

## CHAPTER VI

### 6. Conclusion

The Bhagavad Gita and the Ramayana are cross cultural paradigms of leadership and management which provide religio, psycho – spiritual knowledge, examples, insights and wisdom based on the soft, subtle and the sublime of the people compared to Western based theories and models which tap on the hard, gross and physical.

Western theorists have researched a lot on the human psyche and dynamics in their models of administration, but they are bogged down in their research on the aspect of self-transcendence and inner consciousness (soft) which can however, be applied as a soft and subtle ‘tool’ for good and smart governance and to boost organisational performance. That research gap can be bridged by applying mainly the religio-spiritual bounty of the Gita, which expounds deeply on the different forms of knowledge (Yogas). A nut cracking soft strategy is the mantra. It can be developed as a component of the human resource development strategy at the level of organisations which ‘cracks’ on the hard and taps on the soft inside, of the human factor i.e. imparting transcendental knowledge. Such a strategy would also consolidate the precept of workplace spirituality linkages in the organizational and corporate realm, the more so spirituality has gained prominence in management literature in the late 1990s.

Both sacred scriptures, call leaders and managers to maintain the *humanization of the organizations*, but also to strive further for their *inner consciousnessization* (self transcendence) through transcendental leadership.

Implementing such soft strategies at the workplace is a win-win situation for both the organizations and employees.

The Bhagavad Gita and the Ramayana are the foundations of spiritual wisdom which espouse the spiritualization of modernity (Pathak, 1998).

Organizations should not be only hard structures attuned to the mode of production (task oriented), but should be driven by the mode of thinking, from *'tamasic'* to *'sattwic'* which aims to boost and establish a religio-spiritual ethos in the governance of organizations and societies.

An in-depth analysis of the Gita and the Ramayana remains a must to understand on the profound aspect of self-transcendence from which grafted, mixed and blended models (US and Indian based mystics) could be produced further, as sound management and leadership should posit as cross-fertilized 'dharmic' and soft human centric models and paradigms in the future.

*Let noble thoughts come to us from all directions,*

*And let noble thoughts go from us in all directions. (Rig Veda)*

The fundamental is that these models should not be 'country – culture centric' as seen in many Western based models, but should be cross-cultural and globally centric reflecting the 'Vasudevam Kutumbakam' notion, in view to cater synergies. This joins the basics of the above quoted Vedic verse which opens the window to 'dharmic' (noble) thoughts, values, as adopted by Gandhiji.

The Gita and the Ramayana therefore stand as neo-spiritual modernism classics in that perspective. It's up to leaders and managers to develop that soft, spiritual source to resource the human resource in the organisational ethos. A challenge which does not require tangible research, but an approach from the inner soft as quoted by **Rudolph Steiner**, *“in order to approach a creation as sublime as the Bhagavad-Gita with full understanding, it is necessary to attune our soul to it.”*