

# Corporate Organizational Culture and its Description in Bhagavad Gita

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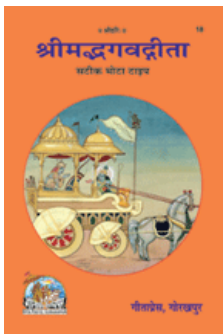
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## ABSTRACT

Today's organizations are primarily dynamic and pose huge challenges and opportunities to the policy makers and corporate practitioners. The philosophy of Bhagavad Gita should not only be viewed from spiritual perspectives but also as a guide in developing Managerial Effectiveness. Today it has found its place as an alternative to the theory of modern management and also as a means to bring back the right path of peace and prosperity for the human beings. This research paper measures empirically the effectiveness of organizational corporate culture and its descriptions in Bhagavad Geeta. With this paper we will see the practical message of Bhagavad Gita has strong linkage to core management practices like establishment of good corporate culture.

**Index Terms**— Corporate Culture, Organizational Culture, Bhagavad Gita in management, Daivi work culture, Asuri work **culture**.

## 1.INTRODUCTION.



Bhagwat Gita  
[1]

First of all I would like to explain “*what the Bhagavad Gita is?*” in few words. The Bhagavad Gita, literally translated as the “*Song Of God*”[2] and it is a part of the Indian epic. It is an important part of Mahabharata. Mahabharata is a story of the enmity and ensuing war between the Pandavas and Kauravas. The Bhagavad Gita enjoys an exalted position in India's culture and philosophical background. In the picture you can see front cover of Shreemad Bhagavad Gita published by Geeta Press, Gorakhpur (UP) India.

### 1a. What is Corporate Culture?

In this paragraph we will see “*what Corporate Culture is?*”. Different writers have defined organizational culture in different forms. In any case, they all depend on issues that an organization tries to urge its workers to take after as the most ideal method for doing their everyday assignments. Wood et al. define organizational culture as, “*a system of shared beliefs and values that develops within an organization and guides the behaviour of its members*”. [3]

Investopedia define Corporate culture as, “*Corporate culture refers to the beliefs and behaviors that determine how a company's employees and management interact and handle outside business transactions. Often, corporate culture is implied, not expressly defined, and develops organically*”

*over time from the cumulative traits of the people the company hires. A company's culture will be reflected in its dress code, business hours, office setup, employee benefits, turnover, hiring decisions, treatment of clients, client satisfaction and every other aspect of operations.”[4]*

To think about the potential impact of culture, we should be sure about why this culture may matter. Reference [5] describe culture is taken into account relevant as a result of staff can face decisions that can't be properly regulated ex ante, take into account a firm with a name for impeccable customer-care. The two supervisors and representatives are enticed to save money on the exertion important to give the best care. Offering the best exertion is costly and the likelihood of being distinguished is negligible, particularly if the evading is just fractional: it is difficult to demonstrate that the care was just marginally disappointing.

Besides, the negative outcomes of a lessened notoriety won't be felt immediately. One awful scene can destroy a long-standing notoriety of perfection. Consequently, without the best possible inspiration, directors and workers are probably going to hold back on the nature of their administrations [5].

#### **1B. WORK CULTURE DEFINED IN GEETA**

Sri Krishna elaborates on two kinds of work culture in Bhagawad Gita “*Daivisampat*” and “*Asurisampat*”.

##### **1. Daivi work culture**

Daivi work culture includes valor, immaculateness, poise, forfeit, straightforwardness, calmness, selfdenial, serenity, nonappearance of blame discovering, nonattendance of voracity, tenderness, unobtrusiveness, absence of greed, nonappearance of envy and pride[6].

##### **2. Asuri work culture**

Asuri work culture involves improper performance, personal desires, delusion, egoism, work not oriented towards responsibility of services. Only more work, no place of ethic. What is required is a hard working attitude adapted by morals in work. [6]

It is in this light the direction, “*yoga karmasukausalam*” ought to be caught on. “*Kausalam*” implies ability or method of work which is a key segment of a hard working attitude. “*Yoga*” is characterized in the Gita itself as “*samatvam yoga uchhyate*” which means a perpetual equipoise of mind (detachment). BalGangaharTilak<sup>1</sup> tells us, “*Acting with an equable mind is Yoga.*”

By making the equable personality the bed-shake of all activities, the Gita advanced the objective of unification of hard working attitude with morals in work. Without moral process no brain can achieve equipoise.

The master and extraordinary scholar, AdiSankara<sup>1</sup> says, “*The expertise fundamental in the execution of one's obligation is that of keeping up equity of brain in face of accomplishment and disappointment. The quiet personality notwithstanding disappointment will prompt further thoughtfulness and see obviously where the procedure turned out badly so remedial advances could be taken to stay away from deficiencies in future.*”

##### **1C. The principle of reducing personal gains described in Gita**

The rule of lessening our connection to our-self and increase the connection with our work and duties is the Gita's solution for achieving calmness. It has been held that this standard prompts absence of motivating force for exertion, striking at the very foundation of hard working attitude. Despite what might be expected, fixation on the errand for its own purpose prompts the



accomplishment of magnificence – and in fact to the genuine mental bliss of the laborer.

Therefore, while ordinary hypotheses of inspiration might be said to lead us to the servitude or outward rewards, the Gita's guideline drives us to the inborn prizes of mental, and in fact moral, satisfaction.

## 2. METHODOLOGY

This is a qualitative paper which involves a review and analysis of literature on human capital development and also the interpretation of selected verses of the Bhagavad-Gita in the context of self knowledge. The methodology used for the interpretation is hermeneutics.

Hermeneutics is related to the name of the Greek god Hermes in his role as the interpreter of the messages of the gods. In the current context, hermeneutics can be described as the interpretation and understanding of ancient literatures. Hermeneutics is widely applied in many field of social science such as philosophy, religion and theology, law, sociology and also international relations.

## 3. RESULT & DISCUSSION

### 3.1 PUTTING ALL TOGETHER

Putting the accent on “sticking to ethics in the workplace”, all organizations should attempt to instill the values of honesty, moral virtues of hard work and diligence as preached in the Bhagavad Gita, which has now emerged as a guidebook for motivating numbers-driven managers.

So to help improve the otherworldly remainder of the representatives and to guarantee that they avoid deceptive nature and bad habit, there are visit yoga lessons, talks and addresses by motivational masters and a handbook with applicable messages.

Sri Krishna gave profound enlightenment as well as the craft of self-management, goal setting, motivation, transformational leadership, anger management, stress, conflict management, and numerous others parts of administration which can be utilized as a manual for increment HRM (Human Resource administration) adequacy.

Dissimilar to the western way to deal with HRM, which centers in investigating the outside universe of issue and vitality, the Bhagavad-Gita prescribes a HRM approach, which concentrates on finding our-self in the universe and enlighten our mind and our heart.

#### *a. Manager's Qualities as Lord Krishna says in Geeta*

A manager should try to acquire the following qualities as Lord Krishna says to Arjuna.[8] One who has gotten resolute insight whose mind is settled in a condition of union with the supreme because of acclimatizing the essential principles of life and acing the specialty of living as per them. That the intellect is anchored in the self and the mind and organs are under the control of the intellect. He reins in all his organs for the desire less pursuit of his duty. It is not so easy.

He should do everything in his ability to reach his positive goal, utilize all his resourcefulness; and when he achieves the finish of his tie, he should feel the love say thanks to our Supreme.

Sri Krishna says this sort of man is not unsettled by negative feelings - desire, fear, outrage. He discovers peace in the work, peace in the universe, since he has comprehended himself. There is no such thing as great or awful, there is no such thing as life and demise. There is the thing that he sees and nothing more.

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They are normally having poise, and do not react to favorable luck or terrible fortune. They have no connection to the material, and live not in the senses, but rather in the welfare of all. They are free from inner self like "I, me, and mine" the aftereffect of which causes torment.

*b. Greed is Fear – A Positive Meaning of Greed*

Today everyone needs to aggregate Wealth; Human needs are running in geometric movement. Insatiability is the request of the day. Public life is fully loaded with needs and desire. Why are we so greedy? All things considered, belonging can bring us delight. Furthermore, joy can end up noticeably addictive. In the event that we erroneously connect delight with bliss, it's not astonishing that we seek after it without end. Another explanation behind eagerness is fear. We are apprehensive there is just such a great amount of material to go around, and in case we're not sufficiently brisk, another person may grab what we need. Despite the fact that dread can cause eagerness, amusingly, insatiability causes more dread.

For as Chuang Tzu composed, *“He who thinks about riches as something to be thankful for can never endure to surrender his salary; he who looks at prominence as something to be thankful for can never hold up under to surrender his popularity. He who has a desire for power can never hold up under to hand over expert to others. Holding tight to these things, such men shudder with fear; would it be a good idea for them to release them, they would pine in distress.”*

Isn't it genuine that if our wants are unending, our considerations and fears will be as well? Since we can't have all that we need, we have to concentrate on what's critical in our lives and organize. We likewise need to instruct our youngsters at an early age how to adapt to interminable want.

We can put out the flames of greed by concentrating on being more instead of having more. We can be more nurturing, responsible, self-disciplined, courageous, compassionate, and helpful.

Rather than spoiling ourselves with joy, we can make ourselves more grounded, better, and more joyful. Individuals in control need more power. They are control insane. Power taints, total power adulterates completely and defilement is spreading like cancer in the public and governmental issues.

Very few people in public life are honest. Men & women in public life should follow the principles: - Integrity: ethics, fairness in all their dealings.

Just a not very many individuals have a contention free feeling and astuteness. Feelings are required for without them, one is an insignificant robot. They make life wonderful as long as they are sensible and inside points of confinement. Gita has got all the administration strategies to accomplish the mental harmony and to conquer any emergency circumstance. The Bhagavad-Gita can be experienced as a capable impetus for change. Bhagavad-Gita means *“Song of the Spirit, song of the Lord”*.

The Holy Gita has turned into a mystery main impetus behind the wisdom of one's life. In the times of uncertainty this celestial book will bolster all otherworldly hunts. This celestial book will add to self-reflection, better feeling and extend one's inward procedure. At that point life on the planet can turn out to be full and happy, regardless of what ever might be the condition. May the wisdom of cherishing cognizance ever control us on our adventure? What makes the Holy Gita a practical psychology of transformation is that it offers us the apparatuses to associate with our most profound immaterial pith and we should figure out how to partake in the skirmish of existence with



right information? It demonstrates to us the way to deal with the circumstance with equipoise mind independent of what comes our direction and reminds us on numerous occasions, that what the correct activity is.

Creating mindfulness of the associations amongst brain and body is a type of knowledge similarly as critical as IQ, EQ (emotional intelligence), or social knowledge. As mindfulness extends, real sensations give input and direction about each part of your life—from supporting connections to improving adequacy at work. By following up on this data you can decrease stretch, adjust your life, and augment your intrinsic potential for wellbeing, imagination, and otherworldly development.

The Gita additionally clarifies the concept of “*separation*” from the extraneous prizes of work in saying: “*If the result of sincere effort is a success, the entire credit should not be appropriated by the doer alone. If the result of sincere effort is a failure, then too the entire blame does not accrue to the doer. The former attitude mollifies arrogance and conceit while the latter prevents excessive despondency, demotivation and self-pity.*”

Assimilation of the ideas of the Gita leads us to the wider spectrum of “*lokasamgraha*” (bringing people together, holding them together and guiding them along the path of virtue and righteousness) but there is also another view of the work ethic - if the “*karmayoga*” (service) is blended with “*bhaktiyoga*” (devotion), then the work itself becomes worship, a “*sevayoga*” (service for its own sake.)

Alongside bhakti yoga as a methods for freedom, the Gita uncovered the convention of nishkama karma or unadulterated activity untainted by craving after the natural products coming about because of that activity. Current researchers have now comprehended the natural insight of that activity in another light. Researchers at the US National Institute of Mental Health in Bethesda, found that lab monkeys that began as slowpokes, wound up noticeably proficient specialists after they got cerebrum infusions that smothered a quality connected to their capacity to foresee a reward

The researchers reported that the hard working attitude of rhesus macaques wasn't too not the same as that of many individuals: “*If the reward is not immediate, you procrastinate*”, Dr. Richmond disclosed to LA Times. (This may sound a curiously religious thought however it has a more extensive application. It could be interpreted as meaning accomplishing something since it is beneficial, to serve others, to improve the world a place). The rightness or the wrongness quality of an activity does not rely on the delight or the torment of the individual worried in the activity; this is the principal lesson given to us in the Bhagavad Gita. We are probably going to imagine that what brings us fulfillment is correct and what brings us distress or pain, despondency, isn't right. This is a lamentable, indulgent approach which can't be at last reasonable from the logical perspective.

A scientific principle does not like our pleasure or pain. When we discuss a logical rule, we talk about a fact that holds useful for each individual under all conditions, regardless of the enthusiastic state of the people concerned. So our happiness or distress, by and by and independently, can't turn into the standard of reference for the integrity or generally of an activity.

It is important that wisdom prevails and we get our priorities right. Self-knowledge and Self-realization is the most important thing. One has to look inside as much as one looks outside. We have to learn to connect with each other and all of life from the level of the heart as much as we



connect with each other through phones and internet and media.

With the right kind of perspective we can use the rituals and scientific knowledge in a way that's helpful to ourselves and all life around us. We can draw a parallel between this and how we use science and technology in modern era. Scientific understanding of the material world has grown exponentially in the past century and we can tackle the energy of nature in a way that makes our lives straightforward and simple. Correspondence over the world has turned out to be simple, travel has turned out to be simple, discovering information has turned out to be simple, washing clothes has become easy, there is a device for everything.

Nothing wrong with that, such a development is entirely welcome. At the point when utilized as a part of the correct way, it can be exceptionally useful in the development of cognizance in a way that is agreeable with the earth. In any case, not all things are going the correct way. Has our comprehension of the material world coordinated by the comprehension of the self? Self-acknowledgment, which is the genuine premise of inward peace and profound quality, is inadequate.

It is significant in thought and heavenly in statures of vision. It conveys peace and comfort to souls that are beset by the three flames of mortal presence, to be specific, pains caused by one's own particular body (malady and so forth), those caused by creatures around one ( e.g. wild creatures, snakes and so on.), and those caused by the gods (natural disasters, earth-quakes, floods etc). One should rise to the occasion and raise his mind to get the courage to do his duty.

Inner strength and Courage in the individual spring from mind, and which is the bound together wellspring of energy, knowledge and vitality. Those with a reverential disposition call it God; those with a logical bowed of mind call it the bound together field of characteristic law, yet both are alluding to the same boundless wellspring of nurturing vitality in the universe. This inescapable, advantageous power imparts in us the fearlessness to push ahead into the tremendous obscure.

Although invisible, it is however the invincible power deep within our hearts that we always call upon in our hour of need. This omnipresent Being, this nameless wholeness of life, is a source of sole strength that will never fail us as long as we trust in it. The requirement for mental teach is felt as far back as adolescence when a kid thinks that its hard to focus on ponders. Whenever, he begin perusing a course book, his brain gets occupied to different contemplations and he loses focus. Subsequently, he neglects to comprehend and recall the substance of the subject even in the wake of putting in hours. A good student, however, have no difficulty in focusing his mind on the subject and he is able to learn much more in the same time. Always action is the answer and not inaction. Running away from problems is cowardice and the result of cowardice is sorrow, shame and defeat.

Courage lies in facing all situations, splendour and success are the blessings of courage. It is a unique gospel on Karma-Yoga. Man should not renounce the work and social responsibilities, but he essential learn to reject the fruits thereof.

The connection to the work prompts to suffering and bondage. One must figure out how to take after one's doled out obligations, without connection to the work or its fruits (returns). The Bhagavad Gita contains the basic thoughts and representing standards of our social life and manage man's look for endless which is the wellspring of truth and delight. There is a duty laid on man as a person to incorporate his life to relate the present to the past and the future to live in time and additionally among the interminable energies. The man of soul, those loaded with quietness,



astuteness and satisfaction are admirers of mankind. Emerge conscious and approach the commendable ones and figure out how to understand reality. Limit is the way and hard to tread, sharp the edge of a razor.

But success sure to those dare and do.

#### 4. CONCLUSION

As we have discussed in the paper, Bhagavad Gita does not supports a strict code of moral discipline (Asuri work culture) as discussed in the law-books. It inspires a definite mental inclination and supports Daivi work culture. Here, everything that are considered as Virtuous (Sattvic) is admired and desirable.

On the other hand everything that considered as Tasmic are Rejected. All actions and phenomenon which are characterized in Bhagwat Gita are helpful in the process of improving organization culture and make it perfect. Hence, manager is willingly liberated to take something albeit he's conditioned by his svabhdva to an extent.

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