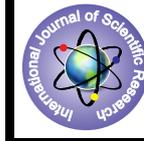


## Effective Leadership: A Study of Universal Concepts of Indian Scriptures



### Management

**KEYWORDS :** Spirituality, Universal guidelines and concepts, individual development, effectiveness, efficiency and management.

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### ABSTRACT

*The advancement and development at various levels have been witnessed by us as a human race over the years due to economic, technological and socio-cultural changes. At an individual level, however, the progress is almost at the same state where it was observed by our great visionary seers years ago. The Rishis of ancient times observed and analyzed meticulously that the internal improvement at the mindset of each individual unit of the society or nation is directly proportionate to the development and proper management of tasks at external level (which includes management of relations, work, varying situations and circumstances, etc.). One's internal improvement is connected with spirituality. The wisdom based observations of the respected seers emerged out to be the universal concepts or guidelines that are applicable irrespective of the place, situations and time. These concepts are spirituality based. If the development structure is personified by linking the advances at various levels as limbs, it will be found to be without consciousness. This very consciousness in the development structure comes when the improvement in the thinking level of the each individual comes. Any organization-be it a government department, corporate organization, NGO, hospital or educational institution,-depends for growth on the leaders who run it. Leaders play a significant role in shaping and developing the organizations, institutions society and ultimately the nation. Spirituality put into action by these leaders can provide consciousness to these organizations and ultimately to the nation as a whole. This paper explores the universal concepts or guidelines contained in the Indian Scriptures which make a part of the Ancient Sanskrit Literature. These, if applied sincerely by the leaders, will prove to be very beneficial and effective in the management of the Human Resources leading to real development in all the organizations.*

### INTRODUCTION

Since the infancy of civilization, there have been innumerable developments and advancements due to administrative, political, economic, technological, social and cultural changes. We, as a human race have witnessed progress around the Globe. These developments have made us civilized but the consciousness which is the soul of this civilization has lost itself somewhere in the process. Materialistic approach towards development has led to a soul-less civilization. Only spiritual growth can bring life to these materialistic developments. Organizations play a very important part in the development of nations and Management process is one of the most essential aspects contributing to the progress; the other contributors in the progress are human resources, financial resources, material, and machine. An effective and efficient management of all the resources ultimately lies in the hands of men and there are leaders/managers to lead them and who have the capacity to have a great impact on their minds. It is the human resources that reside at the center and every other resource is to be managed by the former in such a way that can contribute to the prosperity, happiness, satisfaction and welfare of all. Hence, each and every human being and his mindset is of the utmost importance. It is the progress in the inner world of every individual which matters most to view the progress in its authenticity. At an individual level, however the progress is almost at the same state where it was observed by our wise and visionary seers years ago. The wisdom based observations made by the seers over the years suggested that internal improvement at the mindset of the each individual unit of the society or the nation, has huge impact on the development and proper management of the tasks at external level (which includes clarity of purpose, objectivity in attitude, systematically carrying out all the activities, utilization of scarce resources for the achievement of objectives, performance as a team member, relationship with others, ability to cope up in varying circumstances and situations, etc. ).These spiritual growth oriented concepts are very important for everyone to follow so as to enrich his life in real sense. Leaders in the organizations can set an example for others by being a spiritual person so as to fulfill his duty for the benefit of all and thereby to realize the ultimate goal of life i.e. 'Happiness'. Indian Scriptures (Upanishads, DharmaShastras, Srimad Bhagwat Gita, Arthashastra), the part of Ancient Vedic and Sanskrit literature\* contain all the universal guidelines and concepts which are based on the valuable observations made by the revered Rishis.

According to Schopenhauer, "In the world there is no study as beneficial and so elevating as that of Upanishads...they are a product of the highest wisdom...It is destined sooner or later to become the faith of the people."

According to Pro. Maxmular, "The Upanishads are the sources of the Vedanta philosophy, a system in which human speculation has reached its very aim."

According to John Wale, "It allows one to be cosmopolitan, permissive, and broad. It furnishes a psychologically sound program for personal growth and development. Its tenets square with reason and with the discoveries of modern science and they provide a basis for equitable social practice. It illumines history. And Vedant copes successfully with the problems of evils."

### Ancient Vedic and Sanskrit literature includes: \*FourVedas-Rigved,-Yajurved,-Samved,-Athrvaved,

- \* Four Upvedas, Ayurved, Dhanurved, Gandharaved, -Arthashastra
- \* Six vedangas - Shiksha, Vyakarna, Jyotisha, Nirukta,Kalpa, Chanda
- \* Six Darshans -Nyaya,-Vaisesik,-Sankhya,-Yoga,-Purva Mimansa,-Uttar Mimansa
- \* Puranas and Upa Puranas
- \* Upanishads
- \* DharmaShastras
- \* Epics - Ramayana, Srimad Bhagwat Gita, Mahabharata
- \* Vedanta - Upanishads are called Vedanta also as they make end part of the Vedas and include all the essence of Vedas; also, have their influence on other scriptures.

### Significance of Universal Concepts for Leadership

Indian Scriptures have their focus on the 'man-making' or 'Character- Building' and the development of individual thinking, his personality traits so that he becomes capable of managing all the activities related to himself, his family, profession, society, and nation with the intention to develop the world into a better place to live in. The universal concepts are applicable everywhere in the management of all the activities in any field of human effort irrespective of place, time and situation. The consciousness of Vedic concepts enlightens the minds of individuals as in the process of becoming aware of them, one gradually relieves himself from all the negative tendencies such as greed, envy, jealousy, micro vision, subjective approach towards peo-

ple, objects and situations, etc. and these enlightened minds can contribute towards the authentic progress of the human race in every field wherein it wants to grow and develop. Human Resources in the organizations of all kinds follow steps of their leaders. If the leaders of the organizations understand spirituality and follow these spirituality based upnishadic concepts then they can have a huge impact on the people in the organizations and can ultimately benefit the society at large.

#### OBJECTIVES:

- To explore the relevant concepts given in Indian Scriptures that can be applied by the leaders to improve their own effectiveness and efficiency as well as of the organization as a whole.
- To find out the significance of concepts contained in Indian Scriptures for management of the organizations.

#### Concept of Spirituality

Spirituality can be called a state of mind-where one is concerned with the spiritual aspects of life. It can also be defined as a process of moving towards positive traits, like- love, cooperation, sacrifice, understanding, patience, tolerance, control of mind, honesty, objectivity in attitude, kindness, macro vision from all the negative tendencies such as anger, greed, pride, arrogance, envy, jealousy, micro vision, subjective approach towards people, objects and situations, etc.

Spirituality is inner journey of any individual that takes him/her from mean motives to the higher motives in life, wherein one actualizes the ultimate objective of life, which is 'Happiness'.

Spirituality encourages stable state of mind and sensitivity making one more responsible towards oneself and others. And thereby replaces the vices with the virtues in one's personality. Thus, it enhances inner strength of individual and consequently leads to better self-Management and inner cleanliness.

#### Concept of Leadership

A leader should be a 'RAJRISHI', which means he should follow his Rajdharma as a King or a great administrator; however, he must possess all the qualities of a Rishi at the same time. As a consequence of these 'Rajrishi Qualities' of a leaders, not only the organization they work for but also the whole Society flourishes to its capacity.

#### Spirituality and Leadership

The Higher the motives of leaders, the greater is the development a society can have. It is most important for the leaders to understand and have a spiritual- consciousness in life, for they are the people who can take the society at higher level of spiritual and economic development. Such leaders can encourage a stable, sensitive and responsible attitude of all others working under them.

#### UPNISHAD GUIDELINES FOR LEADERSHIP

Spirituality endows one with wisdom. The words of wisdom which were discovered at different times by the visionary ancient seers or the perfected beings to lead prosperous and happy lives were accumulated in Indian scriptures. Rishis or seers have explained the eternal and universal truths. A spiritual person can understand and apply them; also, by following these one can grow spiritual. They are:

#### Clarity of purpose in life:

The attainment of true happiness and satisfaction in one's life is the clear purpose of life. Every human being wants to pursue the path which leads to his/her satisfaction. This can be achieved with the development of broader vision and by striving to do every work keeping in mind the attainment of the four aims/purusharthas of life- Among the following purusharthas –Dharma and Moksha are for the inner development of oneself and Artha and Kama are there so that society can function. Both Artha and Kama are to be followed keeping Dharma and Moksha in the mind. Doing so brings happiness and salvation.

#### Dharma:

Dharma is righteousness. This restrains men from falling into

the trap of evils of any kind. Every human being has certain duties towards himself, his family, society, nation, world and the universe as he is unit of the same and he is suggested to carry out their duty in compliance with the path of dharma.

#### Artha:

Everyone must work and earn to fulfill his basic necessities, being unnecessarily dependent on others for living is not a right approach. Artha also incorporates the concepts of 'YogaKshema' where yoga means attainment of the things one does not have and kshema means protecting everything that one possesses.

#### Kama:

This indicates the fulfillment of desires existing at mental and intellectual level. For example-materialistic things and power; position, recognition, status, fame, respect, etc. Scriptures guide individual to follow desires which are not against dharma.

#### Moksha:

This includes carrying out every activity related to Artha and Kama according to dharma. This develops a higher level of mindset in human beings. Gradually, leading their life according to their dharma they gain detachment from the materialistic things and achieve state of salvation where he/she does not get affected by the strong negative forces like greed, envy, anger, attachment etc.

हे ईश्वरयानिधो भवत्कृपयाऽनेन जपोपासनादिकर्मणा  
धर्मार्थकाममोक्षानाम सद्यसिद्धिर्भवेन्नाह।।

The consciousness of this concept broadens the outlook of individuals. These enlightened individuals while working as managers/Leaders take into account the wellbeing, prosperity and welfare of all by releasing himself/herself from unnecessary attachment with the materialistic things.

#### Self management:

To lead a meaningful life Indian scriptures guide individual to manage himself properly. Proper management of self has been considered the most significant aspect of human life. Self management involves:-

- Proper nourishment of one's body and engaging oneself in the work to serve good causes,
- Management of one's actions,
- Following a code of conduct to lead a dignified and socially relevant life,
- Time management,
- Working to build up good qualities and relieving bad qualities,
- Purity in thoughts, detachment, total acceptance of one's life, equanimity of mind, preparedness to face any situation,
- Managing and controlling one's own desires, One's thoughts caused by these desires and One's activities which one involves in to execute his thoughts,
- Maintaining mental balance against pair of opposites like happiness or misery, admiration or insult, gain or loss, success or failure etc.

सुखमापतितं सेव्यं दुःखमापतितं तथा।  
चक्रवत् परिवर्तन्ते दुःखानि च सुखानि च ॥

- Having perfect concentration and dedication in performance of actions,
- One's control over unnecessary fear, anger and attachment. Lord Sri Krishna to Arjuna says in Geeta:

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥२/६४॥

The one who has conquered his mind, such an individual stays free from all attachments and jealousy and at the same time moving among sense objects; he, with the help of all controlled senses brings himself under the jurisdiction of God.

Ishavasyopnishad contains following shloka, directing one towards the proper conduct that should be followed :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छत समाः।  
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे॥२॥

It is a duty of every individual to stay in this world doing his work without any attachment and devoting the work as an offering to God, as everything in this world is related to Him.

Swami Vivekananda in his expression on 'work and its secrets' says, "That is one cause of misery: we are attached, we are being caught. Therefore says the Gita: work constantly; work, but be not attached, be not caught. Reserve unto yourself the power of detaching yourself from everything, however beloved, however great the pangs of misery you feel if you were going to leave it; still, reserve the power of leaving it whenever you want."

Detachment comes with making choices between higher and lower motives in each and everything on daily basis. Leaders while making choices have to be more spiritual, for any act, any decision a leader takes has an impact on others. Lower motives make one more worldly and materialistic and higher motives make one more spiritual. For Example, Making choice in favour of benefit of the people working under him or the society is spiritual and develops character and vice versa.

#### Improvement of individual personality:

Manusmriti suggests principals for upliftment of individual personality by practicing patience, tolerance, control of mind, honesty in earning means for livelihood, refraining oneself from immoral and illegal actions, inner cleanliness by releasing grudges, greed, jealousy etc and outer cleanliness by keeping one's environment clean, engaging oneself in the work to serve good causes, improvement of intelligence by engaging oneself in proper tasks, enhancing one's knowledge, learning qualities and properly using all the things around, equivalence in thoughts and actions, plans and performances, and guiding oneself towards right causes in life.

#### Trust in the Divinity of the Souls, Solidarity of Lives and Interpersonal Relationships:

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

ईशावास्यमिदं सर्वं यद्विजृच जगत्यां जगत्।  
तेन त्यक्तेन भुज्जीथा मा गूधः कस्यस्त्विद्वद्धनम्॥१॥

Every part of this universe is manifestation of powers of Brahman. The Brahman is complete in himself and this world is complete in itself as it is related to 'Brahman: The complete entity.' One is supposed to realize that everyone is existing in this world and thus powers of Brahman exists within everyone.

"Aham Brahmasi, Tat twamasi" there should be a realization of the fact by everyone that Brahman resides in him and so in everyone.

Everything that exists in this world belongs to Brahman. One should stay in this world and everything should be put to use with the consideration of Brahman and without any attachment with anything. Brahman is instrumental in everything existing in this world.

Every human being has been considered a part of consciousness by the seers. None of the creatures is inferior to anyone. Every existing thing in the universe is interconnected at some level. Everything in the existence of the universe has its certain position so everyone must understand the 'vyavastha' of God and should have faith, fearlessness in him. Upanishads teach that "Every soul is divine and has immense capacity to grow". Every human being irrespective of their birth, color, caste, and region, has divinity within him. Therefore, while dealing with people, one should base his behavior on this philosophy which will help bring out divinity and all their excellence. (If not in the short term then definitely at a reasonably longer period of time).

Therefore, mutual love, respect, value and courage in making sacrifices for each other can be the only ways for living meaningful lives.

" परस्पर देवो भव : Paraspar devo bhav" which means that regard the other person as a divine being. All of us have the same consciousness, though we seem to be different.

One should focus on the significance of cohesiveness and convergence of thought, speech and action. One should attempt to encourage similarities, like-mindedness, unity of mind, cooperation, like-heartedness, mutual affection and positive feelings held by individuals towards the group.

In Taitryio Upanishad, there is a universal guideline to reduce mutual differences.

सह नावतु सह नौ भुनक्तु सह दीर्यं कर्वाव है।  
तेजस्विनावधीतस्तु मा विद्विशाव है।

We should meet together, sit together, think together and there should be no hatred among us.

This mantra of Taitryio Upanishad shows a way in which a common solution in favour of everyone can be reached with mutual understanding. The guidelines given in mantra can be applied everywhere irrespective of one's family, organization, society, country etc. i.e. These are universal in nature.

Everyone has different functions, roles, duties and responsibilities; nevertheless, everyone must work without friction and in a well coordinated manner. Everyone must attempt to discourage talks of wickedness of the world and all its sins as such talks make the world weaker. Instead of brooding over weaknesses, one must encourage talks of strength among men.

सर्वे भन्तु सुखिनः सर्वे सन्तु निरामया। सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखं भाग भवेत्॥  
सर्वस्वस्तु दुर्गाणि सर्वो भद्राणि पश्यन्तु। सर्वः सद्बुद्धिं मात्प्योतु, सर्वः सर्वत्र नत्रतु॥

"May all be happy, may all be free from disease, May all realize what is good, and may none be subject to misery. May all overcome impediments, may all see the auspicious, May all attain wisdom, may all exult everywhere."

It is said in holy scriptures "अर्चयेत् दाना मानाभ्याम् :Archyet dana manabhyam" which means that one should worship people not only with material things but also by showing respect to their ever present divinity within.

If we interpret closely, the above mentioned mantras set up guidelines for every member of the society, whatever position they are at; to follow and manage their affairs in such a way that can enhance mutual love, respect and value which in turn makes everyone's lives more happy and satisfactory. The basic logic behind these mantras is that when every member of the society wishes well being of each other, then they must behave in such a well-thought out manner towards each other discouraging ill feelings of any kind, which thus reduces interpersonal problems.

#### Macro vision and welfare of all

One should always take the position of giver and must work unselfishly for the service of fellow being. One is advocated to be flexible and accommodative. Selfishness has been considered as a chief sin, one must strive hard to do well to others and to work for the common purpose.

#### Objectivity in Attitude

Everyone is suggested to be objective in approach while working, and not to get affected by the success and failure, gain or loss, joy and sorrow etc.

योगस्थः कुरु कर्माणि सद्गं त्यक्त्वा धनंजया।  
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते॥

In the second chapter of the Gita Lord Srikrishna guides Arjuna to perform all the duties renouncing attachment, and keeping equanimity of mind in success and failure; evenness in temper while facing pairs of opposites is called establishment in yoga.

Vedanta teaches that a man ought to live in the world like a lotus leaf, which grows in water but never moistened by water; so

a man ought to live in the world with his heart to God and his Hands to work. Leaders, being at a responsible position, should understand the importance of this and should handle all the resources in such a way that brings corruption down.

### Self-Motivation:

According to Vedanta philosophy, human beings are the greatest beings that are in the universe. And the best place in this universe is this world of work. In this world only, one can get the best chance to work towards one's perfection. Therefore, work must be done in the service of mankind and for the perfection of the self.

Work should be done as worship to the divine in human beings. Work should be considered as duty. This should be performed without ego and without consideration about its fruit.

"आत्मना विन्द्यते वीर्यम्: Atmana vindyate viryam" means that strength and inspiration for excelling in work comes from the divinity within, through worship and work done unselfishly.

Work should be performed for the sake of one's own salvation and personal growth. One should work for self development and must perform the work without any anxiety and fear in addition to passion, despise, desire and arrogance.

"आत्मनो मोक्षार्थम्, जगत्हिताय: Atmano mokshartham ,Jagat hitaya cha" means that all work is an opportunity for contributing something good to the world and thus one achieves both materialistically and spiritually in his/her life.

Yogah karmasu Kaushlam: yoga means excellence at work or duty. Kaushlam means performing work with devotion and without attachment. This shloka motivates from within to perform duty and work is carried out with full concentration, dedication and with all the abilities a person has.

"योग कर्मसु कौशलम्, समत्तम् योग उच्यते :Yogah karmasu kaushlam, samatwam yoga uchyate" He who works with a tranquil mind attains the most.

In the Gita it is said, "By co-operation and mutual help all shall achieve the highest human welfare. Cooperation leads to social good and all round prosperity."

"परस्परम् भवन्त्याह श्रेयः परम् भवाप्स्याथाह :Parasparam bhavayantah shreyah param bhavapsyathah": this line expresses that by mutual cooperation, respect and fellow feeling, we all members of society will attain the success in both material and spiritual world.

### Leadership Qualities

The leaders should follow the concept of 'Rajarshi': which means a leader should be a ruler like a king and wise like a Rishi. The conduct of leader should be exemplary.

प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम्।  
नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम्॥

In the happiness of his subjects lies the king's happiness; in their welfare his welfare. He shall not consider a good only that which pleases him but treat as beneficial to him whatever pleases his subjects.

A leader should also bear in mind always the real progress of his people contributing in their wellbeing.

For whatever a leader does, the other men follow the same. It is said in the third chapter of the Gita --

यद्यचरति श्रेष्ठस्तत्तदेवेतरो जनः।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥

A strong and pure character, insight and foresight, integrity of character, honesty and truthfulness, equanimity of mind, strong discriminatory ability, emotional stability, energy and enthusiasm, objectivity in approach, intelligence and knowledge, patience, self management, perfection, creativity, peaceful mind

are the traits leaders must possess. The qualities of a good leader have been mentioned in the Gita:-

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।  
दया भूते वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥

A leader must possess the qualities like absence of pride, freedom from hypocrisy, non-violence, forbearance, straightness of body, speech and mind, service of preceptor, internal and external purity, and steadfastness of mind and control of body, mind and senses.

In addition to the above a leader must have the qualities like non violence in thoughts, word and deed, truthfulness and softness of speech, absence of anger even on provocation, composure of mind, abstaining from malicious talks, compassion, detachment from objects of senses or self control abstaining from frivolous pursuits.

### In the first book of Arthashastra, Chanakya suggests:

"If the king is energetic, his subjects will be equally energetic. If he is slack (and lazy in performing his duties) the subjects will also be lazy, and thereby eat into his wealth. Besides, a lazy king will easily fall into the hands of the enemies. Hence the king should himself always be energetic."

Leader must be energetic and enthusiastic to inspire and lead others effectively. He must have to work towards the achievement of both the material and spiritual progress of his followers, must be able to promote harmony among individuals, society and the whole mankind and should be able to command love, respect and loyalty.

### He further suggests:

"In the happiness of the subject's lies the benefit of the king and in what is beneficial to the subjects is his own benefit."

He should be able to bring required change in the behavior of the people being led, should understand their psyche, and give every individual an opportunity to develop as a whole. Leaders must have a macro vision so that they can plan, organize and direct all the functions for the welfare, prosperity and happiness of all their team members, organization and the society as a whole.

### • Decision making:

Decisions of the leaders must be knowledge based. It is said in kathopnishad that decisions should be made for the long term gains 'shreyas'(Jis;l~)not for short term gains'preyas'(iz;l~).the focus of leaders while making decisions should be intentionally spiritual so as to benefit the organization and the society as a whole. Leaders have to believe in the fact that higher the position one gets, the more accountable and responsible towards the society he becomes. Spiritual attitude strengthens character and makes one more responsible and sensitive towards others.

### • Consultation:

Maharishi Dayananda in his book 'Satyarth Prakash' has suggested that there should be three 'sabha' -Vidyasabha, Dharmasabha and Rajyasabha to make any state function effectively.

Organizations can also establish the above mentioned committees and the leaders while making decisions can consult the members of these committees. The members of these committees should be intellectual and spirituality oriented so that when they discuss any issue, reach a conclusion of the same and provide the consultation to the leaders then there should be no conflicts, there should be objectivity in mind and orientation should be towards the welfare of the society.

In the 15 chapter of the first book of Kautilaya's Arthashastra\*, it is mentioned that-

"All undertakings should be preceded by consultation. Holding

a consultation with only one, he may not be able to reach a decision in difficult matters. With more counselors it is difficult to reach decisions and maintain secrecy.”

“Therefore sit and counsel with those who are mature in intellect.”

Leaders must consult the persons of high intellect and knowledge before taking any difficult decision but maintaining secrecy of the confidential matters at the same time.

#### • Staffing

Leaders are advised to look for some basic qualities in a person who he is to select and train: kautilaya suggests that

The training disciple is the one whose intellect has the qualities of desire to learn, listening, retention, thorough understanding, reflection, rejection of false views and intentness on truth and not on any other person.

A person desirous to get trained for the perspective job must have a desire to learn, ability to hear, retaining what is heard and learn and reflect on the heard, thorough contemplation on the subject, ability to understand the subject thoroughly, able to reject false views of himself and others, sense of objectivity and focus on truth. Leader should train such person following the lines suggested by Chanakya:

“Control over the senses, which is motivated by training, should be secured by giving up lust, anger, greed, pride, arrogance and over-excitement.”

Kautilay's Arthashastra- a scripture written by Kautilaya (also known as Chanakya and Vishnugupta) around 350 BC. He

throned his disciple Chandragupta Mourya as ruler of Magadha and served his kingdom as a minister.

Moreover, apart from technical knowledge the importance to sound character should also be given while recruiting the candidates. And the practice should be followed religiously. Also, leaders should see to it that the people with sound character are promoted to the next level.

#### • Communication:

A free and open flow of communication has been encouraged. The opinions should be invited from all keeping in view the divinity of all the souls and without differentiating among people on any superficial basis.

A person with good communication skills has been praised. It is said in 'Nitishatkam'—

केयरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला  
न खान न विलेपन न कुसुमं नालङ्कृता मूर्धजाः।

वाण्येका समलं करोति पुरुषं या संस्कृता धार्यते  
दीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम्॥ १९॥

No ornaments for arms, no necklace, no sandal or flowers, no ornamented hair, the one thing that adds elegance to the beauty of human beings is speech.

From any given society the leaders and the managers emerge to lead the common folk and manage concerned affairs. It takes a long time to develop a refined or higher consciousness, a spirituality based thinking and to become a resilient, balanced and disciplined person who can lead others effectively. Therefore, from the initial years of their education lives everyone must be trained at a reasonable pace, by providing the knowledge about these universal concepts and dealing with the people and working successfully. They must be made aware of these universal truths in order to live and help others live satisfactory and fulfilled lives.

These concepts bring consciousness about the ultimate goals in the life and enlightens the minds of individuals. By following them one adopts the traits like: – faith, fearlessness, unselfishness, mutual cooperation, love, trust and respect, belief in the divinity and oneness of all the souls, a sense of equality towards others, equanimity of mind, capacity, integrity and competence, commitment and dedication, sense of responsibility and service to fellow beings, macro vision, unity of purpose in life, which provides one with refined or higher consciousness and such spiritual persons with refined consciousness in society have a holistic approach in dealing with others without harming and exploiting them. These universal concepts or spiritual laws inculcate a spiritual mind-set which makes one capable of managing strong feelings, emotions and impulses, help one develop capacity to make realistic plans and take actions, help one have a positive view of himself and his abilities.

The knowledge of these concepts can inculcate different and better patterns of interpretation of the world around. They instill a better sense of- motivating others, self- motivation and management, leadership, management of men, money and material, development of better community culture and proper ways of communication, treating everyone equally irrespective of the job positions, caste, creed, rich or poor high or low etc; performing work as duty with a view to contribute in the growth and development of the society and self development; performing one's duty, with full commitment and dedication but without attachment; Exercising responsibilities towards oneself, family, society, nation and nature as a whole etc.

Leaders with spiritual awakening in the organizations can have a very strong impact on the minds of others and by leading a life free from all the negativities they can provide role models to others to lead such healthy lives. The ultimate consequence of the knowledge of Indian ethos is prosperity and welfare of all, better interpersonal relationship, strong leadership, smooth communication, motivation and productivity, macro and long term vision, better planning and organization of functions supported by broader and positive outlook, work commitment of individuals involved in management, etc.

#### CONCLUSION

Management conceptually can be called a process that involves a series of steps and they are- planning, organizing, staffing, directing and controlling. If the process carried out effectively and efficiently keeping into consideration all the above mentioned concepts, it will consequently lead to the progress, prosperity and welfare of all who are involved in it directly and indirectly.

The outlook or the attitude of the individual units of group working towards the accomplishment of a common goal has been considered to be of utmost importance in Indian Scriptures. The development in the outlook of any individual takes deep reflections, true understanding of the purpose of life and building one's personality including the qualities that can in any way benefit and sooth all fellow human beings. Indian Scriptures contain the thoughts of visionary and wise seers, who over the span of a time realized the value of clarity of purpose behind taking birth on the earth, solidarity of all the objects existing in the universe, belief in the divinity of all souls, broader outlook towards one's purpose of life, prosperity and welfare of all individuals forming a society, awareness of transient nature of materialistic things. These are applicable irrespective of time and place to all the situations.

Leaders in all kinds of organizations, occupy the most important position in the management and functioning of the same. They, with the deep understanding of the spirituality can build stability, responsibility, sound character which results in more productivity in the organizations and happy lives in the society.

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