

## 17. Give due place for Indian values

EVERY man has three bodies--the gross or physical (*sthoola*), the subtle (*sookshma*) and the causal (*kaarana*). When the physical body is rendered pure by taking pure food, the subtle body consisting of the mind is purified by pure desires, and the causal body represented by the *antahkarana* (conscience) is sanctified by sacred thoughts, the inherent divinity in man can be manifested and fullness in life achieved.

It is essential that every boy and girl should learn and practise the basic ethical principles for the blossoming of their true nature. Their primary obligation is to recognise the divinity that is in each of them. In the olden days, students used to pray to the Goddess of Knowledge, Saraswati, to make them good, truthful and sweet looking. Handsome is that handsome does. Where truth and goodness exist beauty is present as a natural outcome. Control of the senses and observance of the accepted code of discipline are the hallmarks of a cultured man.

### **Morality and survival**

In the pilgrimage of life, man has to guide his conduct by certain moral principles known as *Neethi*. *Neethi* is derived from the word *nitha*, which means what is proper or right. Right conduct is the royal road for man to achieve the highest state in life. When morality declines in a man, or a society, or a nation, that man, society or nation faces destruction. The loss of morality may even result in the destruction of an entire civilisation built up through centuries. Without morality, people perish. Morality is the lifebreath of humanity. It is because of the decline of morals that mankind today is decadent.

A man without morals is worse than a monkey. Darwin attributed to the monkey the claim: "Without me you man would not exist." Whatever may be the truth (about the evolution of man from the ape), the monkey does utter a challenge to man in these terms: "I am present in the human mind and form. I involve you in the affairs of the world. I make you forget the divine. That is why man's mind is described as a monkey mind. I am indeed greater than you. I rendered service to Sri Rama. You are serving *Kama* (the demon of desire). Because I became a servant of Rama, *Kama* became my servant. Rama is God. *Kama* is a demon." It is only when man cultivates moral values and manifests, the divinity within him that his true personality as a human being will be revealed.

This means that man should strive constantly to cherish good thoughts and act righteously. One is called a *Purusha* (Person). Only a man with a personality can be called a person. This *paurushyam* (personality) is a term applicable only to a person who leads a model and truthful life, filled with good deeds. The Latin word "Persona" means one who is a spark of the Divine. Only by recognising the inherent divinity in him can man become truly human.

The recognition of the divinity in man will lead to the realisation of the unity of mankind. Every one will then realise that he belongs to one human family just as all flowers in a creeper belong to the same plant, and all birds in a flock are one. It is this sense of unity that has been the core of Bharat's age-old culture. It has sought to promote the well-being of all as a cardinal faith. When Indians realise the value and validity of this heritage, they will make their lives meaningful.

### **Management patterns differ from country to country**

Every nation in the world has developed its institutions and way of life on the basis of its cultural traditions, its system of values, and its historic circumstances. These institutions and value

systems cannot be transplanted to other countries whose history, culture and circumstances are different. The management pattern in the United States is of one kind and that in Japan is another. In America, the management pattern is built up on the basis of a competitive and profit-oriented system. The relations between management and workers are based on "hiring and firing." Money and profits are more important than human values. By copying the American management model, we in India are having difficulties and are not reaping the benefits we expected.

In Japan, the management pattern is different. The workers have a high sense of discipline and even when they have grievances, they do not resort to strikes which affect production. The relations between management and workers are generally cordial and cooperative. It is this which has helped Japan to progress industrially.

### **Indian ethos and values**

There are some things which are common to all business organisations in any country. These relate to such matters as accounts, production procedures, maintenance of statistics, materials management and the like. But with regard to matters like business ethics and human relations, we in India have to choose our patterns in keeping with our culture, traditions and conditions. In the Sai Institute, we are attaching special importance to cultural and ethical values. Among these, the primary place is being given to "Indian Ethos and Values." The course will cover such matters as the Indian economic environment, Personnel management, Organisational behaviour and Business Communication. Emphasis will be laid on Personnel Management and Human Values, which do not figure very much in the courses of studies in other management institutes now. The use of computers will be an integral part of the course.

The study of "Indian Ethos and Values" will be the most distinctive feature in the M.B.A. Course of the Sai Institute. No other Management Institute in India has provided for this subject. The relations between management and workers should be like those between a mother and the children, based on mutual love and understanding. It is desirable to start the day in every factory or workshop with a silent, common prayer in which managers and workers join. When such prayers are held, the workers will be able to experience harmony in the factory.

### **Avoid imitating practices of other countries**

There is no meaning in one country simply imitating or copying the management practices of another. Such imitation often leads to waste of resources and many undesirable results. This is what is happening in many countries, including India. What is good or suitable for one country need not necessarily be good for another. We should have regard to the circumstances, the individual attainments and the specific requirements of our country. Our culture and values are different from those of others. These different situations cannot be treated alike. The attempt to combine different sets of values may result in the loss of values of the less developed country.

There is a story which illustrates how by listening to the views of all and sundry one makes himself a laughing stock and a loser in bargain. A fruit vendor put up a board over his stall to the effect: "Fruits are sold here." A passerby told the shopkeeper the word "here" in the sign board was superfluous. The vendor arranged to get the word erased. Another man came along to say that there was no need to announce that fruits were being "sold" as that was obvious to anyone. And so, the word "sold" was erased. A third man said that there was no need to mention that "fruits" were being sold, as it was patent to any one what was being sold in the shop. Ultimately,

all that remained was a blank board, while the sign painter presented his bill for painting the board and then erasing the words. The fruit vendor realised the folly of acting on the opinions of every passerby without relying on his own judgement. In the sphere of business management, a similar situation has developed in India. By following the advice of one country or other India has made a hash of its economy and finances. In ancient times, India served as an example to other countries.

### **India then and now**

A king from Greece came to India to study the conditions here, especially in regard to education and religion, after visiting other countries in Asia. He was impressed by the *gurukula* system of education and the kind of relations that existed between the *guru* and the *sishtyas* (students). The *ashram* of every *guru* was a veritable university, without any of the paraphernalia of modern universities. The students were prepared for all kinds of hardship to acquire knowledge from the *gurus*. He also noted the discipline and high character of the students. He collected books like the Upanishads and the Gita and realised what values Indians attached to truth and integrity. He made a study of the Bible, the Quran and Buddhist texts and found that all of them laid emphasis on Truth. He noted that the Bible declared: "Righteousness exalteth a nation." In the Quran he found that only by adherence to Truth can one be a real man. He noted the essential truth which was common to all faiths and recognised that in Bharat there was religious toleration and harmony as part of the people's code of ethics. He decided to follow India's example in Greece. Alexander the Great, who came to India at the behest of his teacher, on his way back to Greece took with him a lump of Indian earth, a vessel full of Ganges water, copies of the Bhagavad Gita and Mahabharata and the blessings of an Indian sage.

### **Due place must be given to Bharatiya Culture**

In spite of Bharat's priceless heritage, many in this country behave like people under the shadow of a lamp who, unaware of its light, are attracted to distant things. It is the fascination for exotic things which accounts for the deplorable plight of the country. Hence, in the sphere of management studies, we should give due place to Bharatiya culture and values. Only the wealth or name that is acquired by righteous and honest means will be enduring and praiseworthy. Money that is earned by improper and immoral ways can confer neither peace nor happiness.

Communication is an important aspect of business management. But care should be taken to use it within limits. Unrestricted use of communication may cause considerable harm to the country. For instance, if undue prominence is given in the mass media to some students' agitation or a strike, say, in Bangalore, the news immediately reaches Delhi, Calcutta, Agra, and other places and within a day the trouble spreads to other areas all over the country. "Communication" of this kind does more harm than good.

### **"Man management" should be given importance**

The pursuit of money as an end in itself is making people greedy and excessively commercial minded. Many farmers are switching over to money crops to earn more money. This is not the kind of management we should have. We should be concerned with "Man Management." The proper study of mankind is man. Men should learn to be pure in thought, word and deed. This is the highest virtue. We do not want slogan-writers and platform orators and "Yellow" journalists. We want leaders who will be persons of integrity and character. The aim of management

institutes should be to produce such leaders. Their courses should be based on Indian culture and values.

Along with courses in other aspects of management like production, accounts, finance and personnel, we should have a course in "Indian ethos and values." We should concentrate on meeting the basic needs of the country. Our programmes should be based on our resources and on our practical ability to achieve the goals. We have also to combine morality with spirituality, in business and other spheres.

All over the world there are numerous institutes of management. They confer the Master's Degree in Business Administration. I do not regard this as the right course for India. In some countries, instead of M.B.A., they have a Master's Degree in Business Science (M.B.Sc.). In our Institute we want to turn out Masters in Man Management (M.M.M). The students should develop a broad outlook and prepare themselves to serve society with sincerity and dedication. They must set an example in morality, and bring credit to the country by their work and their contribution to the development of the nation.

*Address in the Institute Auditorium on 21-8-1986 while inaugurating the new Master's Degree Course in Business Administration as Chancellor of Sri Sathya Sai Institute of Higher Learning,*

*Young people take great pains to acquire degrees for securing good jobs. But they hardly take any trouble to develop their character and personality. Good conduct and character are the most essential requisites for a man. They are the basis for the spiritual life. If the spiritual aspect is neglected, man becomes an artificial, mechanical being with no genuine human quality in him.*

**BABA**