

CHAPTER IV

MOTIVATION AND LEADERSHIP

The entire doctrine of Bhagavad Gita is concerned with motivation leadership and work culture the most important aspects for management today. Gita deals at human mind and treated human being having infinite potential in infinite dimension. Gita provides dignity to the work and worker. The various other management lessons are enshrined in Bhagavad Gita. I would analyze those thoughts of Gita that have a bearing on human motivation and leadership along with other management aspects in subsequent paragraphs.

4.1 Concept of Human Nature in Gita

Work comes naturally to men- it is a part of their nature. Every individual is a Karma Yogi, irrespective of his position in society. Work is not punishment but a way of life. Commenting upon “work” and its relationship with man, the Bhagavad Gita says:

***Karma Brahmodbhvam Vidhi
Brahma' kсарasamudbhavam
Tasmat Sarvagatam Brahma
NityamYajne Pratisthitam (3.15)***

Know origin of karma to be in Brahma (the Vedas) and the Brahma springs from the indestructible. Therefore, the all-pervading infinite is always present in sacrifice.

4.2 Dignity to the Work

The Bhagavad Gita gave a new dignity to work. Work is fundamental for economic development and prosperity. Work was not an unpleasant activity or some sort of punishment, but was a way of life. The work was an essential part of human life is as Bhagavad Gita says:

***Lokesmin dwidha Nishtha
Pura Prokta Maya Anagh
Gyan Yogem Sankhyanam
Karma Yogen Yoginam (3.3)***

There are two paths of sadhana: In the case of Sankhyayogi the path of knowledge, whereas in case of Karamayogi, the path of the action.

Man does not attain freedom from action i.e. wordlessness without entering upon action; nor does he reach perfection merely by ceasing to act. A workless state is one in which we experience fulfillment and contentment while engaging in work and effects of work does not bother us. This will indicate that we have evolve our “inner -self” and work becomes the means for self-evolution, that is the message of Karma Yoga. Srimad Bhagavad Gita says:

***Na karmanam anarambhan
Naiskarmyam puruso snute
Na ca samnyasanad eva
Siddim samadhigacchati (3.4)***

Work’ is the intrinsic, is inherent in the ‘Prakriti’ of human beings as they could not work. Work provided them with many opportunities to realize their ‘self’.

There is no such thing in anybody’s life as “not doing any work”. Gita says we are all born with a certain inherent nature and that will drive all the choices that we make in response to multitude of situations arising in our life every moment. Therefore, we need to be clear that instead of wasting our efforts on staying out of work, we may instead want to think about how to engage in action. As the Bhagavad Gita says: -

***Na hi Kascit Ksanam Api
Jatu tisthaty akarmkrt
Karyate hy avasah karma
Sarvah Praktijair Gunaih (3.5)***

None can ever remain inactive even for a moment; for everyone is helplessly driven to action by nature born qualities.

Engaging in work is always superior to not doing any work. As Gita says:

***Niyatam kurukarma tvam
Karma jyayo hy akarmanh
Sarirayatra pi ca te***

Na prasidhyed akarmanah (3.8)

Do thou thy allotted work, for action is better than inaction; even maintenance of the physical life cannot be effected without action

Work without attachment is bound to be superior and fulfilling. It is very sensible to engage in work without any attachment with outcome. Gita says that any work done with this sense of attachment on outcome will bind us. Engaging in work by giving up “what is in it for me” is the way to obtain freedom from after effects of work. This does not stop for setting goals/ targets and taking best efforts to achieve the goals.

Yajnarthat karmanyō nyatra

Loko yam karmabandhanah

Tadāartham karma kaunteya

Muktasangah samacara (3.9)

Man is bound by his own action except when it is performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty, free from attachment; for the sake of sacrifice alone.

4.3 Motivation

Human motivation is largely a function of activating the ‘eternal’, the ‘internalized’ self which never dies. This eternal self is his self- the ‘atman’(dehi) and it is this that must be activated to motivate an individual. An individual who acts according to the voice of ‘atman’ considers work as duty. He works for the larger interest of the society, rather than for amassing wealth and power for himself. Work itself is sacrosanct for such an individual. It is an end in itself. All of us have our ‘personal worth’-our ‘innate dignity’ and a leader’s job is to trigger this aspect of ourselves, and once it has been activated in us, the goal of society will be achieved as the masses will be ‘self-motivated’. They will require no extrinsic motivator Bhagavad Gita says:

Evam pravartitam cakrain

Na nuvartayati ha yah

Aghayur indriyaramo
Mogham partha sa jivati (3.16)

He who does not follow the wheel of creation thus set going in this world (i.e. does not perform his duties), sinful and sensual, he lives in vain.

The central theme of Bhagavad Gita is - Karma Yoga. Karma Yoga is concerned with multifarious development. The development of self, the community, society & Industry is possible through Karma Yoga only. The Srimad Bhagavad Gita gives a clarion call to 'Act' act in the living present'. Karma means action, duty or work which is not prohibited, which is not harmful, which is not performed with selfish motive but with the object of serving humanity.

Gita preaches devotion to duty, to one's calling regardless of its consequences and thus provides a base for disciplined and determined action that can be effectively utilized for achieving the economic goals of a society. The Gita eulogizes work. It stresses that salvation of societies can be achieved only through action. Work is not only necessary to keep the body and mind engaged, it is necessary for perfection/ self-realization. societies would wither away if men were not work. None could become perfect without working. Bhagavad Gita echoes these sentiments in a beautiful verse:

Karmanai,va hi samsiddim
Asthita janakadyah
Loka samgraham evapi
Sampaysyan kartum arhasi (3.20)

Verily be action alone, Janaka and others attained perfection; also simply with the view of guidance of men, thou shouldst perform action.

No work is inferior. All men who worked had to be treated with dignity. Work was an end in itself, according to Bhagavad Gita. Work is a worship provides management with a suitable valuable tool for motivating the vast human resources of the country.

Human relations are a passion with the Gita. Krishna sets a unique example in human rela-

tions by acting as the charioteer of Arjuna. He wanted to establish that a leader had to serve the masses. Leader is not the master but the servant of people.

4.4 Human Dignity - The core of Self-Motivation

The Gita emphasizes the necessity of recognizing the intrinsic values of human beings. Each has a dignity of his own. This personal worth remains unaltered even if one commits anti-social acts. When I lie, I am not acting in accordance with standards of dignity expressed of me-but I do not lose my intrinsic dignity.

In other words, each individual has an innate capacity to optimize his growth potential. Only through his own efforts can he bring himself to his maximum growth. That part of my 'self' remains. It is this concept of human dignity which the Bhagavad Gita emphasizes. Gita says: -

***Udhared atmana tmanam
Nat manam avasadayet
Atmai va hy atmano bandhur
Atmai va ripur atmanah (6.5)***

A man should lift himself by his own self, so let him not weaken this self. For the self is the friend of oneself, and this self is the enemy of oneself.

4.5 Even-mindedness for right action (Nishkama karma)

***Karmany eva dhikaras te
ma phalesu kadacana
ma karmaphalahetur bhur
ma te sango stv akarmani (2.47)***

There are two defining sentences of the 'Doctrine of dedicated work' Karma Yoga in the Bhagwad Gita. One, 'samatvam yoga uchyate' means sameness of mind is yoga. The other, 'karmasu kausalam', that the right choice in respect of action is yoga.

Samatvam, equanimity of mind, is possible with neutral response to the results of action.

Prasada buddhi, glad acceptance, grants the attitude to have sameness of mind to various results of action.

The exact meaning of '**kausalam**' is skill, meaning skill in action. As per this definition, it can be interpreted that even a criminal action has to be done with skill. This is incorrect, for it is to be understood that the action should be **lokkalyankari** i.e. have social benefits and conforms to law of the land, and is to be done with a total sense of devotion and dedication. The Gita says, 'You have choice only regarding action, not regarding the results thereof.' Karma yoga is performance of action with the attitude that all results are shaped by the Laws of Nature, they come from the Divine, to be gladly accepted.

The choice with reference to action is to go by what is right and wrong as said in scriptures even if the choice is against one's personal likes and dislikes.

For example, if a leader or manager always keeps calculating the date of promotion for putting in our efforts, then such work cannot be commitment-oriented causing excellence in the results but it will be promotion-oriented resulting in inevitable disappointments. Actually by tilting the performance towards the anticipated benefits, the quality of performance of the present duty suffers on account of the mental agitations caused by the anxieties of the future. Another reason behind the non-attachment to results is the fact that workings of the world are not designed to positively respond to 'our calculations' and hence expected fruits may not always be forthcoming. Here, the Gita tells us not to mortgage the present commitment to an uncertain future. This verse is a brilliant manual to the operating Manager for psychological energy conservation and a preventive method against stress and burn-outs in the work situations. Learning managerial stress prevention methods is quite costly now days and if only we understand the Gita we get the required cure free of cost. Thus for the leader the best means for effective work performance is to become the work itself. Attaining this state of nishkama karma i.e. the right attitude to work prevents the ego, the mind from dissipation through speculation on future gains or losses.

4.6 Concept of self (dehi) in Gita

**Ascaryavat pasyati kascid enam
Ascaryavad vadati tathai va canyah
Ascaryavac cai nam anyah srnoti
Srutva py enam veda na cai va kascit (2.29)**

Some looks upon the self as marvelous. Others speak of it as wonderful, others again hear of it as a wonder, and still others, though hearing, do not understand it at all.

The self is indestructible and changeless. The Krishna describes its characteristics further in these words:

***Na Jayate mriyate va kadacin
Na yam bhutva bhavita va na bhuyah
Ajo Nityah Sasvato yam purano
Na hanyate hanyamanev Sarire (2.20)***

Self is never born, nor does it die. It is not that having been, it again comes into being. This is unborn, eternal, changeless, ever-itself. It is not killed when the body is killed.

Human beings are psycho-physical entities, but they are spiritual beings as well. Besides the physiological and nervous systems of man, there is a covert entity which is his real self, soul or 'Autman- the Bhagavad Gita preaches that it is this voice of 'Autman' (eternal self) that must be activated to motivate an individual. once the process has been set into motion, it would be difficult to stop it. Self-motivated individuals need no 'extrinsic motivators', they are there, within their 'internalized-selves'-an ever-charging battery of human sentiments, emotions and actions. These individuals know their goals and nothing can deter them from achieving these goals. For self-motivated individuals the means to achieve goals are permanent as the goal itself. Usually they work for larger interests of society rather than for their personal gains.

In Chapter 13, Krishna says that Knowledge of the Self can be attained by cultivation

of virtues absence of pride and vanity, non-injury, patience, perseverance, service of the teacher, self-control, resisting tempting objects of senses, reflection on the ephemerality of life, non-attachment, non-entanglement with family, imperturbability, intense devotion to the Divine, frequent solitude, steady pursuit of spiritual enquiry and strong aspiration for the Truth. Cultivation of these virtues leads one to knowledge of Self.

4.7 Team spirit

A Bhagavad Gita preached the team work to the masses. As highly self-centered society would lose its cohesiveness, solidarity and would not only disintegrate but also die out. As per Vedanta concept as a member of a team one should contribute maximum to the team work at every time. Not like passing the buck from X to Y i.e. abdicating responsibility. By working in team societies will grow and prosperities will be multiplied. This will ultimately create comfort and high quality of life for the masses. This does not mean that then public start indulging in the comfort. Gita strongly forbid indulgence of any type. The reasons for our failure to team work can be found in the socio-psychological conditions of work. The biggest obstacle to team work in our country is the insistence of many managements not to consult at all those working at the bottom, which creates a feeling that they lack of intelligence and became isolated and depressed and their commitment and performance for the organization came down. When you are the member of team then always respect your partners do not belittle them and never compare yourself with your partners and try to contribute maximum in the team effort. The value of team work is emphasized in Bhagavad Gita as lord says:

***Saha Yajnah Prahja Sarstva
Puro Vacha Praja Patih
Anena Parsavisya Dhvam
Eso Vo Ast - Vista Kama Dhuk (3.10)***

The creator in the beginning of creation created mankind together with sacrifice, stated that by mutual sacrifice and mutual help, they would grow, prosper and multiply.

Emphasizing the spirit of team work, mutual cooperation Bhagavad Gita further says:

***Devan Bhavayatanena
Te Deva Bhavyantah
Parasparam Bhavyantah
Sreyah Param avapsytha (3.11)***

By this foster ye the Gods and let the Gods foster you; thus fostering each other you will attain supreme good.

4.8 Pursuing activities aligned with one's own nature

***“sreyan sva-dharmo vigunah
para-dharmat sv-anusthitatsva-dharme
nidhanam sreyah para-
dharmo bhayavahah” (Gita: 3.35)***

Every one of us has an inherent nature and strength. In common parlance we use the word svabhava to indicate this. From spiritual perspective, the work Prakriti denotes this aspect of us. The Prakriti eventually drives ones svabhava and brings out the individuality into manifestation. Therefore, one must pursue their activities in life in alignment with their own nature. Anything that violates this basic principle is not worthwhile. This is against herd mentality, which is very common now days.

Another teaching of “Gita” is to do one's work for the sake of work only without caring for the fruit arising out of that work. That simply means to get deeply involved in one's work or to just think single minded about performing the best in one's job without thinking about the results arising out of those actions performed while doing one's work or duty, just concentrate on your work.

4.9 Success is determined by willpower

***“yoga-sthah kuru karmani
sangam tyaktva dhananjaya
siddhy-asiddhyoh samo bhutva
samatvam yoga ucyate” (Gita: 2.48)***

Arjuna you work without attachment, steadfast in yoga, even minded, in success and failure.

The problem that is facing us today is that while the world is coming closer theoretically, but it is drifting apart mentally and emotionally, hence all the conflicts and violence, destruction and damage across the globe. The urgent need, therefore, is the reconciliation and reconditioning of the human mind-set to inculcate a global vision and bring about the universal brotherhood. One should have willpower which everyone can develop and strengthen through exercise and practice, just like any other skills. The real enemy of a human being is his own anger, lust and ego.

4.10 Utilization of available resources

An important lesson of management science is to choose wisely and utilize scarce resources optimally. During the curtain raiser before the Mahabharata War, Duryodhana chose Sri Krishna's large army for his help while Arjuna selected Sri Krishna's wisdom for his support. This episode gives us a clue as to the nature of the effective manager - the former chose numbers, the latter, wisdom. How the manpower management and recruitment is an integral and so also is the capital generation and utilization?

4.11 Art of Communication

The Bhagavad Gita demonstrates many modern techniques of communication. First, Arjuna's problem is presented (chapter 1), and Krishna's solution (Chapter 2 to Chapter 18) is offered. Krishna begins by telling Arjuna what he will reveal (chapter 2); he then elaborates on what he promised to tell (Chapter 3 to 17); and finally, he repeats what he has told (chapter 18). Krishna's solution involves analysis (Sankhya) and synthesis(yoga).

4.12 Always focus on Goal

Once goal is decided then always work ruthlessly to achieve that goal. Precondition for Goal is that Goal should be for welfare of society, greater good of society if goal is not linked with greater good of society, then it is selfish desire. For fulfilment of Goals one should

work ruthlessly to attain one's goal, even smaller sins are permissible for example killing of Bhishma and Drona in War of Mahabharata.

4.13 Leadership Challenges

In the first Chapter, challenges to leadership are highlighted as: (i) leaders should embrace rather than avoid formidable challenges because they bring out the leaders' greatest strengths, (ii) conflicts and adversities are 'best opportunities for learning and growth. Great leaders generally perform well in times of great conflict and adversity. (iii) It is crucial for leaders to distinguish between the positive and negative aspects of organizational culture to enhance the positive and eliminate the negative.

The Gita provides leadership advice in a number of areas few areas which I we can explore are given below: -

4.13.1 Leader should be Charismatic like Krishna

A Leader must establish his charisma, before he can expect the followers to follow him. He has to establish his superiority not by military or legal power but by his personal actions.

Krishna is finest example of the charismatic leader, who adapted himself to every situation and inspired his followers to stand up in their hour of truth and motivated them to righteous action. Krishna wielded all the leadership qualities that merit emulation. He was a dispassionate, objective and impartial man full of fortitude and valor. His equanimity, the sense of justice, his readily available disposition, independence, assertiveness and firmness in his decisions made him a true blue leader. He was forthright in his convictions – both duty-bound and honor-bound, did not misuse power, delegated power to lieutenants, motivated troops honorably, and led from the front. Motivation, facilitation, innovation, mobilization, preparation and determination are all found in Krishna functioning as a dynamic leader when He served Arjuna as a charioteer in the battle and counselled him in the hour of critical urgency. Krishna as a leader had the ability to develop a vision, sell the vision, take it forward and finally lead the charge. Presently Shri Narendra Modi, Prime Minister of the

country has a charismatic personality and country men have a lot of expectations from him.

4.13.2 Leader should Identify himself with masses

All great leaders of the world have their best to establish their identity with the masses / subordinates and in the process their identity completely submerged in the identity of the masses, away from masses, he just does not exist. He is the product of masses for the masses by the masses. Such leaders promote universal brotherhood. Such leaders will be completely free from attraction and repulsion. The moment leader feels identified with the masses, he accesses the infinite source of inner power for guidance.

It is an irony and a dilemma that management personnel the world over - and Indian management is no exception hardly make any efforts to identify themselves with masses. In fact, higher officers in Government organizations generally make effort to remain isolated and aloof from the working class.

But in political arena situation has been changed and nowadays more and more politician want to interact and identify himself with masses through dining and night staying with them in their places. Few State Governments has also started directing their higher officers for night stay in the villages to better understand their grievances.

***atmaupamyena sarvatra
samam pasyati yo rjuna
sukham va yadi va dukhaim
sa yogi paramo matah (6.32)***

4.13.3 Leader should be Calm in every situation

***Asocyan anvasocas tvam prajnavadama ca bhasase
Gatasun agatasums ca na nusocanti panditaha (2.11).***

“Pandita means an enlightened person. Who is an enlightened person? One who has come to grips with himself, a man who has understood who he really is. A person who has understood his true nature is an enlightened person. And what is his true nature? According to the

Bhagavad Gita, you are Infinite. You are happiness. Your nature is happiness. You don't have to do anything to be a happy person". These people do not get upset over events past or present i.e. for no one neither for living, nor the dead. **This is the minimum necessary prerequisite of a leader.**

Arjuna was very much upset and disturbed, perplexed and felt dejected in the battlefield of Kurukshetra because he found it difficult to fight with his own relations. Krishna's first advice to Arjuna is to maintain cool. Therefore, as per Gita a leader, first and foremost, is a calm person. He remains tranquil in every situation. When you are tranquil then you will bring out best in you. For every problem there is a corresponding solution, we can say infinite many solutions. The role of leader is to find out best available solution. This can be possible only when he is able to reach out best in him, for that tranquility is the precondition.

A leader should never be agitated. A leader can never be overpowered by events/emotions. A cool frame of mind is stable and can reach out its infinite source of energy. When such persons interact with the group of persons everybody feels charged. When you are tranquil, serene then you get access to resources within you and best response come out of you. Then you respond and not react. We all have that creative potential within ourselves, but because of perturbed state of mind we are not able to exploit that abundance intelligence and energy.

4.13.4 Reminder to the humanity about their potential capabilities and function

Yada-yada hi dharmasya glanir bhavati bhārata

Abhyutthanam adharmasya tada tmanam srijamy aham (4.7)

Paritranaaya sadhunam vinasaya ca duskrtam

Dharmasamsthapanarthaya sambhavami yuge-yuge (4.8)

Arjuna in age after age, whenever humanity forgets its infinite potential and functions as it should not, then I manifest to inspire those with faith and shake up those without faith, so

that humanity never forgets what it is capable of.

Leader should keep humanity inform about their inherent capabilities create faith & trust in the public to ensure peace and harmony among people. So that humanity will harness its full productivity. Humans are only living creatures who can expand their mind and see the world from another's perspective. this unique ability of imagination enables humans to empathize, to care for the other. The Humans have an ability to conjure up a conceptual reality (how the world should be) different from emotional experience (how the world feels) or sensory experiences (what is actually sensed) is unique to human beings and unique for every human being.

4.13.5 Maintaining Proper Role & Duties

***Sve-sve karmany abhiratah samsiddhim labhate narah
Svakarmaniratah siddhim yatha vindati tac chrnu (18:45)***

“Devoted each to his own duty man attains perfection. Each of us should be loyal at our level to our feelings and impulses; it is dangerous to attempt work beyond the level of our nature, our svabhava. Within the power of our nature, we must live up fully to our duty”.

Each position, including soldier has a role to play in the cosmos. Leaders must be aware of that role and be prepared to respond to the responsibilities imposed by their position. As stated in the Gita, Perfection is attained when each attends diligently to his duty. Leaders have a duty to effectively influence others, and this duty can manifest itself in a number of different approaches, however, the leader must maintain his/her values and not waver from those duties and values.

***Yatha dipo nivatastho ne ngate so pama smrta
Yogino yatacittasya yunjato yogam atmanah (6.19)***

“The wise man who has conquered his mind and is absorbed in the Self is like a lamp which does not flicker in a windless place, since it stands sheltered from every will”

Being true to oneself and one's values is an essentially aspect of leadership according to the Gita.

4.13.6 Leading by Example

***Karmanai va hi samsiddhim asthita janakadayah
Lokasamgraham eva pi sampasyam kartum arhasi (3.20)***

A leader sets aside his personal profit motives and works for public good and public well-being. A leader must be able to combine self-growth with organizational growth

***Yad-yad acarati sresthas tad tad eve taro janah
Sa yat pramanam kurute lokas tad anuvartate (3.21)***

Whatsoever a great man does, the same is done by others as well. Whatever standards he sets, the world follows. Common people imitate the standards set by the elect. Democracy has become confused with disbelief in great men. The Gita points out that the great men are the path makers who blaze the trail that others follow. The light generally comes from individual who are in advance of society. They see light shining on the mountain heights while their fellows sleep in the valley below. If the leader ever ceases to be vigilant in action, then people would follow his footsteps in every way. The visionary leader must also be a missionary, extremely practical, intensively dynamic and capable of translating dreams into reality. This dynamism and strength of a true leader flows from an inspired and spontaneous motivation to help others. Krishna created a synergy by leading from the front, motivating his troops into action, by listening, allaying and encouraging.

The leader must be a good role model and express the values of the organization through his/her behavior. Leaders who profess one set of values and act according to another set of values are not acting in accordance with the Bhagavad Gita.

***Na me partha sti kartavyam trisu lokesu kimcana
Na navaptam avaptavyam varta eva ca karmani (3.22)***

Gita provides two different perspectives of leadership, which are counter-intuitive to our current understanding. Krishna tells Arjuna that he has nothing to really achieve in the three worlds. He further clarifies that this is because his list of things not yet achieved is empty. Moreover, his wish list for the future is also empty. Still, Krishna said, "I will engage in

work”.

As per our fundamental understanding the context for leadership is that something has to be achieved. If this is the situation, we will immediately come to the conclusion that there is no meaningful reason or purpose to really engage in any serious work. This possibility is especially very real for a leader, since he/she has the freedom to do things. It is a big mystery for us to understand the mind-set of a leader when he/she has nothing to achieve immediately as well as in the future. This creates confusion in our minds. We may begin to wonder why a leader would, at all, engage in any action with seriousness, dedication and concentration in such a situation.

Yadi hy aham na varteyam jatu karmany atandritah

Mama vartma nuvartante manusyah partha sarvasah (3.23)

In order to clarify this Krishna introduces the second quality of a leader. He suggests to Arjuna that such a possibility indeed does not exist for a leader. Krishna says, “if I choose not to engage in any work, then all other people who look upon me will follow my footsteps in every way”.

Utsideyur ime loka na kuryam karma ced aham

Samkarasya ca karta syam upahanyam imah prajah (3.24)

He further clarified that if he ceased to work, then others will follow me and the world would fall in ruin. That is why I keep on engage in work. Through these two verses (3.22 & 3.23) Gita emphasizes two requirements for good leadership. Gita unambiguously suggests that a leader should not operate with a mind-set of “what is in it for me”.

A person who is able to step out of the domain of “what is in it for me?” will develop the capacity to unlock infinite reservoir of energy and, will never suffer from mental stress and creatively focus on the work without any fear of outcomes. In fact, engaging in work with such a frame of mind may increase the propensity to achieve the desired results. The immediate material gains that such leaders may get will be incidental and they will be guided by a bigger picture.

The second perspective from these verses is that a leader has very few degrees of freedom with respect to his/her choice of actions. The moment a leader ceases to work (for whatever reason) others take clue from it and adjust their responses accordingly. In Government offices this happened several times in past. It appears as though the leader is sitting in a glass house and is in a 360⁰ view for all the followers. Therefore, a truly inspirational leader will ceaselessly work even when there is really no personal benefit that will accrue to him/her on account of his/her work.

This aspect is again contrary to today's thinking. A vast number of leaders think that their job is to "preach" and it is the duty of the followers to "practice" what the leader preaches. Political and business leaders talk about the need for cost cutting and austerity measures but will hardly make any personal efforts to live through this idea. Their expenditure patterns and living style will never be compromised. Where is the hope for cost cutting and austerity when everybody in the organization knows the hollowness of this idea that emanates from the leaders? It is not merely about cost cutting. Even other ideas such as approaching work with devotion, passion and commitment, developing a high sense of time, inculcating good personal values, endeavoring to attain mental purity etc. will all suffer from this problem. In all these matters truly inspirational leaders are always aware of the 360⁰ view that they present to their followers and modify their behavioral practices accordingly.

Organizations and the society need several average leaders to meet short term goals. They may struggle to meet or exceed the yardsticks set to earn their monetary and non-monetary rewards. But they cannot lead the organization and the society to a new path, another level of thinking and higher order of existence. This is an exclusive domain for inspirational leaders.

4.13.7 Leader should be optimizer

Sahajam karma kaunteya sadosam api na tyajet

Sarvarambha hi dosena dhumena gnir iva vrtah (18.48)

Optimizer is one who takes pragmatic decisions taking into account the prevalent situations. Bhagavad Gita says: Just as there is no fire without smoke, there is no action without defect.

A leader cannot always make a decision, which is satisfying to all parties concerned. Some may feel hurt, offended or excluded and it is the leader's job to build consensus. However, intention of leader should be always for greater good of the humanity in making decision. A leader who insists on ideal solutions will never make any decision. A leader should work for optimal solutions. For example, death of Dronacharya in Mahabharata. (unrighteous people do not deserve courteous treatment. As Drona was fighting for Duryodhana, a felon. Both must die)

There are the kind of difficult decisions a leader is called upon to make in critical times. He has no time to prevaricate. Only a leader can do that. These decisions cannot be programmed through computer software. A leader should always be sensitive and turn the side of events in his favor. The Great leaders always do the same.

4.13.8 Leader should always Proactive

One of the major lessons from the Gita is that reactionary behavior is inferior to proactive behavior. Lord Krishna insisted to Arjuna that he should fulfil his responsibilities by taking aggressive action. Inaction was not an option that would lead to good results. Being proactive requires a degree of wisdom, otherwise the action will lead to failure.

Na karmanam anarambhan naiskarmyam puruso snute

Na ca samnyasanad eva siddhim samadhigacchati (3.4)

Not by abstention from work does a man attain freedom from action; nor by mere renunciation does he attain to his perfection. what is demanded is not renunciation of works, but renunciation of selfish desire.

According to Gita, wisdom, combined with right action is essential for good leadership. To lack either one produces poor results. If a leader is unwise, and acts, harmful events may occur. If the leader is wise but fails to act, harmful events may occur. The Gita tells leaders that they will be forced from time to time to make difficult decisions, and that they must use their inner wisdom to guide them in making the correct decision. The Gita also implies that wisdom is a necessary precondition for the selection of good leaders. While training

and development are important to organizational success, leadership qualities are viewed as being more innate and developed through introspection and meditation.

***Samkhyayogau prthag balah pravadanti na panditah
Ekam apy asthitah samyag ubhayor vindate phalam (5.4).***

Only the ignorant speak of wisdom and right action as separate, not the wise. He who applies himself well to one, gets the fruit of both.

4.13.9 Leaders may follow different paths to reach the Goal

There is no fixed way to reach the goal/target. Different leaders follow different paths; the important thing is that path should be legitimate sanction. As Bhagavad Gita says:

***Dhyanena tmani pasyanti
Kecid atmanam atmana
Anye samkhyena yogena
Karmayogena ca pare (13.24)
Anye tv evam ajanantah
Srutva nyebhya upasate
Te pi ca titaranty eva
Mrtyum srutiparayanah (13.25)***

Some discover divine through meditation and introspection, others decipher it through logic and analysis, others experience it through activity, and still others are introduced to it my listening to others. All are able to overcome fear of mortality.

4.13.10 Self-Sacrifice and the Greater Good

Gita makes several references to the importance of self-sacrifice and working for the benefit of the greater good. Leaders must sacrifice their own interests in order to promote the well-being of the group they are leading. By sacrificing their own interests over the interests of the group, managers would be able to better achieve their purposes.

Annad bhavanti bhutani parjanyaad annasambhavah

Yajnad bhavati parjanya yajnah karmasamudbhavah(3.14).

All creatures are the product of food, food is the product of rain, rain comes by sacrifice, and sacrifice is the noblest form of action.

Speaking on the qualities of a superior person, we find the leader in the Gita tradition is a humanistic leader, a person who acts without self-gain, and who has great personal concerns for followers. Good leaders are filled with a positive force and seek to do good by treating others with compassion and kindness.

Advesta sarvabhutanam maitrah karuna eva ca

Nirmamo nirahamkarah samadukhasukhah ksami (12:13).

He who has no ill will to any being, who is friendly and compassionate, free from egoism, and self-sense, even minded in pain and pleasure and patient.

4.13.11 Aligning personal and professional goals

Gita also promotes aligning the personal and the professional goals. The Vedic perspective is sought for aligning personal with organization vision and values. The Vedic perspective suggests that not only should there be higher purpose and values for both the Organization and the individual, but that these need to be synchronous with each other. The challenge for leadership is to define these goals and enable people to realize them.

In, Mahabharata, we see Arjuna being encouraged to understand his role as a Warrior who must perform his duty to his family and to society. His personal vision has to be aligned with what is needed by the “Organization”, in this case his immediate family and society. If there is no alignment, he will not call his army to battle. So, Lord Krishna counsels Arjuna about his duty and detachment, thereby bringing about an alignment between personal and organizational goals. Leader should always maintain Equanimity of mind during pleasure and pain, gain and loss and keep engaged in the work.

Sukhaduhkhe same kritwaa laabhaalaabhau jayaajayau;

Tato yuddhaaya yujyaswa naivam paapamavaapsyasi. (Gita.2.38)

4.13.12 Divine Qualities for Leaders

The Gita asks leaders of societies to possess the following characteristics.

Ahimsa satyam akrodhas

Tyagah santir apaisunah

Daya bhutesv aloluptvam

Mardavah hrir acapalam (16.2)

Non-violence, truth, absence of anger, renunciation, tranquility, absence of calumny, compassion to all beings, uncovetousness, gentleness, modesty and absence of fickleness.

The Bhagavad Gita, the ancient spiritual text contains the modern practice of management. While a casual reading of the manuscript would leave one feeling that the book is about the personal struggles involved in engaging in warfare, soon he will realize that the Gita contains much more. The Gita represents the struggles encountered by all humans in everyday activities, including the struggles of leadership. The Bhagavad Gita provides advice to modern day leaders and suggests important leadership qualities.

Recommendation: - The management teachings of Srimad Bhagavad Gita is much more relevant in today's world than ever, should be incorporated in the course curriculum of Management schools of the country. Few management schools have already included Bhagavad Gita in their management courses. For awareness creation workshop and seminar should be conducted and research on the management of Srimad Gita should be encouraged.

A training module should be prepared on the management teachings of Bhagavad Gita for training of in-service officers of Government of India, State Governments and Central and state PSUs etc.