

MANAGEMENT THROUGH RELIGIOSITY WITH SPECIAL REFERENCE TO SIKHISM

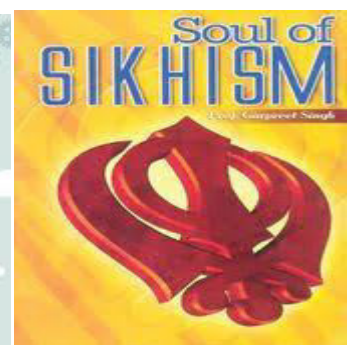
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ABSTRACT-The Fundamental research object of the study Management Perspectives in Sikhism is to evolve and give out research out flow for the effective management of organizations according to the divine knowledge as enunciated in the holy Shri Guru Granth Sahib and to explore and construe the different managerial perspectives from the life history of the Sikh Gurus and foresight enshrined in Shri Guru Granth Sahib. The research is mainly exploratory in nature and is based on qualitative research methodology called hermeneutics. New line The lessons of managerial foresight from the life history of the ten great Gurus can desensitise the global business leaders towards value-based management for sustainable growth and success. Collective foresight of the great Gurus calls for a manager to be selfless and his style to be the one which is drenched with virtues and shared values with the general well being of all as the core concern. Shri Guru Granth Sahib, the holy scripture of the Sikhs, has a universal appeal and message of truth, benevolence, compassion, tolerance, humility, selfless service, love, welfare unto all, liberty, equality, fraternity and meditating of God at all times to the mankind. The foresight enshrined in Shri Guru Granth Sahib can transform the mankind from ordinary to extraordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego. The most preferred style of management of corporate Sikh managers is Democratic and participative. They believe and trust their employees and subordinates. They encourage their participation in managerial decision making and motivate them to bring their creativity and innovation in the organisation. The most of the Sikh corporate managers are religious by nature and this fact has a positive bearing on their behaviour and makes them effective, ethical and socially responsible managers. The analysis clearly depicts that religion plays an affirmative role in the lives of the people of Sikh community and contributes in making them better Leaders.



KEY WORDS: Investment, Ethics, Business, Labour, Corporate, Organization, Innovation, Sikhism, Mool Mantra, Ang,

INTRODUCTION: Sikhism, the fifth largest and one of the youngest religions of the world is considered as the most down to earth and practical religion of the world. It is a religion of the new age. It is an egalitarian religion which preaches a message of love, devotion, truthful living, liberty, equality, fraternity and remembrance (*Simran*) of God at all times. It is a universal faith with a message of peace and prosperity for the whole world. It is a life affirming faith with positive attitude and high spirits. It is heartfelt adoration, devotion and surrender to one God. It is a thoroughly modern and progressive religion which evolved in India as a solution to the catastrophe that plagued Indian society in the fifteenth century. The Word of God Summary: In the early 16th century a community of disciples, called Sikhs, gathered around Guru Nanak who presented strong monotheistic teachings after receiving direct revelations from God. The Sikh community, centered in Punjab, grew under ten generations of successive gurus

and has since spread throughout the world. Sikhism is a strong monotheistic religious tradition. It grew up in the full light of history, in response to the teachings of Guru Nanak, who lived in the late 15th and early 16th centuries in India. Guru Nanak is said to have received revelation directly from God and transmitted it in the hymns that have been cherished and sung by Sikhs for nearly 500 years. These hymns, composed in lyrical verse, pulsate with a mystical, yet practical message. They proclaim the Divine Name of God, the liberating power of devotion to the Name, the kinship of all people, and the equality of men and women. A vibrant community of disciples called Sikhs gathered around Guru Nanak. Before his death, he designated a successor as guru. Thus began a lineage of Gurus that would extend ten generations. Sikhs call their tradition of belief and practice the Sikh Panth, meaning the “community of the disciples of the Guru.” It is a community shaped in tone and spirit by the very first words of the Sikh scripture, the Guru Granth Sahib: Ek Onkar, God is One. It is a universal and inclusive affirmation. The one God can only be the God of all humanity, not the Sikhs' alone. Sikhs do not divide the world into believers and nonbelievers, but rather find beauty and power in all religions, insofar as they all seek to know God. The Guru Granth Sahib, thus includes not only the hymns of the gurus, but hymns of some of the Hindu and Muslim poets and saints as well. The Sikh community has flourished for the past 500 years. While the community's heartland is in the Punjab in northwest India, Sikhs have now settled throughout the world. Their gurdwaras, the places of worship called “the gateways of the Guru,” are centers for community gathering and community service—whether in India or in Kenya, in Southall, England or Fremont, California. Today, the United States is home to 500,000 of the world's 27 million Sikhs.

2. STATEMENT OF THE PROBLEM - NEED OF THE STUDY: All progress is born of enquiry. Doubt is often better than over confidence for it leads to enquiry, and enquiry leads to invention. “MANAGEMENT THROUGH RELIGIOSITY WITH SPECIAL REFERENCE TO SIKHISM.” Increased scientific and inductive thinking and it promotes the development of logical habits of thinking and organization. Research has its special significance in solving various operational and planning problems of business and industry. Research, along with motivational research, are business decisions, research is the investigation of the structure and development of the organization for the purpose of formulating efficient policies for running it smoothly. The study is significant in being the maiden attempt in the said field. It will enlighten the corporate world as well as the whole society about the management perspectives in Sikhism.

3. OBJECTIVES THE STUDY: The basic research objective of the study is to develop and disseminate research findings for the effective management of organizations according to the divine knowledge as enunciated in the holy Shri Guru Granth Sahib and to explore and construe the different managerial perspectives from the life history of the Sikh Gurus and foresight enshrined in Shri Guru Granth Sahib. More specifically the following are the objectives of the study:

- To know about the Sikhism.
- To explore and interpret the lessons of managerial sagacity from the available life history of Sikh Gurus.
- To explore, formulate and systematize the intuitive foresight of Shri Guru Granth Sahib for effective and efficient value-based management.
- To give suggestions for better management of organizations in the light of the life history of the Sikh Gurus and the philosophy of Shikism.

4. METHODOLOGY: The study is exploratory in nature and is based on secondary information that has been obtained from existing literature and holy Granth Guru Granth Sahib Ji.

5. SCOPE OF THE STUDY: The study includes the detailed analysis of both the original and English translation of the holy Shri Guru Granth Sahib and the available literature on the life history, experiences and teachings of the Sikh Gurus in order to find out the managerial sagacity for value-based management. For the purpose of analyzing the managerial styles of corporate Sikh managers and to find the impact of the values and foresight of Shri Guru Granth Sahib on the working of corporate Sikh managers, the respondents are selected in a manner so as to cover the widest possible spectrum of the corporate sector.

6. LITERATURE REVIEW: The literature on role of ethics in business can be traced to ancient writings of Manu Smruti where it is mentioned that “Dharma protects who protect it and destroys those who try to destroy it.”⁴ Smith (1759) argues that competitive markets can lead to good economic outcomes even when people are acting in their self-interest. The concept of goodness is rather weak in economics which implies that no one can be made better off without making someone else worse off or what is popularly called as Pareto optimum (Singh, 2013). This concept of goodness, defined as such, could lead to increasing inequality in the country which may not be ethical. Again altruism may be beneficial if everyone is altruistic but if only one individual is altruistic and others are not then altruism may not be the best option (Singh, 2013). Similarly, emotions such as desires for vengeance may in some circumstances support co-operative more efficient outcome in the long run while, in general, competitive and self-interested behavior would lead to inefficient outcomes (Friedman and Singh, 2008). Friedman (2008) observes that moral codes are an instance of social norms that complement the working of markets. Social norms provide a way of controlling unchecked greed or other forms of self-interest that would lead to outcomes that are not Pareto efficient. Weber (1905), in his work on the protestant ethic and the spirit of capitalism, emphasized the role of interconnection of religion and

market place. Weber emphasized relationship between certain religious teachings and economic behavior. Luther imputed religious meaning to daily life work and imbued with theological importance, on the same level, as that of priestly work (Miller, 2007). Calvin had a broader view of work as a calling for social movement and self-betterment (Goldman, 1990; Cotch, 1993). Hansin (1963), argued that God decides profitability as a means to demonstrate stewardship implying that a person who fulfills a calling does not waste time and resources. Miller (2007) developed a theoretical model called the integration box (TIB) which argued that men and women increasingly desire to live an integrated life, where faith and work are integrated and not compartmentalized. Historically, economic progress has been through four stages, agrarian, industrial, service and the experience economy (Pine and Gillmore, 1998). The industrial era reflected the bifurcation between religion and workplace because it focused on rational economic activity, atomization, organizational bureaucracy, focus on specialization and division of labour, rule based work environment, ethical competency and impartiality in promotion and evaluation. The result was workers were expected to check their brain at the door - managers were responsible for the thinking required in the work place (Ashforth and Pratt, 2010). There is a demonstrable and growing body of evidence which clearly demonstrates that when people are permitted to bring their "whole self" to market place the output improves; and religion and spirituality are considered by many to be a component of "whole self". Empirical studies show that such 'whole-self' employees lead to higher loyalty, lower absenteeism and greater activity (Mitroff and Denton, 1999; Lambert, 2009; Grossman, 2008). Neck and Milliman (1994), argued that spirituality positively affects employee and organizational performance by enhancing intuitive abilities in individual capacity for innovation, personal growth, employee commitment and responsibility. Gurwinder Kaur (2008), in her book, "The Concept of Ideal Man in Guru Nanak Bani", did an exhaustive and analytical study which was aimed at developing a philosophical and systematic concept of a perfect man. The intention of the study was to develop the concept of an ideal man with reference to Guru Nanak's poetic compositions Siddh Gosht and to draw a contrast between the gurmukh and the siddh. According to the researcher, Guru Nanak's poetic compositions depict man as a dynamic personality who should be an embodiment of spiritual and social virtues. He should be perfect from within and identify his interests with those of the whole humankind and his attitude towards life should be full of dynamism, optimism and welfare of other beings. Among the many challenges in the business world, workers face long hours of work and eventually burn-out (Fry and Cohen, 2009). Illustratively, after the hurricane Florida in the US when a \$2 bag of ice was sold for \$10 and small house-hold generators of \$250 value were sold at \$2000.

7. MANAGEMENT AND SIKHISM: Shri Guru Granth Sahib gives message for spiritual development as well as human development including management effectiveness. Shri Guru Granth Sahib has many treasures to contribute in different areas of management like leadership, motivation, Coordination, ethics and CSR. It is a store-house of knowledge which teaches self-discipline and control as only a person who can control his mind and reactions can control/manage an organization and people in it and attain managerial excellence. As long as the manager's mind remains an unconquered enemy, the manager has to serve the dictation of anger, greed, lust, illusion, etc and this may result management failure however when the mind is conquered, the manager will have no difficulty in achieving their organizational goals (Muniapan, 2007). Shri Guru Granth Sahib helps develop the sense of service and sense of sacrifice for others which help individuals to evolve as better human beings and better organizers consequently they develop a higher and broader vision and work not for the benefit of one but for the larger benefit of all. A perfect being is described in the Sikh Scripture, as,- One who revels in doing good to others. Altruistic action and right character take precedence in the Sikh Scheme of values (Singh, 2009). The Sikh heritage reminds the spiritual seeker of the social obligations of society, namely that the spiritual guest in not only vertical but horizontal as well. The affairs of human life are essential considerations to a spiritually aware individual. The Sikh religion strives to create an ideal society that has as its basis spiritual awareness and ethical integrity. In short, Sikhism expounds the ideals of a cultured person who lives holistically with inner awareness of the Lord and with the purpose of serving the nation selflessly (Swami Ram, 1986). English scholar Max Arthur Macauliffe acclaimed that Sikh religion is a religion which embraces an ethical system which has no match. Sikh Scriptures – Guru Granth Sahib is a character building ground of a Sikh in which are firmly rooted his/her ethical values to run the daily affairs. It emphasizes the importance of gun (virtues), and obviously disengaging from any known vices in the society (Singh, 2002) Broadly speaking, the ethico-spiritual precepts of the gurus in the Adi Granth can be generally summed up under three main heading (1) the need for the improvement of man, (2) the nature of relationship of man to man as it ought to be and (3) the union of man with spiritual entity, which is said to be not away from us (Singh, 2009). Only he should sit on the throne, which is worthy of it and who has realized the Gurus word and silenced the five desires (Lust, anger, greed, attachment and ego) (SGGS, P-1039). Thus, the present study, Management Perspectives in Sikhism is an attempt to find out the foresight and sagacity of the Sikh Gurus and Sikh Scripture Shri Guru Granth Sahib in the light of management paradigms of today.

8.WHAT IS THE CONCEPT OF GURU IN SIKHISM?: At first Nanak was called 'Baba Nanak', with 'Baba' being an affectionate term, like 'grandfather', for an older man. These days he is better known as Guru Nanak. Just as the word 'Sikh' means learner, so 'Guru' means teacher. Sikhs explain 'Guru' as meaning 'remover of darkness'. The Gurmukhi script that is used for the Punjabi language has no capital letters, but in English the correct practice is to use a capital 'G' for Guru in the Sikh sense.

There have been just ten human Gurus. Their lives spanned the period from Nanak's birth in 1469 to the passing away of Guru Gobind Singh in 1708. Since then the Sikhs' living Guru has been the Guru Granth Sahib, the sacred volume of scripture. The Guru Granth Sahib is much more than a book: it is believed to embody the Guru as well as containing compositions by six of the ten Gurus. The preeminent Guru (Nanak's Guru) is God, whose many names include 'Satguru' (the true Guru) and 'Wahiguru' (a name which began as an exclamation of praise).

Sikhs believe that all ten human Gurus embodied the same spirit of Guruship and that their different styles were appropriate to the differing circumstances in which they lived. Guru Nanak's first four successors, Guru Angad Dev, Guru Amar Das, Guru Ram Das and Guru Arjan Dev, were also poets. Their compositions, together with Guru Nanak's, became the basis of the Guru Granth Sahib. While their spiritual emphasis seamlessly continued Guru Nanak's, each made a distinctive contribution to Sikh community life. Guru Angad formalised the Gurmukhi script in which the scripture is written. It was almost certainly developed from the shorthand that accountants used for keeping their accounts, as a simpler version of the script that is still used for the older language of Sanskrit.

Guru Amar Das made the *langar* a key feature of Sikh life: a shared vegetarian meal eaten by people of all ranks sitting together regardless of their social status. His other innovations included setting up a Sikh place of pilgrimage and appointing preachers to lead local Sikh congregations. His son-in-law and successor, Guru Ram Das appointed stewards-cum-missionaries to organise worship and collect offerings and he started the settlement which in due course was renamed Amritsar. Its name, meaning the pool of immortality, referred to the pool associated with the temple, Harmandir Sahib, that was completed in the time of the fifth Guru, Guru Arjan Dev. In 1604 Guru Arjan Dev installed in Harmandir Sahib the volume of scripture, his compilation of the poems of the first five Gurus plus works by other spiritual poets such as Kabir.

Guru Arjan Dev is also remembered as the first Sikh martyr. Following his death, the sixth Guru, his son Har Gobind, became a military leader. Similarly, the tenth Guru, Guru Gobind Rai, whose father Guru Tegh Bahadar is also remembered as a martyr, assumed a high military profile. The seventh, eighth and ninth Gurus, Guru Har Rai, Guru Har Krishan and Guru Tegh Bahadar, were not military leaders – in fact Guru Har Krishan passed away as a child. Guru Tegh Bahadar championed the brahmins of Kashmir who had appealed to him for help. He was put to death when he refused to become a Muslim.

According to tradition, Guru Gobind Rai became Guru Gobind Singh in 1699, when he called his followers together and initiated five men who volunteered their lives for him. These five (known as *panj piare* or five beloved ones), and all Sikhs who have been initiated in a similar way in the years since, make up the *Khalsa*, the community that owes its allegiance to the Guru. Guru Gobind Singh received the *Amrit* (holy water of initiation) from the *panj piare* and, like them, took the name 'Singh' (lion) in place of his earlier name.

SIKH MODEL OF ETHICAL MANAGEMENT LEADERSHIP



9. COMPOSITION OF SHRI GURU GRANTH SAHIB Ji: *Guru Granth Sahib Ji* has the unique distinction of having been compiled by the Sikh Gurus themselves. As such it is a flawless representation of the Gurus' thought, offering foresight for the betterment of humankind. *Guru Granth Sahib Ji* is also known as Shabad Guru or the Living Guru (or Master).

The teachings deliver a universal, indiscriminate message. Musical moods (raags/ragas) are prescribed within the text to carry the diverse communications of love, faith, truth and justice.

The *Guru Granth Sahib Ji* is a collection of 1,430 ang (a respectful term for pages), containing 3,384 poetic compositions (shabads/shabds). Its verse forms include swayas, saloks and vaars (ballads).

The shabads are composed in 60 raags by 43 authors. Sikh Gurus created 32 of the 60 raags: 31 raags were created by Guru Arjan (the fifth Sikh Master) and the 32nd, Raag Jaijavantee, was created by Guru Tegh Bahadur (the ninth Sikh Master). The remaining 28 raags already existed in Indian classical music and were carefully selected and allocated by the Gurus.

In 1604 Guru Arjan compiled the first draft of the scripture, known as Adi Granth (literally, "first book"). He installed it in Harmandir Sahib, today's Golden Temple in Amritsar, Punjab. Adi Granth remained with the Gurus until the imposter Dhir Mal took it, hoping that by possessing the Granth he could succeed as Guru.

The tenth Guru, Guru Gobind Singh, dictated the entire scripture of Adi Granth to his scribes from memory, adding his father's hymns and one of his own compositions. Upon his death he appointed the sacred scripture *Guru Granth Sahib Ji* as the eternal Living Guru of the Sikhs.

A. **AUTHORS:** *Guru Granth Sahib Ji* is an anthology not only of the sacred compositions of the Sikh Gurus, but also of some medieval Indian Bhagats (saints) and Bhatts (bards). The inclusion of compositions by poets of different faiths, without distinguishing between them by label, adds to the uniqueness of the scripture. The authors come from a variety of class and creedal backgrounds, from Muslim to Hindu and from upper caste to low caste. The lack of discrimination is born of the progressive thought of the Sikh Masters. The vocabulary of *Guru Granth Sahib Ji* draws considerably from religion, philosophy, mysticism, mythology and law, as well as more common concerns of life. It includes the Persian, Arabic, Sanskrit, Punjabi and Braj languages. **The authors of *Guru Granth Sahib Ji* include:**

1) Four Sikhs 2). Seven Sikh Gurus 3). Fifteen Bhagats 4). Seventeen Bhatts Sikh

• **BARD AUTHORS:** Descended from minstrel families, Sikh bards associated closely with the Gurus.

- 1) **Mardana** - 3 saloks: Mardana, a minstrel from a Muslim family, played the Rabab and accompanied Guru Nanak on his travels.
- 2) **Satai** - 1 vaar (ballad): Satai played the rebeck in the court of Guru Angad, Guru Amar Das, Guru Ram Das, and Guru Arjan.
- 3) **Balwand** - 1 vaar (ballad): Balwand played drums in the court of Guru Angad, Guru Amar Das, Guru Ram Das, and Guru Arjan.
- 4) **Baba Sunder** - 1 shabad: Baba Sunder, the great grandson of Guru Amar Das, composed a hymn titled 'Sadd' at the request of Guru Arjan following the death of his father, Guru Ram Das.

• **SIKH GURU AUTHORS:**

- (1) First Guru Nanak - 974 shabads and saloks (2) Second Guru Angad - 62 saloks (3) Third Guru Amar Das - 907 shabads and saloks (4) Fourth Guru Ram Das - 679 shabads and saloks (5) Fifth Guru Arjan - 2,218 shabads and saloks (6) Ninth Guru Tegh Bahadur - 59 shabads and 56 saloks (6) Tenth Guru Gobind Singh - 1 salok

• **BHAGAT AUTHORS:**

- (1) Bhagat Beni - 3 shabads (2) Bhagat Bhikan - 2 shabads (3) Bhagat Dhanna - 4 shabads (4) Bhagat Farid - 4 shabads and 130 saloks (5) Bhagat Jaidev - 2 shabads (6) Bhagat Kabir - 292 shabads (7) Bhagat Namdev - 60 shabads (8) Bhagat Parmanand - 1 shabad (9) Bhagat Pipa - 1 shabad (10) Bhagat Ramanand - 1 shabad (11) Bhagat Ravi Das - 41 shabads (12) Bhagat Sadhna - 1 shabad (13) Bhagat Sain - 1 shabad (14) Bhagat Surdas - 1 shabad (15) Bhagat Trilochan - 4 shabads

• **BHATT AUTHORS:**

- (1) Bal - 5 swayas (2) Bhal - 1 swaya (3) Bhikha - 2 swayas (4) Das - 1 swaya (5) Gyand - 5 swayas (6) Harbans - 2 swayas (7) Jal* - 1 swaya (8) Jalan - 2 swayas (9) Jalap* - 4 swayas (10) Kal* - 49 swayas (11) Kalshar* - 4 swayas (12) Kirat - 8 swayas (13) Mathura - 10 swayas (14) Nal - 6 swayas (15) Sal - 3 swayas (16) Sewak - 7 swayas (17) Tal - 1 swaya

B) THE SECTIONS: The structure of the *Guru Granth Sahib Ji* can be divided into three sections: pre-raag section, raag section, and post-raag section.

- **THE PRE-RAAG (RAGA) SECTION (Ang 1-13):** Pride of place is given to the sacred poetry of ‘Jap’ (Ang 1-8), commonly known as ‘Japji’, a composition by Guru Nanak. It commences with philosophically dense ideas in Mool Mantra (Ang 1), considered the basis of Sikh theology. ‘Jap’ comprises 38 pauris (stanzas), and the salok as the final verse.

After the ‘Jap’, the hymn of the evening prayer now referred to as ‘Rahiras’ (Ang 8-12) is scripted in two parts: ‘So Dar’, comprising 5 shabads, followed by ‘So Purakh’, comprising 4 shabads. After this we come to the bedtime lullaby of ‘Kirtan Sohila’ (Ang 12-13), which consists of 5 shabads.

- **THE RAAG (RAGA) SECTION (ang 14-1353):** The raag section is ordered principally according to raag: grouping together all the compositions in a particular raag and progressing through the 60. This gives the structural formation of *Guru Granth Sahib Ji* a strong aesthetic value.

A raag creates a distinct mood in music by invoking specific feelings with its patterns of notes and tones of expression. Engaging the listener emotionally in this way increases the delivery power of a shabad. The raag not only complements but also elevates the overall message.

To understand the context and true meaning of each shabad, it is of supreme importance to acknowledge and apply the emotions of the specified raag. The raag enables us to capture the mood in which we are to receive the words. Without applying the raag, the shabad could be manipulated to produce various meanings, which would be unjust to its original purpose.

“Among all ragas, that one is sublime, O Siblings of Destiny, by which God comes to abide in the mind. Guru Ram Das on Ang 1423 of Guru Granth Sahib Ji

Only a shabad’s prescribed raag creates the correct atmosphere for its content. Within each raag segment the poetic material is organised first by meter: shabads, such as chaupadas (quatrains) and astpadis (octets), followed by chhants (six-line lyrics), then vaars (long narrative ballads consisting of pauris (stanzas) and saloks (a freer verse form)) and finally poems by Bhagats. Within each meter, the compositions are further ordered by author. First the Gurus’ compositions are arranged in order of their succession of Guruship and with the term Mahalla/Mhala. Then the works of the Bhagats are set out, with Kabir given the principal place. The names of the Bhagats and saints are given with their compositions. Within each author’s content, the final ordering is based on any ‘ghar’ that may be allocated to a shabad. Where the title of a shabad includes a numbered ‘ghar’, it is an instruction that a specific emotional tone (shruti) should be applied over the whole composition like a colour-filter. There are 17 ghars; they appear in numerical order from Ghar 1 to Ghar 17.

- **THE POST- RAAG (RAGA) SECTION (ang 1353-1430):** The post-raag section contains saloks, swayas and other compositions. At the close (Ang 1429) is ‘Mundavani’ (seal) to mark the end of the poetry of *Guru Granth Sahib Ji* so that no spurious compositions can be added thereafter. It is followed by a salok of *Guru Arjan* to give thanks for the successful completion of the great task by divine grace. At the end of the post-raag section is the ‘Raagmala’ (Ragamala) (Ang 1429-1430).

MODEL OF MORAL AND ETHICAL LIVING

<u>Kirat Karna</u>	<u>Naam Japna</u>	<u>Vand Chakkna</u>
• Earning an honest living.	• Chanting the name of God.	• Sharing with others.

10. FINDINGS OF THE STUDY:

LESSONS OF MANAGERIAL SAGACITY FROM THE LIFE HISTORY OF SIKH GURUS:

Sikh means the seeker of the truth. The word Sikh is derived from the Sanskrit word *shishya* which means disciple or student and the Sanskrit meaning of the word ‘Guru’ is teacher, honoured person, religious person or saint. In the Sikh religion, the title *Guru* applies only to the ten Gurus who founded the religion, beginning with Guru Nanak Dev, the first Guru and Guru Gobind Singh, the last Guru in human form. When Guru Gobind Singh left this world, he declared *Shri Guru Granth Sahib Ji*, the final Sikh *Guru*. The concept of *Guru* embraces more than the ten Gurus. The *Gurbani* (utterance of the Guru) is embodied in the scripture. Since the death of Guru Gobind Singh in 1708, it has been consulted and venerated as a living guide, known as *Shri Guru Granth*

Sahib Ji (Nesbitt, 2005). The Sikh Gurus are to be perceived as one soul in the form of ten bodies transmigrating from one form to another. The Gurus were enlightened and progressive souls whose purpose in life was the spiritual and moral fortification of the people. The teaching of the gurus sought to enlighten people to live righteous and spiritually fulfilling lives with truth, dignity, honour and liberty. During the span of 239 years, the Sikh Gurus laid down within the sacred scriptures, the rules and guidelines that enshrine the way of living that was to be followed by all practising disciples of this religion. The Sikh Gurus were an epitome of virtues, righteous actions and honourable conduct. They were the examples of virtuous and moral living.

1) Lessons of Managerial Sagacity from the Life History of Guru Nanak Dev Ji: Guru Nanak Dev was the first leader of the Sikhs and so enigmatic was his personality that even after 543 years, he has a large following and people still look upon his word and seek guidance from his preaching and his life stories. Guru Nanak Dev was an embodiment of acumen, judiciousness, compassion, devotion and truth. He taught the profoundest truths, using metaphors and symbolic presentations. He was apostle of love and modesty. By his magnetic and charismatic personality, he mesmerized millions of people in his lifetime. He was respected alike by Hindus as well as Muslims. The lessons from his life history regarding managerial sagacity include a Clear Plan and Vision, Effective Communication, Structured the Congregations, Path of Truth and Enlightenment, Philanthropy/Concept of Social Responsibility, Honest Means of Living, Re-engineering of Personalities, Equality of Mankind, Cultivation of Inner Strength and Succession on Merit. He gave the model of moral living of *Kirat Karna, Naam Japna and Vand Chakkna*.

2) Lessons of Managerial Sagacity from the Life History of Guru Angad Dev Ji: Guru Angad Dev was instrumental in taking Sikhism from its infant stage to the next stage. He laid the foundation of a Sikh community that was pious, educated and enlightened. Guru Angad Dev believed in the service and well-being of all mankind, and not just of his own followers. He emphasized the need for character building rather than performance of rituals and formalities. Guru Angad Dev motivated his Sikhs to follow the path where enlightenment could be achieved through service and good actions, devotion and worship of one God. In his own style, Guru Angad Dev was able to take Sikhism to its pinnacle. The lessons from his life history regarding managerial sagacity include Harmony between Thought and Action, Upliftment of Society/ Empowering People, Emphasis on Physical and Spiritual Growth, Women Empowerment, Egalitarianism, Fearlessness, Ethics of Honest Work, Sustainability of the Mission, Devotion and Obedience to the Master and Meritorious and Impartial Succession.

3) Lessons of Managerial Sagacity from the Life History of Guru Amar Das: Guru Amar Das was a model of benevolence and kindheartedness. His teachings were simple.-Do good to others by giving good advice, by setting a good example and by always having the welfare of mankind in your heart! (Dhillon, 1999). He gave the perfect style of leadership implying that a leader should always be there for his followers guiding by precept and practice with the general well-being of all as essence of all decisions. The lessons from his life history regarding managerial sagacity include Concept of *Pangat and then Sangat*, Established the Sikh Administration System, Prohibited the Practice of Baseless Rituals, Embodiment of Compassion, Passionate and Zealous Worker and Social Responsibility.

4) Lessons of Managerial Sagacity from the Life History of Guru Ram Das Ji: Guru Ram Das was a man of simple and austere thinking and even as a young boy; he preferred the company of holy men. He was the possessor of a grand spirit of service, pleasing manners and refined behaviour which made him earn the love of all who came in contact with him. The lessons from his life history regarding managerial sagacity include Centre of Spirituality and Trade, Strengthened the Sikh Organisation, Benevolence, Reverence and Humility, Veracity and Honesty and Social Reforms.

5) Lessons of Managerial Sagacity from the Life History of Guru Arjan Dev Ji: Guru Arjan Dev gave a distinct identity to the Sikhs by building the *Harmandir Sahib* at Amritsar and by compiling the *Adi Granth* which was later called *Shri Guru Granth Sahib Ji*. In his martyrdom he conveyed the message to his followers that they must always face bravely the evil, cruelty, oppression and injustice. The lessons from his life history regarding managerial sagacity include Harmandir Sahib, the Symbol of Tolerance Towards All, Compilation of the Text of Foresight for Generations to Come, Knowledge and Acumen, Acknowledgement and Appreciation of Effort, Value of Good Company, Protector of Needy and Healer of Sick, *Masand System* and Concept of *Daswand*, Cultivation of Skills, Humility in Character and Personification of Tolerance.

6) Lessons of Managerial Sagacity from the Life History of Guru Hargobind Ji: Guru Hargobind was very brave and benevolent. He was innovative and daring as he introduced the concept of saint-soldier and was known as True king, Sacha Patshah. Guru Arjan Dev trained Guru Hargobind in languages, philosophy, astronomy, medicine, science and public administration, along with training in martial art and horse-riding. He became popular for his concern for the underprivileged and the vulnerable. The lessons from his life history regarding managerial sagacity include New Turn to Sikh Way of Life, Defined Seat of Temporal Authority, Combat Oppression and Injustice, Emphasis on Military Training and Considerate and Empathetic.

7) Lessons of Managerial Sagacity from the Life History of Guru Har Rai Ji: Guru Har Rai was compassionate and merciful and possessed the knowledge of medicine. Keeping pace with the times, he furthered the military traditions and kept 2200 mounted soldiers at all times. Guru Har Rai was well versed in languages, swordsmanship, archery and horse-riding. He was

a pious, polite and soft-hearted person and dedicated his life to the service of mankind and was always immersed in the meditation of God's Name. The lessons from his life history regarding managerial sagacity include Environmental Sensitivity, Humanitarian Service, Self-dependent, Prerequisites of Good Governance, Disciplined Way of Life and Trust in Followers.

8) Lessons of Managerial Sagacity from the Life History of Guru Har Krishan Ji: Guru Har Krishan was a person of confidence, astuteness and intelligence. Even though he attained Guruship at a very tender age, he commanded great respect and reverence of devotees of the Sikh religion and general masses due to his enigmatic personality. He dedicated his life for the well-being of the people. The lessons from his life history regarding managerial sagacity include Born Leader and Divine Spirit, Intelligence and Astuteness, Confidence, Magnanimous Devotion to Others and Epitome of Sensibility and Courage.

9) Lessons of Managerial Sagacity from the Life History of Guru Tegh Bahadur Ji: Guru Tegh Bahadur travelled far and wide, spreading the message of Guru Nanak Dev and dispelling superstitions and ritualistic behaviour. He visited core Sikh communities to infuse enthusiasm and confidence in the people. He was a blend of a prophet and a martyr. His poetic verses and hymn conveyed the understanding of the veracity of a disciplined spiritual order, philosophical acumen and divine enlightenment. The lessons from his life history regarding managerial sagacity include Protection of Human Rights, Forbearance and Acceptance of Diversity of Faith and Conviction, Social Uplift of the Society, Settlement of Disputes through Negotiations, Forgiveness and Mercy, and Courageous and Valiant.

10) Lessons of Managerial Sagacity from the Life History of Guru Gobind Singh Ji: Rarely in the annals of human history does there appear a person capable of awakening the human heart's noblest virtues to such an extent that an entire nation dynamically expresses the finest of its inherent qualities as Guru Gobind had done. He had such an exceptional personality-matchless in character and unparalleled in attributes, striking in figure and divine in demeanor, he was the definitive saint-warrior. In battle he knew no equal; in piety he was sublime. His presence inspired awe, devotion, and valour. Poet, visionary, sage, warrior, and leader-all in one, he fearlessly rallied the valiant forces of righteousness lying dormant within the weary hearts of his people. The strength of his moral fibre and the conviction of his spiritual and social ideals inspired the community to fulfil its noble destiny, uplifting it within a singular purpose. In the entire history of humankind, the unparalleled example of Guru Gobind Singh stands as a perennial source of inspiration for the leaders of the world. The lessons from his life history regarding managerial sagacity include Versatile Personality, Resilience in the Time of Adversity, Motivation and Inspiration, Knowledge and Training, Modesty, Delegation of Authority, Defined Code of Conduct, Well-Being of All, Foresight and Observation, Strong Conviction and Disposition, Forbearance before Reaction, Asceticism of Mind/Self-Discipline, Holistic Identity, Universal Brotherhood and Ordained *Shri Guru Granth Sahib Ji* as Guru/ Seek Guidance from Word of the Master.

11) Lessons of Managerial Sagacity from the Life History of Shri Guru Granth Sahib Ji Maharaj: Today, management concepts need to be entwined with religion and spirituality. There is a wealth of management foresight in *Shri Guru Granth Sahib Ji* which is enough to stimulate and galvanize the whole of business world. The foresight of *Shri Guru Granth Sahib Ji* if imbibed can form the basis of ethical managerial behaviour. This foresight when manifested in thoughts, speech and actions ennoble and enlighten the people. It provides internal fulfillment and upliftment. It calls for the alignment of thought, word and deed and motivate us to create a business culture of conscience, care and consciousness. The message of *Shri Guru Granth Sahib Ji* is universal, seeking the welfare of all human beings of the globe. It promotes integration, co-existence and feeling of fraternity and amity and also emphasises the importance of human values (Alag, 2008). An attempt has been made in this chapter to epitomize the foresight of *Shri Guru Granth Sahib Ji* in those perspectives of management which can transform the ordinary management to a management full of virtues and values.

11) SUGGESTIONS: On the basis of the study, the following suggestion can be given to the world at large:

1. The values upheld by *Shri Guru Granth Sahib Ji* are of paramount importance for leading a healthy, ethical and contented life. The foresight enshrined in *Shri Guru Granth Sahib Ji* can transform the mankind from ordinary to extra-ordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego. It emphasizes the virtues of foresight, truthfulness, justice, courage, humility, contentment and love for humanity which are also the cherished ideals of ethical management leadership. It is suggested that the managements of the corporate sector should propagate these values to the people at large in order to make an ineradicable impact on their minds so as to ensure the right work and conduct by them.
2. The first preferred style of the Sikh corporate managers came out to be democratic/participative style of management which is in tune with the foresight preached by the great Gurus. However, the second most preferred management style in the study is autocratic/ bureaucratic. It is suggested that the teachings and preaching of the great Gurus should be followed in letter and spirit in order to completely create the culture of democratic and participative management. It will not only improve the working of the organisation but also create a better sense of loyalty, commitment and dedication among the people working in the organisation.
3. The life history of the great Gurus is a live model of ethical work and conduct for the world at large. The managers should make every effort to take the great Gurus as their role model and leave no stone unturned to imbibe and emulate lessons of foresight given by them. If the people follow the dictates of the great Gurus, ethical governance will be the natural outcome.

4. The Sikh model of ethical conduct developed by the researcher on the basis of the study of the life history of Great Gurus should be implemented by the corporate sector as their model of code of conduct in order to ensure the righteous conduct by their people.

5. The results of the study show that majority of the Sikh corporate managers have the impact of values and foresight as enshrined in *Shri Guru Granth Sahib Ji* on their working and they consciously make efforts to go in for good leadership, effective motivation, ethical conduct and societal concerns. It is suggested that the teachings of *Shri Guru Granth Sahib Ji* should be followed with diligence if managers wish to lead a happy, satisfied and contented life.

6. The whole study of Sikhism suggests that it does not believe in any kind of blame game and a person can remain pious and unaffected from the prevailing ailments and malpractices even in the worst kind of situations. Therefore, it is suggested that this dictate of the improvement of self should be the sole motto of the people to create value based organisations.

7. The model of ethical living given by the great Guru primarily focuses on three things, that is, *Kirat karna* (earning an honest living), *naam japna* (chanting the name of God at all times) and *vand chakna* (sharing with others). The first promotes the dignity of work, the second elevates the relationship of the soul with the super soul and the third signifies the social responsibility of the people. It is suggested that this model should be applied to the whole corporate world and it can bring ever lasting peace and harmony in the whole globe and whole world will become a blissful place to live in.

8. Last but not the least, in order to live a happy and healthy life in the present day environment of stress and strain in the corporate world, the preaching and practice of the people should be same as shown by the great Gurus.

12) CONCLUSION: The lessons of managerial sagacity from the life history of the ten great Gurus can sensitize the global business leaders towards value-based management for sustainable growth and success. Collective foresight of the great Gurus calls for a manager to be selfless and his style to be the one which is drenched with virtues and shared values with the general well being of all as the core concern. Congruence in pious thoughts, sincere words and actions for the good of all was the greatest motivator for the followers of the Sikh Gurus so the need of the hour is for the leaders who are true to their word. Managers can build ethical socially responsible organizations by imbibing the Sikh model of ethical managerial conduct and can initiate a move to come out of the vicious circle of ailments prevailing in the society and system. It will lead to a situation where one can remain detached as the lotus in the filthy water remains detached.

Shri Guru Granth Sahib Ji, the holy scripture of the Sikhs, has a universal appeal and message of truth, benevolence, compassion, tolerance, humility, selfless service, love, welfare unto all, liberty, equality, fraternity and meditating of God at all times to the mankind. The foresight enshrined in *Shri Guru Granth Sahib Ji* can transform the mankind from ordinary to extraordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego. According to *Shri Guru Granth Sahib Ji* man's salvation lies not only in his faith, but also in his character and his eagerness to do active good. "Life without virtue runs to waste," says Guru Nanak. The Guru gives practical tips to achieve the goal. Every Sikh is expected to replace lust, anger, greed, undue worldly attachment and pride with their virtuous counterparts, self-control, forgiveness, contentment; love of God and humility, before deciding to go to the next step of doing active good. It is like sweeping the floor. As a rule, where the broom does not reach, the dust will not vanish off itself. "The new thing will fill the vessel only if the existing one is wiped out," says the Guru. The people are expected to follow the teachings of *Shri Guru Granth Sahib Ji* in order to ensure the high morality and upright conduct in their dealings of life. This is the only beauty of the existence of human life. On the basis of the whole analysis, the following Sikh model of ethical management leadership can be developed:

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1. Shaloka below is given at page 201 of Sri Guru Granth Sahib:
2. 'thir ghar baishu har jan pi-aaray. satgur tumray kaaj savaaray. || rahaa-o.
3. dusat doot parmaysar maaray. jan kee pajj rakhee kartaaray. ||
4. baadisaah saah sabh vas kar deenay. amrit naam mahaa ras peenay. ||
5. nirbha-o ho-ay bhajahu bhagvaan. saaDhsangat mil keeno daan. ||
6. saran paray parabh antarjaamee. naanak ot pakree parabh su-aamee.'
7. Orders were passed to all Sikhs by Guru Gobind Singh to accept Sri Guru Granth Sahib as their Guru, with effect from 1708, after his death. This Shaloka is illustrated in Dasum Granth, authored by Sri Guru Gobind Singh:
8. 'Agya bhai Akal ki, tabhi chalayo Panth !Sabh Sikhian ko hukam hai, Guru manyo Granth!.
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