

Management Teachings and Ethos of different Sikh Gurus

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Abstract – Different Sikh Gurus which are considered the spiritual master of Sikhism, have given different ethos and teachings related to management time to time. These Gurus are considered the holy leaders and teachers of Sikhs. The credit goes to Guru Nanak that he introduced real reforms and laid the foundation on which his successor, the tenth Sikh Master, Guru Gobind Singh created a new nation. Guru Nanak saved his followers from those shortcomings to which the disciples of many other religions had been falling prey to for centuries. He taught the people worship of God and purity of character. In this way, he started a new religion which was simple, independent, non-communal and free from rites and rituals (Cunningham, 1994)

This paper evaluates the ethics and ethos in management and the teaching of different Sikh Gurus related to Management in modern era. Generally, management is the process of optimum utilization of human and non-human resources along with the values to achieve some goals at individual level or an organizational level. In the Business world, management is defined as a process of managing various resources such as people, finance and technology to achieve organizational goals. It also ensures that resources are developed and utilized in such a manner that both short term as well as long term goals can be achieved very effectively and efficiently. A country like India whose culture has its roots in religion, draw its lessons from the religion of the land –be it Hinduism, Buddhism, Sikhism or any other. In same manner Ethos of modern management also evolves the basic principles as immense potential, holistic approach, internal resources, Karma yoga, yoga Karmasu Kaushalam and co-operation. The Holy Epic of Shri Nank Dev ji is a remarkable storehouse of spiritual knowledge and its teachings stress on the name of God. Guru Nanak Dev Ji states all the principles of management in the Mool Mantra and can enable men and women to lead a purposeful and rewarding life while being members of a society. It teaches that we are Karma Yogis, hence we reap what we sow.

Keywords: Management, Ethos, Ethics, Mool Mantra, Teaching of Sikh Gurus.

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1. INTRODUCTION

Sikhism was established by ten Sikh Gurus, human spiritual teachers or masters, over the period from 1469 to 1708 – that is over a period of 239 years. These teachers were enlightened souls whose main purpose in life was the spiritual and moral well-being of the masses. By setting an exceptional example of how to live a holy and worthy life through practising righteous principles of living their human lives, they sort to awaken the higher consciousness in the human race. The Gurus taught the people of India and beyond, to live spiritually fulfilling lives with dignity, freedom and honour. Each of the ten masters added to and reinforced the message taught by the previous, resulting eventually to the creation of the religion that is now called Sikhism.

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he introduced real reforms and laid the foundation on which his successor, the tenth Sikh Master, Guru Gobind Singh created a new nation. Guru Nanak saved his followers from those shortcomings to which the disciples of many other religions had been falling prey to for centuries. He taught the people worship of God and purity of character. Sri Guru Granth Sahib gives message for spiritual development as well as human development including management effectiveness. Sri Guru Granth Sahib has many treasures to contribute in different areas of management like leadership, motivation, 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 organisation and people in it and attain managerial excellence.

Sri Guru Nanak Dev Ji (the First Nanak, the founder of Sikhism) was born on 15th April, 1469 at Rai-Bhoi-di Talwandi in the present district of

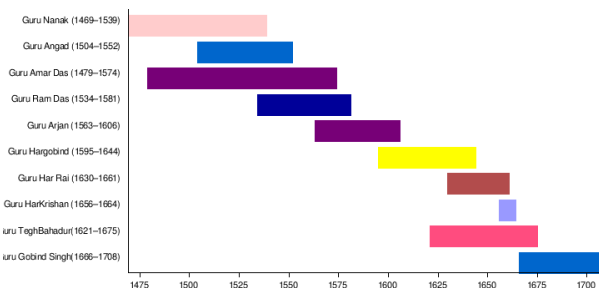
Shekhupura (Pakistan), now Nanakana Sahib. He was an extra-ordinary and different child in many ways. God provided him with contemplative mind and rational thinking. At the age of seven, he learnt Hindi and Sanskrit. He surprised his teachers with the sublimity of his extra-ordinary knowledge about divine things. At the age of thirteen, he learned Persian and Sanskrit and at the age of 16, he was the most learned young man in the region.

The most famous teachings attributed to Guru Nanak are that there is only one God, and that all human beings can have direct access to God with no need of rituals or priests. His most radical social teachings denounced the caste system and taught that everyone is equal, regardless of caste or gender.

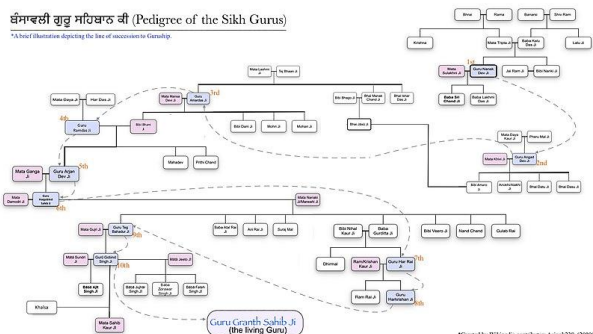
10 Sikh Gurus*

#	Name	Date of birth	Guruship on	Date of Death	Age at death	Father	Mother
1	Guru Nanak Dev Ji	14 April 1469	Since birth	22 September 1539	69	Mehta Kalyandass	Mata Tripta
2	Guru Angad Dev Ji	31 March 1504	7 September 1539	29 March 1552	48	Baba Phero	Mata Ramo
3	Guru Amar Das Ji	5 May 1479	26 March 1552	1 September 1574	95	Tej Bhan	Mata Bakht
4	Guru Ram Das Ji	24 September 1534	1 September 1574	1 September 1581	46	Baba Hari Das	Mata Daya Vati
5	Guru Arjan Dev Ji	15 April 1563	1 September 1581	30 May 1606	43	Guru Ram Das	Mata Bhani
6	Guru Hargobind Sahib Ji	19 June 1595	25 May 1606	28 February 1644	48	Guru Arjan	Mata Ganga
7	Guru Har Rai Ji	16 January 1630	3 March 1644	6 October 1661	31	Baba Gurditta	Mata Nihal
8	Guru Harkrishan Sahib Ji	7 July 1656	6 October 1661	30 March 1664	7	Guru Har Rai	Mata Krishan
9	Guru Teg Bahadur Ji	1 April 1621	20 March 1664	11 November 1675	54	Guru Hargobind	Mata Nanki
10	Guru Gobind Singh Ji	22 December 1666	11 November 1675	7 October 1708	41	Guru Tegh Bahadur	Mata Gujri

Timeline of Sikh Gurus*



Pedigree of Sikh Gurus*



*Source: Wikipedia

Many aspects of an organization will impact its ethics including leadership, transparency practices, corporate governance, training programs and operations. Thus ethics and ethos is an important

topic for all organizations to consider today. The process of business management in each organization involves the efficient utilization of its resources, realization of its goals with effectiveness and value addition which suggest one's social responsibility. Values refer to ethics and ethos in management for the healthy environment in an organization. Ethos is a set of beliefs, moral ideas and attitude of an individual or a group. A country like India whose culture has its roots in religion, draw its lessons from the religions of the land- be it Hinduism, Buddhism, Sikhism or any other. The general ideas and thoughts regarding management ethos are also revealed by our ancient scriptures as –

- 'Atmano Mokashartham, Jagat Hitya Cha' which means all work is an opportunity for doing well to the society. If we are doing our best only then we may gain spirituality in our lives.
- 'Yoga Karmasu Kaushalam, Samatvam Yoga Uchyate' means the person who works with calm and even mind can achieve the most.
- 'Tesham Sukham Tesham Shanti Saraswati' means Infinite happiness and peace come to those who see the divine in all beings.

2. LITERATURE REVIEW

A large number of studies have been conducted by scholars and researchers on different aspects of management perspectives through Sikh spirituality in India and abroad. Some of these are reviewed as under:

- **Upinderjit Kaur (1990)** in her published Ph.D thesis "Sikh Religion and Economic Development" measured the function of the religious factors in economic development with particular attention on Sikhism. The research is inter-disciplinary in nature and the researcher has attempted to present a critical assessment of the basic tenets of the Sikh society and the incentives/disincentives which they provide for economic development. The study analysed the association between Sikhism and economic development by studying Sikh religious system, the scriptural value system, the institutional framework and the operational value system as the main parameters. The researcher found out that non-economic factors have a decisive influence on economic development. In other words, religious beliefs and values influence the economic system by putting an indelible impact on the ethos of an economic system.
- **Kuldeep Singh (2002)**, in his paper titled, "Business Ethics in Sikh Tradition", asserted that Sikhism sets very lofty ethical standards

for its adherents to follow and gives high moral values to run the daily dealings. The purpose of the paper was to develop the ethical standards and code of conduct for business based on the insight of Sri Guru Granth Sahib (Sikh Scripture). The study states that Guru Nanak founded Sikhism when other religions were failing to provide right direction to the people. The author has quoted many hymns/verses from Sri Guru Granth Sahib to depict the ethics to be adhered to by the business community. The findings suggest that on the basis of virtues emphasized in Sri Guru Granth Sahib, a Sikh businessman is to make sure that his business ethics are not in conflict with the value system of Sikh religion.

- **Dharminder Singh Ubha (2007)** in his paper, "Corporate Governance: Solutions through Indian Spiritual System", intended to formulate and systematize the intuitive wisdom of the Indian Scriptures in the field of ethics in corporate governance. The purpose of the paper was to evaluate the main religious scriptures of India, namely- the Bhagwad Gita and the Sri Guru Granth Sahib to explore principles and ethics based business principles and practices needed for good corporate governance. The paper thoroughly treated with the topic by discussing the concept of corporate governance principles, role of ethics in corporate governance, and then the function of the vast knowledge of scriptures in corporate governance. The paper recommended that the value and other norms provided by the Indian scriptures can be inculcated in the ways of the corporate world since ethical corporate governance is the pre-requisite of any business house.
- **Gurwinder Kaur (2008)**, in her book, "The Concept of Ideal Man in Guru Nanak Bani", conducted a thorough and systematic study which was intended at developing a theoretical and systematic concept of a perfect man. The purpose of the study was to build up the concept of an ideal man with reference to Guru Nanak's poetic work 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 incarnation 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 wellbeing of other organism. The relative analysis of the gurmukh and the siddh ideal man found that

gurmukh should be a combination of spiritual and material values in which the material values are not ignored or negated; rather they are spiritualized with the revealed hymns of the guru in the form of shabad whereas siddh renounced the world to attain emancipation. The study concludes that Guru Nanak's ideal man is truthful, contented and a symbol of temperance. Moreover, he should develop himself and other fellow beings inwardly so as to yield social equality.

- **Jasleen Kaur (2012)**, in her PhD thesis, "Management perspectives in Sikhism", asserted to develop and disseminate research findings for the effective management of organizations according to the divine knowledge as enunciated in the holy Sri Guru Granth Sahib and to explore and construe the different managerial perspectives from the life history of the Sikh Gurus and wisdom enshrined in Sri Guru Granth Sahib. The research was mainly exploratory in nature and was based on qualitative research methodology called hermeneutics. The lessons of managerial wisdom 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 wisdom 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. Sri 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 wisdom enshrined in Sri Guru Granth Sahib can transform the mankind from ordinary to extra-ordinary, 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.
- **A.S. Chawla (2013)**, in his paper, "Management Perspectives of Sikh Religion", emphasised the lessons of managerial sagacity from the life history of the ten great Gurus that can sensitize the global business leaders towards value-based management for sustainable growth and success. Collective wisdom 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.

Accordingly, the present study is an attempt to examine the management perspectives in Sikhism by analyzing the life history of Sikh Gurus.

3. OBJECTIVES OF THE STUDY

The basic research purpose of the study is to build up and disseminate research findings for the effective management of organizations according to the divine knowledge as articulated in the teachings of different Sikh Gurus and to explore the different managerial perspectives from the life history and wisdom of the Sikh Gurus.

More specifically the following are the objectives of the study:

- To explore and interpret the lessons of managerial sagacity from the available life history of Sikh Gurus.
- To build up and disseminate research findings for the effective management of organizations according to the divine knowledge as articulated in the teachings of different Sikh Gurus.
- To give suggestions for better management of organizations in the light of the life history of the Sikh Gurus.

4. METHODOLOGY

The study is exploratory in nature and is based on secondary information that has been obtained from existing literature and holy books.

5. SIKH GURUS & THEIR TEACHINGS

Guru Nanak Dev (1469-1539)

- First Guru of the Sikhs. Founder of Sikhism.
- Preached the equality of all humans. Guru Nanak said that all people are the children of one God.
- Guru Nanak spoke against tyranny, social injustice, religious hypocrisy, empty rituals and superstitions.

- Traveled extensively throughout India and foreign lands to spread his message.
- There are 947 hymns from Guru Nanak Dev included in Guru Granth Sahib (Sikh holy book).

Guru Angad Dev (1504-1552)

- Compiled the biography of Guru Nanak Dev, known as the Janam Sakhi.
- Introduced Gurmukhi script and encouraged people to learn Punjabi.
- There are 63 hymns from Guru Angad Dev included in Guru Granth Sahib.

Guru Amar Das (1479-1574)

- Guru Amar Das further institutionalized the free communal kitchen called langar among the Sikhs.
- Guru Amar Das not only preached the equality of people but also tried to foster the idea of women's equality. He tried to liberate women from the practices of purdah (wearing a veil) and preached strongly against the practice of sati (Hindu wife burning on her husband's funeral pyre).

Guru Ram Das (1534-1581)

- Founded the city of Amritsar in 1574.
- The standard Sikh marriage ceremony known as the Anand Karaj is centered on the Lawan, a four stanza hymn composed by Guru Ram Das.
- He stressed the importance of kirtan (hymn singing), which remains an important part of Sikh worship.
- There are 638 hymns from Guru Ram Das included in Guru Granth Sahib.

Guru Arjan Dev (1563-1606)

- Compiled the Guru Granth Sahib in 1604.
- Built the Golden Temple (Harmandir Sahib).
- Started the practice of daswandh (tithe) – contributing one tenth of one's earnings for community purposes.
- First Sikh Guru to be martyred. Guru Arjan Dev was imprisoned and martyred in 1606 by Emperor Jahangir for not amending the Adi Granth, the Sikh holy book to reflect his views. Guru Arjan Dev was made to sit on a

scorching iron plate and had boiling sand poured over his body. Guru Arjan Dev tolerated this pain and sat there chanting hymns.

Guru Hargobind (1595-1644)

- Transformed the Sikhs by introducing martial arts and weapons for the defense of the masses.
- Guru Hargobind put on two swords – one signifying miri (secular power) and other piri (spiritual power).
- He was imprisoned in the fort of Gwalior for one year. When he was released he insisted that his 52 fellow prisoners, who were Rajput kings, should also be set free. To mark this occasion the Sikhs celebrate Diwali (bandi chod divas).

Guru Har Rai (1630-1661)

- Continued the military traditions started by his grandfather, Guru Hargobind.
- The Guru made his son, Guru Harkrishan, the next Guru at the age of only five years.
- Defended the integrity of the Guru Granth Sahib by refusing to modify its words.

Guru Harkrishan (1656-1664)

- Became Guru at the age of five.
- Guru Harkrishan cured the sick during a smallpox epidemic in Delhi.
- Gurdwara Bangla Sahib in New Delhi was constructed in the Guru's memory. This is where the Guru stayed during his visit to Delhi.
- Before Guru Harkrishan died (at the age of eight), he nominated his granduncle, Guru Tegh Bahadur, as the next Guru of the Sikhs.

Guru Tegh Bahadur (1621-1675)

- Build the city of Anandpur Sahib.
- Sacrificed his life upholding the "right to freedom of religion". Guru Tegh Bahadur was responsible for saving Kashmiri Hindu pandits who being persecuted by the Mughals, but had to lay down his own life to protect their freedom of religion.
- Guru Tegh Bahadur was martyred by Emperor Aurangzeb because he would not

become a Muslim. Gurdwara Sis Ganj in Chandani Chowk, New Delhi is located where he was martyred.

Guru Gobind Singh (1666-1708)

- In 1699, Guru Gobind Singh baptized the Sikhs and created the Khalsa (the "Pure"). The Khalsa consists of Sikhs who have been baptized and dedicate themselves to living by the high standards of the Sikh Gurus at all times.
- Compiled the 1428 page Dasam Granth Sahib.
- Author of several banis (hymns) which Sikhs recite daily: Jaap Sahib and Chaupai.
- Instructed Sikh males to use the last name of Singh (lion) and Sikh females to use the last name Kaur (princess).
- All four of Guru Gobind Singh's sons were martyred by the Mughals.
- He instructed the Sikhs to follow Granth Sahib as the Guru after him.

6. DISCUSSION

6.1 Right to Resist Oppression

Harmony and ethos are important factors for efficient management operations. The employees must be provided rights to resist and to provide rights to say. In Guru Nanak Bani subjects have been made conscious of their rights to raise their voice against the oppression of the ruler, who fails to serve the people. They are supposed not to bear oppression under any circumstance. Guru Nanak condemned the brutalities of the rulers of his time. He stood against the rulers without any fear and hesitation. He spoke against the injustice being done by the rulers of his time.

Guru Nanak emphasized a democratic idea when he enjoined upon the monarch to rule with the help of the representatives of his subjects in the discharge of his administrative functions and acquit himself in all fairness with justice, kindness and sympathy. The ruler must do his duty, as a mandate from God: with devoted heart render service, make faith in the holy thy vocation, and restrain thy mind running evil wards.

Guru Nanak accepted the monarchical form of Government. He condemned the various officers but not the offices themselves. Guru Nanak's condemnation of oppression, inefficiency and corruption was tantamount to revolt against the authority. According to Guru Nanak, if the ruler's

orders were against justice and equity, it was not obligatory on the people to honour them. Guru Nanak came into contact and conflict with the political order of his times. He suffered at the hands of unjust and cruel kings. This led him to give deep thought to political system that the people would need for a better social, economic life and moral regeneration and fight for it. All the Sikh Gurus fought against the political tyranny of the Mughals by organizing the Sikhs into a well knit community.

6.2 The three principles

- **Vand Chako:** Sharing with others, helping those with less who are in need
- **Kirat Karo:** Earning/making a living honestly, without exploitation or fraud
- **Naam Japna:** Chanting the Holy Name and thus remembering God at all times (ceaseless devotion to God)

Guru Nanak emphasized on basic three golden principles: Kirat Karna, Nam Japana, Wand Chhakna, means man should earn his livelihood by honest creative labour, he should keep in mind the name of God and he should share the fruits of his labour with his fellow beings. He instructed his followers to work, earn, spend and give out of their earnings to the needy. This leads a person to the ideal path of life. As it is said by Guru Nanak: Guru Nanak says that an individual should set a-part, a portion of his earnings for the well-being of the needy. A good human being according to Guru Nanak is one, who lives truthfully, honestly, fights injustice and compassion for the whole humanity and it is the duty of the ruler and other members of the society to see that none should remain naked and hungry. The Guru says that an individual should set apart a portion of his earnings for the well-being of the needy.

6.3 Right to freedom

At the time of Guru Nanak, there was no interaction of common people with themselves on religious ground. Only the Brahmins planned religious activities and the rest was mute spectators of the ritual. Even the Mantras which were recited were beyond understanding of masses. Guru Nanak demolished all barriers in the way of progress of man, whether these were social, political or religious. Guru Nanak forcefully advocated certain rights relating to the freedom which are very essential for the development of an individual.

6.4 Effective Communications

To spread the message of brotherhood and peace, Guru Nanak Dev travelled all over the country and even outside it and used interactive approach for conversing with the people. He used the folk idiom

and language to convince the people who came into his contact.

6.5 Philanthropy/Concept of Social Responsibility

Guru Nanak Dev asserted the importance of helping the needy and the poor. He himself always helped the poor and he served food to them. Guru asserted that helping the destitute by activities like feeding the hungry and providing clothes to the naked makes the donor a recipient of God's grace, and emphasized that such donations should be made out of one's honest earnings. He opined that even the receiver should not be greedy and accept only what suffices to fulfill his needs, and no more. He emphasized the concept of sharing out of honest means and dissuaded the notion of earning through unfair means and then offering a part of it as charity or penance.

6.5 Lessons of Managerial Sagacity from the Life History of Guru Angad Dev

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 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.

6.6 Established the Sikh Administration System

Guru Amar Das established the Manji System to propagate Sikhism in a logical and planned way. He divided Sikh congregation areas into 22 Manjis and a local preacher was made in-charge of each Manji. He trained the group of 146 followers, out of which 52 were women, to attend to the spiritual needs of the people. He also appointed preachers called Masands, who went across the country to spread the gospel of Sikhism. He specified the code of conduct for and importance of these messengers in the following words, "He alone is a selfless servant, who serves the True Guru, and walks in harmony with the True Guru's Will. The True Shabad, the Word of God, is the True Praise of God; enshrine the True Lord within your mind. The Gurmukh speaks the True Word of Gurbani, and egotism departs from within. He Himself is the Giver, and true are His actions. He proclaims the True Word of the Shabad. The Gurmukh works, and the Gurmukh earns; the Gurmukh inspires others to chant the Naam.

6.7 Leadership and Management traits following Teachings of Sri Guru Granth Sahib

Sri Guru Granth Sahib is a juristic person as declared by Supreme Court of India judgement dated March 29, 2000, and it is legally declared a living Guru as

illustrated in Dasam Granth authored by Sri Guru Gobind Singh 'Sab Sikhan Ko Hukam Hai Guru Manio Granth'. Every Shaloka and Gurbani is a gospel truth in the World Law and of course in the law of Almighty, since who so ever followed it has achieved highest level of leadership. Motivated Sikhs under the leadership of Sri Guru Gobind Singh as soldiers or disciples got influenced to a level that they had sacrificed themselves for a noble cause. Rules set by the leaders and best practices established namely working sincerely (Kirat Karo) is the first Mantra of Sikh teachings to include earnest earning and meticulous work, cordial and helping behavior towards colleagues, extending support to poor and down trodden, maintaining selflessness approach and secular outlook, upholding values and traditions, believing in team work, contributing to Community Social Responsibilities, understanding issues of haves and have-nots, enhancing intellectual potential, logical thinking and carrying out assigned responsibilities sincerely. Dasvandh (Wand Ke Shako) contributing voluntarily 10 percent of the earnest earning to charity is the second Mantra of Sikhs.

6.8 Social Responsibility

Guru Amar Das constructed Baoli (deep well) at Goindwal Sahib, Punjab having eighty-four steps as he realised that the water of the Beas river was not fit for human consumption. This not only provided safe drinking water to the people but also helped to create an eco-friendly environment. Baoli at Goindwal became a Sikh pilgrimage centre for the first time in the history of Sikhism. It also helped in boosting the identity of the new sect.

6.9 Acknowledgement and Appreciation of Effort

Guru Arjan Dev emphasized that modest and selfless service of followers should be acknowledged. On the completion of Harmandir Sahib he honoured the dedicated and low profile disciple Bhai Banno for his efforts by placing the first platter of the feast before him. 9.4. Value of Good Company: Guru Arjan Dev exemplified the value of good company because it had good effect on the disposition of the person. He observed, "In the company of saints, man learns how to turn enemies into friends, as he becomes completely free from evil, and bears malice to none. In the company of the good, there is no swerving from the path, no looking down upon anybody as evil. Man sees all round him the Lord of Supreme Joy, and freeing himself from the feverish sense of self, abandons all pride. Such is the efficacy of fellowship with a holy man, whose greatness is known only to the Lord: The servant of the ideal is akin to his Master" (SGGS, p-271).

6.10 Right to work and fulfillment of essential needs

In ancient India, there were four values of life like: Dharam, Artha, Kama and Moksh. In the sphere of Artha came this right of the people to have employment and the things of the basic needs. Guru Nanak stresses the people's right to work when he says that the creator of the universe has himself assigned some work to every being. It implies that God has endowed everyone with the ability of doing some kind of work.

6.11 Protection of Human Rights

Guru Tegh Bahadur is a rare example of a person who laid down his life for the protection of the religious rights and faith of the people of a religion that he did not profess, though usually we find people making sacrifices for their own personal convictions and faith. He laid down his life for the human and religious rights of the Pandits belonging to the erstwhile state of Kashmir. Guru Tegh Bahadur's martyrdom was a super act of self-giving. Implicit in it were his boundless sympathy for the oppressed and his concern to secure for the people the freedom of belief. The protection of 'tilak' and 'janeu' of the Hindus meant the protection of the right of everyone to practice his/her religion unobstructed. It involves the larger issues of human rights and freedom of conscience (Harbans Singh, 1992).

6.12 Motivation and Inspiration

Guru Gobind Singh was a great motivator who made soldiers out of ordinary people. He ignited the flame of valour and unity in his followers by giving them corporate identity and distinctiveness. The formation of Khalsaby Guru aroused positive energy and self-confidence in his followers. He inspired them with his spiritual insight and gallantry and infused so much confidence in them that they could fight singlehandedly with an army.

6.13. Delegation of Authority

Guru Gobind Singh delegated the authority to command the soldiers to his first five baptized faithful followers. That he did not accept the caste-based society at all is evident from the fact that even his first five followers hailed from castes which were considered low at that time and thus, infused labour class people like washer-men, barbers, and water-carriers with utmost dignity, confidence and bravery and made them the commanders of Khalsa army.

6.14 Ethos in today's management has six basic principles as –

- **Emense Potential Power** – The Divine resides in the heart of all. Here Divine refers

to perfection in knowledge, Wisdom and Power. A human has the potential for self-development and he can bring harmony, happiness and prosperity of his organization without doing any injustice to others.

- **Holistic Approach** – It is based on the principle of unity, oneness where each and every particle is connected with every other particle.
- **Equal Importance to Subjectivity/Objectivity** – Ethical values such as courage, vision, truth, social awareness etc are subjective. These are as important as money, materials or data. Our body, senses, mind, intellect etc are objective. Hence Wisdom manager is much more important and valuable than a knowledge manager.
- **Karma Yoga** – It is all about identifying our priorities and trying to achieve them. Karma Yoga is not only meant for the common man but also for leaders and managers who if act responsibly will in turn influence the behavior of a number of people. So Karma Yoga is good for self-purification, self-development, collective growth and welfare, perfection, all round happiness and prosperity.
- **Yogah Karmasu Kaushalam** – Yoga means excellence at work, Kaushalam means doing work with devotion. Such attitude enhances its value and improves the concentration and skills of a worker. In Total Quality Management, Yogah Karmasu Kaushalam provides valuable contributions.
- **Co-operation** – As per Indian ethos, co-operation is a powerful motive for team work. Co-operation, united efforts and striving for success leads to all round prosperity and success in any field of human expertise.

7. CONCLUSION

Success of management lays on traits of leadership to motivate subordinates, gain confidence of seniors, utilization of resources available. Motivation comes through watching activities of leaders and understanding their success stories. Sikh religion has a very vast and rich history of such leaders, who not only motivated their disciples to rewrite the history, but laid best practices namely Kirat Karo, Wand Ke Shako, Naam Japo, Langar (free kitchen), Dasbandh, Kar Seva, speak the truth, stand for the right and don't harm anyone which are derived from the guidelines of Sri Guru Granth Sahib, Sikh Gurus and other leaders. Naam Japo means reciting Gurbani as per the time of the day while doing daily chores, which shall keep a leader's soul free of greed, lust, egos, anger and favouritism. Collective wisdom 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 followed by their followers like four sons of Guru Gobind Singh, youngest Sahibzada Fateh Singh of the age less than 6 and elder to him

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