporation (DMRC) does not rely on rigorous vigilance or clandestine security inspections through veiled cameras to assess leaks and reprobates.

Instead, the organization has sought the direction of the Bhagavad Gita to stem venality, stupor and laxity. Thrusting the accentuation on “*sticking to ethics in the workplace*”, the organization is endeavoring to instill the values of uprightness, moral virtues of industriousness and diligence as postulated in the Bhagavad Gita, which has now come to light as a vade mecum for motivating managers. To potentiate and synergize the spiritual quotient of the pedagogy, yoga assemblies, sermons, golden words of contemplation by motivational gurus and enchiridia with ad rem content are furnished to all employees.

CONCLUSIVE OBSERVATIONS

We have all heard of that adage: “Old is gold”. Much like a vicious circle, the novel times cast their glances to the rear, to salvage and resuscitate them from plummeting into the sea of hassles. Today’s hypercompetitive corporate sphere is nothing less than a war front, with players attempting to lay siege on the vast expanse of the market. Propitiously, there was Sage Vyasa whose marvelous epic The Mahabharata, breathes to eke out a stratagem for contemporary warriors, holding them back from the snares of yet another Kurukshetra to break out!

In the Mahabharata, Lord Krishna, through his soul-stirring utterances, motivated Arjuna to choose the path of righteous action. Arjuna got over his typically human disconsolateness and stood geared up to engage in battle, when Shri Krishna accorded him with an invaluable gospel. It advocated Arjuna to exercise his spirit of overwhelming action not for self-advantage or even for assuaging his own greed and desire, but for utilizing his action for the welfare of many. It kept on echoing the ultimate triumph of ethics over unethical deeds and truth over deceit. Such is the universal charm of the sacrosanct Gita that it has found a critical relevance in modern management. Though scripted centuries ago, it enlightens us on every part of myriad managerial techniques.

However, one should not take the Gita solely as a book guiding us towards spirituality and realization of the presence of the Almighty. Shri Aurobindo clarifies: “*The teaching of the Gita must be regarded not merely in the light of a general spiritual philosophy or ethical doctrine, but as bearing upon a practical crisis in the application of ethics and spirituality to human life*”.

If we could single out a lesson from the Mahabharata, in an attempt to synchronize it with today’s Mahabharata, it would be that competitors must try to unravel the domains

of collaboration wherever feasible, pool in their resources for research and development, and proffer pioneering resolutions for the customer’s buck. The socio-cultural and environmental implications of the undertakings of several enterprises should be scrutinized as well. No person should shun away from the veracity that the upright and virtuous always carry the day!

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