

Management wisdom  
in sri guru granth  
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## Contents

- 5. 3. 1. 4 Community Development-The Only Way to Synergetic Growth:

Management is the act of conveying people together to accomplish desired ends and aims by doing the optimal usage of the available resources. It is popularly termed as the art of acquiring things done through and with people. The people or what we call human resources is the nucleus of any direction activity. The whole managerial wisdom centres on the effectual and efficient usage of these human resources by giving them the coveted satisfaction and presenting the values to the society at big. Management leading has ever been expected to play that function which is in the larger involvement of the society as a whole. Principles before net income and morals before economic sciences are considered to be the trademark of the direction leading of all the times.

Today, direction constructs need to be entwined with faith and spirituality. There is a wealth of direction wisdom in Sri Guru Granth Sahib which is adequate to excite and startle the whole of concern universe. The wisdom of Sri Guru Granth Sahib if imbibed can organize the footing of ethical managerial behavior. This wisdom when manifested in ideas, address and actions ennoble and edify the people. It provides internal fulfilment and munition. It calls for the alliance of idea, word and title and actuate us to make a concern civilization of scruples, attention and consciousness. The message of Sri Guru Granth Sahib is cosmopolitan, seeking the public assistance of all human existences of the Earth. It promotes integrating, co-existence and feeling of fraternity and cordiality and besides emphasises the <https://assignbuster.com/management-wisdom-in-sri-guru-granth-sahib-religion-essay-flashcard/>

importance of human values ( Alag, 2008 ) . An effort has been made in this chapter to typify the wisdom of Sri Guru Granth Sahib in those positions of direction which can transform the ordinary direction to a direction full of virtuousness and values.

### **5. 1 Leadership:**

Leaderships play a cardinal function in the accomplishment of the aims of the administration and they are expected to excite the ethical climate at work ( Dickenson, Smith, Grojean and Ehrhart, 2001 ) . Ethical leaders provide subordinates with voice, ask for and listen to their input, and let them to participate in determination devising on issues that concern their undertakings ( Brown, Trevino and Harrison, 2005 ) . An ethical leader follows the system of recognized beliefs and appropriate judgements alternatively of his opportunism, which is good to the followings, administrations, and society at large. Such leaders communicate transparently and respectfully, while clarifying duties, outlooks, and public presentation ends ( Hartog and DeHoogh, 2009 ) .

The present twenty-four hours corporate directions have been developing and advancing ethical leading in their administrations because they feel that it has an overall positive impact on the administration ( Kanungo, 2001 ) .

The ethical leading can steer the development of a corporate civilization with a vision that makes moralss indispensable and cardinal within the cloth of the administration ( Seidman, 2004 ) . Brown et Al. ( 2005 ) defined ethical

leading as the presentation of normatively appropriate behavior through personal actions and interpersonal relationships and the publicity of such

behavior to followings through two manner communicating, support and  
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decision-making. Thus, leading refers to attachment of just direction patterns followed by strong rules. Leaderships fix higher criterions for their followings and at the same clip they guarantee their committedness to those criterions because taking by illustration is the extreme necessity to advance an environment of moralss.

Recent corporate dirts and the progressively international context within which modern concerns operate have raised of import issues refering the functions and duties of the leaders of the concern. Pressures on concern leaders to execute ethically have intensified and in effect, they face force per unit area to develop policies, criterions and behaviors that demonstrate their sensitiveness to stakeholders concerns ( Brammer, Williams and Zinkin, 2007 ) . Numerous ideas and theories have been propounded, tried and practiced. Nevertheless the prudence shrouded in Indian Bibles like Rig Veda, Manu Smriti, Yajur Veda, Atharva Veda, Mahabharata, Ramayana, Srimad Bhagvat Gita and Artha Sastra, remains par excellence ( Mishra, 2007 ) . The success of Jain concern community is the result of their cultural and spiritual heritage. Jain ' s follow an ethical codification of behavior in concern and regularly interact with monastics and nuns ( Shah, 2007 ) . Muslim leading requires leaders to possess first-class qualities or traits. These traits and qualities could be learnt from the wonts of those effectual leading and rules underlying best direction patterns shown by the Holy Prophet and the wise Caliphs ( Agil, Jasin and Pa'wan, 2007 ) . It can be said that faith and spirituality can play an of import function in ethical direction and leading.

**The World Economic Forum, which is an active independent international administration committed to bettering the province of the universe by prosecuting concern, political, academic and other leaders of society to determine planetary, regional and industry dockets, in its 2005 meet of assorted leaders from concern, academe and authorities identified and agreed upon six top precedence steering values ( traits ) to be inculcated among the leaders for turning the planetary pressure issues. These values include unity, compassion, equity, tolerance, altruism and stewardship. An effort has been made to circulate the wisdom of Sri Guru Granth Sahib in relation to the above six nucleus values so that the universe at big can come across the religious intervention given to the said nucleus countries. Knowledge derived from Sri Guru Granth Sahib can be used in an informed and calculated manner to steer the directors and leaders in moral behavior and value based direction of the concern organisations.**

### **5. 1. 1 Sri Guru Granth Sahib and Leadership:**

Sri Guru Granth Sahib contains the doctrine of idea, action and effect. It offers a perfect set of values and practical codification of behavior. Thoughts of the leader should be based on specific vision merely so can he realize them. A visionary leader is the 1 who is witting of his vision. He should be originative and confident in his idea to convey newness to the system to maintain gait with the altering concern environment. The Guru asserts, “ As the interior vision is awakened, one comes to cognize one ' s ain place, deep within the ego ” ( SGGGS, p-153 ) . A visionary leader can take his work force by exciting them to execute as a squad to give world to the ideas and to achieve new highs in the work field by efficaciously passing on the vision.

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The Guru ushers, “ One who sees the kernel of world with impartial vision, O Saints, is really rare-one among 1000000s ” ( SGGS, p-51 ) . Ideas should be guided by animating and pious vision, wherein lies the public assistance of all the stakeholders ; discussed and deliberated upon by all ; pursued with dedication, committedness and impartial judgement.

Sri Guru Granth Sahib emphasizes the virtuousness of wisdom, truthfulness, justness, moderation, bravery, humbleness, contentment, and love for humanity, which are now the precious ideals of leading. Frailties of lecherousness, wrath, greed, fond regard and pride, which are roots of unethical leading, are termed as the worst wickedness in it. The address should be drenched with virtuousness. Sri Guru Granth Sahib avers, “ The One Lord is in his bosom. True are his actions ; true are his ways. True is his bosom ; Truth is what he speaks with his oral cavity ” ( SGGS, p-283 ) . Assurance should be the trademark of a leader and assurance comes when one is virtuous. The Guru says, “ Those who have no religion in their ain heads, O Nanak – how they can talk of religious wisdom ” ( SGGS, p-647 ) . Address should be good thought, lucid, effectual and impartial. “ The lingua speaks, the ears listen, and the head contemplates the Lord ; they find peace and comfort ” ( SGGS, p-659 ) . The Guru asserts that if we imbibe God in our bosom and head, our words will be guided by the wisdom of the Lord and our behavior will be ethical and virtuous. “ Contemplating His Virtues, I accumulate virtuousness and virtue ; I wash myself clean of demerits ” ( SGGS, p-37 ) . Virtues make leaders efficient and workforce trusts them and their word. Love of money and barbarous words brings failure as the Guru

says, “ Without virtuousness, nil is of any usage. The gustatory sensation of Maya ( wealth ) is flat and bland ” ( SGGGS, p-61 ) .

The six nucleus values of leadership-integrity, compassion, equity, tolerance, altruism and stewardship-as described in Sri Guru Granth Sahib are interpreted as under:

### **5. 1. 1 The Value of Integrity:**

The word unity has been derived from the Latin adjectival whole number which means whole or complete. It signifies the interior sense completeness which can be obtained with the virtuousness of honesty, truthfulness and consistence of character. Jimmy Carter, the 39th President of USA, writes that unity requires three stairs: spotting what is right and what is incorrect ; moving on what you have discerned, even at personal cost ; and stating openly that you are moving on your apprehension of right from incorrect. Integrity should be the trademark of the leaders. All the frauds of the concern universe are the result of untruthfulness and dishonesty in the behavior of the concern leaders. Harmonizing to Sri Guru Granth Sahib, “ Truth is higher than everything ; but higher still is true life ” ( SGGGS, p-62 ) . Sri Guru Granth Sahib further says, “ Those who do not hold the Assets of Truth-how can they happen peace? By covering their trades of falsity, their heads and organic structures become false. Like the cervid caught in the trap, they suffer in awful torment ; they continually cry out in hurting ” ( SGGGS, p-23 ) . It suggests that the people who deal in truth, they get redemption from the fright of decease. To this desirable behavior the Guru avers, “ The baronial people are bargainers in Truth. They purchase the true ware, contemplating the Guru. One who has the wealth of the true trade <https://assignbuster.com/management-wisdom-in-sri-guru-granth-sahib-religion-essay-flashcard/>

good in his lap, is blessed with the ecstasy of the True Shabad ” ( SGGGS, p-1032 ) . And “ Those bargainers, who trade in other ware, are caught up in the eternal moving ridges of the hurting of money. Harmonizing to the concern in which the Lord has placed them, so are the wages they obtain ” ( SGGGS, p-165 ) .

Sri Guru Granth Sahib wholly rejects the dishonest and false traffics in the concern and considers it tantamount to eating dead organic structures. The Guru ' s instructions teach that, one should gain one ' s life by honest agencies, portion one ' s net incomes with the needy and maintain God Almighty – the Creator ever in one ' s head – that is to be ever grateful to Him. Guru says, “ Greed is a Canis familiaris ; falsity is a foul street-sweeper. Cheating is eating a decomposition carcass ” ( SGGGS, p-15 ) and “ The false 1s have no societal position or honor. No 1 succeeds through falsity. Rehearsing falsity once more and once more, people come and go in reincarnation, and give up their honor ” ( SGGGS, p-23 ) . The individuals who are lost in falsity create the environment of misgiving and intuition and modestness and Dharma are far from them and “ They drown themselves, and submerge their full household ; talking prevarications, they eat toxicant ” ( SGGGS, p-124 ) . On the other manus, “ Those who pattern truth, they reap the existent net incomes, staying in the Will of God ” ( SGGGS, p-59 ) . The Guru suggests, “ Practice truth, contentment and kindness ; this is the most first-class manner of life. One who is so blessed by the Formless Lord God renounces selfishness, and becomes the dust of all ” ( SGGGS, p-51 ) .

The Guru Says: “ Those who walk on the Path of Truth shall be praised throughout the universe. Be sort to all beings-this is more meritable than <https://assignbuster.com/management-wisdom-in-sri-guru-granth-sahib-religion-essay-flashcard/>



bathing at the 68 sacred shrines of pilgrim's journey and the giving of charity " ( SGGGS, p-136 ) . The Guru inquiries: " If one ' s apparels are stained with blood, the garment becomes contaminated. Those who suck the blood of human beings-how can their consciousness be pure " ( SGGGS, p-140 ) . The leaders must maintain in head that without the Guru, there is no religious wisdom ; without Dharma, there is no speculation. Without Truth, there is no recognition ; without capital, there is no balance ( SGGGS, p-1411 ) .

The Guru ushers, " Make true commercialism and derive the aim of life. Then into repent shall you non fall. Discard false traits, pattern goodness. In the dirt of righteousness, cast the seed of truth- be such your cultivation.

Therefore shall you be known as a good merchandiser and transport off true addition " ( SGGGS, p-148 ) . And " Those who have truth as their fast, contentment as their sacred shrine of pilgrim's journey, religious wisdom and speculation as their cleaning bath, kindness as their divinity, and forgiveness as their intoning beads- they are the most first-class people " ( SGGGS, p-1245 ) . The Guru asserts that one will procure a safe place in the Court of the Almighty merely by traffics in truth and therefore, concludes, " Cover in true trade, O Trader and Your Merchandise will be safe in the tribunal of the Lord " ( SGGGS, p-293 ) .

### **5. 1. 1. 2 The Value of Compassion:**

The leader should be a manifestation of compassion. The strivings, agonies, sorrows and heartache of others must be felt by him as his ain and he should seek his best to extinguish or decrease them. The word compassion itself denotes the passion for the co-workers. ' Love for others what you love for

yourself ' is the cosmopolitan aureate regulation. The virtuousness of <https://assignbuster.com/management-wisdom-in-sri-guru-granth-sahib-religion-essay-flashcard/>

compassion, consideration, giving, sharing, kindness and love are such as make the life non merely meaningful but deserving life besides. The consideration for others is built-in in the moral instructions of Sri Guru Granth Sahib. “ Truth, contentment, compassion, spiritual religion and pureness – I have received these from the Teachings of the Saint, Says Nanak, one who realizes this in his head, achieves entire apprehension ” ( SGGGS, p-822 ) and “ The True Guru, the Primal Being, is sort and compassionate ; all are likewise to Him. He looks upon all impartially ; with pure religion in the head, He is obtained ” ( SGGGS, p-300 ) .

Sri Guru Granth Sahib describes the blissful province: “ To be imbued and attuned to the Word of the Lord ; to be sort and compassionate ; to sing the vocals of the Lord ‘ s Praises – these are the most worthwhile actions in this Dark Age of Kali Yuga ( SGGGS, p-1354 ) . ” It further ushers, “ Let religious wisdom be your nutrient, and compassion your attender ” ( SGGGS, p-6 ) . And “ Purity, contentment, compassion, religion and truthfulness – I have ushered these into the place of myself ” ( SGGGS, p-379 ) .

The desire and ability of the leaders should ever be to better the predicament of the people working for the concern. Businesss are most successful when the leaders are non simply concerned with their involvements ( gross revenues, net incomes, success ) , but with the concerns of the stakeholders. Entire concern for employees brings the concern to a province of integrity, which can pull infinite achievement. The ideal for Sikhism is a society based upon common regard and cooperation and supplying an optimum ambiance for persons to turn spiritually.

Therefore, an single must ne'er be imposed upon, coerced, manipulated, or <https://assignbuster.com/management-wisdom-in-sri-guru-granth-sahib-religion-essay-flashcard/>

engineered: “ If thou wouldst seek God, demolish and distort non the bosom of any single ” ( SGGGS, p-1384 ) . Sri Guru Granth Sahib asserts that compassion holds the whole Earth on it. It says “ The fabulous bull is Dharma, the boy of compassion ; this is what patiently holds the Earth in its topographic point. One who understands this becomes true. What a great burden there is on the bull! “ ( SGGGS, p-3 )

### **5. 1. 1. 3 The Value of Equity:**

Equity means giving everyone what belongs to them, and acknowledging the specific conditions or features of each individual or human group, gender, category, faith, age. It is the acknowledgment of diverseness. It represents justness and equity in intervention by the leaders. Discrimination on any land, whatsoever it is, is extremely disapproved in Sri Guru Granth Sahib. Sri Guru Granth Sahib treats everybody as the creative activity of One Light: “ In Thee are all partakers ; to none dost 1000 appear foreigner ” and “ Thou Lord of all, our male parent ; in Thy ownership lay ageless rocks ” ( SGGGS, p-97 ) . As Gurmukh, look upon all with the individual oculus of equality ; in each and every bosom, the Divine Light is contained.

Sri Guru Granth Sahib considers all animals as baronial liquors and seeks the public assistance of all without any bias. The Guru ushers, “ No 1 is my enemy, and no 1 is a alien. I get along with everyone ” ( SGGGS, p-1299 ) . The Guru guides the people lost in assorted semblances and composites and gives its finding of fact: “ God foremost created visible radiation, all else to His might subject. Since from one visible radiation is the whole universe created- who is baronial who inferior ” ( SGGGS, p-1349 ) .

Sri Guru Granth Sahib advises us to go a righteous individual and It illuminates our way by giving the solution to achieve the same: “ Make contentment your ear-rings, humbleness your imploring bowl, and speculation the ashes you apply to your organic structure. Let the recollection of decease be the patched coat you wear, allow the pureness of virginity be your manner in the universe, and allow religion in the Lord be your walking stick. See the brotherhood of all world as the highest order of Yogis ; suppress your ain head, and suppress the universe ” ( SGGS, p-6 ) . It farther says: “ Let your head be the husbandman, and good workss the agriculture ; and allow your organic structure be the farm ; your difficult work be the H2O ; Let the sweet recollection of God Almighty be the seed ; and contentment the furrowing and allow humbleness be the fencing. And by the Grace of God the seed will shoot and will give birth to devotional Love. Fortunate are those places, where such a state of affairs exists ” ( SGGS, p-595 ) .

Sri Guru Granth Sahib besides enlightens that there should non be any favoritism on the footing of gender and the adult female must be given high regard. It narrates: “ From adult female, adult male is born ; within adult female, adult male is conceived ; to adult female he is engaged and married. Woman becomes his friend ; through adult female, the future coevalss come. When his adult female dies, he seeks another adult female ; to adult female he is bound. So why name her bad? From her, male monarchs are born. From adult female, adult female is born ; without adult female, there would be no 1 at all ” ( SGGS, p-473 ) .

The Guru asserts that the basic trait of a Sikh is that he treats all people of God as equal. It is inscribed in Sri Guru Granth Sahib that, “ As Gurmukh, look upon all with the individual oculus of equality ; in each and every bosom, the Divine Light is contained ” ( SGGS, p-599 ) .

#### **5. 1. 1. 4 The Value of Tolerance:**

Tolerance is the credence of diverseness of sentiment, societal, cultural, cultural and spiritual. It is the ability to listen and accept others, valuing the different ways of apprehension and place in life, provided they do not go against the rights of others. If tolerance is understood as regard and consideration for the difference, as a proviso to acknowledge other ways of being and moving than their own, or as an attitude of credence of legitimate pluralism, it is clearly a virtuousness of paramount importance for leaders. Guru Nanak, the founder of Sikhism, preached the message of love and tolerance and opposed the caste system and taught societal justice, peaceable co-existence and universal concern. Sikhism is known as the faith of harmoniousness, brotherhood and tolerance. The most sacred site of Sikhism Sri Harmandir Sahib besides known as Golden temple has doorways on all four sides which symbolizes the tolerance of Sikhism - recognizing all four faiths with unfastened weapons.

Sri Guru Granth Sahib says, “ With tolerance, humbleness, cloud nine and intuitive poise, they continue to chew over on the Lord, the Treasure of excellence ” ( SGGS, p-253 ) . It advises that, “ Faith, contentment and tolerance are the nutrient and commissariats of the angels. They obtain the Perfect Vision of the Lord, while those who gossip find no topographic point of remainder ” ( SGGS, p-83 ) . It advocates that the Saints are tolerant and

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good-natured ; friends and enemies are the same to them ( SGGS, p-1356 ) . It implies that leaders must not be reactive but they should act in an angelic mode and be pro-active. Nature besides teaches the worth of tolerance. “ Wind and H<sub>2</sub>O have forbearance and tolerance ; the Earth has compassion and forgiveness, no uncertainty ” ( SGGS, p-999 ) and “ They should possess the patient endurance of trees like low fans ” ( SGGS, p-1381 ) . Sri Guru Granth Sahib propagates the utmost degree of tolerance when it says, “ Fareed, do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own place ” ( SGGS, p-1378 ) .

### **5. 1. 1. 5 The Value of Selflessness:**

Altruism is about being low and compassionate. Selflessness lets one dedicate his life to assisting others. Altruism is the quality of not setting yourself foremost but being willing to give your time or money or attempt etc. for others. It is concerned more with the demands and wants of others than with one's own. It focuses on a motive to assist others or a privation to make good without wages. Selfless service to humanity is a unique construct in Sikhism. Nishkam Seva ( Selfless Service ) is the willingness to give up selfish desires for the benefit of larger involvement of others as an indication of love and commitment. One who is involved in the altruistic service of others does not endure from heartache to that extent as an individual would endure who is not busy in any such selfless baronial occupation. The cultivation and pattern of selfless service which is termed as Nishkam Seva in Sikhism attract God's grace and when He bestows His favor, the Holy Name comes to brood in that individual who performs such service. Sri Guru Granth Sahib says, “ One who performs selfless service, without idea of wages, shall

achieve his Lord and Master ” ( SGGS- p-286 ) and “ Through selfless service, ageless peace is obtained. The Gurmukh is absorbed in intuitive peace ” ( SGGS, p-125 ) .

Harmonizing to Sri Guru Granth Sahib, “ That is altruistic service, which pleases God, and which is approved by God ” ( SGGS, p-757 ) . Sri Guru Granth Sahib advises, “ Center your consciousness on seva, altruistic service and concentrate your consciousness on the Word of the Shabad ” ( SGGS, p-110 ) because “ Selfless service is the support of the breath of life of the Gurmukh ” ( SGGS, p-229 ) . Without altruistic service, no 1 obtains any wages ( SGGS, p-354 ) but in self-importance, altruistic service can non be performed, and so the psyche goes unrealized ( SGGS, p-560 ) . However, if he eliminates his self-conceit and so performs service, he shall be honoured. O Nanak, if he merges with the 1 with whom he is attached, his attachment becomes acceptable ( SGGS, p-474 ) . The Guru avers, “ By selfless service, they find the Lord, while ashes fall on the caputs of the defamers ” ( SGGS, p-733 ) . Therefore, they who rid themselves of their altruism are of all time in cloud nine and ever beauteous.

### **5. 1. 1. 6 The Value of Stewardship:**

Stewardship means being in charge of something that is entrusted to us, but non our ain ownership. Leaderships are the steward of the administrations they serve and at the same clip are besides responsible to all the stakeholders of the administration. They are supposed to exert every attention in the direction of their administrations. In an organisational context, stewardship refers to leaders ‘ duty to properly utilize and develop its resources, including its people, its belongings and its fiscal assets.

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Stewardship is a rule taught in Christianity and Islam, stemming from the belief that God is the ultimate proprietor of everything and one is accountable to God for the attention and usage of those ownerships. Sri Guru Granth Sahib points out, “ The Lord ever looks after and attentions for all His existences and animals ; He is with all, near and far ” ( SGGS, p-1315 ) and “ He cherishes and nurtures all existences and animals. He is Merciful, Kind and Compassionate. All are satisfied and fulfilled through Him ” , ( SGGS, p-103 ) .

A leader is expected to play that sort of stewardship for all concerned which is good for the society at big. The activities of concern endeavors affect a broad spectrum of the society. The resources they make usage of are non limited to those of the proprietors but many people who are in no manner connected with the endeavor experience the impact of their operations besides. The most of import mission for a successful leader is to develop a healthy relation with all the stakeholders. Sri Guru Granth Sahib indicating to this desirable behavior says: “ This Township ( of the organic structure ) is maintained by truthfulness, contentment, celibacy, charity and self-control all-too-naturally, one is so met with the life of life ” ( SGGS, p-129 ) .

Sri Guru Granth Sahib declares that the intent of human existences is to accomplish a blissful province and to be in harmoniousness with the Earth and all of God ‘ s creative activity. The Guru high spots: “ The Lord infused His Light into the dust and created the universe, the existence. The sky, the Earth, the trees, and the H<sub>2</sub>O – all are the Creation of the Lord ” ( SGGS, p-723 ) . The Guru suggests: “ Make this organic structure the field, and works the seed of good actions. Water it with the Name of the Lord, who holds the <https://assignbuster.com/management-wisdom-in-sri-guru-granth-sahib-religion-essay-flashcard/>



full universe in His Hands. Let your head be the husbandman ; the Lord shall shoot in your bosom, and you shall achieve the province of Nirvana ” ( SGGS, p-23 ) . Sri Guru Granth Sahib ushers by stating: “ Let mercy be your mosque, faith your prayer-mat, and honest populating your Koran. Make modesty your Circumcision, and good behavior your fast. In this manner, you shall be a true Muslim. Let good behavior be your Kaabaa, Truth your religious usher, and the karma of good workss your supplication and chant. Let your rosary be, that which is delighting to His Will. O Nanak, God shall continue your honor ” ( SGGS, p-140 ) .

The wisdom and vision contained in Sri Guru Granth Sahib in connexion with the six nucleus values of ethical leading can steer the concern leaders to pull off the personal businesss and activities of the concern in a mode which is good to the society at big. It is no denying the fact that all life is interconnected and all the components of this existence and the planet Earth are dependent upon each other. The demand of the hr is to transform ego and so the followings for an ethical and morally up-righteous behavior of the concern corporate as in the felicity and good being of the people lies the well being of the concern leaders and in the public assistance of the people lies the public assistance of the concern leaders.

## **5. 2 Motivation:**

Motive is an interior province of the head that energises, activates or moves ( hence motive ) and directs or impart our behavior towards ends ( Sherlekar and Sherlekar, 1996 ) . Puting a end and being motivated to carry through it is a great thing, but to bask a life-time of success and felicity, one needs to

develop permanent motive that stems from an unchangeable internal  
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mentality. When there is an interior passion for growing, development, and enlargement, the life will be filled with success, wealth, felicity, and anything else that you desire. Since most of the frights are based on dark imaginings, it is critical to brood on the brilliant compulsions and desired results-to-expression at where one wants to travel, as opposed to that troubled topographic point where I may hold been or may still be concealing.

If people are passionate about the ends that they are endeavoring for, and they personally have something to derive, they will of course hold adequate motive to take the necessary action in prosecuting those ends. However, sometimes people are non motivated plenty merely by endeavoring for a end, and hence administrations will desire to offer inducements and waggess for accomplishing those ends. It does non count what is the size or the nature of these waggess, every bit long as they are exciting to the squad. If administrations give them chance to achieve something that they desire for, directors will non necessitate to coerce them and invariably pull off them to acquire the coveted action. The demand of the hr is provide a household sort atmosphere in the organisation so that each member can link himself with the work, with the equals and the organisation as a whole. To make such an environment the director should accept the member as a whole and cater to his personal and professional aspirations. A director who can animate and actuate the members of his group is one who will be able to put larger ends and make them under all fortunes.

Motivation is the interplay of the spiritual strong beliefs, ethnicity and behavior. Motivation ought to be holistic and comprehensive in position to run into the mercenary, rational, emotional, moral and religious demands of <https://assignbuster.com/management-wisdom-in-sri-guru-granth-sahib-religion-essay-flashcard/>

the followings. Administrations should supply working every bit good as societal infinite to the employees so that they can lend efficaciously for the public assistance of society, administration and ego. For sustainability it is of import for the director to supply motivation and stimulating environment so that employees inspired to give the best public presentation.

### **5. 2. 1 Sri Guru Granth Sahib and Motivation:**

Sri Guru Granth Sahib enlightens the human existences as to how to carry on themselves and populate in this universe ; it gives the manner of life. All the approvals and blissful province of head is bequeathed on a individual who walks on the enlightened way. Guru is extremely motivative and animating to his followings and extremely tolerant to the people who try and even to those who commit errors. Guru says, “ Your low retainers remain satisfied and fulfilled and the true Guru blesses them with encouragement and comfort ” ( SGGG, p-105 ) . Guru confers stableness and sense of security to his adherents and says, “ The Lord is affluent and comfortable, so His low retainer should experience wholly unafraid ” ( SGGG, p-131 ) . It is the illustriousness of the Lord that He is so generous and big. Sri Guru Granth Sahib avers, “ God is Wise, Giving, Tender-hearted, Pure, Beautiful and infinite. He is our Companion and Helper, Supremely Great, Lofty and Utterly Infinite ” ( SGGG, p-46 ) . The assorted human demands are interpreted every bit under as per the waies of Sri Guru Granth Sahib:

### **5. 2. 1. 1 Material Needs:**

It is necessary to carry through the basic demands of nutrient, vesture and shelter but these are to be controlled within the bounds. It is besides true

that merely make fulling this demand to the hilt may non give felicity to the  
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people and they may not lend efficaciously to the administration merely because their basic demands are being realized. Sri Guru Granth Sahib advocates the life of moderateness. Guru says, “ Eat small and sleep small ; O Nanak, this is the kernel of wisdom ” ( SGGS, p-939 ) and “ Eating excessively much, one ‘ s crud merely increases ; having illusionary apparels, one ‘ s place is disgraced. Talking excessively much, one merely starts statements ” ( SGGS, p-1331 ) .

The corporate houses think that taking attention of their people means merely looking after their mercenary demands and that they will stop up with a satisfied and satisfactory work force, but it is not so. There are other demands that are to be taken attention of along with basic demands. The Guru opines, “ Sign of the zodiacs of gold and beds of silk sheets- O sister, I have no love of these. Pearls, gems and countless pleasures, O Nanak, are useless and destructive without the name of the Lord ” ( SGGS, p-1306 ) . Sri Guru Granth Sahib motivates people to be one with the name of the God and corporate houses motivate people to be one with the aims of the company. Worlds live for higher demands and are motivated and satisfied when these are fulfilled. Sri Guru Granth Sahib elaborates, “ O Nanak, the Guru is the tree of contentment, with flowers of religion and fruits of religious wisdom. Watered with Lord ‘ s love, it remains everlastingly green ; through the Karma of good works and speculation it ripens. Honour is obtained by eating this tasty dish ; of all gifts this is the greatest gift ” ( SGGS, p-147 ) .

### **5. 2. 1. 2 Intellectual Needs:**

There are other demands that are to be taken attention of along with basic demands and these are the demand of cognition, demand of freedom of idea

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and demand for accomplishment. The Guru says, “ The Lord and Master embrace those who seek His sanctuary. He blesses them with power, wisdom, cognition and speculation ; He Himself inspires them to intone His name ” ( SGGGS, p- 460 ) . Employers need to educate employees and to leave the complete cognition of the administration they work in and about the work they have to set about. If the worker is clear about the mission, vision and aims of the company, he will be able to link with it and the cognition of work will fit him with expertness to carry through his occupation and he will be a productive worker of the administration. Sri Guru Granth Sahib sermonizes, “ The head is the elephant, the Guru is the elephant driver and cognition is the whip, wherever the Guru drives the head, it goes. O Nanak, without the whip, the elephant wanders into the wilderness, once more and once more ” ( SGGGS, p-516 ) . The value of wise man is really high harmonizing to the Scripture because wise man is the 1 who provides appropriate environment for the public presentation of the work assigned and gives right way to the employees. If people lose the focal point, they will non accomplish the marks and will be discontented whereas if they get right cognition, it can be utilized for farther airing and achievement of ends. Guru ordains, “ Contemplate and reflect upon cognition and you will go a helper to others ” ( SGGGS, p-356 ) . Guru avers, “ At the meeting of the three rivers of cognition, right action and devotedness, there why non rinse off your iniquitous errors ” ( SGGGS, p-344 ) .

Once the cognition is gained, people desire freedom from limitation and subordination of the system so that they should be given autonomy and power to carry through the undertakings assigned to them. Guru

pronounces, “ You are blessed with the nectar of Lord ‘ s name, O Nanak ; you have mastered Raj Yog and now bask sovereignty over both universes ” ( SGGGS, p-1390 ) . Inner ego of the performing artist is motivated and inspired by the sense of accomplishment and achievement of the preset ends. The director should convey the consequences of the public presentation and give due recognition to the winners. Sri Guru Granth Sahib illustrates the right manner of accomplishing results, Guru says, “ One who patterns truth, righteous life, charity and good workss, has the supplies for God ‘ s way. Worldly success shall non neglect him ” ( SGGGS, p-736 ) . With the right way and aid of the higher ups employees achieve great sense of contentment and victory. Guru says, “ That individual, unto whom my Lord and Master is merciful- all his undertakings are absolutely successful ” ( SGGGS, p-1226 ) .

### **5. 2. 1. 3 Emotional Needs:**

Emotional demands comprise the desire for alliance of organizational aims with personal aims, desire for love and fondness and grasp of attempts. Administrations should put the aims in such a manner and supply such comfortss that take attention of the personal demands and aspirations of the people along with accomplishing organizational ends. Guru says, “ I bow in fear to the Perfect Guru. God has resolved all my personal businesss ” ( SGGGS, p-625 ) . The employees should acquire euphory and feel cared for while working for the organizational ends. Guru opines about this blissful province as follows, “ The Lord has showered me with His Mercy. God has absolutely preserved my honor. He has become the aid and support of His

slave. The Creator has achieved all my ends, and now, nil is missing ”

( SGGGS, p-625 ) .

Major portion of the twenty-four hours, employees are spend in the administrations and if the employers expect complete dedication and trueness from them so they need to foster employees with love and fondness by making household sort of civilization. Sri Guru Granth Sahib gives the message of love for all human existences. Guru says, “ The Lord blesses his fans with His love ; He sides with them and saves them ” ( SGGGS, p-91 ) and it is with the love and fondness that employers help employees to sail through the jobs and problems, “ In agony and in comfort, I meditate on you, O God. I have obtained empyreal apprehension from the Guru. You are Nanak ‘ s support, O my Lord and Master, through your love, I swim across to the other side ” ( SGGGS, p-99 ) .

Sri Guru Granth Sahib bestows all the awards and bliss on the individual who walks on the right way. Guru avers, “ O God, you are the hope of all. All existences are yours ; you are the wealth of all. O God, none return from you unrewarded ; at your door the Gurmukhs are praised and acclaimed ” ( SGGGS, p-40 ) and “ I am a forfeit to those who have seen the Lord God ; in the true tribunal of the Lord, they are approved. They are approved by their Lord, they are acclaimed as supreme ; they are imbued with the Lord ‘ s love ” ( SGGGS, p-577 ) . Similarly administrations need to admit and appreciate the attempts of employees and embroider them with waggess. Guru is generous to his adherents and decorates them with His Godhead grace and approvals. Guru says, “ Those who meditate in recollection of the True Guru,

are blessed with wealth and prosperity, supernatural religious powers and the nine hoarded wealths ” ( SGGGS, p-1405 ) .

### **5. 2. 1. 4 Religious Needs:**

Administrations should acknowledge the fact that it is the whole individual who comes to work and brings non merely his expertness for occupation but his civilization, his values and spiritual strong beliefs besides. While he does his work, he remembers God and corsets connected with him. Sri Guru Granth Sahib advocates, “ Siting down, standing up, kiping and waking, everlastingly and of all time, meditate on the Lord ” ( SGGGS, p-379 ) and “ While you work at your occupation, on the route and at the beach, meditate and chant. By Guru ‘ s Grace, drink in the Ambrosial Essence of the Lord ” ( SGGGS, p-386 ) . Administrations should actuate people to remain connected to their religious aspirations since such individuals are an plus for the administration because they are true and honest. The Guru opines, “ Through the Guru ‘ s Teachings, some eliminate selfishness and amour propre, and meditate on the Naam, the Name of the Lord ” ( SGGGS, p-144 ) and It further elaborates, “ They cast off the crud of their mental dichotomy, and they keep the Lord enshrined in their Black Marias. True is their address, and true are their heads. They are in love with the True One ” ( SGGGS, p-35 ) .

The above analysis shows that all demands are to be satisfied at the same time for actuating people at all the degrees with changing accent on assorted demands harmonizing to the state of affairs. Sri Guru Granth Sahib gives the message of ever to be on cloud nine irrespective of the state of affairs and status. It besides teaches contentment because without it even a <https://assignbuster.com/management-wisdom-in-sri-guru-granth-sahib-religion-essay-flashcard/>



multimillionaire is a pauper. Sri Guru Granth Sahib ushers, “ One who is blessed with the gift of the gem of the Name obtains all hoarded wealths. His head becomes content, happening the Perfect Lord ” ( SGGGS, p-891 ) .

### **5. 3 BUSINESS Ethical motive:**

Ethical motives usher and control human behavior by act uponing the behavior of a individual. They set out criterions that determine what is right or incorrect, true or false, just or unjust, merely or unfair, and proper or improper. These may be defined as the standardised signifier of behavior of persons understood and accepted in a peculiar field of activity. These are usually linked to the impressions of honestness, unity, trust, answerability, transparence and societal duty. Ethical motives in most instances run parallel to jurisprudence and shows due consideration to rights and involvements of others in a civilised society. Ethical rules are dictated by the society and underlie wide societal policies. These rules when known, understood and accepted, find by and large the properness or improperness of any activity. Ethical motives are rooted in our ethical motives, but are modified by group determinations, equal force per unit areas and fortunes. Ethical motives formulization is the benchmark of human behavior. The coordination of action, emotion, faith and logic generate moralss, which a adult male is bound to and expected to follow.

Ethical motives is the voice of scruples and a clear scruples is the softest pillow to kip on. Ethical motives involves non merely our thought, but besides our feeling. It is the art of urging to others the forfeits required for cooperation with oneself. Ethical norms are non merely arbitrary,

semisynthetic regulations but root from an inherent, common respect for one  
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's aim involvement and comfort. Ethical behavior is making what is best in heightening the trust and assurance between two entities so that both experience energized and enthused to work towards the improvement of common good.

Business moralss are a signifier of applied moralss that examines ethical rules and moral or ethical jobs that arise in a concern environment. It applies to all facets of concern behavior and is relevant to the behavior of persons and concern organisations as a whole. Applied moralss is a field of moralss that trades with ethical inquiries in many fieldss such as medical, proficient, legal and concern moralss.

Business moralss have been discussed widely and variously by assorted bookmans and executives in public and private sector during the recent old ages. The chief ground for so fast an outgrowth of the topic in academic literature were the flooring unhealthy patterns of international corporate houses like Enron, WorldCom, Tyco, Adelphia and Arthur Anderson which created a entire pandemonium in the planetary concern scenario. The cozenages like Satyam cozenage in India wholly shattered the religion of the stakeholders in the concern. This has led to legion calls for reform and farther scrutiny of concern moralss by faculty members and regulators and in the progressively conscience-focused market places of the twenty-first century, the demand for more ethical concern procedures and actions is increasing.

The bookmans have been making a applaudable work on the function of faith and spirituality in the ethical administration of a concern. The resort to

ethical dimensions of concern patterns besides appears inevitable for the hereafter of concern and hiking the assurance of investors and religion of the society because of the dirt and cozenages that have brought the concern universe to near prostration. There is no denying the fact that all the Bibles of the universe offer huge wisdom for instilling values and ethical norms in the concern universe, which can be the base of ethical behavior of concern.

### **5. 3. 1 Sri Guru Granth Sahib and Business Ethical motives:**

Sri Guru Granth Sahib guides the universe at big in the ethical behavior of the concern. Ethical concern behavior is fundamentally the interior voice of the corporate wise mans and Sri Guru Granth Sahib can give them a good way in this field. The instructions of great Sri Guru Granth Sahib in the behavior of ethical and value based concern ventures are interpreted here as under:

#### **5. 3. 1. 1 Trustworthiness-The Key to Ethical Business:**

Trustworthiness is a moral value considered to be a great virtuousness. Trust is built by being consistent in how you use your values. Trustworthiness is synonym with honestness, dependableness, dependability, duty and credibleness. Lack of trust and credibleness comes when you say one thing but do another. Honesty is the best policy is an age old paradigm which is every bit relevant today. It is the basis of all success, without which assurance and ability to execute shall discontinue to be. Ethical motives guide us to accomplish the honestness and credibleness which is the existent hoarded wealth to accomplish felicity, the ultimate aim of life.

Harmonizing to Sri Guru Granth Sahib, “ Blessed, blessed is the trade of

those bargainers who have loaded the ware of the wealth of the Lord. The <https://assignbuster.com/management-wisdom-in-sri-guru-granth-sahib-religion-essay-flashcard/>

faces of the Gurmukhs are beaming in the Court of the Lord ; they come to the Lord and unify with Him ” ( SGGGS, p-82 ) and, “ They will happen no manner to get away coming and traveling in reincarnation ; they are trapped in the narrow way. Falsehood will come to an terminal, O Nanak, and Truth will predominate in the terminal ” ( SGGGS, p-953 ) .

It is the duty of the corporate sector to be honorable and dependable in its working and give the true image of its operations to all the stakeholders and truly direct the money to the stakeholders by giving equal wages, paying revenue enhancements, dividends and involvement. The Guru ushers, that sharing wealth with others will non cut down it. It says, “ Brother! This wealth allow all devour and pass together. Decrease in it shall non happen ; of all time shall it increase ” ( SGGGS, p-186 ) . To strip person of his/her due portion is strongly disapproved in Sri Guru Granth Sahib and is considered extremely unethical. The Guru strongly asserts: “ To take what truly belongs to another, is like Muslim eating porc or a Hindu feeding beef ” ( SGGGS, p-1245 ) . And “ Those who grab other ‘ s properties suffer in hurting ” ( SGGGS, p-139 ) . In the long tally unethical behavior of directors leads to loss of trust in the society at big and they and the companies they work for base to lose its repute. The Guru says, “ No 1 places any trust in the froward manmukhs ; trust in them is lost ” ( SGGGS, p-643 ) and, “ In the Court of the Lord, all existences will be judged. Those who have violated the people ‘ s trust will be disgraced ; their olfactory organs will be cut off ” ( SGGGS, p-1288 ) .

### **5. 3. 1. 2 Peoples, Planet and Profit-Three ‘ P ‘ Commitment Paradigm:**

The people ever want to convey a greater sense of significance and aim into their work life. A They want their work to reflect their personal mission in life.

A They are the most of import resource and if they are treated good, they in bend will handle others well. A The people are the driving force in effectual behavior of concern and they set up the highest criterions of unity. A director needs to pull off himself foremost and so pull off his people and for this self-fulfillment is really of import for disciplined behavior and ethical standing.

The Guru says, “ Wherever lies self realization, there Thou art, O True Rescuer the Emancipator emancipates the persons ” ( SGGGS, p-1255 ) . The leader has to make a good image of himself as people follow him and his actions. The Guru reveals that, “ A fan follows the maestro, and goes to him, imitates him ” ( SGGGS, p-1215 ) . So the demand is to hold a character that will acquire positive consequences and behavior from followings and the Guru ushers, “ Among all individuals, the supreme individual is the 1 who gives up his narcissistic pride in the Company of the Holy. One, who sees himself as lowly, shall be accounted as the highest of all. One, whose head is the dust of all, recognizes the Name of the Lord, Har, Har, in each and every bosom. One who eradicates inhuman treatment from within his ain head, looks upon the full universe as his friend? One who looks upon pleasance and hurting as one and the same, O Nanak, is non affected by wickedness or virtuousness ” ( SGGGS, p-266 ) .

Environmental harm has become one of the most important jobs that we are confronting today. The planet Earth is in hazard as ne’er before. With

haughtiness and given, world has disobeyed the Torahs of the Creator, which are manifest in the godly natural order. Modern engineering and adult male 's greed and unconcern have made the possible for devastation of species, of the birthrate of the land, of the viability of our Waterss, so of the universe itself, a really existent possibility. The Guru Says: " Air the critical force, H2O like the male parent, and Earth like the great female parent. Day and dark are like nurses caring for the whole universe in their lap " ( SGGs, p-8 ) . If air is our critical force, it is a wickedness, every bit good as suicidal, to foul it. If we consider H2O to be our primogenitor, dumping industrial wastes in it is inexcusable discourtesy. As we destroy the ozone bed, the rhythm that manufactures chlorophyll in green workss is damaged or interrupted ; since workss are portion of the air-producing rhythm, we strangle ourselves. The Guru ' s countless mentions to dense woods, spurting watercourses, abundant bird life and the assortment of aquatic animate beings link us inextricably to the Earth ' s ecology. Thought, word and title are the engines of human enterprise. Man ' s very being depends on the ecological balance. The Great Guru avers: " Nights, yearss, hebdomads and seasons ; air current, H2O, fire and the nether parts -in the thick of these, He established the Earth as a place for Dharma " ( SGGs, p-7 ) . The Guru suggests: " Make this organic structure the field, and works the seed of good actions. Water it with the Name of the Lord, who holds the full universe in His Hands. Let your head be the husbandman ; the Lord shall shoot in your bosom, and you shall achieve the province of Nirvana " ( SGGs, p-23 ) .

Yesterday, net income earning was considered to be the exclusive aim of concern and it was felt that concern was non to prophesy the morality but to

gain the net income and that excessively at any cost. However, this impression has gone irrelevant in the present concern scenario. Sri Guru Granth Sahib wholly discards the unethical method of gaining the net income. The Guru says, “ The merchandisers and the bargainers have come ; their net incomes are pre-ordained. Those who pattern truth harvest the net incomes, staying in the will of God. With the ware of truth, they meet the Guru who does non hold a hint of greed ” ( SGGGS, p-59 ) . Harmonizing to Sri Guru Granth Sahib, “ Joy and sorrow, net income and loss, birth and decease, hurting and pleasance – they are all the same to my consciousness, since I met the Guru ” ( SGGGS, p-214 ) and “ Adopting an attitude of tolerance, and garnering truth, partakes of the Ambrosial Nectar of the Name. When my Lord and Master showed His Great Mercy, I found peace, felicity and cloud nine. My ware has arrived safely, and I have made a great net income ; I have returned place with award ” ( SGGGS, p-261 ) .

Therefore, the people and the planet have an equal relevancy in order to hold sustainable growing and development. It is the clip when we have to guarantee committedness to people, planet and net income at the same clip.

### **5. 3. 1. 3 Justice and Fairness-The Driving Force for Business Ethical motives:**

Justice means giving each individual what he or she deserves or, in more traditional footings, giving each individual his or her due. Justice and equity are closely related footings that are frequently today used interchangeably.

Aristotle, more than two thousand old ages ago, while specifying justness said that peers should be treated every bit and unequal ‘ s unevenly. The

Guru besides asserts that people should be treated harmonizing to their  
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degrees of genuineness ; the right should be treated as right and incorrect should be treated as incorrect without prejudice. Harmonizing to Sri Guru Granth Sahib, “ The King sits on the throne within the ego ; He Himself administers justness. Through the Word of the Guru ‘ s Shabad, the Lord ‘ s Court is known ; within the ego is the Sanctuary, the Mansion of the Lord ‘ s Presence. The coins are assayed, and the echt coins are placed in His exchequer, while the forgery 1s find no topographic point. The Truest of the True is all-pervading ; His justness is everlastingly true ” ( SGGs, p-1092 ) .

To farther elaborate it, we can merely province that persons should be treated the same, unless they differ in ways that are relevant to the state of affairs in which they are involved. Harmonizing to the Guru, justness can be administered merely when the leader is impersonal and impartial. The Guru reveals, “ Righteous justness is dispensed in His Court forever. He is unworried, and owes commitment to no 1 ” ( SGGs, p-987 ) . The virtuousness guarantee that at that place would non be any struggle between high moral values and concern moralss. The Guru discloses, “ His Form is one, and true is His Name. True justness is administered at that place. Those who pattern Truth are honored and accepted ” and, “ He enjoys and savors the Lord ‘ s Name, and purchases the Glorious Virtues of the Lord of the Universe. He seeks the kernel of world ; he is the Fountain of even-handed justness ” ( SGGs, p-1396 ) .

In the present, leaders and corporate directors are devoid of the sense of justness and that is why every twenty-four hours we encounter unmerciful violent death of justness for the selfish additions of the few. Harmonizing to

Sri Guru Granth Sahib, “ The trouble-maker is called a leader, and the  
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prevaricator is seated with honor. O Nanak, the Gurmukhs know that this is justness in the Dark Age of Kali Yuga ” ( SGGGS, p-1288 ) . Unethical behavior and boisterous behavior leads to injustice as specified by the Guru, “ They accept payoffs, and block justness ” ( SGGGS, p-951 ) . The invaluable gems of wisdom are non obtained for any monetary value ; they can non be purchased in a shop. They are inculcated by staying the doctrine of the holy Granth. The Guru says that net income can be earned by righteous behavior. Harmonizing to Sri Guru Granth Sahib, “ The net income is earned by enshrining truth and justness in the head ” ( SGGGS, p-420 ) . The best way to achieve God is the way of merely and just traffics. The Guru says, “ That should be your supplication, to administrate justness. Let your Kalma be the cognition of the unknowable Lord ” ( SGGGS, p-480 ) .

### **5. 3. 1. 4 Community Development-The Only Way to Synergetic Growth:**

We should seek to authorise others and take poorness, hungriness, illiteracy, diseases and unhealthy conditions from the universe so that all people can populate in peace and felicity. Aristotle in his book Politicss observed that he who is unable to populate in society, or who has no demand because he is sufficient for himself, must be either a animal or God. We have to maintain in head that growing in isolation ever creates the midget society and it is the society on which our ultimate success is based. We have to do a witting pick between the self-centeredness and co-sharing our success with others. The Guru suggests, “ When it rains, there is felicity. Water is the key to all life. When it rains, the maize grows, and the sugar cane, and the cotton, which

provides vesture for all " ( SGGG, p-150 ) thereby picturing that the assets should be used for the benefit of all.

The virtuousnesss of compassion, consideration, giving, sharing, kindness and love are such as makes the life non merely meaningful but deserving life