

Spiritual Guidance in Achieving and Sustaining Organizational Excellence-Jain View

Shugan C Jain

Chairman, International School for Jain Studies, India & President- Parashvanath Vidhyapeeth, Varanasi

Abstract

Jainism is one of the oldest religious traditions of India. It preaches and practices the work ethics to achieve one's objectives, be they to attain liberation or to be happy in worldly affairs and simultaneously first and then assist others (Live and help live or parasprograha jivanama). The focus is on attaining excellence (knowledge and bliss) at individual level so that one can attain the state of Bliss forever. The paper reviews the Jain doctrine and ethics in its philosophical and history literature to show that the same principles which are aimed at achieving individual excellence hold true to attain organizational excellence and sustain the same over a long period. The guiding principles of Jainism, be they metaphysical concepts like definition of reality; or the karma doctrine or its life style principles namely Ahinsa (non violence), Anekant (multiplicity of viewpoints), Aparigraha (limiting possessions or greed) and the ethics for householders in the form of five minor vows if practiced can make an organization excel and sustain the same for long periods.

Jains are known to be highly educated, reasonably successful, non violent and peace loving people who are conscious of their social obligations as well and contribution to words the same with open heart. This to some extent supports the claims made and shown in the paper to some extent.

Status

Rampant erosion of our environment and natural resources due to predominant greed of business owners and management for aggressive profiteering, consumerism based development, lack of concern for employees, society on the one hand and corruption, violence in the form of exploitation, terrorism, wars; religious fanaticism, political and economic ideologies all around are serious challenges facing the people of the world. Symptoms of these are the demonstrations all over the world against 'Wall street greed', rising unemployment, holding Copenhagen summit for reducing global warming and rising prices of commodities and raw materials etc. It seems the old model of development based on increasing demand taking availability of infinite natural resources has to give way to a new society and a new world where optimizing the welfare of all living beings including environment and natural resources; enhancing economic, spiritual, emotional and physical health and well being of all citizens of the world and not a political boundary (country) are

emphasized. It is here that Mahāvīra's philosophy of ethico-spiritual development, claimed as *Sarvodaya Tīrtha* (philosophy for the enlightenment of all) by Samantbhadra¹ may offer a possible basis for developing a new society and world and sustain the wellness of all.

Jainism is one of the oldest religions of India and perhaps the world. Jains form the smallest (4.2 million out of a total population of 1.10 billion in India)², non violent, highly educated and successful community of India. Beyond India's borders, there are over 150000 Jains engaged in knowledge based professions and businesses (USA, Europe, Africa and elsewhere). A distinguishing feature of Jains is the importance they attribute to their social obligations. This is manifest in the extent to which they have contributed to social development through the construction of over 5000 schools and colleges, several thousand small hospitals, cowsheds, homes for destitute, pilgrimage places, objects of art and literature contributed by them to India. Mahāvīra is the latest *tīrthankara*³ of Jains who is a senior contemporary of Buddha. His doctrines of Non violence (*Ahiṃsā*) in thought, speech and action, Multiplicity of viewpoints (*Anekānta*) in thoughts and limiting possessions (*Aparigraha*) as life style, the three pillars (AAA) of Jain way of life, as the principles to affect the change to bring a new order visualized globally.

Strategy

Let us start with Jain definition of reality i.e. Persistence with change⁴. This is the key for the organizations to continuously innovate and revive themselves with new products, processes, people as employees and customers, inputs etc to stay alive i.e. be organic. If an organization does not do so continuously, it will sooner than later disappear from the business. This is more so in the last twenty five years when the technology is changing so fast and the product life cycle is reducing significantly.

Another significant feature of Jainism is the spiritual leader or *tīrthankara* who establishes and becomes the head of the creed. He does so only when he himself has attained omniscience i.e. perfection accepted by one and all; a particularly significant criterion for the leader of any organization.

We now look at other metaphysical concepts (existing since its first *tīrthankara* Ādināth and enunciated again by their latest *tīrthankara* Mahāvīra:

- All living beings are equal and have the potential to attain their highest goal. Definition of living beings included not only human beings but animals, birds, plant /water/air/earth and fire bodied living beings as well; All living beings want happiness; Nobody wants pain; Living beings help each other.⁵

- That which is non violence, self restraint and austerity is Dharma (spiritual values). It is by virtue of spiritual values that supreme spiritual beneficence results. To him whose mind is (absorbed) in spiritual values, even gods pay homage⁶
- Trinity of right belief-knowledge-conduct is the path to attain liberation/bliss⁷
- Exertion (Hard Work) is essential to earn and then consumption with caution is essential to sustain the success.⁸
- Sharing surplus/charity for sustainable development (*Aprarigraha*).⁹
- Self improvement first before helping others to improve.¹⁰

The above statements are the vision statements to be included in the Vision document of the organization. It includes welfare of all players (and not just share holders value), better utilization of resources, treating all human beings as equal while maintaining the quest to achieve excellence i.e. sustainable growth at individual and organizational levels.

Thus Jains will support a strategy for development based on an index like Gross National Happiness 'GNH' rather than GNP or GDP to measure the level of development of an organization/society/country. Based on the metaphysical concepts above, GNH will include happiness; physical, mental and spiritual health; time-balance; social, community and cultural vitality; education; living standards; good governance; ecological vitality and REALIZATION of full potential of all resources involved. This description is clearly a departure from existing paradigm of exploiting natural resources and maximizing profits or share holder's value. A number of studies have already been conducted on this basis by The Centre for Bhutan Studies¹¹, Med Jones, President of International Institute of Management in 2006 and others. Eric Weiner in his book 'The geography of BLISS'¹² has evaluated nine countries and talked of the perception of happiness and how they measure it by different yardsticks. The findings are in line with Jain way of life that propagates happiness is the very nature of self as the ultimate objective of our life rather than just material wealth (which is considered as Bondage and pain)¹³.

To implement the above strategy, we shall first review the three basic doctrines namely *Ahiṃsā*, *Anekānta* and *Aparigraha* and then deal with Organization and Management to plan and business ethics to sustain and enforce the above strategy with citations from philosophical and history literature of Jains.

Ahiṃsā:

In an unprecedented way Mahāvīra defined *Ahiṃsā in Ācārāṅga*¹⁴ as:

'None of the living beings ought to be killed or deprived of life, ought to be ordered or ruled, ought to be enslaved or possessed, ought to be distressed or afflicted and ought to be put to unrest or disquiet.'

He further classified living beings in categories given below:

- With mobile body i.e. 2 to 5 sensed like insects, animals, birds and human beings
- With immobile body i.e. with one sense like plant/air/fire/earth and water bodied) they have. These form the foundation of environmentalism and ecology to sustain development.

Further Jain texts talk of life vitalities (*prāṇas*) like breathe, life span, sense organs/s, potency of mind body and speech. Hurting or killing of even any one type of these vitalities is *hiṃsā*. *Hiṃsā* can be performed knowingly or unknowingly by activities of mind, speech or body by a person himself or asking others to do so or admiring those who perform such violent activities. Some facts about *hiṃsā* are:

- i. *Hiṃsā* affects the doer i.e. *hiṃsaka* more than the *hiṃsya* (the victim)¹⁵
- ii. Ecology: Killing the five types of immobile living beings is called environment pollution. Copenhagen summit of world environment in 2010 suggest 50% greenhouse gases are emitted by animal breeding for food industry alone¹⁶.
- iii. Social ills: Economic exploitation of weak by privileged, Girl child killing in the womb; class system dividing the society in low, middle or high castes etc on the basis of birth, race or colour; religious fanaticism and exploitation of the weak are different ways of committing violence. Growing intolerance, selfishness is some of the other social ills caused by enhanced *hiṃsā*.

Mahāvīra talked of Social *Ahiṃsā*¹⁷ (practicing *Ahiṃsā* as a householder in day to day worldly life) as compassion, equanimity, forgiveness, tolerance, love, service, friendship, kindness, security, solitariness, fearlessness, non-killer and so on. Mahatma Gandhi practiced this social *ahiṃsā* all the time to achieve independence for India. Martin Luther King and Nelson Mandela used this for the upliftment of their people. Today Anna Hazare in India is using it to deal with ghastly corruption rampant in Indian political system.

We shall discuss some of the applications of *Ahiṃsā* in management and organization.

- Compassion means concern and actions for enhancing the welfare of others. The Jain views are indicated by 'Live and let live, Living beings help each other'¹⁸, nobody wants pain and all living beings are equal. Even though we are all interested in our wellness

first, yet my own wellness is related to the wellness of others (family, community, nation and eco-system for existence in society and department/unit, corporation, stakeholders and eco system for our professional engagements in business and social organizations) around me. Suppose I become selfish and seek personal gains i.e. salary improvement, promotion etc only; then I will make others in my department/company etc my enemies who will do more harm to me. On the other hand, if I cooperate with the team/ environment around me and help them achieve the unit's objectives, then I will automatically gain recognition.

- Equanimity means treating all living beings as equal or similar to you. This is translated as equal opportunities (training, work assignments, standard evaluation criterion, pay according to the job description etc) to all for growth/performance regardless of gender/race etc. We see laws enacted by the governments to this effect. Some of the examples of its application in Jain history literature are:
 - ✓ Classification of people according to their interests and accomplishments and not birth/gender etc. Work Culture '*Śrama*' to earn food, shelter, happiness etc.¹⁹
 - ✓ Assigning responsibility to individuals for their being good/bad/sufferer or enjoyers rather than God inflicting misery or blessing. Jain doctrine of karma (Consequences of one's action) is very detailed and unique. Any event or occurrence can be described by a combination of five co-factors (*samvāyas*) namely nature (*svabhāva*), time, karma, pre-destination (*niyati* or universal laws) and *puruṣārtha* or self-effort
 - ✓ Establish the fourfold congregation (*sangh*) consisting of monks (male and female); laity (males and females)
 - ✓ Use of common man's language for his sermons to avoid intermediaries and scholars²⁰
 - ✓ Giving women the right for education, practice religion and eliminating women slavery
 - ✓ Exercise caution/conservation of resources in all your dealings
- Forgiveness implies asking for and seeking forgiveness for the unjust done to or by others. The war between emperor Bharat and his step brother Bāhubali reduced to dual between them to save armies from fighting and dying. Then the victor Bāhubali forgives his elder brother, hands over the entire empire to him, renounces and moves to attain higher objective of liberation (Supreme forgiveness)¹⁹. Similarly 5th characteristic of right belief (*samyag darśana*) is called *Stiitīkaraṇa* or rehabilitating the fallen to their old status/position²¹. In our own lifetime we can see the impact our world would have had if George Bush had forgiven Saddam Hussein or Pakistan forgotten their defeat in

Bangladesh after considering these as self inflicted. It is important to know that forgiveness is a virtue of braves and have tremendous implications on the wellness of even individuals. Resolving conflicts through *Ahiṃsā* is to become the tool rather than confrontation or war.

Anekānta: Pluralism or multiplicity of viewpoints.

Mahāvīra realized that differences in opinions/viewpoints amongst different people emanate from their intellectual capabilities. These affect the social harmony more than economic or social inequalities. He thus said that differences in viewpoints emanate from the differences in the nature of things based on the definition of reality as with persistence and change simultaneously. Truth is infinite and no one, like us, can know it completely. Different aspects of things are to be understood as different aspects of the TRUTH giving rise to his doctrine of *Nayavāda* (doctrine of viewpoints) or *Anekānta*. The well known example of seven blind men and the elephant amply demonstrates the application of this principle.

We all experience and insist that our viewpoint represents the whole truth and hence results in intolerance towards others. This is explained by each person or religion, having its own beliefs, then claiming them to be the only right one. A new man or a new society cannot be visualized on the basis of these beliefs in isolation. A worldly belief based on selfishness and the concern for personal gain as a result of which one disregards the good or the gain of others is to be eliminated as one's gain are of no use unless the neighbours/city/country and the world are also benefitted by the same. Perhaps the key lies in the change in our view/way of thinking and attitude. The attitude YOU or ME has to change to YOU and ME to achieve the cherished goal for a change to better. Jain doctrine of *anekānta* (multiplicity of viewpoints) provides a basis to achieve this. Its three pillars are:

- Tolerance and respect for other's viewpoints/customs rigidity by giving up rigidity or instance that I am right and others are wrong.
- Co-existence –cooperation with others i.e. existence of opposites at the same time is reality; love and service are the need of the day.
- Relativity i.e. we are all related meaning our actions affect not only us but others as well. Thus my independence is relative to the independence of others as well i.e. my independence does not encroach on the independence of others.

Citing the example of a necklace Siddha Sen said that only those precious stones attain the same value as the neck lace when they leave their independent existence and are threaded together as a necklace. *Anekānta* can thus be viewed as a Holistic approach to thought

processes. It attempts to bring reconciliation, rather confrontation amongst them. We can have faith in the doctrine of our religion for seeking divine grace but for social harmony, peace and welfare we have to accept the existence of other religions and doctrines and seek common ways to achieve these social objectives as well.

Examples of *Anekānta's* applications in our life

- In a democracy, both the ruling and opposition parties co-exist and are essential. People living in one party system continuously try to change to multi party system of government.
- Religious intolerance results in fanaticism. It is the largest cause for the conflicts and unrest today. Every one cries for secularism of one type or the other.
- JRD Tata says “The Tata philosophy of management has always been, and is even today more than ever, that corporate enterprises must be managed not merely in the interests of their owners, but equally in those of their employees, of the customers, of their products and services, of the local community, and finally of the country and world at large'. This is the foundation of most of the business enterprises which survive and thrive. To this now a days the environment is also added.

Today we talk of Pluralism, Interfaith dialogue, UNO and multinational organizations, multi racial communities and gardens which become more beautiful when different varieties and colours of flowers are planted there. Einstein describes his theory of relativity similarly by talking of the observer and the observed.

In the corporate world, we can translate this doctrine as concern for employees, customers, suppliers, shareholders, government, society and optimizing the total rather than just the maximize the profit only. It is well known as that opposites (competitors) coexist (if not the government ensures no monopoly exists through legal framework); at times corporations cooperate with their competitors as cartels /guilds to gain favours from governments/customers etc and tolerate the business practices of the competition. Another view in corporate world can be the

- i. Multi dimensional development i.e. spiritual physical and worldly well being;
- ii. Compulsory retirement for even the key executives who are performing well;
- iii. Merging own corporate identity into other corporation for the sake of employees/ shareholders/customers and very survival etc;
- iv. Internationalization of operations and even shifting headquarters elsewhere etc.

Aparigraha:

Mahāvīra knew that the root cause of all ills associated with socio-economic inequalities is disproportionate possession of wealth by few individuals. Thus he gave religious cum social overtones to non possession and asked his householder disciples to limit their possessions and share the rest (surplus) with others and minimize possessiveness for spiritual upliftment. He never told his disciples not to work or earn as Jainism is also known as *Śramaṇa* tradition and the monks are called *śramaṇas*. In Sutakrtanga, Mahāvīra equates *parigraha* to bondage and declares it as the main cause for all pains. This includes the full range of feelings from liking to craving. Thus *parigraha* is not just possession of money and material but the thoughts and feelings that are associated with them resulting in possessiveness.

The primary goal of man is to lead a healthy and happy life. Many individuals relate happiness to material possessions and think that possessing things such as a big house, expensive cars and fancy clothes lead to happiness. Most rich individuals appear to have little time to enjoy what they possess as they are engrossed in first amassing wealth and then its preservation only feelings caused by their possessiveness. But this is just a mirage. In reality, contentment and non-possessiveness bring genuine happiness and peace of mind. A mad pursuit of money and materials results in worries and hence stress. Examples of infighting between Ambani brothers; increase in the alarming number of disputes and court cases involving money, property and ego to maintain certain lifestyles fill our world. Since it is not possible for a layman to fully embrace the concept of *aparigraha* by renouncing all possessions; the Jain texts ask the lay persons to set limits to their worldly possessions and gradually make these limits tighter. The concepts of charity (*dāna*) and conservation are the derivatives of *aparigraha*.

Indian Philosophy talks of four *puruṣārths* (*dharma* or moral conduct namely; *artha* or making righteous living, *kāma* or sensual gratification and *mokṣa* or final liberation. Jain history literature always emphasizes Non possession /non passiveness *Aparigraha* as the way of life and renunciation the ultimate goal. Purānas (world history literature) of Jains show the above principles practiced by almost all Jain emperors, including Candragupta Maurya (3rd century BC) and sixty three illustrious people. Emperors not renouncing their wealth go to hell as indicated in the stories of 63 illustrious people in Jain story literature²¹ e.g. Emperor Bharat had immense wealth but not attached to it, renounced his wealth later and became a monk to attain Bliss i.e. renunciation after attaining the highest worldly objectives as essential. Similarly we find this literature emphasize going overseas to earn material wealth i.e. promoting international trade, return to deploy the same for social well being and then practice *mokṣamārga*.

Limiting our desires and possessions serves the cause of ecological balance also. It is not sacrifice or an act of charity but an act for the very survival of mankind. Indiscreet consumerism by individuals and nations involves rampant exploitation of natural resources resulting in not only pollution of the environment all over the globe but extreme economic inequalities. This behavior has aggravated the suffering of the common people. Efforts to resolve these problems through political maneuvering and/or tenets of modern economics have not been effective. Mahatma Gandhi aptly said 'Our earth has enough resources to satisfy the needs all living beings but it does not have enough resources to satisfy the greed/desires of even one person'.

When desires and ambitions are consciously limited through our practice of non-possessiveness, contentment prevails; we have good thoughts and develop a sense of accomplishment; our competitors do not remain our adversaries; they become our beneficiaries. Instead of prosperity for the few, well being of all is attained. It is for the common good of the society. This process results in an atmosphere of goodwill, amity and peace in society. We see Bill Gates and Warren Buffet, the richest and the second richest men of the world, setting aside large parts of their wealth for social causes by saying in one word 'Giving back to the society'. Examples in Jain history literature shows contribution to art and literature: e.g. Khārvel (2nd century BC), builder of modern Orissa, Kings of south India between 4th to 1200 AD where Jainism flourished as mass religion illustrious, Cāmunda Rāi (10th century AD), prime minister Gang dynasty. Bhamashah, prime minister of Maharana Pratap gave his entire wealth to his king to fight the enemies. Some corporations, dominantly the investment banks are being criticised these days for excessive bonuses to their key management people and not doing enough for the society/customers/government under the pretext of innovative management practices. Another practice of this principle is the excessive damage to the environment for maximizing the profits (not installing pollution control equipment or excessive use of depleting natural resources) and implementation of Carbon Credit by the developed world to organizations using energy efficient or less polluting the environment.

Organization & Management

Jain literature is classified in four categories namely: ²²

- Story literature: *Prathamānuyoga*
- Mathematics or details about world, its constituents and interactions amongst them. *Karaṇanuyoga*
- Code of conduct: *Carṇānuyoga*
- Metaphysics: *Dravyānuyoga*

The entire Jain philosophy is centred on encouraging individuals to attain excellence (liberation or BLISS) while being an active part of the society they live in. This attainment depends on the individual himself /herself but the organization and management of the society they live encourage them to achieve their objective as well as to benefit the society in return with their achievement. The stages of spiritual purification (fourteen called *guṇasthānas*) are detailed while for laity they are classified in eleven stages (*pratimās*) which is a subset of 1st to 5th *guṇasthānas*. The board game of Snakes and ladder perhaps is based on this doctrine of *guṇasthānas* wherein one can move up fast but is brought down by snakes (even form the highest point of 98 in game) down to lowest number depending on how you progressed. This is similar to making excessive profit (greed) in one year at the expense of even killing the organization in subsequent years.

The above principles are of great importance in selection criterion of key management people. Mahāvīra after attaining omniscience and Bliss, selected his eleven *gaṇadharas* (like board of directors) who were all highly intellectual each with large following to start his *sangh*; organization structure (flat and clearly marked responsibilities, authority, selection criterion, path to progress and the key management like at corporate headquarters mainly involved in setting examples, finding new products/ business lines, providing technical guidance as and when needed etc). Further the chief (Lord Mahāvīra in this case) is like a mentor who is not at all involved in operational issues i.e. day to day affairs of the *sangh* but is there as a guide/ideal to be achieved and for resolving issues of universal importance and communicate them in the language understood by one and all for transparency and universal law.

The word used for organization in Jain literature is called *Sangh* or congregation. The constitution, organizational hierarchy, qualifications and duties etc for different constituents of the *sangh*, code of conduct etc are very well described in the above literature. Given below are some examples:²³

- i. Mahāvīra did not speak or deliver sermons or organize the *sangh* till he himself attained omniscience.
- ii. The entire *sangh* was divided into four folds namely
 - Monks Male, Monks female
 - Laity male, laity female.

This division was based on the inclinations of the individuals to practice spirituality whole time or part time. Each wing was headed by a chief namely: Indrabhuti, Candanā, Śreṇik and Celanā respectively for the four folds

- iii. After attaining omniscience, Mahāvīra first selected his principal disciples called *gaṇadhāras*, (eleven of them) based on their extraordinary knowledge, list of followers and regardless of age, caste etc. Each was assigned administration of one or more of *gaṇas* or sub-*sanghs*.
- iv. The hierarchy in the *sangh* was *Ācārya* (as head) responsible to maintain the sanctity of literature and the conduct of the monks; *Upādhyāya* (teacher) who is well versed in canons and teaches other monks; *sādhus* or monks who practice the path of spiritual purification; *Gaṇi* or a leader of a sub *sangh* or *gaṇa*. Similarly the laity was classified as *Pākṣika* or beginner, *Naisthika* or intermediate and *Sādhak* or serious.
- v. *Sthahvir* or administrator to maintain record of the members and implement decisions of *ācārya* and observe the progress of the member monks.
- vi. *Gaṇi*: Generally these were highly intellectual persons who would also act as guides /references to the *ācāryas* on philosophical matters; etc.
- vii. Selection to a post was as per the laid out code of conduct. Only *ācārya* was authorised to select and initiate an individual to different categories.
- viii. Discipline: Dasvaikālika and Utrārdhyayana sutras start with the discipline for the disciples in clear terms. It includes the rules to be observed by individuals in the company of higher ups, amongst themselves etc. Humility was a virtue and often referred as discipline also. Mahāvīra preached self discipline best as against to be disciplined by others. The words most commonly found are *sāraṇā* to remind about carelessness i.e. to be cautious and *vāraṇā* or to give up undesirable conduct. Mahāvīra often used the word *icchākāra* or as you wish rather than give orders to anyone. Similarly we find examples for punishments like disobedience (*Anujñā*) in the form of observe silence, and social boycott i.e. ignore and encouragement through praise. Examples of all these and many more abound in Bhagvati (5th *anga*) where Mahāvīra used to answer queries from Gautam.
- ix. An excellent way of self correction is the concept of *pratikramaṇa* or self criticism or review of day's working, repentance or *prāyścita* or taking corrective measures for the wrongs done.
- x. Later on, after Mahāvīra's liberation, we see the *sangh* getting fragmented into smaller *sanghs* and each competing with one and other. This is perhaps indicative of lack of charismatic leadership at the head of *sangh*. Also in any one *sangh* we find chief *ācārya*, scholarly *ācārya*, *gaṇācāryas* etc existing at the same time in a sub *sangh*. Perhaps this

trend can be attributed to the weakening of the *sangh* itself over period of time.

- xi. There was no clearly defined organization for laity and perhaps left to laity themselves (profession based or location based etc), yet the laity were segregated in three categories namely beginners, intermediate and serious practitioners and graded in eleven stages (*pratimās*) of spiritual improvement.

Ethics: (Day to day operations of the organization)

Ethics deals with right and wrong, good and bad in our day to day inter personal dealings and self improvement. Thus ethics provide a set of right, ought and duty to minimize the bad and maximize the good. Basis of ethics in Jainism is their doctrine of karma (As you sow, so shall you reap i.e. consequentialism to achieve the goal of human pursuance). In Jainism right, ought and duty cannot be separated from the good. The equivalent term for good in Jainism is *Śubha* or auspicious/meritorious. The criterion of what is right etc. is the greater balance of good over bad. The Jaina ethics holds the teleological theory of right i.e. maximize *Ahiṅsā* over *hiṅsā* as the right-making characteristic. How? What is morally right for a certain agent in a certain situation? Or what is the criterion of the rightness of action? The interrelated question is what we ought to do in a certain situation or how duty is to be determined?²⁴

Based on the above, Jain holy texts give a set of rules to be observed in our daily life to maximize *śubha* and minimize *aśubha*. These form as a guideline and hence should be broken with extreme care and repentance taken later on to correct them. These are:²⁵

- Food: Non violent or *Ahiṅsaka*. It can be equated to non exploitation of raw materials and inputs.
- Life style
 - ✓ Seven abstinences
 - ✓ Six essential duties (worship, venerate the holy teacher, charity, self restraint, self study and austerities)
 - ✓ Attitude of carefulness and restraint
 - ✓ Minor Vows (basis minimize *hiṅsā* and maximize *Ahiṅsā*) namely: *Ahiṅsā* (non violence), *satya* (speaking the truth), *acaurya* (non stealing), *parigraha parimāṇa* (limiting possessions), *brhamacrya* (restraint in sexual activities)
 - ✓ Stages of advancement of practice (*pratimās*)
 - ✓ *Sallekhanā* (the art of achieving pious death)
 - ✓ Regime of minimizing inputs (food), *pratikramaṇa* or self criticism (audit) and *prāyścita* (repentance or taking corrective measure like daily audit of performance and take corrective action), self study, humility and meditation as the more intensive

rules to annihilate the past wrongs.

To see their importance in management, we shall briefly review the five minor vows indicated above²⁶

- i. **Ahiṅsā:** It entails avoiding intentional violence and minimize unintentional violence by observing carefulness and restraint. The flaws of this vow to be avoided are: To pierce body parts, to tie down the living beings, to torture, to overload and to limit food intake. This can be seen in organization management as the key for transparency, equality in treatment of employees/suppliers/customers/shareholders.
- ii. **Satya or speaking the truth:** It entails avoiding untruth pertaining to ownership; Forgery or adulteration of goods and documents; Misrepresentation as witness; divulging secrets of others and using harsh language and so on.
- iii. **Acaurya or non-stealing:** It entails accepting things without the permission of their owner. The practitioner should avoid picking up goods not given by their owner and employing others to obtain them; receiving stolen goods; using false weights and measures; adulterating goods and accepting goods without paying or underpaying taxes and price.
- iv. **Aparigraha of limiting possession:** It entails limiting greed/possessiveness from existing possessions and acquiring more beyond limits set. The practitioner should avoid Over usage of existing possessions; hoarding for profiteering; sorrow for loss in transactions; greed (not selling for making more profit); overloading productive resources for making more profit.
- v. **Brahmcarya or contentment with religiously married spouse:** The practitioner should be content with his/her married spouse for sexual gratification. The practitioner should avoid Listening to stories and music with sexual overtures; not looking/observing the beautiful body parts of women; not remembering the past sexual acts; not consuming aphrodisiac foods and not to decorate own body to attract attention of opposite sex.

Similarly the enhancing vows increase the potency of the practitioner of these minor vows and the training vows prepare the practitioner for higher attainments. Form the above brief discussion on the ethics, one would realize the importance of these being practiced to make the organization ethical, transparent and respected by its employees, shareholders, customers, suppliers and the society, including the government.

The practitioner is encouraged to make a beginning (Mahāvīra said *Chalman chaliye* i.e.

one who starts walking is in fact walking), no matter how small and as per his/her interest and capabilities and gradually make progress towards greater and greater adherence as indicated in the eleven stages of spiritual purification (called *Pratimās*) till he is ready to seriously commit for 100 percent practice of these as a monk. Essentially they are all based on non hurting oneself as well as the others.

History shows five common characteristics of dying cultures in Europe and elsewhere as²⁷ :

- Extravagant display of wealth and outward show
- Growing disparity between rich and poor
- Unhealthy obsession with sex
- Decline in military discipline
- Universal desire to live on the bounty of the state

Thus practicing *Ahiṃsā*, *Anekānta* and *Aparigraha* is essential and will lead to enhanced peace harmony and sustained development as these principles aim for overall or holistic growth rather than one or few elements /measures of development.

Note:

Jain canonical literature consists of 12 limbs (classified as *Anga Pravista*; with *Ācāranaga* as first, *SutraKratānga* as second and *Bhagavati* as fifth); other literature (classified as *Angabāhya*) developed by holy monks and based on these twelve limbs. *Tattvārthasutra* by Ac Umā Swāti /Umā Swāmi is the comprehensive text in Sanskrit written in aphoristic style and contains Jain doctrine completely. *Reality* by S. A. Jain and *Jainism key to reality* by Shugan C Jain are the English versions of the same. Another text used repeatedly is *Ratan Karand Srāvakācāra* by Ac Samanta Bhadra on ethics for householders.

References

¹*O Lord your Tīrth is all inclusive, is based on relativity of viewpoints and the eliminator of all pains. Hence it is The Sarvodaya Tīrth or The Creed for the enlightenment of all. Samantbhadra's Yuktanusāsan/ 61 Mahāvīra the 24th and latest Tīrthankara of this era and Samantbhadra wrote the above for the doctrine propagated by him.*

²*Census of India 2001 government of India*

³*Tīrthankara. Ford maker: A series of 24 spiritual leaders who has attained omniscience, organized the creed, and delivered sermons of spiritual beneficence. Ādi Nāth was the first and Mahāvīra the 24th and latest of this era.*

⁴ *Tattvārtha Sutra by Umā Swāmi sutra V.30 'Utpād vyaya dhrauvya yukta sat' i.e. reality is endowed with origination, destruction and permanence simultaneously*

⁵ *Tattvārtha Sutra by Umā Swāmi sutra V.21 parasprograho jivānām*

⁶ *Saman Suttam by Jinendra Varni, Dasvāikalika verse 1 'Dhammo mangal mukkhittam, ahinsā sanjamo tavo...'*

⁷ *Tattvārtha Sutra by Umā Swāmi sutra I.1 Samyagdarśanajñā nacāritrāni mokṣamārga*

⁸ *Pujanpāth Pradip by Hira Lal Shastri page 9. Six essential daily religious duties including charity.*

⁹ *Tattvārtha Sutra by Umā Swāmi sutra VIII.1 'mithyādarsana-avirati-pramāda-kasāya-yoga bandhahetavah'. Perverted faith, disinterest in the vows, laziness, passions (anger, pride, deceit and greed) and activities of mind body and speech are the causes of pain (bondage).*

¹⁰ *Ac Tulsī "If the man improves himself, the family will improve; if the family improves the community will improve; if the community improves the country will improve; if the country improves the world will improve"*

¹¹ *Wikipedia, www.grossnationalhappiness.com/articles/*

¹² *Geography of Bliss by Eric Weiner published by Transworld Publishers Uxbridge Road London UK. www.rbooks.co.uk*

¹³ *Sutrakratāṅga, 2nd Jain canon, verses 1 to 8. Please see annexe for details of Jain canons.*

¹⁴ *Ācāranaga, the first Jain limb of the twelve canons of Jains*

¹⁵ *Puruṣārtha Siddhi Upāya by Ac. Amritcandra Suri Published by Shrimad Raj Chandra Ashrama Agas. Verses III.60; 1-82*

¹⁶ *Speech of Dr R.K.Pachauri at Global Warming summit at Copenhagen 2010*

¹⁷ *The Praśnavyākaraṇa Sūtra, seventh limb of Jain canons*

¹⁸ *Tattvārtha Sutra by Umā Swāmi sutra V.21 parasprograho jivānām*

¹⁹ *ĀdiPurāna by Ac Jina Sena Publishede by Hartiya Jnanapith New Delhi. .1st tīrthankara Ādināth established the society as: Essentiality of Education, training and skill development to both men and women; Equal status and opportunity for growth to all. Institutionalized family and society by grouping (not by birth) according to capabilities and interest as physically brave for defence works (kṣatriyas), manual workers (śudra) and traders (Vaiśya).*

²⁰ *Jain Legend Four volume set by Hastimal ji. English edition edited and translated by Shugan Jain an published by Samyak Jnana Pracharak Mandal Jaipur. 24th tīrthankara Mahāvīra established*

'Right for education and practice religion to women. End of women slavery' and established the four fold congregation.

²¹ *Jain Legend Four volume set by Hastimal ji. English edition edited and translated by Shugan Jain and published by Samyak Jnana Pracharak Mandal Jaipur*

²² *Ratan Karand Shrivakacara by Samant Bhadra published by Vitrag Vani Trust Tikamgarh M.P. verse: II.2*

²³ *Bhagavati (5th limb of Jain canons), verses 6/100-212, 2/51-66*

²⁴ *Methods used by Mahavira for social change by Prof K. C. Sogani Study Notes of ISJS*

²⁵ *Basis of Ethics by Shugan C Jain Study Notes of ISJS*

²⁶ *Ratan Karand Shrivakacara by Samant Bhadra Published by Vitrag Vani Trust Tikamgarh MP. verses II.1 to 40*

²⁷ *Edward Gibbon in The Decline and Fall of Roman Empire 1977 edition*

For Further Readings

- *Jainism, Key to Reality (English commentary on Tattvārthasutra by AC Umā Swāmi) Edited and translated by Shugan C Jain*
- *Jain Legend (Abridged Jain Dharma kā Maulik Itihās by Ac Hasti Mal) Edited by Shugan C Jain*
- *Das Vaikālika, Ācācāranga and Sutratātāng: Jain canonical texts*
- *Rattan Karand Srāvakācāra by SamantBhadra. Edited and translated by Dr Panna Lal Jain*
- *Anekānt Views and issues AC MahāPrajna*
- *The Geography of Bliss by Eric Weiner*
- *From Principles to Profits by Paul Palmoroza and C Reiss*