

National Seminar on
**Spiritual Culture for
Modern Manangement and Leadership**

(7th & 8th July, 2007)

(Compilations of some Contemporary Thoughts)

Edited by
SWAMI JITATMANANDA



**RAMAKRISHNA MISSION
SWAMI VIVEKANANDA'S ANCESTRAL HOUSE & CULTURAL CENTRE**

National Seminar on
Spiritual Culture for Modern Management and Leadership

Co-ordinator :
Swami Jitatmananda

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Compilations from
Indian Ethos for Management

SWAMI JITATMANANDA

(Sri Ramakrishna Ashram, Rajkot, 2005)

Spiritual Culture — Basis of Civilization :

The Science of brining out the Infinite Christ–Buddha power of the Self, and serving the same SELF in all beings is known as spirituality or religion in the language of Indian Ethos. Says Swami Vivekananda :

“Religion is the manifestation of the natural strength that is in the man. A spring of infinite power is coiled up and is inside this little body and that spring is spreading itself. That is the history of religion, civilization, or progress.” (C.W. 8:165)

Looking at the failure of a purely left-brain oriented education, Vivekananda said :

“But education is nowhere in the world and civilization has begun nowhere as yet.” (C. W. 3:114)

“The education which will procure more pleasures, more food - will become glorious at first, then that will degrade and degenerate. Along with prosperity will rise white heat of all the inborn jealousies and hatreds of the human race. Competition and merciless cruelty will become the watchword of the day.” (C.W. 3 :156-161)

“Knowledge is power but it is power for evil as much as for good. It follows then that unless men increase in wisdom as in knowledge, increase of knowledge will be increase of sorrow”, said Bertrand Russell.

“Civilization, true civilization, should mean the power of taking the animal-man out of his sense-life”.(C. W. 4 : 284)

A time has come when a spirituality - based system of training and management is needed. To Indians he reminded a century ago : **“Your spirituality in a certain sense will have to form the basis of the new order of society.”** (C. W. 3 :156–161) To make Vendantic spirituality applied to life’s problems was the mission of Vivekananda. It is the mission of Practical Vedanta.

‘Om’ brings out the Infinite Strength from Within :

Spirituality must be the basis of our education. It is intense prayer or meditation or repetition of OM which slowly brings out the superhuman dimension in us.

The Ultimate Reality (Atman or Brahman) transcends time-space-causation. The Vedic seers realized that It can be realized through the “Supreme Primal Word (*Aksharam Param : Katha Upanishad*)-OM.” “In the beginning there was the word. The word was with God, and the word was God,” said the 1st verse of Gospel of St. John. The Bible did not mention what that WORD was. Long before Christ, the Vedic seers discovered this WORD which was God, as OM — the imperishable Brahman (*Aksharam Brahma-Khatha Upanishad*). Prasna Upanishad describes the four parts of AUM as A, U, M and the silence after OM. ‘A’ makes us leaders in the world of men, ‘U’ in the world of Knowledge, ‘M’, in the world of Spirituality, and the silence after A–U–M leads us to the transcendental Brahman, everlasting life beyond death. The Mandukya Upanishad says that ‘A’ belongs to the state of awakened consciousness, ‘U’ to the state of dream consciousness, ‘M’ to the state of dreamless sleep, or Shushupti, and the silence after AUM leads to the transcendental Brabman — the Ultimate Reality beyond time and space.

In Christianity we find the similar word AMEN and

in Islam AMIN, symbolizing Godhead. The transcendent Reality is Infinite. Through the repetition of OM, in the last quarter of silence one comes in contact with the Infinite, and bliss fills one's body-mind when the Infinite is touched. America's celebrated neuro surgeon Andrew Newberg demonstrated it experimentally. (Andrew Newberg, *Why God Won't Go Away*, Penguin, 2000). *With the slightest touch of the infinite bliss the body-mind is refilled with fresh energy. A joyous child is more active than a depressed one.*

Again any attack on one who practices OM, will be repulsed like a clod of earth getting powdered by striking a granite, says Chandogya Upanishad. And thus slowly by the repetition of OM a more energetic and more enthusiastic man is born out of the old exhausted individual. Prasna Upanishad says, "Just as a snake gives up its old skin, similarly a human being gets a new body by repeating OM."

Meditation Unites Us with the Infinite Within :

"Verily a knower of the Self becomes a king amongst men, and wherever he goes, he moves without resistance," says Chandogya Upanishad.

Vivekananda exhorted the disciples to meditate on the all-blissful and all-powerful Self within. **"Every time you meditate you keep your growth. Every meditation is direct super consciousness. In perfect concentration the soul becomes actually free from the bonds of this gross body and knows itself as it is. Whatever one wants, that comes to him. Power and knowledge are already there. The soul identifies itself with what is powerless matter and thus weeps. He who has known God, has become God; there is nothing impossible for such a free soul."**

The word 'Devas' means beings who radiate light (*Dipyate iti devata*). "I am the light of the world, and he

that followeth me shall not walk in darkness.” Koran (Ch. 24) tells : “I am the Light of Lights. Whom I choose I lead them to light.” The Gita (Ch. 17) says the Godhead is the “Light of Lights,” (*Jyotisam Jyotirekam*). Ramakrishna had the first vision of Divine Mother as a ‘**sea of luminous consciousness.**’ Light, in this physical universe, is the ultimate speed according to science. It has got maximum energy. Quiet, silent meditation on God as Luminous, or the Cosmic Light within us, brings a tremendous energy.

Today in the U.S.A. ten million people officially meditate everyday on OM (Time Aug 4; 2003). Even ten years earlier the word for meditation in the West was relaxation. Today meditation is so often used and practiced that Time has termed this as “an invasion of meditation virus.” So much so, that meditation rooms have come up in Western airports and other public places. In 1950, Harvard University started the school of Transcendental Meditation under the directorship of Dr. Herbert Benson and led by Swami Sarvagatananda of Ramakrishna Mission center in Boston. The result of meditation on OM was that nearly 75% drug addicts and alcoholics gave up their addiction and Harvard got more than forty nobel prizes within last fifty years. Our Indian education in a secularistic education system is producing brilliant scholars who are knowledge intensive but value - weak, creating people vulnerable to corruption, mal-practice and therefore to stress and peacelessness leading to failure. India’s secularism has not so far officially encouraged in educational institutions Spiritual Culture or meditation on OM, which is sometimes described as a fundamentalist practise. U.S.A. did meditate on OM and emerged as a superpower. Which path will India choose?

Statesman (Bengali 28.6.07) informs us that the U. S. Senate will open its new session on 12th July, 2007 with OM and Vedic chanting.

Utilitarianism cannot be the Goal :

Money-making or mere Utilitarian goals cannot be the only reason for business or management. To the Utilitarians, Vivekananda said, **“If the power to satisfy our desires is increased in arithmetical progression, the power of desire is increased in geometrical progression.”**

In olden times people lived in forests and ate each other; in modern times they do not eat other’s flesh, but they cheat one another. Whole countries and cities are ruined by cheating. That does not show much progress.”

Ethics itself is not the end. If the end is not there, why should we be ethical? Why should I do good to other men, and not injure them? But a morality, an ethical code, derived from religion and spirituality has the whole of infinite man for its scope. It takes up society also because society is nothing but numbers of these individuals grouped together.”

(C.W. 2:63-64)

In his latest book **The New Realities**, Peter Drucker admits with a rare frankness :

“And there is no discussion of the spiritual agonies and moral horrors : the tyranny and brutal lust for power; the terror and cruelty; the naked cynicism, that have engulfed the world since the West’s descent into the First World War. For this I lack both authority and competence.”

The 1962 UNESCO Report on Education was entitled **‘Education to do.’** The UNESCO Report on Education, 1982 entitled **‘Education to be’** says that even biologically we are unfinished. In ordinary human beings only 25% of brain matter is utilised, while extra ordinary geniuses can utilize the whole of their brains, and even get in touch with extra physical sources of energy by yogic means. **“Homo Sapiens”** must be completed by the spiritual man,

the **“Homo Mysticus.”** External excellence needs internal excellence for a successful and meaningful life. Prof. Capra quotes an old Chinese saying : “The YAN having reached its climax retreats in favour of YIN.”

The Report sums up the goal of today’s education as an attempt to make a ‘complete man’ and says : “The physical, the intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education.”

Yet the Report is silent about what is meant by **“Ethical Integration”**. The basis of ethics is unity : to know that I and my neighbour are one. **“He sees the rightest, who sees the self in all,”** says the Gita. The physical, intellectual and emotional powers of human beings must be combined with the ethical, moral, mystical and spiritual strengths within all of us to make us a ‘complete man’ or a whole man.

Vivekananda - The Power of a Divine Leader :

Swami Vivekananda is one of the greatest leaders of humanity in the line of Buddha and Christ—a man whose thoughts could change the thought current of the globe within the last fifty years. British indologist A. L. Basham called him the **Moulder of the modern world.** Western Missionaries saw in him a **‘warrior prophet’** who would walk fearlessly with the unsheathed sword of knowledge. Some saw in him a **‘cyclonic Hindu’** who could bring a tempest of man’s essential divinity in a world dominated by the fear and shame of man - the born sinner. Romain Rolland saw in him **‘a born king’** and said, **“no body ever came near him without paying homage to his majesty.”** Hiram Maxim, the discoverer of modern guns, saw in him a “Napoleon” in the world of religions. His Master Shri Ramakrishna saw in him a born hero who was destined to teach the world. An American whose life later on got transfigured, wrote when he first saw the

monk : “What a giant, what strength, what manliness, what personality. Everyone near him looked so insignificant compared with him.” Another disciple wrote: “I can see him yet, the majestic figure, vital, forceful, dominant.” He was unconscious of his own body and ego, and was mostly buried in divine thoughts. In fact he prided himself as a Christ-like beggar and moved penniless floating on the mercy of God. Yet, as one wrote, “his walk was that of God, a man accustomed to ruling.”

What was the secret behind this irresistibly attracting and yet awe-inspiring personality of the Franciscan Friar–Vivekananda? Says the Chandogya Upanishad: **“A man of self-realization verily becomes a king amongst men, and he moves everywhere freely without any resistance.”**

With Buddha’s compassion, Christ’s sacrifice, Shankara’s knowledge and Napoleon’s dynamism, Vivekananda stands out as a rare gift of God to human civilization – a divine leader.

In Vivekananda as a World Leader we find these following dimensions :

1. Spiritual Leader : The Ultimate Leader
2. Holistic Spiritual Leader for Cyber Civilisation
3. Leader as Visionary and Epoch - Maker
4. Leader with Spiritual Heroism
5. Leader of Inborn Courage and Heroic Struggle
6. Leader Whose Power came from Meditation
7. Leader with Magnetic Personality based on Purity
8. Leader with Divine Eloquence
9. Leader with Faith In Self and Postive Thinking
10. Practical Spirituality-The Foundation for New Administration
11. Leader Saviour of The Masses and The Downtrodden
12. Leader of Women Regeneration
13. Leader Through Freedom and Respect

14. Leader As Dynamic Missionary and Egoless Organiser
15. Leader Who Initiated Servant Leadership
16. Leader Who Created Servant Leaders
17. Holistic Leader and Rajarshi
18. Leader - Visionary of a Holistic-Spiritual-Education
19. Leader - Awakener of Reason and Science
20. Leader Who Inspired Heroes and Martyrs of Universal Religion
21. Leader of Positive Thinking
22. Leader of an Universal-Spiritual Rational-Vedantic Hinduism
23. Leader - Awakener of a Sleeping Nation
24. Leader Visionary of an International Civilisation
25. Universal Leader Without Frontiers

Rajarshi - The Indian Ideal :

India's heroes are spiritual giants like Rama, Krishna, Buddha, Nanak, Shankaracharya, Kabir and others. Rama and Krishna were the Rishis who were also kings. What is meant by a Rishi?

Vivekananda explains :

“Be pure first and you will have power. The chaste brain has tremendous energy and gigantic will power. Continnence gives wonderful control over mankind. The spiritual leaders of men have been very continent and that is what gave them power.”

(Raja Yoga p. 209, 1992 Advaita Ashrama).

There is no allegiance possible where there is no character in the leader and perfect purity ensures the most lasting allegiance and confidence.”

(C.W. 8 : 135).

When you are a Rishi you will find others obey you instinctively. Something mysterious emanates

from you which makes them follow you, makes them hear you, makes them unconsciously, even against their will carry out plan. That is Rishihood.”

(C.W. 3:396)

Thought makes our body. Whatever we think we become. Pure and elevated thoughts make us pure. The Yogis claim that of all powers manifested through the human body, the highest is what they call **Ojas**. This **Ojas** is stored up in the brain by systematically sublimitating the physical energy through spiritual practices. The more **Ojas** is in a man's head, the more powerful, the more intellectual, the more spiritually strong is he.

An unchaste person loses mental vigour and moral stamina. On the contrary a chaste person is a person of power. “His words charm. Every movement of his is powerful.” (Raja, Yoga p. 67-78)

In ancient India these Rishis lived in the very heart of society, as kings and administrators shouldering the responsibility of millions, working day and night, fighting battles, dispensing justice, saving the innocent and subduing evil doers. They were kings as well as sages or Rajarshis like Janaka, Krishna, Rama or Ashoka. The future leaders of the world must emerge as **Rajarshis**.

Rishis led kings and helped them to evolve as Rajarshis. Ashoka was led by a Buddhist monk. Shivaji was led by Saint Samaratha Ramdas. Even Akbar was inspired by Dadu who advised Akbar not to make another political capital (Rajdhani) but a spiritual capital (Yogadhani) at Fatehpur Sikri (Bharater Sadhana, Khitimohan Sen.)

If a king and administrator like Arjuna gets bewildered in his administration or war, he must be led by Krishna in order to have the right vision. “My people die for the want of vision,” says the prophet of the Old Testament.

Vivekananda intensely believed that in future India many more stronger and greater Rishis would come :

“They had hundreds of Rishis in ancient India. We will have millions. They did great work in the past, but we must do greater work than they.”

(C. W. 3 : 284).

Servant Leadership :

What is the *new* philosophy of leadership that Vivekananda offered ? It was the same old Indian idea of kings kneeling at the feet of the commonest, and serving them with utmost humility - the Rajarshis serving like servants - the idea of Servant-Leadership. ‘Be a servant if you want to rule’, that was his idea in keeping with the Vedantic tradition of showing maximum respect to the ever-present divinity in each and everyone, high or low. Vivekananda loved to quote the well-known slogan of Guru Govind Singh ‘*Sardar Sirdar*’ (he indeed is the leader who can sacrifice most). He said :

“I am the disciple of that man, who — the Brahmin of Brahmins—wanted to cleanse the house of a Pariah — and that he did day after day in order that he might make himself the servant of all. ... He is my hero. That hero’s life I will try to imitate. By being the servant of all, a Hindu seeks to uplift himself.” (C. W. 3 : 211-212)

Young executives or leaders sometimes develop ego centered devotion to the organization and seek status symbols like promotions, honours, titles and positions of power. Vivekananda plunged himself down to absolutely menial activities like cleaning big utensils of cooking, and even cleaning long used latrines in the Belur Math when workers failed to turn up. His brother disciples, awed with wonder and respect, of course followed their leader. “If you want to lead, first serve others,” he taught. Power without proper judgement and humility, corrupts. That is why Vivekananda wrote the inspiring words (letter dated 23 June, 1884) to Maharaja of Mysore :

“My noble prince, this life is short, the vanities

of life are transient, but they alone live who live for others, the rest are more dead than alive.”

The National Association for Community Leadership (NACL) in U.S.A. named Robert Greenleaf as the posthumous recipient of its National Community Leadership Award for a significant impact on the development of community leadership worldwide.

Robert Greenleaf writes :

‘I would like to see a word that has fallen into disuse restored to common usage. That word is *entheos*, from the same roots as enthusiasm, which means “possessed of the spirit.” *Entheos* is now defined as the power actuating one who is inspired, while enthusiasm is seen as its less profound, more surface aspect.’

It is important to see *entheos* as the lamp and to keep one’s own private lamp lighted as one ventures forth into a confused, pressure-ridden world, but nevertheless a hopeful world for those who can maintain their contact with the power that actuates inspiration. The individual cannot will it, it comes when it will and sometimes it goes when most needed. But it does grow.’

(The Power of Servant - Leadership, P.72)

Today the Greenleaf Center for Servant - Leadership is an international, non-profit, educational organisation that seeks to encourage the understanding and practice of servant leadership. (The Power of Servant-Leadership, By Robert K. Greenleaf–Berrett–Koehler Publishers, Inc. San Francisco Year 1998, p. 8, 9, 10, 11, 14)

M. Scott Peck, writes in *A World Waiting to be Born*, “In his work on servant-leadership, Greenleaf posited that the world will be saved if it can develop just three truly well-managed, large institutions – one in the private sector, one in the public sector, and one in the non-profit sector.” (The Power of Servant Leadership, p. 11)

In an article titled “*Pluralistic Reflections on Servant-Leadership*,” Juana Bordas has written :

“Servant-leadership has very old roots in many of the indigenous cultures. Cultures that were holistic, cooperative, communal, intuitive and spiritual. These cultures centered on being guardians of the future and respecting the ancestors who walked before.”

Another author writes, “The central theme is : Work! Do something! Work to increase the number of spiritual leaders (not just in churches, but everywhere) who are capable of holding their own against the forces of destruction and indifference. (The Power of Servant-Leadership, P. XXI, p. 13) Dana Zohar and Ian Marshall writes on Servant-Leadership in their well-known book on *SQ (Spiritual Intelligence : The Ultimate Intelligence*, p. 259-261) :

“The most spiritually intelligent form of walking the path, we have seen, is servant-leadership, which creates new visions and brings new possibilities into being.

The shadow form of servant-leadership is the tyrant who twists power to serve his own or evil ends. Here is found the sadist, the person who derives pleasure from using his power to harm or humiliate others. A leader like Hitler does seem to serve a cause beyond himself—that is what gave him his charisma and made him so dangerous... Corrupt politicians, petty tyrants and bullies serve power from the most shallow ego level of the self.”

A great leader serves something from beyond himself; a truly great one serves nothing less than ‘God’. Each of us is a servant of ‘God’ or the quantum vacuum, a servant of the manifold potentiality at the heart of existence.”

They (the servant leaders) make things happen that others have felt impossible, they create new ways for human beings to relate to one another, new

ways for companies to serve society, new ways for society to be. The Buddha, Moses and Jesus were such leaders.”

The Servant-Leaders are great, because essentially they are inspired by a higher Spiritual Intelligence (SQ), as Dana Zohar calls it.

Great thoughts with historic validity travel fast, even beyond centuries. The age old Indian idea of spiritual heroes like Hanuman, Ashoka, or Shivaji, emerging as servants of the people, was given a new validity and urgency in the life of Swami Vivekananda and the Practical Vedanta movement ushered in by him. Today India's great idea of Servant-Leadership is emerging as a saving philosophy of management in the West.

**Spiritual Love and Prayer Create
Universal Leaders**
Compiled from : The Seat of The Soul

GARY ZUKAV

*(A Fireside Book Published by Simon
& Schuster. First Fireside Edition, 1990)*

We are in a time of deep change. We will move through this change more easily if we are able to see the road upon which we are traveling, our destination, and what it is that is in motion. (p. 14)

We are evolving from five-sensory humans into multi-sensory humans. (p. 27)

How Science slowly learnt the physics of the soul?

To describe a nonphysical dynamic? It is more than that. It is the reflection in physical reality — in the world of physical objects and phenomena — of a larger nonphysical dynamic at work in nonphysical domains. This is the physics of the soul.

Ptolemaic astronomy reflects a species that sees itself as the center of the Universe; Copernican astronomy reflects a more sophisticated and interdependent perspective of a species that recognizes itself as part of the motion of the Universe; Newtonian physics reflects a species that is confident in its ability to grasp the dynamics of the physical world through the intellect; Relativity reflects a species that understands the limiting relationship between the absolute and personalized perceptions of it; and Quantum physics reflects a

species that is becoming aware of the relationship of its consciousness to the physical world. (p. 67)

Karmic obligations that are created by deliberate misuse of knowledge, by knowingly harming or creating discord in another, are greater than those that are created in ignorance. (p.83)

This requires that you clear yourself each day of your emotional impacts. Just as you dispose of your physical body wastes and toxins, so too, dispose of your emotional wastes and toxins by finishing emotionally unfinished business, by not going to bed in anger, by seeing that you do not feel contaminated emotionally, and by learning to work with and to honor your emotional currents of energy.

Therefore, the ability to draw consciously upon your nonphysical guidance and assistance, to communicate consciously with a nonphysical Teacher, is a treasure that cannot be described, a treasure beyond words and value. (p. 109)

A splintered personality struggles with itself. The values, perceptions and behaviors of a splintered personality are not integrated. A splintered personality is not conscious of all the parts of itself. A splintered personality is frightened. It fears aspects of itself that threaten what it seeks and what it has attained. (p. 108)

The Light that flows through a whole personality is focussed into a single, clear beam. Its intentions are powerful and effective. It becomes a laser, a phase-coherent beam of Light, a beam in which every wave precisely reinforces every other.

Lasers are the reflections in physical reality of an energy dynamic that, until very recently, has not been central to the human experience. The development of the laser in the middle part of this century reflects within the physical arena a dynamic that is central to what our species is evolving into.

Therefore, the physical phenomenon of phase-coherent light, light that does not struggle with itself

so to speak, has come into being. It is a new phenomenon to the human experience, and it reflect the new energy dynamic of the whole human. The achievements of science, in other words, do not reflect the laboratory capabilities of individuals, or nations, but the spiritual capabilities of our species.

(p. 109)

Compilations from
Some Papers on
‘Spirituality in Management.’
(Workshop at Szeged, Hungary)

S. K. CHAKRABORTY (India)

[S. K. Chakraborty combines more than three and a half decades of post-graduate teaching experience in India and abroad, with four years of work-experience in Indian industry. Since 1971 he has been teaching at the *Indian Institute of Management, Calcutta*.

The growing sensitivity of Indian enterprises to this vital subject of Spirituality in Management is indicated by the increasing demand for in-house *Workshop on Human Values and Ethics* for managers and executives.

He is presently the Convener of the *Management Centre for Human Values* at the Indian Institute of Management in Calcutta.]

Spirit-centered, Rajarshi Leadership – The Indian Model :

Why the 21st century needs Spirit-centered/Rajarshi leadership? The vast, hidden and irreversible damages caused by science-technology driven economic growth, which thrives on globalized greed, needs to be halted. Spirituality has to be the master, not the servant of material endeavors. Relevance to bottom line management cannot be the test for Spirituality. Instead Spirituality has to be the benchmark for science-technology and business

projects. Individual enterprises or nations cannot be our limited focus. The whole earth and the cosmos have to be managed sustainably and sensibly, and therefore spirituality.

ANDRÁS MÁTÉ-TÓTH (Hungary) &
PÉTER TÖRÖK (Hungary)

Post-Moral Spirituality :

It is proved that the religious motivation of the economic elite in the Christian-Western world is minimal. Christianity in this world is not an option for economic ethical considerations.

The business leaders observe these originally Christian principles not as religious precepts but as legal regulations of the secular sphere. Their motivation is the fear; if they did not follow the legal regulations, they would be sentenced.

The western world is so secularized that religion does not play any role in business decisions.

LÁSZLÓ ZSOLNAI (Hungary)

Self and Identity in Decision Making :

If we aim to improve the ethicality of the management decisions we should find ways to help the development of the self of managers to arrive at a more inclusive, holistic and peaceful state of mind.

Spirituality is a major vehicle in developing a conception of the self and identity, which is appropriate for making ethical decisions. Transpersonal experience and non-ordinary states of consciousness may transform the person going beyond self-interested calculations and exercising critical sensitivity to and empathy with others while taking an impartial all-compassing perspective.

Identification with the *wholeness of creation* and its infinite *spiritual source* can bring managers in a position to make genuine ethical decisions that serve the well-being of human persons, the permanence of nature and the prospects of future generations.

JOSEP M. LOZANO (Barcelona, Spain)
& **RAIMON RIBERA** (Barcelona, Spain)

Spirituality in Management - A New Chance for Management, A New Challenge for Spirituality :

Spirituality can be a source of quality for the individual and for society. But it can also be a source of quality for the organization.

Corporations are becoming “knowledge organizations” or “learning organizations”. If knowledge is the key asset, then developing human quality must be at the heart of the corporate structure.

As a source of quality, spirituality can have a strong impact on the world of values. It can make individuals more lucid when analyzing their real behavior, their practices. It helps them develop a deeper view when trying to differentiate between values. It confers a certain qualitative nuance in the experience of values, which, while difficult to define and though unquantifiable, nevertheless exists. Spirituality can also strengthen the presence of values in practices, and reinforce our commitment to putting our values into effect.

Business and politics have become too crucial for the survival and proper functioning of life on this planet to be left in the hands of debased or atomized people. We need consistent people as leaders. And spirituality has a potential role to play in the construction of this consistency. We need a new business paradigm, but it can hardly be built without a new personal paradigm. Spirituality has a role to play in establishing this paradigm.

Learning how to simultaneously experience detachment and motivation, how to pursue success without being a slave to success, how to fully participate in action while maintaining a distant spirit. As an example among many others, Chapters 2 to 5 of the Bhagavad Gita have much to teach in this respect.

WOJCIECH W. GASPARI

Business Ethics Center, Warsaw, Poland

Spirituality in Management - Questions and Tentative Answers :

Spirituality has been described as concern with the “deeper, more mysterious part of our being,” as compared with religion, defined as an “institutionalized system of attitudes, beliefs and practices related to the service and worship of God or the supernatural.” However, we believe that to treat religion and spirituality as mutually exclusive concepts is problematic.

For people of religious faith, separating their faith from their moral values might well be impossible. For other individuals, their sincere and meaningful beliefs may be rooted in a value system or in a spirituality based upon something other than formal mainstream religions.

“Poverty is often accompanied by degradation of the immediate living environment. Moreover, persistence of mass poverty entail harmful longterm consequences for the environment in general, and for the natural resource base in particular.

In spite of the increasingly powerful status of management science and technique, managers have remained persistently aware of important areas of practice, which fall outside the bounds of technical rationality.

And sometimes, when a manager is surprised by the success of his own intuitive knowing, he asks himself, “What have I really been doing?”

Wisdom, wisdom, and wisdom again : not equivocal approaches are legitimized for ethics in general and for business ethics in particular.

Spirituality being an important factor might pursue the question of integrity, therefore the issue related to the issue of two kinds of morality should be taken into account : (i) private and (ii) professional. The first is valid for all kinds of activities, and the second is valid for professional conduct in general and business conduct in particular.

The idea is that we must grow as human beings in order to be good employees and managers. Regardless of whether these spiritual techniques are used during office breaks or outside the office or both, individuals pursuing their spiritual path are finding that these practices help life in general, which contributes to improved work life.

Spirituality in its proper shape is called upon recently to bridge a gap between the inside and outside worlds in the context of business and managerial activities.

MIKE THOMPSON (London, England)

Trust as a Quest for Spirituality in the Workplace :

My contention is that the changed post-modern climate has enabled a glad return to the virtues as a way of approaching ethical issues as opposed to the modernist rationality of moral philosophy. The relevance for corporations is that consumers are looking for more ethical substance in organizations than ever before and this ethical substance must have the track record of a virtuous story.

Corporations increasingly face quasi-spiritual questions and frequently lack the spiritual and ethical resources to respond to such questions, which penetrate the brand soul: "Who are you?" "What are the people like who create you?" "Are you 'good'— really?" "What's your story?"

I will argue that trust requires the virtues to be cultivated and encouraged within the workplace both

through corporate discipline and good corporate citizenship. Corporations will need the help of people who understand and practice the virtues whether from a faith conviction or not. But frequently the virtues are cultivated within faith communities and require the practice of spirituality as faith in God.

BEÁTA FARKAS (Hungary)

[Beáta Farkas received a Masters Degree in Economics from the *Karl Marx University of Economic Sciences (now Budapest University of Economics Sciences) in 1986.*]

Value Perspectives in a New Organization :

If the leadership follows a clear value order, it gives security, calm atmosphere and credibility to the Faculty. It is necessary that different values get in conflict with each other, e.g. humanity and achievement of high level if a staff member has private problems. The success of the leadership depends on whether it is able to find the appropriate balance.

Even if the management is capable of establishing the wanted spirituality of the organization, it will be seriously threatened in the transformation process of a Central European society.

The values, which should determine the atmosphere of our Faculty by my intention, can be undertaken from the standpoint of different religions, worldviews. To follow a value, rational understanding is not enough, engagement and motivation are needed.

We acquired the attitude that one has to reflect on moral values and to realize their role in managing of our lives. Training for self-knowledge, insight into character, handling conflicts were organic parts of the community programmes. We have been prepared that one has to withdraw time to time, and retreat, to recreate. This is

one of the preconditions for a leader to be able to solve the professional and human problems. Everybody was used to the fact that we could get reflections only in an open, sincere community which helped to preserve self-control.

LIDMILA NEMCOVÁ (Prague) & VÁCLAV NEMEC (Prague)

Spirituality and Geoethics :

Geoethics can be considered as a *bridge between science and religion*. It is impossible to establish moral standards by scientific means and methods. Geoethics can be seen as looking for interrelationship between Mankind and the Earth including their interrelations for the future. In his historical way the Man has already passed through four periods : *adoration—cognition—fight—subjugation*. Nowadays he should be ready to enter into the *repentance* period that should be followed not by forgiving his sins but by the *redemption* of his faults. *In a new system of world conception geoethics has to find its position as a science of how to take care of the Earth.*

DONALD W. McCORMICK (New Zealand)

Spirituality and Management

(a) Spirituality Defined :

Definitions of spirituality abound, so the term “Spirituality” is defined as it is used here. Clark’s definition of religion also serves well to define Spirituality:

[It] can be most characteristically described as the inner experience of the individual when he senses a Beyond, especially as evidenced by the effect of this experience on his behavior when he actively attempts to harmonize his life with the Beyond.

Although this definition borrows from the concept of

religion, religion is not synonymous with spirituality (as most of the literature on spirituality emphasizes).

(b) The Influence of Religion and Spirituality :

Preaching by a CEO, printing religious slogans on company order forms, witnessing to customers, turning down a job offer in an industry proscribed by one's religion, striving to be compassionate with one's subordinates, making work a form of service, hiring a New Age management consultant who derives management principles from an Eastern mystic, trying to work in a meditative state of consciousness, studying the *Bible* instead of *Harvard Business Review* in order to learn how to run a business: these are behaviors of managers who want to make their work lives more spiritually meaningful.

(c) Selfless Service :

Christianity and Hinduism both value selfless service. In fact, a growing movement—servant leadership — explicitly discusses spirituality and emphasizes service. According to Hindu beliefs, on the other hand, selfless service through work—the path of karma yoga—leads to union with God. Many Hindu and Christian managers face the challenge of making their work a form of sacred service to others.

(d) Work as Meditation :

Making work a meditative experience concerns many Hindus, Buddhists and Sufis. Hindus practice karma yoga—the yoga of work—to make work a meditative experience that brings them closer to God. Zen Buddhists practice *samu*—work meditation—which aims at the same experience.

RICK JAMES

Reflections on Current Thinking on Spirituality in Organizations

(a) Why is Spirituality Moving into Mainstream of Management?

Recent socio-economic trends have also pushed spirituality into the forefront of organisational thinking and practice. The increasing insecurities from downsizing, mergers and globalisation have made people look for their security beyond their job. Such trends have also increased the stress levels on those left behind. The rapid technological change has been dehumanising to a degree by making people feel both eminently and imminently expendable. As Peter Vaill describes: *“More than ever individuals find themselves in a world of permanent white water, experiencing a lack of meaning in their lives and an attendant sense of spiritual desolation.”*

(b) What do different People mean by Spirituality?

From a variety of different definitions of Spirituality (McCormick 1994, Stamp 1991, Wong 2003, Korac-Kakabadse 2002, Dehler and Welch 1994, Harris 2000) it is possible to highlight some common themes :

□ an animating life force □ an inner, intangible experience □ an awareness of connectedness or relationship with something more □ concerning the meaning in life.

As John Adair observes : *“In all traditions, there is a deeper tradition, that all inspiration flows from God, named or nameless, just as the sun is the ultimate source of energy in nature.”* While some prefer to keep the Spirit nameless, for others it is very important to define and name God according to their particular faith.

(c) What are the Key Elements of the Spiritual in Organisations?

(1) Vision and values (2) Service and love for others, (3) Empowering others (4) Courage to overcome fears (5) Changing from within (6) The role of a supernatural spirit.

This is consistent with the growing interest in leadership as a value-transmitting activity and a creator of meaning. According to Lebow, “the primary human motivator comes from values. Values do not have to be sold to people because all of us already have a set of fundamental values deeply embedded.”

The most effective organisations are seen to be those that have shared values that harness emotional energies of people. Peter Senge says that real learning organisations “talk of being part of something larger than themselves.”

(d) Love and Spirituality in Management and Business :

Compassion for humankind – and other ethical reference points for good leadership and management in business and organisations.

“No cord no cable can so forcibly draw, or hold so fast, as love can do with a twined thread.” (Robert Burton, 1577-1640, English writer and clergyman, from the *Anatomy of Melancholy*, written 1621-51)

However, unloving, uncaring methods, which tend to predominate in organisations and to be passed on through successive leadership generations, are not the entire and only way to run a business or organisation.

People are most certainly now seeking more meaning from their work and from their lives.

People in far flung exploited parts of the world now have a voice, a stage, and an audience, largely enabled by technology and the worldwide web.

Customers, informed by the increasing transparency and availability of information, are demanding that organisations behave more responsibly and sensitively.

Increasing numbers of people are fed up with the traditionally selfish character of corporations and organisations and the way they conduct themselves.

The growing transparency of corporate behaviour in the modern world is creating a new and real accountability for the organisations which hitherto have protected the self-interests of the few to the detriment of everyone and everything else.

Now, very many people - staff, customers, everyone - demand and expect change.

Leaders need now to care properly for people and the future of the planet, not just to make a profit and to extract personal gain.

And so businesses and corporations are beginning to realise that genuinely caring for people everywhere is actually quite a sensible thing to do.

It is now more than ever necessary for corporations to make room for love and spirituality - to care for people and the world - alongside the need to make a profit.

Love, compassion, and spirituality - consideration for the people and the world we live in - whatever you choose to call it - is now a truly relevant ethos in business and organisations.

Love, compassion, spirituality, and real ethical principles actually provided the platform for the formation and success of many very large and famous corporations.

Dating back to the 18th and 19th centuries some very big businesses were originally founded on loving and spiritual principles.

For example the early huge Cadbury and Rowntree British enterprises were founded by Quakers and run on loving and caring principles. So was the huge American Quaker Oats corporation.

High finance and loving principles rarely appear in

the same sentence now, but the original banking corporations Barclays and Lloyds were once loving and caring Quaker businesses. So were many smaller regional banks, long since swallowed by the multi-nationals.

The British iron and steel industry was founded largely by the Darby and Hunstman businesses which were both run on caring inclusive Quaker principles.

The Pease Company which effectively pioneered the railway industry was also a caring Quaker business.

(The source of these details is Sir Adrian Cadbury's talk on 'Beliefs and Business', 2003.)

BARBARA HEYN

[Barbara Heyn sees love and spirituality in organisations from the perspective of feminine instincts and behaviours. This is not to say that men are useless at it; not at all : men, like women, can actually do anything they put their minds to. Everyone can.]

Business and the Feminine Spirit :

In the past, traditionally male behaviors such as tough-minded decision-making and competitive aggression were the standard. At job interviews and when assessing performance and potential, leaders would assess whether the employee had 'fire in his belly' or was a fist-pounding-on-the-table kind of guy or gal. There was little tolerance of sensitivity, never mind tears. Now however a sea-change is occurring that recognises the value in management and leadership of feminine traits such as warmth, affection, nurturing and intuition.

Some would identify this move as introducing love into the workplace.

In fact, love flows naturally when you create a space for it. People are naturally inclined to good. It's the business world that makes us resistant and sceptical.

An increased sense of humanity and trust positively impacts the bottom line, because people and organizations work far better when folks are happy.

First we need to debunk a few myths about meditation. For example meditation is not just for hippies and Buddhists, and you don't need to adopt that funny cross-legged pose and fill the place with patchouli smoke to do it.

Meditation, like love and spirituality, is an option that's available to us all. Anyone can do it. It's essentially a deeper state of thought and relaxation than we normally achieve.

Meditation, aside from-being good for health, healing, de-stressing, and general relaxation, is an extremely powerful way to heighten your connection to your intuition, and is also remarkably good for bringing forth your 'feminine' aspects (for men and women alike).

When you meditate you help your mind and body to be 'centred' again - to restore your natural balance. This helps awaken and enhance 'feminine' strengths that we all possess to one degree or another, that are commonly suppressed by the pressures of work and life.

Meditating is a bit like running a 'full system restore' on a personal computer - it's cleansing and helps get us back closer to our 'factory settings'.

SONIA STOJANOVIC

My Vision - Love, Meaning and the Whole Person in Business :

My vision is to bring love into business. To recognise that everything is love, that business doesn't need to be the kind of 'dog eat dog', hard-edged, market driven process, which we see developed in its biggest extremes today. That it can return to shareholders while also contributing to the community and giving meaning to people's lives.

It makes intuitive sense that if people are their whole selves and are authentic with each other that the positive relationships that result will produce in an uplift in productivity. We can offer that as the strange attractor to others to follow suit.

The articles here by Barbara Heyn and Sonia Stojanovik demonstrate the following important points about Love and Spirituality in organisations :

Love and Spirituality are already relevant and applicable concepts in business and work. This is already happening.

Love and Spirituality are very much connected with motivation and change. People in modern organisations sometimes struggle to think how to 'motivate' their people - as if motivation is some sort of force you apply to somebody. In fact everything that truly motivates people - whether to perform better, to be more dependable and committed, to take initiative, to be courageous, to do the right thing, to adapt to change, etc., can be included within Love and Spirituality. Love makes people believe in themselves and feel valued, and liberates them to have this same effect on others. This builds confidence and trust. Spirituality enables people to connect with each other and with the things that truly matter in the world and their lives. This gives people meaning, purpose and relevance, which is at the heart of true motivation.

Compilations from
**Business and the New World :
An Eastern Synthesis**

A Paper by **M. S. SRINIVASAN**

Research in a New Approach to Management :

In our research on Management and Yoga we have found many parallels, correspondences and synergies between the two. In fact, they are complementary sciences. What Yoga does to the inner being of the individual, Management does to the outer life of a community. Again, each of them represent the essential pragmatic genius of the culture in which it is born. If Yoga represents the essential genius of the ancient East, Management represents the essential genius of the modern Western culture. So meeting of Management and Yoga can lead to a creative synthesis of the East and West in Business. We will explore this subject in details in our subsequent discussions.

Management is the Mind of Business. Management as a profession and science is the major factor in the rapid evolution of business from a purely economic organism, into a more complex, conscious and mental organism, governed by reason, science, knowledge and values.

The present management paradigm is based on the economic, social, technical and skill development of a community measured in terms of some “hard”, bottom-line values like productivity, efficiency, profit, or wealth-creation, and also some “soft” values like quality, customer

service and innovation. But the management paradigm based on Yoga will be based on the psychological and spiritual development of the individual and the community measured in terms of creativity, well-being and self-realisation. This does not mean neglect of the bottom-line values. We would like to emphasise here that in the Yogic paradigm bottom-line aims like wealth-creation will be taken seriously and not given a secondary and insignificant place. For a business organization, aims like wealth-creation are not merely economic functions, but moral functions too. To create wealth for the society is the 'Dharma' of business.

To do this, the HRD Wing of organizations should have the following objectives :

1. A work-culture which felicitates the psychological and spiritual development of the individual and community.
2. To provide each employee with a work which is in harmony with his natural temperament and capacities, which helps her to grow inwardly, and a work-environment which helps and encourages her to express her inner growth in her work.
3. Continuous enhancement of the creative potentialities of employees in all the levels of their being - physical, emotional, intellectual, pragmatic, aesthetic, ethical and spiritual - and a motivation system which helps and encourages the employees to express their creativity in their work-life.
4. Help the employee to forge a seamless and harmonious integration of their personal and professional lives.
5. Provide whatever training, educational and motivational inputs for the free self education, self-development and self expression of the employees.
6. Co-ordinate the free self-development of the employees and channelise them harmoniously

towards the realization of the common business aims of the organization.

7. Create a cohesive community growing progressively in creativity, well-being, self realisation and inner and outer unity within itself and with the stakeholders, environment, society and humanity as a whole.

“Would to God, that all men were so constituted in their minds that all these elements of philosophy, mysticism, emotion and of work were equally present in full. That is my ideal, my ideal of perfect man.”

(From Swami Vivekananda's Jnana Yoga)

“With proper care and attempt and struggle of all her disinterested sons by combining some of the active and heroic elements of the West with calm virtues of the Hindus, there will come a type of men far superior to any that have ever been in the world. ...As Western ideas of organisation and external civilisation are penetrating and pouring into our country, whether we will have them or not, so Indian spirituality and philosophy are deluging the lands of the West. None can resist it, and no more can we resist some sort of material civilisation from the West. ...each will have to supply and hand down to future generations what it has for the future accomplishment of that dream of ages – the harmony of nations, an ideal world.”

(Complete Works of Swami Vivekananda. vol. 8, p.322, vol. 3, p. 171)

Compilations from
Leading Like Madiba
(Leadership Lessons from Nelson Mandela)

MARTIN KALUNGU-BANDA
(Double Story, Cape Town, 2006)

The world is in dire need of great leaders, ones who inspire people not through words but by serving them. Yes, the cutting edge is the old fashioned idea of leadership through service.

The call for leaders who genuinely serve their people is obvious in social and political communities. We can see it equally in the economic sphere, in business organisations or corporations.

(a) Respect the Commonest for his Good Work :

The Blue Train...runs between Johannesburg and Cape Town. Khalim, a steward on the train... said the greatest moment of his life was when he was asked to be Mr Mandela's personal steward... 'This has been the hallmark and fulfilment of my career. While I was serving Mr Mandela he made my work look very important. He talked to me as a person, not as a steward. He asked me about my parents, my wife and my kids. He listened keenly to what made me choose to work in the hospitality industry. He wanted to know what my views were on the future of South Africa. When he was leaving the train, Madiba said to me, "You are a wonderful host. Thank you very much for your great hospitality."'

Let us picture how the staff in Mr Mandela's office reacted in the early days of his presidency. The white employees were understandably anxious, expecting to be dismissed. The new administration, they felt, would sweep whites aside in favour of those who had never had a chance before.

A few weeks after his inauguration Mr Mandela is said to have found himself in a meeting with his new staff. The staff representative said :

"...All of us here, Sir, know that our jobs in here have to be terminated. What is troubling us is that since you took over, you have not said any thing to us..."

Mr President, we understand very well why you should have your own people around you. All we want to know is when the changes will be effected..."

With a huge smile on his face, casting his eyes on everybody in the room, the President said, 'But you *are* my people. Since I came into this office, everything has been managed extremely well. I am pleased with the way you are all working. Unless you do not want to work with me, all I can say is that I find you very supportive and competent in your role. Maybe you would like me to request formally, "May I work with *you*?"' As the President paused to look at them again, one by one, there was total silence. The confused staff then heard the President say, 'Ladies and gentlemen, since we know that silence means consent, you will excuse me because I have to attend to my next appointment.' With that Mandela walked out of the room, leaving his staff stunned behind him.

(b) Appreciation of Merit :

Just before Mr Mandela retired as State President, a South African boxer of diminutive stature by the name of Matlala, also known as Baby Jake, fought an American boxer and won. It was the first time in history that a South African had beaten an American boxer on the American soil.

On an appropriate day Mr Mandela asked to be driven... where Baby Jake lived. The President remained at the entrance of the famous boxer's house as he sent in his aide-de-camp with this message : 'Matlala, I am here to tell you that you won the fight in the United States by fluke. You are not the true champion. At the gate to your house is the real one you should fight if you think you are worth the title.'

The visibly angry boxer flung the gate wide open. Lo and behold, and to his astonishment, it was the President, Nelson Mandela, with his hands in red gloves. Speechless, Matlala tottered towards Mr Mandela and threw his arms around him. In return, Mr Mandela emotionally clasped the small tough man and gently said, 'Matlala, I am sorry to visit your home unannounced. When I watched your incredible victory in the United States on television, I realised that writing to you or even talking to you on the phone would not communicate my deepest sense of appreciation for the honour you have brought to all of us in South Africa. You fought on American soil and emerged victorious. I just had to come here to say "Thank you very much."' Then Mr Mandela humbly asked, 'Matlala, may I invite myself for a cup of tea in your home?'

That was how Mr Mandela spent an hour in Matlala's house, the two of them talking about all sorts of things. From then on, the story goes, Matlala's motto became : 'When I am in the ring nothing can stop me.' As he said, 'Not even a wall of steel can stand between victory and me. All I need is to remember that Madiba is watching me fight for honour. He came and drank tea in my home and I am simply invincible.'

(c) Inspirational Leaders :

Imagine what becomes of leaders who do not find anything to inspire them. My guess is that they soon dry up. They cease to inspire others because they have no

replenishment themselves. We can only give what we have. So, to be leaders who inspire our organisations and communities, I am convinced we need clear sources of inspiration ourselves.

Inspirational leaders continue to be moved by the surprises and wonders of life.

They are always learning. This style could explain why in spite of his age Madiba beams with the joy and vitality of a 21-year-old. It could be his ability to be inspired by other people. The readiness to be inspired by a footballer.

You cannot inspire other people unless you get inspired yourself. You are either learning or you are regressing.

Lead by action, and you will inspire people more completely than by simply giving directions. Leadership through action leaves a deep and lasting impression on those you are privileged to lead.

Soon after Mr Mandela assumed office he visited the United States as a guest of President Bill Clinton. He and Clinton were to address a meeting where Mrs Ichoya was one of the guests. As soon as Mr. Mandela walked into the conference room with President Clinton, the atmosphere changed totally. Everybody felt a sudden sense of awe at being there with him. Mrs Ichoya later said :

‘We were all stunned by the fact that we were looking at the man who had spent 27 years in prison on account of his beliefs. It was a joyful as well as a defining moment for all of us.’ Suddenly she was asking herself some hard questions. ‘Who am I?’ ‘What do I stand for?’ ‘What will I be remembered for?’ ‘What have I given to my community?’

Clinton, she said, was ordinarily a very confident and eloquent person. On that day, however, he appeared as if in a trance. Standing to introduce the guest, he said in a grave, faltering voice, ‘I do not know what to say. I just cannot bring myself to believe that I am standing next to the greatest man of our time.’ After a long pause, while holding Mr Mandela’s hand, Clinton continued, ‘I am so struck by President Mandela’s presence that I cannot find

the right words with which to address you.’ He paused again. ‘May I simply invite the President to address us.’

A powerful person of goodwill has the charisma to attract and inspire others. A powerful person without goodwill just generates fear in others.

(d) Create a Positive Ambience of Hope & Self Development in the Work Place :

It was Oscar Wilde who first wrote, ‘Two men looked out from the prison bars. One saw only mud, the other saw stars. We create our own reality by choosing the lenses through which we see the world around us.’

A Catholic priest, John Powell, once said that most of us go through life exploring and using only one-tenth of our capacities.

We often associate saying sorry with defeat and poor judgement. The higher the people are in authority, the harder it becomes to apologise. Apology comes from strength, not weakness.

Saying sorry is an act of humility. Humility attracts and inspires. Arrogance does not.

What enabled Mr Mandela and his comrades to survive the extraordinarily long nightmare of prison life? My guess is that they learnt to keep their goals in mind while living each day as best they could.

If they had focused on their past they might have simply blamed themselves for getting involved in what led them to prison. If they had put their main energies into fantasising about what lay ahead, they would have been frustrated by the future that was nowhere in sight year after year. This view of past and future could have broken their morale, and the recent history of South Africa would have been very different.

Mr. Mandela and his colleagues appear to have had the wisdom to learn to live the moment.

They sang and they studied. They worked in the lime

quarry, employing life strategies even in that grim place, and cleaned their cells. They attended to each other as some among them became sick and frustrated. They taught each other law, economics, and philosophy. They gave each day the best shot they could under the circumstances. It was one day at a time, and each day was valuable in itself.

“Be the servant if you will rule. That is the real secret. ...Kill the self first if you want to rule.... Such a man becomes a world mover for whom this little self is dead and God stands in its place.”

*(Complete Works of Swami Vivekananda,
vol. 7, p. 482, etc.)*

“Good results can be produced only through love, through sympathy... Love conquers in the long run. ...Criticism and destruction are of no avail. Stamp out the negative spirit as if it were a pestilence. No negative, all positive, affirmative.”

*(Complete Works of Swami Vivekananda,
vol. 7, p. 221, vol. 6, p. 142, vol. 6, p. 276)*

“It is a man of strong will that throws, as it were, a halo round him and brings all other people to the same state of vibration as he has in his own mind... And what is the idea? When a powerful individual appears, his personality infuses his thoughts into us, and many of us come to have the same thoughts, and thus become powerful.”

(From one of Swami Vivekananda's lectures in Madras in 1897)

Compilations from
Visions From The Vedas

G. NARAYAN
(Eminent Management Guru)

Eating Alone Is Sin

Hospitality is a virtue. From the time of the Vedas, the guest is God (*ATITHI DEVO BHAVA*). Sharing food is a noble quality. See this simply meaningful verse :

***Moghamannam Vindate Aprachetaah
Satyam Braveemi Vadha Itsa Tasya
Naaryamanam Pushyati No Sakhaayam
Kevalaagho Bhavati Kevalaadee***

(R.V.X.117.6)

The inhospitable man gathers food in vain. Let me speak the truth. It verily is his death. He cherishes neither elder gentlemen nor guests. He who eats alone is nothing but a sinner.

The spirit of togetherness permeates throughout the Vedas. Learning together, working together, praying together and eating together is relationship management of an admirable level. How this togetherness reflects in day to day life even today?

A few years back there was a power failure for 3 days in New York. There were 29 deaths and suicides. After a year there was a similar power failure in Mumbai. Lifts stopped. Buildings were in darkness. Nobody died. Rich

and poor stayed together, ate together, sang together and slept together on foot paths. People did bhajans in lifts till they were helped out. This is the 'together spirit'.

In August this year (2005) there were very high and record rains in Vadodara and Mumbai. There was four to six feet water on the roads. In Vadodara, people were in houses without power for 3 days. Nothing occurred. Neighbours took care of each other. Men did night duties as watchmen. In Mumbai I was on the road. There was four feet of water. My car was in the centre of the road appearing like a boat with water inside. Myself and Laalji (the wonderful driver of our car) went through the water to the side walk. There was a working telephone booth and tea stall! Free tea was distributed to all who came. Telephone was open to be used without charges. Laalji suggested that we leave the car and go to one friend's home.

The tea man smiled and said "Sir! You better go! Water level is increasing". We waded through the water for 2kms. Many many people were wading through the water, almost swimming. Unknown children were carried by stranger-uncles and unknown aunts. I (age 65) was helped by youngsters. Schools invited people to come in and *stay* in upper floors. Children who were trapped in schools were taken care of and given food by neighbours. My Friend's house became shelter for many. He organised everything for everyone. All working people stayed in offices for 24 hours. Make shift arrangements for food, tea and sleeping were made. Biscuits were distributed by biscuit companies. Hindus, Muslims, Christians, Sardars, Parsees helped each other and ate together. Mumbai became inter mixing junction of Humanity.

In two days, Mumbai sprang back to normalcy. My car was found safe on the road. Some one moved it to the side. I searched for the tea-man but could not find him. No looting, no killing, no suicides in Mumbai. It was a learning experience for India.

Then came New Orleans in U.S.A. There were also

record rains but less than those in Mumbai. There was heavy looting, many deaths. It took more than a week to come back to order. People asked in SMS messages “U.S.A. a Developed Country, India a Developing Country — any comments?” Development is not in money transacted. Development is in valueing life.

May be Vedic Culture guided India to accept people from different parts of the world with different religious beliefs and help them to become partners in main stream. Parsees from Iran, people from Tibet, people from Bangladesh and many parts of the world came to India and found new home!

“SAHA NA VAVATU”, “Let us pray and be protected together.”

“The eyes of the whole world are now turned towards this land of India for spiritual food and India has to provide it for all races.”

(Complete Works of Swami Vivekananda, vol.3, p.138)

“Where goest thou my friend, in search of God leaving this veritable manifestation of His, everywhere ? He only serves God who serves Him in human beings with unselfish love and self-sacrifice.”

(One of Swami Vivekananda’s celebrated messages to humanity.)

“Make man-worshippers... This is the greatest prayer. Worship the whole world in this sense – by serving it... No duty is ugly, no duty is impure. Every duty is holy, and devotion to duty is the highest form of the worship of God”

(Complete Works of Swami Vivekananda, vol.1, p.70, vol.5, p. 240)

Compilations from
**Management Challenges
for the 21st Century**

PETER F. DRUCKER

(The Greatest Management Guru of this age)

(HarperBusiness : 1999)

More and more people in the workforce—and mostly knowledge workers—will have to **MANAGE THEMSELVES**. They will have to place themselves where they can make the greatest contribution; they will have to learn to develop themselves. They will have to learn to stay young and mentally alive during a fifty-year working life. They will have to learn how and when to change what they do, how they do it and when they do it.

Knowledge workers are likely to outlive their employing organization. Even if knowledge workers postpone entry into the labor force as long as possible—if for instance, they stay in school till their late twenties to get a doctorate—they are likely, with present life expectancies in the developed countries, to live into their eighties. And they are likely to have to keep working, if only part-time, until they are around seventy-five or older. The average working life, in other words, is likely to be fifty years, especially for knowledge workers. But the average life expectancy of a successful business is only thirty years—and in a period of great turbulence such as the one we are living in, it is unlikely to be even that long. Even organizations that normally are long-lived if not

expected to live forever—schools and universities, hospitals, government agencies—will see rapid changes in the period of turbulence we have already entered. Even if they survive—and a great many surely will not, at least not in their present form—they will change their structure, the work they are doing, the knowledges they require and the kind of people they employ. Increasingly, therefore, workers, and especially knowledge workers, will outlive any one employer, and will have to be prepared for more than one job, more than one assignment, more than one career.

So far, this book has dealt with changes in the environment : in society, economy, politics, technology. *This concluding chapter deals with the new demands on the individual.*

The very great achievers, a Napoleon, a Leonardo da Vinci, a Mozart, have always managed themselves. This in large measure made them great achievers. But they were the rarest of exceptions. And they were so unusual, both in their talents and in their achievements, as to be considered outside the boundaries of normal human existence. Now even people of modest endowments, that is, average mediocrities, will have to learn to manage themselves.

Knowledge workers, therefore, face drastically new demands:

1. They have to ask: Who Am I? What Are My Strengths? *HOW* Do I Work?
2. They have to ask : Where Do I Belong?
3. They have to ask : What Is My Contribution?
4. They have to take Relationship Responsibility.
5. They have to plan for the Second Half of Their Lives.