



MANAGEMENT THROUGH SPIRITUALITY WITH SPECIAL REFERENCE TO SIKHISM

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ABSTRACT

Sri Guru Granth Sahib, existing Guru of Sikhs is authored by six Sikh Gurus and 15 saints of various religions and was declared as living Guru by tenth Sikh Guru Sri Guru Gobind Singh at the time of his death in the year 1708. It comprises of 1430 pages in the form of hymns which lays guidelines to every disciple from the time child enters mother's womb till the last rites. Sri Guru Granth Sahib describes various stages of life, reasons of taking birth in a particular type of family, Naam Karan (Rituals for giving name to the newborn), various rituals about marriages ceremonies and Gurbanis to be recited at different times of the day. It illustrates how while earnestly and sincerely working for a noble cause, one can remain attached to Almighty by reciting Gurbanis, for diluting soul enemies namely lust, anger, greed, ego and selfishness and shall be blessed by the Universe Master, God. Sikh History which is the youngest, just 400 years old and has produced leaders who through management of spirituality even sacrificed their lives namely Guru Arjun Dev, Guru Tegh Bahadur, Guru Gobind Singh, his four sons, 43 disciples (40 Mukte and three Payare) and 850 soldiers to halt forceful and criminal conversion to Islam by Mughal Emperors Aurangzeb and Jahangir and for the justice of countrymen. Sikh community has produced very large number of distinguished leaders even after Guru Gobind Singh which continues displaying distinguished results and was awarded maximum gallantry awards worldwide. Even today Defense services in India have 30 percent officers from Sikh community when their population is only 2.7 percent in the country. Sri Guru Granth Sahib's teachings are to speak Satya (truth), ready for Kurbanis (sacrifice) for the protection of weaker than self, extend Seva (sincere service), deal with Nimrata (humility), display Pyare (love to Almighty creation, humanity), have Daya (compassion) for every one and mentally keep Santokh (contentment) and help others financially and morally, don't harm anyone, remain polite and nice to others, respect women. Other best practices being followed are Kirat Karo (sincere and earnest earning), Vand Ke Shako (means share the profit), Dasvandh (volunteer donation of 10 percent of earnest earning for free kitchen), helping needy and welfare

of the society, development of religious places, helping natural calamity adversely affected population and Kar Seva (means extending physical help in religious and noble activities). Last guideline is while working sincerely and earnestly remain attached to Almighty by reciting Gurbani from Guru Granth Sahib which shall not only dilute soul vices namely lust, anger, greed, egos and selfishness but shall orient entire energy in the right and noble direction leading to happy and satisfied life and finally leading to Moksha. Management through spirituality makes the individual leader to lead from the front, makes a role model for the organization and orients to follow management traits like truthfulness, loyalty, helping everyone, sharing profits judiciously, taking care of employees without manipulations. Such traits shall lead any manager to success and Institute to grow exponentially as displayed in the last 400 years by Sikh religion.

Key words: Spirituality, Teachings of Sri Guru Granth Sahib, Management Gurus of Spirituality, Best practices of Management through spirituality in Sikhism, Management Model through Spirituality.

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1. INTRODUCTION

'Satnam', the Almighty God, the Divine Being, the Supreme Soul, the Sustainer, whose name is Truth, is present in very core of 'Mool Mantra', the first hymn in Sri Guru Granth Sahib and the first teaching uttered by Sri Guru Nanak Dev Ji. The blissful chanting of Mool Mantra and first *Pauris* of *Japji Sahib* is the foundation strength of spiritually oriented youngest Sikh religion of the world:-

'Ik onkar satnam kartapurakh ; nirbhau nirvair akaal moorat

ajuni-saibhang gurparsaad jap ; aad sach jugaad sach.

hai bhi sach nanak hosi bhi sach',¹

Though, Sikhism came into existence in the year 1469 when Sikh's (disciples of Sri Guru Granth Sahib) first Guru, Nanak Dev was born and thereafter, nine other Sikh Gurus namely Guru Angad Dev, Guru Amar Das, Guru Ram Das, Guru Arjan Dev, Guru Hargobind, Guru Har Rai, Guru Har Krishan, Guru Tegh Bahadur and Guru Gobind Singh carried the baton of Sikhism through path of spirituality. Sri Guru Gobind Singh finally at his departure from this world declared Sri Guru Granth Sahib a living Guru and guide for all Sikhs forever.

2. LITERATURE REVIEW

Inspiration from Sri Guru Granth Sahib Ji

Sri Guru Granth Sahib, a living Guru of Sikhs comprises of 1430 pages (*Anks*), is written in the form of hymns, in a sequential order, irrespective of the *Gurbani* of any of the writer, be a Sikh Guru, a Saint or a Bhatt, mostly in Gurmukhi and partly in Sanskrit. *Gurbani* commences with Mool Mantra, also covers daily prayers called 'Nit-Name' every Sikh is supposed to recite to include, *Japji Sahib*, *Jaap Sahib*, *Dus* (Ten) *Swayye*, *Chaupai*, *Anand Sahib*, *Rehraas*, *Kirtan Sohila* and *Ardas* (requesting Almighty to pardon for all mistakes). *Gurbani* is showering three prong positive affect on human soul to include cleansing of human aura, guide about the value of each activity in routine life, which Almighty has blessed

after a cycle of 84 lacs species births and dilutes five soul vices namely lust, greed, rage, ego and attachment, thereby bound to produce best results. *Japji Sahib* commencing with Mool Mantra is most popular and recited daily by every Sikh in the *Nit-name Gurbanis*, concludes with *Ardas* for requesting Almighty to pardon for all mistakes in reciting *Gurbanis*. *Sukhmani Sahib* (Nectar of happiness which takes around 105 minutes) after *Nit name*, is another most popular *Gurbani* being recited daily by all Sikhs or under constraints of time, Sikhs listen to recorded *Sukhmani Sahib* while doing routine chores. *Gurbani* continues illustrating guidelines for all Sikhs explaining meanings of 35 Gurmukhi alphabets, their significance in daily life, which is illustrated by most of the Gurus and Saints in their hymns. Sri Guru Granth Sahib also illustrates how soul enemies namely lust, greed, rage, ego and attachment adversely affect our daily activities, from the time soul enters mother's womb till the individual completes entire lifespan, including last rites of the body. *Gurbani* emphasizes 12 months of the year (*Desi* months) namely *Visakh, Jeth, Harh, Sawan, Bhadon (Bhadhray), Asooj (Assun), Kattek (Kattun), Maghar, Poh, Magh, Falgun* and *Chetar* explaining about significance of various activities every Sikh is to perform in each Month, while doing routine chores. Sri Guru Granth Sahib continues illustrating in hymns about four '*Pehre*' (stages of human life), *Bara Mah, Thhitti* and *Rutti* (Four seasons of the year spring, summer, fall/autumn and winter), names of the four states of the day, seven days of the week and 15 lunar dates. Guru Granth Sahib continues illustrating about marriage ceremonies as to how these are to be performed and how a spiritual Sikh (*Gurmukh*) shall live happily and non-believer (*Manmukh*) shall face problems in life, wasting his/her time, money and life. In Sri Guru Granth Sahib from page 1389 till 1409, *Swayye* of 11 Bhattas (Poets) is illustrated, praising and appreciating about the delighted contribution of *Gurbani* by first five Sikh Gurus. Sri Guru Granth Sahib is concluded with Shalokas of Guru Tegh Bahadur, 9th Sikh Guru and *Mandawani* (Seal of completion) and Rag Mala explaining various Ragas used in Guru Granth Sahib by Guru Arjun Dev, fifth Sikh Guru, in a total of 1430 pages. Sri Guru Granth Sahib is categorized in three sections as Pre-Raga Section, Raga Section and Post Raga Section as under as per teachings for humans beings:-

1. **Pre Raga Section.** This section is up to page-13, which includes Mool Mantra (Page -1), 38 Pauris of *Japji Sahib* (Pages 1 to 8), which is a morning prayer composed by first Sikh Guru Nanak Dev Ji, which is most popular and famous spiritual hymn, *Rehras* (Pages 8 to 12) recited at sun set scripted in two parts (*So Dar*, which comprises of 5 Shabads, and *So Purakh*, comprises of 4 Shabads) and then *Kirtan Sohila* (pages 12 to 13, comprising of five Shabad), a group of hymns to be recited before retiring at night. *Kirtan Sohila* is chanted while sitting on the bed after day's activities, individual offers his/her soul to Almighty who takes care of His disciple, till wakes up in the morning. Disciples on getting up in the early morning, after natural call, take bath, recite *Nitnem Banis* to include *Japji Sahib, Jaap Sahib, 10 Swayye, Chaupai* and *Anand Sahib* concluding with *Ardas* for requesting Almighty to pardon for all mistakes in reciting *Banis* and submit their request to be blessed for the day's activities.

2 **The Raga Section.** The second section of Sri Guru Granth Sahib (Pages 14 to 1353), is structured primarily on the basis of each composition's raga. Thus, the structural formation of the content matter of Sri Guru Granth Sahib has wonderful aesthetic value. The following table is a list of all the ragas used in Sri Guru Granth Sahib:-

Sri Raga 14 to 93, Raga Majh 94 to 150, Raga Gauri 151 to 346, Raga Asa 347 to 488, Raga Gujari 489 to 526, Raga Devgandhari 527 to 536, Raga Bihagara 537 to 556, Raga Vadhans 557 to 594, Raga Sorath 595 to 659, Raga Dhanasari 660 to 695, Raga Jaitsari 696 to 710, Raga Todi 711 to 718, Raga Bairari 719 to 720, Raga Tilang 721 to 727, Raga Suhi 728 to 794, Raga Bilaval 795 to 858, Raga Gaund 859 to 875, Raga Ramkali 876 to 974,

Raga Nat Narayan 975 to 983, *Raga Mali Gauda* 984 to 988, *Raga Maru* 889 to 1106, *Raga Tukhari* 1107 to 1117, *Raga Kedara* 1118 to 1124, *Raga Bhairon* 1125 to 1167, *Raga Basant* 1168 to 1196, *Raga Sarang* 1197 to 1253, *Raga Malar* 1254 to 1293, *Raga Kanara* 1294 to 1318, *Raga Kalyan* 1319 to 1326, *Raga Parbhathi* 1327 to 1351 and *Raga Jaijaiwanti* 1352 to 1353.

3 Post Raga Section. The post-raga section comprises from pages 1353 to 1430 which contains the Shalokas of Guru Tegh Bahadur, 9th Sikh Guru, and Swayye of 11 *Bhatts* (Poets). At the close at page No 1429 is the *Mundavani* (seal) to mark the end of Sri Guru Granth Sahib, so that no spurious compositions can thereafter be added, followed by a Guru Arjun Dev Ji's thanks-giving Shaloka for the successful completion of the great task by Divine grace. At the end of the post-raga section is the *Raagmala* from pages 1429 to 1430 which contains a catalogue of most of the ragas used in Sri Guru Granth Sahib Ji.

Composition of Sri Guru Granth Sahib. Details of number of verses each composer has contributed, are in the form of hymns in Sri Guru Granth Sahib, constitute in total 1430 pages from seven Sikh Gurus, 15 Saints and 11 *Bhatts* (Poets) as under:

Sri Guru Nanak Dev (950), Guru Angad Dev (63), Guru Amar Das (869), Guru Ram Das (638), Guru Arjan Dev (2312), Guru Tegh Bahadur (116), Guru Gobind Singh (1), Bhagat Kabir Das (523), Bhagat Ravidas (41), Bhagat Namdev (62), Bhagat Trilochan (5), Bhagat Ramanand (1), Bhagat Parmanand (1), Bhagat Dhanna (4), Bhagat Bhikhan (2), Bhagat Bani (3), Bhagat Pipa (1), Bhagat Sain (1), Baba Sheikh Farid (123), Bhagat Surdas (2), Bhagat Jaidev (2) and Bhagat Sadhana (1). There are Swayye of 11 *Bhatts* (Poets) who praised five Sikh Gurus in Sri Guru Granth Sahib are texted on pages from 1389 to 1409, namely by Bhatt Bhika, Kirat, Jalap, Mathura, Haribans, Kalsahar, Balh, Bhalh, Nalh and Bhatt Gayand Salh. In Gurbani composed by seven Sikh Gurus bear the name of Guru Nanak Dev at the end of each Shaloka, while Gurbani of that of Saints bear their name in the end of each Shaloka. Sri Guru Gobind Singh compiled Guru Granth Sahib, wrote 54th Shaloka as under, declared as living Guru of Sikhs forever in the year 1708:-

'bal ho-aa banDhan chhutay sabh kichh hot upaa-ay.

naanak sabh kichh tumrai haath mai tum hee hot sahaa-ay'.²

Learnings from Sri Guru Granth Sahib. Sri Granth Sahib is a gospel Truth and no one is allowed to alter, add or subtract even a character from the approved Holy book after having approved by Sri Guru Gobind Singh. It is illustrated in Guru Granth Sahib in the Shalokas of Saint Trilochan below if a human being dies while worrying about the money/ materialistic things, individual's soul shall incarnate into a serpent, which is considered a symbol of existence only for money, one who dies while thinking of women and lust shall incarnate into a prostitute, one who dies of worrying about sons in the family shall incarnated into a pig, one who dies while worrying about mansions, shall be passing through a cycle of rebirths to fulfil his/her desire and the one who dies while remembering Almighty, shall be liberated of the cycle of births and deaths and Almighty shall always be living in his/her heart:-

'ant kaal jo lachhmee simrai aisee chintaa meh jay marai. sarap jon val val a-utarai. //

aree baa-ee gobid naam mat beesrai. rahaa-o.

ant kaal jo istaree simrai aisee chintaa meh jay marai.

baysvaa jon val val a-utarai. //ant kaal jo larhikay simrai aisee chintaa meh jay marai.

sookar jon val val a-utarai. //ant kaal jo mandir simrai aisee chintaa meh jay marai.

parayt jon val val a-utarai. //ant kaal naaraa-in simrai aisee chintaa meh jay marai.

badat tilochan tay nar muktaa peetambar vaa kay ridai basai.'³

It is a gospel truth and goes without saying that every human being in this universe wants his/her efforts to be successful. However, he/she is to remember that Almighty is Omni present round the clock and watching his/her activities. Chanting *Naam*, in one's heart, shall free individual's entire family from the cycle of births and deaths, shall bless with the truth of life but one got to remain attached to Almighty all the time, while doing daily chores, through chanting Naam (Mool Mantras, Japji Sahib, Sukhmani Sahib or any other part of Gurbani you remember by heart) as very clearly illustrated in the Shaloka below;

'jih parsaad tayray kaaraj pooray. tiseh jaan man sadaa hajoaray.

jih parsaad tooN paavahi saach. ray man mayray tooN taa si-o raach.'

jih parsaad sabh kee gat ho-ay. naanak jaap japai jap so-ay.'⁴

It is just pure and right beyond doubt that where there is spiritual wisdom, there is righteousness and Dharma and where there is falsehood, lies there is sin. Where there is greed, there is death and where there is forgiveness, there is God Himself as illustrated in the *Doha* below of Bhagat Kabir;

'jahaa gi-aan tah Dharam hai jahaa jhooth tah paap.

*jahaa lobh tah kaal hai jahaa khimaa tah aap.'*⁵

Management gurus say that when we do anything fearlessly, results, shall be positive and optimum and when there is fear, activities are not blessed by Almighty, is spoken after careful consideration by Bhagat Kabir in the *Doha* below;

'jah anbhao tah bhai nahee jah bhao tah har naahi.

*kahio kabeer bichaar kai sant sunhu man maahi.'*⁶

Fundamental law of management says that force is tyranny and in the court of Almighty individual shall be asked to give explanation of using such force and shall be punished as given in the Kabir *Doha* below;

'kabeer jor kee-aa so julam hai lay-ay jabaab khudaa-ay.

*daftar laykhaa neeksai maar muhai muhi khaa-ay.'*⁷

Management Gurus say our inner sense/mortal knows everything and knowingly we commit mistakes; then Bhagat Kabir says what is the use of that knowledge/ inner sense if we ignore the truth and do wrong things as given in His *Doha* below;

'kabeer man jaanai sabh baat jaanat hee a-ugan karai.

*kaahay kee kuslaat haath deep koo-ay parai.'*⁸

God Himself makes the mortals anxious and He Himself takes the anxiety away, only when we recite His Naam through Nitname Gurbanies as it is He who takes care of everyone in the universe, as illustrated in the following *Doha* of Bhagat Kabir;

'chintaa bhe aap karaa-isee achint bhe aapay day-ay.

*naanak so salaah-e-ai je sabhnaa saar karay-i.*⁹

Manmukh, is the one who does not remember the Lord; wanders around engrossed in greed shall die one day only committing sins. No one on the earth shall remember him as the individual has done nothing worth to be remembered and wasted his invaluable birth as illustrated in the *Doha* below of Saint Kabir;

'kabeer raam na chayti-o firi-aa laalach maahi.

*paap karantaa mar ga-i-aa a-oDh punee khin maahi.*¹⁰

It is illustrated that our body is so prone to disaster like banana forest and the mind is like an intoxicated elephant, which easily is carried away by power, money, ego and rage. However, jewel of spiritual wisdom is the key to control these soul enemies, which very few achieve, to be successful in management and court of Almighty as illustrated in following *Doha* of Saint Kabeer;

'Kabeer kaa-i-aa kajlee ban bha-i-aa man kunchar ma-y mant.

*.ankas ga-yaan ratan hai khayvat birlaa sant.'*¹¹

When there is greed, there cannot be love and such a false association shall break sooner or later as illustrated below in Shaloka of Baba Fareed;

'fareedaa jaa lab taa nayhu ki-aa lab ta koorhaa nayhu.

*kichar jhat laghaa-ee-ai chhapar tutai mayhu.'*¹²

React evil with goodness and do not fill your mind with anger is the successful Mantra of strategic Management. This shall not let your body suffer from any diseases and you shall achieve everything you wish to, as is illustrated in the Shaloka of Baba Fareed below;

'fareedaa buray daa bhalaa kar gusaa man na hadhaa-ay.

*dayhee rog na lag-ee palai sabh kichh paa-ay.'*¹³

Faces of those who forget the Lord's Name is dreadful and they suffer terrible pain here, in this birth and thereafter they find no place of rest or refuge even after death. This is the true Mantra for sincerity, right attitude, truthfulness and loyalty of management, staff and workers towards each other as illustrated by Baba Fareed in the Shaloka below :-

'fareedaa tinaa mukh daraavanay jinaa visaari-on naa-o.

*aithai dukh ghanayri-aa agai tha-ur na thaa-o.'*¹⁴

Humility is the word to remember, forgiveness is the virtue, and sweet speech is the magic mantra to win the hearts of higher ups and earn respect from the subordinates, appreciators and well-wishers as illustrated by Baba Fareed in the Shaloka below:-

'nivan so akhar khavan gun jihbaa manee-aa mant.

*ay tarai bhainay vays kar taaN vas aavee kant.'*¹⁵

One should not utter even a single harsh word; as such words once said cannot be retrieved and breaking some one's heart through such harsh words is undesirable, which serve no purpose except making affected people to curse you as illustrated in the Shaloka below of Baba Fareed;

'ik fikaa na gaalaa-ay sabhnaa mai sachaa Dhanee.

*hi-aa-o na kaihee thaahi maanak sabh amolvay.'*¹⁶

Reciting *Naam*, of Infinite Lord, is the priceless jewel whose value cannot be appraised, as He himself is infallible and fashioned the Universe. That person, upon whom the Lord of the Universe showers His Mercy obtains all comforts and shall not have to enter the cycle of re-incarnation ever again as illustrated in the Shaloka of Guru Arjan Dev;

'sach sirji-ya-o sansaar aap aabhul na bhula-o.

ratan naam apaar keem nahu pavai amula-o.

jih kirpaal ho-ya-o gobind sarab sukh tinhoo paa-ay.

*har gur Nanak jinH parsi-o tay bahurh fir jon na aa-ay.'*¹⁷

Illustration of various Shalokas and *Dohas* from Sri Guru Granth Sahib perfectly match with the management and leadership traits of today, as all management Gurus guide that to be a successful leader and manager, you have to be above the petty benefits, individual has to have a control on lust, greed, egos, anger and favoritism. Individual must donate voluntarily for charity, society, help needy irrespective of religion, caste, color, back ground, set example as a role model for the organization, never harm anyone, treat everyone as your family member, be sincere and earnestly work for the organization. It is also well known fact of life that no one on this earth has been able to control human vices namely lust, greed, egos, anger and favoritism, as millions of such examples are on records. However, such human vices have been controlled by Sikh leaders, hundreds of such examples are on record where they could control human vices, only because they have firm belief in the teachings of Sri Guru Granth Sahib and they know that for any wrong doings they have to pay here or there and good deeds shall be rewarded by Almighty

Public Policies:- Sri Guru Granth Sahib is a juristic person as per Supreme Court of India judgement dated March 29, 2000 and it is legally declared a living Guru as illustrated in *Dasam Granth* written by Guru Gobind Singh '*Sab Sikhian Ko Hukam Hai Guru Manio Granth*'.

3. LIFE STAGES AND OBJECTIVE WITH REFERENCE TO SRI GURU GRANTH SAHIB

1. Before birth and up to an age of two and half years. Mothers should recite Shalokas as and when mentally unoccupied, from anyone Holy Book like Bhagwat Gita, Guru Granth Sahib, Quran Sharif and Bible as per religion faith. Environment should be kept peaceful, healthy, neat and clean. Good Photographs should be displayed around mothers working and living areas and Holy books to be kept handy to be referred.

2. Two and Half years of age to Nine years of age. Babies in this age group are required to be narrated biographies of our Gurus and saints like Lord Krishna, Shri Ram Chander Ji, and Guru Nanak Dev Ji, Bhagat Kabir Das, Baba Farid, Bhagat Ravi Das Ji, Prophet Mohammed, Jesus Christ and Shaloka recited from Bhagwat Gita and Guru Granth Sahib. Parents are required to display ethics in their daily routine as they wish their children to display during their life in future. Children should be taught and made to memorize Mool Mantras and *Gurbanis* like *Japji Sahib* and related foundations from any of the Holy Books.

3. Nine years to Nineteen years. This is most tender and vulnerable age where parents, teachers and relatives should handle young children and teenagers with extreme care,

displaying personal examples in front of them. They are to be guided through actions they watch every moment blended with sports and mandatory prayers from Holy Books. If children in the second stage of their life are oriented to take prayers as part of their daily routine, additional efforts may not be required to make them good and successful human beings. This is the stage where hormones change, growth is optimum and everything happening around the world, is very minutely observed and followed as trials. Attraction to opposite gender is the toughest challenge to be addressed by parents, teachers and elders. Every activity is challenged for its implementation and having no experience about the worldly processes, children take long time to get really convinced. This stage is meant to groom the children, prepare them to face the world, teach them to confront challenges and grab opportunities so that they can become responsible and learned citizens of the nation. Children's passion, hobby and potential are required to be addressed by counsellors and parents. It should be made a routine than a burden, ensuring that their potential generate result in the right direction. Healthy food and scheduled outdoor sports shall help the right growth and control over attraction towards opposite gender. Optimum attention towards fixed and scheduled prayers as narrated in the Holy Books is required to be followed, under the supervision of parents and teachers. Individuals thinking and passion changes with the blessings of Almighty once the individual begins chanting *Gurbani* while doing daily chores as given in the Shaloka below of Guru Arjan Dev:-

*'apunay daas ka-o aap kirpaa karai. tis daas ka-o sabh sojhee parai.'*¹⁸

Though this is a span of ten years but its importance to mould a human being in respect of growth and professionalism is more than 85 percent. This is the stage where dependency on parents and individual growth to be independent are grey areas, which needs specialist counseling. Any harsh word may tamper the bond. This is the foundation of each individual's life. If energy of each child is oriented towards right direction through mature and soft counseling through display of examples, sports and prayers, remaining part of life is just a follow up action.

4. Age group from 19 years to 60 years. This age group is primarily aimed at settling down and bringing up the children. Each individual moulds his/her career as per results accrued from his/her past activities gets life partner and children as per his/her compatibility. Each individual uses his brain to outshine others to take lead. This is the longest and prime span of each individual's phase of life, in which each individual being in its peak potential in every field, delivers optimum results. If the individual has been guided rightly from the time before the birth through the blessings of the Almighty and what he/she has brought along and prayers of the parents, would get equally good life partner and children. Good deeds of helping others, since every human being is a child of Almighty, supported by regular prayers would yield better results. This is the stage where any individual if wishes to meet Almighty or wishes to have the experience of interacting with the Almighty, may do so. There are some guidelines on concentrating and repeating related Shalokas called '*Chalisa*' given in all Holy Books to achieve anything including meeting Almighty. It may not be in the good faith to test Almighty's power through these Shalokas since we are forcing Almighty to jeopardize the route set by Him as per our previous deeds, thinking and appreciation. However, every event supported by regular prayer of the occasion shall deliver right and optimum results. Establishing complete faith through personal experience is must, which needs some *Chalisas* to be undertaken. Otherwise, hurdles of life and five soul vices might shake away any human being, at any time, from the right path and ruin the life of self, family, children and dependents as given in the following Shaloka of Guru Arjan Dev:-

*'jaisee aagi-aa taisaa karam.'*¹⁹

This means as the Almighty orders, to His creatures, they are to act and clear all dues accumulated in the previous birth before one rises to higher echelon and is freed from the cycle of births and deaths. Though prayers of parents shall contribute a part of the yield to each individual, however, this is being prime age group, once missed the chances of establishing direct link with the Almighty may not revive. A human being at this stage is competent enough to accumulate more than what he/ she needs to have happy life, may build enough provident fund with Almighty to be utilized in old age, help family and children and clear all dues of previous birth. This stage is lured by lust, misuse of muscle power, egos, high headedness and over confidence and may ruin everything if not blessed by Almighty, through remaining attached reciting *Gurbanis* like *Japji Sahib*, Mool Mantra and *Sukhmani Sahib*. One should be able to convert soul enemies into advantage using Almighty prayers and strengths of beauty, experience, concentration, best communication skills, physical strength and independence.

5. Age above sixty years. Human being in this age group may be financially strong and independent but needs continuous care from his/her children and friends particularly for medical support. In this stage everyone has enough personal experience which one should utilize as a part time advisor in the field of interest, guide to own grandchildren, counsellor and guide to the needy, to establish direct link with Almighty. Writing own experience and lessons learnt from enormous encounters with varieties of events and interaction with Almighty would benefit the generations to follow. This stage itself is a display of each individual's past life. Individual would have enough time to do daily prayers and experiencing depth knowledge related to Holy Books. Individual who had lived his /her past through the guidance of Almighty shall have no unusual health problem, shall get care from children and shall be able to lay his/her body to the rest peacefully. However, suggestions conveyed through live examples would leave deep impact on the generations to come. Individuals having spent their life in service, with children committed in their own professions should support them by extending help, care and advice to the grandchildren, leaving their own past aside. This would enhance their respect through utility of experience, displayed through personal examples and shall earn respect leading to consistent care. Convincing through argument may be counterproductive. Grand children to be made followers in daily prayers could be based on incentives of *Prasad* (sweats prepared through rituals) or any other suitable incentive found affective for the occasion. Giving small gifts more frequently on festivals and birthdays would be a better choice than leaving fixed deposits for the next generations to fight to share.

Model presented above, for management through spirituality is an experienced Model and tested. There are numerous examples and statistics to prove that Almighty has taken care of his innumerable children showering happiness, success and imparting them meaningful life and achieving Moksha, for which each one of us has to earn His full faith, through prayers/ meditation as narrated in the hymn '

'lakh khusee-aa paatisaah-aa jay satgur nadar karay'²⁰.

In the scenario of materialistic and digital world today every one starting from the age of two and half till the end is so much engrossed in the routine life of school assignments, tests, projects, competitions, target dates, rat race of overshadowing others, diseases, traffic jams, EMIs, payment of bills, lust, egos, anger, favoritism and greed that basic rules of leadership and management are overshadowed by these human vices. It is extremely difficult to find any one enjoying profession and nature. However, in spite of such hurdles there are still leaders and managers who follow teaching of Holy Books and have fair amount of control on human vices, are successful and enjoy their professions. However, such secret traits of happiness,

success and satisfaction not many leaders would like to share with others as it is considered to be a personal treasure.

Teachings of Sri Guru Granth Sahib. Sri Guru Granth Sahib teachings speak *Satya* (Truth) ready for *Kurbani* (sacrifice) for the protection of weaker than self, extend *Seva* (sincere service), deal with *Nimrata* (Humility), display *Pyare* (Love to Almighty creation, humanity), have *Daya* (compassion) for every one and mentally keep *Santokh* (Contentment) and help others financially and morally, don't harm anyone, remain polite and nice to others, respect women. One can overcome soul vices namely greed, lust, rage, ego and injustice by reciting Shalokas of Holy Books as illustrated in Sri Guru Granth Sahib. However, to inculcate such qualities and characteristics in self, one got to recite Shalokas of any Holy Book while earnestly doing assigned tasks. Such teaching are inculcated through parents in their children to follow *Nit-name* to recite *Japji Sahib*, *Jaap Sahib*, *Ten Sawayyas*, *Chaupai* and *Anand Sahib* concluding with *Ardas* in the morning, *Rehras Sahib*, *Chaupai* and *Anand Sahib* at sun set and before retiring to bed *Kirtan Sohila*, concluding with *Ardas*. It is authenticated that Sri Guru Granth Sahib/ Bhagwat Gita improves managerial ethics of managers and shall enhance business life. Those with power ought to treat others as equivalents and share the profits. Following the best practices of Free Kitchen/Langar, corporate lunch shall help in employee's motivation leading to flourishing of the concerned company. It is authenticated that Sikhism believes in the concept of wellbeing for everyone (*Sarbat Da Bhala*) and managers should also follow same as a social responsibility. Sikhism believes in fighting against injustice. Best practices like *Dasvandh* (Contributing 10 percent of earnest earnings) for the welfare of the society, sharing the profits (*Vand Ke Shako*), volunteer donation for free kitchen, helping needy, development of religious places, *Kar Seva* and helping natural calamity adversely affected population are authenticated and appreciated in the whole management world. Such leadership traits displayed by spiritually oriented leaders like leading from the front, commitment, loyalty, intelligence, dedication, team spirit, setting clear and achievable goals, creativity, intuition, honesty, maturity, physical fitness, determination, decisiveness and tenacity (*Kirat Karo* means sincere efforts) leaves no doubt in any one's mind that no one else can match such leaders. Leadership achieved through self-motivation and spirituality oriented leaders (*Naam Japo* means soul remains attached to Almighty while earnestly and sincerely doing daily chores) can never be shaken by corruption, lust and fear. Management traits were so religiously followed in this model, which not only led to great success but created a History for the generations to follow. Almighty is Omni present and keeps record of all deeds which comes back in each individual's life through birth to compatible parents, life partner and children and type of work each individual is made to pass through. Such spiritually oriented leaders while doing their daily chores sincerely and earnestly, not only clear their all dues of the previous birth and accumulate enough for the next birth but may elevate their status, which shall not let the individual fall any more into the cycle of births and deaths. Such souls rise above normal echelon to join hands with the Almighty, undertaking higher responsibilities as given in the following Shaloka:-

*'jinee naam Dhi-aa-i-aa ga-ay mashkat ghaal. naanak tay mukh ujlay kaytee chhutee naal.'*²¹

4. CONCLUSIONS

Success of Sikh religion for the last 400 years has proved that every human being whose soul is part of Almighty, Master of the whole universe, has followed moral values like respect to ladies, overcoming soul vices namely lust, anger, egos, greed and selfishness through spirituality. Following the best practices of Free Kitchen/ Langar, corporate lunch shall help in employees' motivation leading to flourishing of the concerned companies. It is

authenticated that Sikhism believes in the concept of wellbeing for everyone (*Sarbat Da Bhala*) and managers should also follow same as a social responsibility. Sikhism believes in fighting against injustice. Best practices like *Dasvandh* (Contributing 10 percent of earnest earnings) for the welfare of the society, sharing the profits (*Vand Ke Shako*), volunteer donation for free kitchen, helping needy, development of religious places, *Kar Seva* and helping natural calamity adversely affected population are authenticated and appreciated in the whole management world today. In view of success of Sikh Religion following guide lines of Sri Guru Granth Sahib Ji, every individual undertakes and is awarded according to the deeds, which includes birth to compatible parents, subsequent integration of relations namely life partner and children. Every one brings along the data of the deeds of the previous birth, blessing of the almighty, which one only earns through prayers as illustrated in Sri Guru Granth Sahib ji. Individual enjoys the life span as per the resultant of previous deeds, current activities from the age of two and half years onwards till the last and individual attachment to the Almighty and blessings of the parents. Individual follows the path to clear all the dues, which individual has gathered in the previous birth and has earned here, which is required to be balanced or shall accumulate as credit or debit of the individual, to be balanced in the subsequent birth. Each individual is made to pass through a route in life as per his dues to be settled, as none of us knows why we have taken birth in a particular family, when there are many better and worse parents are available in the world. A child who comes in this world has done nothing good or bad or shall do till he/ she grows up to two and half years of age, thereby the disparity amongst various babies taking birth should not exist, when Almighty is impartial as per Mool Mantra illustration in Guru Granth Sahib, but disparity exists as per status of various families. Therefore, it goes without any doubt that our efforts are responsible for inheriting parents, integrating life partners and children we are blessed. The haziness of our mind about our activities of previous birth and doubt that no one is watching us for all activities we undertake, all throughout, makes us do many wrong things like cheating, partiality, deceiving, lies, murders, harming, misuse of powers, blackmailing and corruptions. Once this haziness is removed by the teachings of Holy Books, we are bound to do everything worthy of our invaluable birth, leading to noble activities, thereby achieving success all the way and Moksha at the last. It is on record that Sikh Gurus and Sikh leaders in the present and past who followed Sri Guru Granth Sahib's teachings and guidelines while performing their duties, which led to lay their lives namely Guru Arjan Dev, Guru Tegh Bahadur, Guru Gobind Singh and his four sons including Sahibzada Fateh Singh and Sahibzada Zorawar Singh, the younger two who were only eight years and six years of age. In the Management of Sikhism through spirituality, while working, each individual's soul if remains attached to the Almighty, individual shall do his/her best as per potential without even supervised. As there are no beggars in Sikh religion and this religion in-spite of just 2.7 percent in India and 0.39 percent in the world, has never projected as minority community, because Sikhs are confident that their hard work, sincerity, zeal and potential shall yield results better than anyone else as illustrated by their Guru, Sri Guru Gobind Singh. As per guide lines of Sri Guru Granth Sahib, while doing each individual his/her duties sincerely, remaining attached to Almighty through recitation of *Gurbanis* as per the occasion like *Mool Mantra*, *Japji Sahib*, *Sukhmani Sahib*, shall pass through all hurdles softly, remain happy, satisfied and shall fulfill all dreams. In the present world oriented towards materialism and digitization, every management Guru says to be successful, one should not be lured by lust, anger, greed, ego and selfishness; thereby one shall be able to concentrate on right, truthful and noble activities. This shall help in orienting each individual's mind in taking right decisions like caring of men, impartial and judicious decisions, sincere approach, hard work, team spirit, democratic approach, straightforwardness, giving away dues to every one as per their efforts, honesty, equality, loyalty, integrity and fighting against injustice. It is also true that no one on the earth has been

able to overcome human vices namely lust, anger, greed, ego and selfishness, ample examples of such defamed leaders are there on record. However, only spiritual approach shall undoubtedly produce optimum results, which controls human vices leading to success and growth of leaders, managers and Institutes. In the present world only to quote an example there is no Sikh beggar and no Sikh driver has ever done nasty activities like Nirbhaya incident. Therefore, management through spirituality adds on the credentials of every manager to be successful, happy and satisfied without any wrong doings because at every stage teaching of Sri Guru Granth Sahib control their feet not to move on to the wrong path.

5. LIMITATIONS AND FUTURE DIRECTIONS

The qualitative part of the depth study is limited to Sikhism which is 2.7 percent in India and 0.39 percent in the world. Management through Spirituality has proved best ever management and leadership results, any of the religion could produce. However, in view of Holy Books namely Bhagwat Gita, Quran Sharif and Bible written by Sainly and Almighty blessed personality's centuries ago and no one ever changed an iota in the text, proves to be a gospel truth. Therefore, the best practices followed in the guide lines of these Holy Books may be equally effective and useful in all religions as are being followed in Sikhism. May be many more best practices can be analyzed from the life history of spiritually oriented personalities like Lord Krishna and Jesus Christ who have written these Holy Books. In view of limitations of time, depth analysis of such spiritually oriented leaders could not be carried out.

6. FUTURE SCOPE

Sri Guru Granth Sahib is an ocean of knowledge, which has nicely and clearly illustrated every activity of human beings, from the time baby enters mother's womb till the last rites. Therefore, it is very strongly felt that in the materialistic and digital world today, ruled by Internet and its applications, young generations have no time and interest in prayers and are being deprived of spirituality's rich and positive aura effect. They are facing agony of crises, tension, depression, ill-health and dissatisfaction leading even to suicides. Therefore, keeping in mind the base of the current research and outcome, techniques need to be devised to motivate young generations to do prayers/ *Nitnem* and enjoy management through spirituality, which may prove to be the best option to be successful manager and enjoy their invaluable life having been blessed by the Almighty.

REFERENCES

- [1] Mool Mantra as given below is the foundation of Sri Guru Granth Sahib written by first Sikh Guru Nanak Dev and given at page -1;'Ik onkar satnam kartapurakh, nirbhau nirvair akaal moorat ajuni-saibhang gurparsaad'
- [2] Kesar Singh and Dr Sanjeev Bansal, Evolution of Management Thinking and Enlightenment of Management's discernment from the profiles of the Sikh Gurus, International Journal of Mechanical Engineering and Technology 9(1), 2018, pp. 22-33. <http://www.iaeme.com/IJMET/issues.asp?JType=IJMET&VType=9&IType=1>
- [3] Dixit,S., Mandal, S. N., & Singh, S. (2017). Relationship between skill development and productivity in construction sector: A literature review. *International Journal of Civil Engineering and Technology*, 8(8), 649-665.
- [4] Pandey, A. K., Dixit, S., Bansal, S., & Mandal, S. N. (2017). Optimize the infrastructure design of hospital construction projects to manage hassle free services. *International Journal of Civil Engineering and Technology*, 8(10), 87-98.
- [5] Shaloka given at page 1429 of Sri Guru Granth Sahib'bal ho-aa banDhan chhutay sabh kichh hot upaa-ay.naanak sabh kichh tumrai haath mai tum hee hot sahaa-ay'

- [6] Following Shaloka is given at Page 526 of Guru Granth Sahib in the hymn of Saint Trilochan 'ant kaal jo lachhmee simrai aisee chintaa meh jay marai. sarap jon val val a-utarai. ||aree baa-ee gobid naam mat beesrai. rahaa-o.ant kaal jo istaree simrai aisee chintaa meh jay marai. baysvaa jon val val a-utarai. ||ant kaal jo larhikay simrai aisee chintaa meh jay marai.sookar jon val val a-utarai. ||ant kaal jo mandar simrai aisee chintaa meh jay marai. parayt jon val val a-utarai. ||ant kaal naaraa-in simrai aisee chintaa meh jay marai.badat tilochan tay nar muktaa peetambar vaa kay ridai basai.'
- [7] Given at Page 270-71 of Guru Granth Sahib in Sukhmani Sahib is the following Shaloka; 'jih parsaad tayray kaaraj pooray. tiseh jaan man sadaa hajooray.jih parsaad tooN paavahi saach.ray man mayray tooN taa si-o raach.jih parsaad sabh kee gat ho-ay. naanak jaap japai jap so-ay. ||'
- [8] Given at Page 1372 of Guru Granth Sahib in Doha 155 of Bhagat Kabir, 'jahaa gi-aan tah Dharam hai jahaa jhooth tah paap.jahaa lobh tah kaal hai jahaa khimaa tah aap.' ||
- [9] Given at page 1374 of Guru Granth Sahib in Saint Kabir's Doha 180; 'jah anbha-o tah bhai nahee, jah bha-o tah har naahi.kahi-o kabeer bichaar kai sant sunhu man maahi. ||'
- [10] Given in Guru Granth Sahib at page 1375 in Doha 200 of Bhagat Kabir 'kabeer jor kee-aa so julam hai, lay-ay jabaab khudaa-ay.daftar laykhaa neeksai, maar muhai muhi khaa-ay.' ||
- [11] Given in Guru Granth Sahib at page 1376 in 216 Doha of Bhagat Kabir; 'kabeer man jaanai sabh baat jaanat hee a-ugan karai.kaahay kee kuslaat haath deep koo-ay parai. ||'
- [12] Given in Guru Granth Sahib at page 1376 in 220 th Doha of Bhagat Kabir; 'chintaa bhe aap karaa-isee, achint bhe aapay day-ay.naanak so salaah-ai, je sabhnaa saar karay-i.'
- [13] Given in Guru Granth Sahib at page 1376 in 221 Doha of Bhagat Kabir 'kabeer raam na chayti-o, firi-aa laalach maahi.paap karantaa mar ga-i- aa, a-oDh punee khin maahi.' ||
- [14] Given in Guru Granth Sahib at page 1376 in 224 th Doha of Bhagat Kabir; 'kabeer kaa-i-aa kajlee ban bha-i- aa, man kunchar ma-y mant.ankas ga-yaan ratan hai, khayvat birlaa sant.' ||
- [15] Given at Page 1378 in the Shaloka below of Baba Sheikh Fareed; 'fareedaa jaa lab taa nayhu ki-aa, lab ta koorhaa nayhu.kichar jhat laghaa-ee- ai, chhapar tutai mayhu.' ||
- [16] Given at Page 1381-82 in the Shaloka of Baba Sheikh Fareed; 'fareedaa buray daa bhalaa kar, gusaa man na hadhaa-ay.dayhee rog na lag-ee, palai sabh kichh paa-ay.' ||
- [17] Given at Page 1383 in the Shaloka below of Baba Sheikh Fareed; 'fareedaa tinaa mukh daraavanay, jinaa visaari-on naa-o.aithai dukh ghanayri-aa, agai tha-ur na thaa-o.' ||
- [18] Given at Page 1384 in the Shaloka below of Baba Sheikh Fareed; 'nivan so akhar khavan gun, jihbaa manee-aa mant.ay tarai bhainay vays kar, taaN vas aavee kant.' ||
- [19] Given at Page 1384 in the Shaloka below of Baba Sheikh Fareed; ' ik fikaa na gaalaa-ay, sabhnaa mai sachaa Dhanee.hi-aa- o na kaihee thaahi, maanak sabh amolvay. ||
- [20] Given at Page 1386 in the Shaloka below of Guru Arjun Dev Ji; 'sach sirji-ya- o sansaar, aap aabhul na bhula-o.ratan naam apaar, keem nahu pavai amula-o.jih kirpaal ho-ya- o gobind, sarab sukh tinhoo paa-ay.har gur naanak jinH parsi-o, tay bahurh fir jon na aa-ay. ||
- [21] This Shaloka is given at page number 275 in Sukhmani Sahib. 'apunay daas ka-o aap kirpaa karai. tis daas ka-o sabh sojhee parai.'
- [22] This Shaloka is given in Sukhmani Sahib at page number 294; 'jaisee aagi-aa taisaa karam'. 19
- [23] This Shaloka is given at page 44: -'lakh khusee-aa paatisaahee-aa jay satgur nadar karay'.
- [24] This Shaloka is given at page-8' jinee naam Dhi-aa- i-aa ga-ay mashkat ghaal.naanak tay mukh ujlay kaytee chhutee naal.