

Indian Ethos for Managing *Karma*, *Niti* and *Dharma* Events with Contemporaneous Thoughts towards Innovating *Bharat*

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Ethos, collectively defined as people's characteristic spirit and beliefs (Barman, 2008), distinguishes one culture from another. Indian ethos is drawn from Vedic literature, considered a timeless and unequalled heritage of humankind. Several saints have treasured and disseminated their knowledge and wisdom through ancient Vedic literature encompassing *Ramayana*, *Mahabharata*, *Upanishads*, and *Puranas*. At the crest of Vedic literature, *Mahabharata* bears the annotation, "What is not found here will not be found anywhere else." The essence of all these scriptures is in *Bhagavad Gita*, a part of *Mahabharata* and an apostle of life skills towards self-actualization and self-realization. Further, the *Bhagavad Gita* greatly assists in unfolding and classifying the purpose of human acts and activities related to different objects and situations and their related needs.

Management is perceived as the art of getting work done by the people (Koontz, H. and O'Donnell, C., 1955) through formally organized groups that facilitate work performance most professionally. Further, elaborating on the management process, Stoner, James., et. al. (2006) opined that it is a governance process of planning, organizing, leading, and controlling the work of organization members. However, Management Guru (Fayol, 1949) says that appropriate role allocation for the individual and the team makes the mission successful by getting the desired results. Stoner, James., et al. (ibid) clarified that management is a specialty in dealing with human beings and human relationships dealing with time matters as they arise to reach organizational goals by using all available resources.

The etymology of the word event shows that it has roots in Latin and carries the original meaning outcome. However, modern thinkers defined an event (Newman, 1950) as a sociological process borne out of human life with actions and activities of persons

who are behaviorally highly unpredictable. While advancing Newman's idea, Kotler, et. al., (2003) added that people's specific actions and activities are always related to a specific place and time, giving rise to an outcome. The statement indicates that an event is invariably inseparable from the place where it happens, anchoring all related activities leading to an event to that place.

Karma (Work) is an activity directed toward making or doing something. An activity is a situation where something is happening or many things are being done. It is well known that no living being in the universe can survive without constantly engaging in any activity, even for a fraction of a second. Road burg (1983) observes that individuals are motivated when they are paid for the work they do and at the same time would also be willing to put up with the stress and strain, whereas persons who do work of their own free will, without any payment enjoy the work and have the freedom to relax. Brook (1993), while classifying work and non-work, found that they have similar characteristics, such as creativity, challenge, mental activity, and self-development. However, non-work possesses freedom of choice, which is socially oriented and discretionary.

Niti pertains to principles, standards, and rules that govern appropriate behavior in various contexts and situations, often extending beyond an individual's personal beliefs. Therefore, Ethics is a broader and more systematic study of what is morally right and wrong. Morals are social rules and guidelines that prescribe appropriate norms to behave in a particular situation. (Larry, 1999), Norms refer to matters of right and wrong, especially in the context of personal values and principles, which are highly subjective. It is observed that values and norms are not static; they may change as the political and economic orientation shifts or as education levels improve. The universality of ethical principles within *Dharma* transcends cultural boundaries.

Dharma provides a comprehensive framework for ethical living in the Indian Ethos of Work

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philosophy. While it has ancient roots, its ethical principles remain relevant and have implications for contemporary discussions on morality, ethics, and the pursuit of a righteous life. While *Dharma* originated in a specific cultural and religious context, its ethical principles have relevance in contemporary discussions on virtue ethics and deontology. Deontology concerns universal truths and principles (Teja, 2011), which should be adhered to regardless of the circumstances. A teleological view can be understood as 'consequentialism' (Kaynama, King, and Smith, 1996), following from the philosophical work of Jeremy Bentham and John Stuart Mill on utilitarianism.

Innovating Bharat as an ideal society is primarily symbolic and aspirational within the cultural and religious traditions that comprise virtuous individuals and multiple individuals who rely on the principles of *Dharma* to constitute the ideal society. When applied effectively, *Dharma* can create an ideal society by providing a moral, ethical, and Dharmic framework.

Conceptual Analysis of *Karma* (Work)

Per the ancient Indian scriptures, every human has two bodies on the material plane—the gross body and the subtle body, where the former is visible and the latter invisible. These declarations are realized by *Vedas*, who testified that the gross body has five action organs, and the subtle body has five sense organs. They are related through the cosmic energy *Prana*, the motive power from within, by which the individual survives.

The Subtle body comprises five sensory organs, five organs of action, and five vital gases.

Vedanta Paribhasha, 318

The scriptures view *Karma* as an activity of a mortal involving the active performance of both body and mind. Bhagavad Gita declares that no one can ever remain, even for a moment, without performing work that is an action.

None can ever remain, even for a moment, without acting.

Bhagavad Gita, 3-5

Further, the Bhagavad Gita states that the subtle body (mind) is distinct from the gross body, and the mind is the entity that perceives, thinks, feels, wills,

and desires, motivating the body to perform different *Karmas*.

An External portion, having become a living soul in the world of life and abiding in nature, draws (to itself) the (five) senses, with mind as the sixth.

Bhagavad Gita, 15-7

Furthermore, the Bhagavad Gita reiterates that any *Karma* shall be perfect only if sense organs synchronize with action organs, thus emphasizing the importance of the unity of body and mind for *Karma* to be perfect.

However, whoever controls the senses by the mind engages his organs of action in karma yoga, he excels.

Bhagavad Gita, 3-7

As declared in the scriptures, these manifestations of different elements of both gross and subtle bodies are schematically presented in Figure 1, along with their meaning and the transliterated words in English.

It can be observed from Figure-1 that the five organs of action are the elements of the body known as *Karmendriyas* viz., speech (*vak*), hands (*paani*), feet (*pada*), anus (*payu*) and genitals (*upastha*) which are made by the motive power of the *prana*. On the other hand, the five elements of sense organs *Gnanendriyas* are the five senses, which are skin (*twak*), eyes (*chakshu*), ears (*srothra*), tongue (*jihwa*), and nose (*Ghrana*). These relate to the mind. The connecting broken line represents the internal energy *prana*, which relates to both body and mind.

These tenets are further elaborated in the fourth Chapter of the Gita, which declares the intricacies of *Karma* - actions are hard to understand. Therefore, one should know properly what *Karma* is, what is non-*Karma*, and what is forbidden *Karma* as declared in the following verse:

You must understand the nature of all three — recommended action, wrong action, and inaction.

Bhagavad Gita, 4-17

The verse explains that a mortal is always under the influence of three tendencies – no-activity, activity, and inactivity- as Brook (ibid) expressed, eventually giving rise to an event. The origin and nature of each human tendency are structurally presented in Figure 2, and their classification is described in the following paragraph:

Figure 1: Elements of Gross Body and Subtle Body

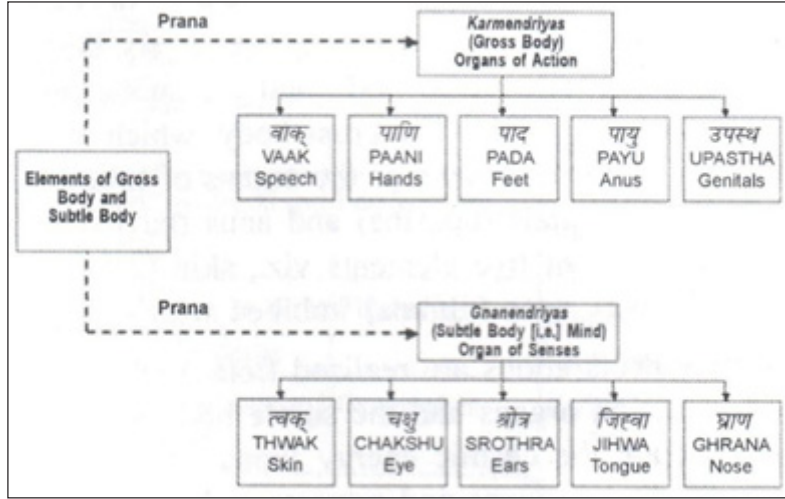
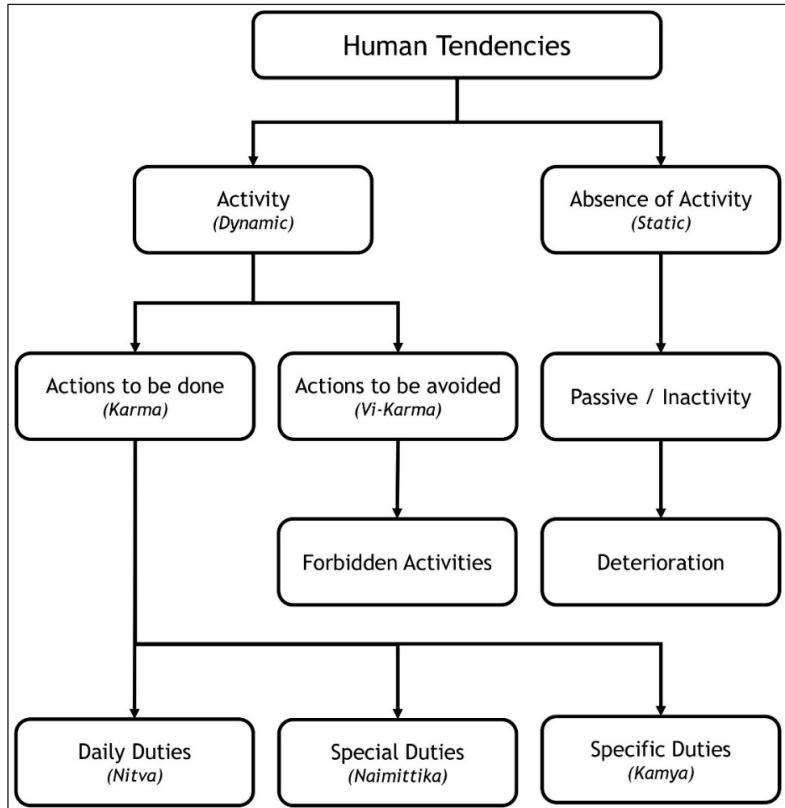


Figure 2: Structure of different kinds of Human Activities



It can be observed from Figure. 2 that any activity that is the prime mover of the event is broadly classified into two distinct categories, namely actions to be done (Karma) and actions to be avoided (Vi-Karma). Actions to be done are further classified into three kinds, namely daily duties, special duties, and specific duties (Bhargava Teja, 2010). Daily duties are actions one must perform regularly, while special duties are oriented toward

specific occasions. The actions to fulfill desires targeted for achieving a particular goal are classified under specific duties. On the contrary, any act that stands as a barrier to the progress of human society is categorized under forbidden activities (Vi-Karma).

NITI (Ethics and Morals)

Bhartrihari, a renowned Indian philosopher, poet, and an acknowledged authority on *Niti* (Ethics) who lived around the 5th century CE, is known for his contributions to Sanskrit literature, particularly in philosophy, poetry, and grammar. The '*Nitisataka*' is a part of *Bhartrihari's* more significant work known as the '*Śatakatraya*', which consists of three centuries of verses on different themes. The principles in *Nitisataka* are often considered timeless and applicable across cultures. The universal relevance of the text allows it to transcend temporal and geographical boundaries, offering guidance on human values that resonate with diverse audiences. Various components and the constituents of ethics are presented in Table 1.

It can be observed from Table 1 that *Nitisataka* contributes to the development of individual character by promoting virtues such as honesty, integrity, and compassion. Further, these verses offer a moral framework that individuals can adopt to cultivate positive qualities and contribute to their growth. Principles of empathy, respect, and cooperation are woven into the teachings to foster a sense of community and shared responsibility.

"*Sikshavalli*" refers to a section within the *Taittiriya Upanishad*, one of the ancient Indian scriptures associated with the Yajur Veda. The *Taittiriya Upanishad* consists of three main sections: The *Sikshavalli*, the *Brahmananda Valli*, and the *Bhṛigu Valli*. Each section explores different aspects of spiritual knowledge, meditation, and the nature

**Table 1: Various Components and Contents of Ethics
(From Bhartrihari Subhashitas-Nitisataka)**

#.	Components	Bhartrihari Quotes	Transliteration	Meaning
1	मूर्खपद्धति Murkh Padhathi	मूर्खस्य नास्त्यौषधम् 1.10	<i>moorkhasya naastyauush-adham 1.10</i>	No medicine for stupidity.
2	विद्यतपद्धति Vidyth Padhathi	विद्याविहीनः पशुः 1.16	<i>vidyavihinah pashuh 1.16</i>	A man without knowledge is nothing but an animal.
3	मान-शौर्य-पद्धति Maan Shourya Padhathi	महतां निःसीमानश्चरित्रविभूतयः 1.27	<i>mahatam nihsimanash-charitravibhutayah 1.27</i>	The glory of the character of the great is limitless.
4	अर्धा पद्धति Ardha Padhathi	सर्वे गुणाः काञ्चनमाश्रयन्ते 1.32	<i>sarve gunah ka ~ nchan-amashrayante 1.32</i>	All good qualities take shelter in wealth.
5	दुर्जनपद्धति Durjana Padhathi	पिशुनता यद्यस्ति किं मृत्युना 1.44	<i>pishunataa yadyasti kim mrityunaa 1.44</i>	Malice/Treachery is greater than death.
6	सुजन पद्धति Sujn Padhathi	परगुणे प्रीतिर्गुरौ 1.51	<i>paragune preetirgurau 1.51</i>	Appreciation of others virtues
7	परोपकार पद्धति Paropkar Padhathi	दुःखिते कुरु दया 1.69	<i>du:khite kuru daya 1.69</i>	Compassion towards the sufferer.
8	धैर्य पद्धति Dhayriye Padhathi	न निश्चितार्थाद्विरमन्ति धीराः 1.71	<i>na nishchitaarthaadviramanti dheeraah 1.71</i>	No withdrawal from the task taken up.
9	देव पद्धति Dev Padhathi	विधिरहो बलवान् 1.85	<i>vidhirho balwaan 1.85</i>	Powerful is the way of destiny.
10	कर्मपद्धति Karm Padhathi	रक्षन्ति पुण्यानि पुरा कृतानि 1.99	<i>rakshanti punaayni puraakritaani 1.99</i>	Good deeds shall protect.

of reality. Sikshavalli is known for its teachings on education, morality, and cultivating virtues. The excerpts of the morals and ethics from *Sikshavalli* are presented in Table. 2.

It can be observed from Table 2 that the teachings in *Sikshavalli* go beyond theoretical knowledge and stress the practical application of wisdom. The *Upanishad* guides students on how to apply ethical principles in real-life situations, promoting the translation of knowledge into virtuous actions. The teachings in *Sikshavalli* highlight the importance of fulfilling one's responsibilities and duties. *Sikshavalli* instills a sense of duty as an integral part of ethical living.

The concept of duty (*Dharma*) is woven into the fabric of the dialogues, emphasizing the ethical obligation to fulfill societal and personal responsibilities.

Dharma and Its Constituent Virtues

Dharma refers to moral and ethical duties and

responsibilities that individuals must follow to live a righteous and virtuous life. *Dharma* provides a framework that guides individuals and communities toward righteous living, harmonious coexistence, and society's overall well-being. During earlier investigations into the Indian Scripture, the author found from the scripture, *Brihaddharmapurana*, that *Dharma*, or righteousness, stands on four building blocks, viz., Truth (*Satyam*), Compassion (*Daya*), Peace (*Shanthi*), and Non-Violence (*Ahimsa*) as its core constituents as declared:

सत्यं दया तथा शान्तिरहिंसा चेति कीर्तिताः ।
धर्मस्यावयवास्तात चत्वारः पूर्णतां गताः ॥

Brihaddharmapurana | 1 | 44 || Pg.7

Each of these constituents of the *Dharma* and their related virtues is schematically designed and presented in Figure 2.

The four-fold classification of Righteousness, along with detailed values in each of the classifications with their number within brackets,

Table 2: Excerpts of Morals and Ethics from *Sikshavalli*

#.	<i>Sikshavalli</i>	Transliteration	English Translation
1	सत्यं वद	<i>satyam vada</i>	adherence to truth.
2	धर्मं चर	<i>dharmam chara</i>	practice virtue.
3	सत्यान्न प्रमदितव्यम्	<i>satyanna pramaditavyam</i>	do not neglect truth.
4	धर्मान्न प्रमदितव्यम्	<i>dharmanna pramaditavyam</i>	do not neglect virtue.
5	आचार्यदेवो भव	<i>acharyadevo bhava</i>	regard the teacher as your god.
6	स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम्	<i>svadhyayapravachanabhyam na pramaditavyam</i>	do not neglect study and teaching.
7	देवपितृकार्याभ्यां न प्रमदितव्यम्	<i>devapitrrikaryabhyam na pramaditavyam</i>	do not neglect your duty to the gods and the ancestors.
8	मातृदेवो भव	<i>matridevo bhava</i>	regard the mother as your god.
9	पितृदेवो भव	<i>pitridevo bhava</i>	regard the father as your god.
10	अतिथिदेवो भव	<i>atithidevo bhava</i>	regard the guest as your god.
11	श्रद्धया देयम्	<i>shraddhaya deyam</i>	Give with Faith,
12	ह्रिया देयम्	<i>hriya deyam</i>	Give with Modesty,
13	संविदा देयम्	<i>samvida deyam</i>	Give with Sympathy.
14	अलूक्षा धर्मकामाः स्युः	<i>aluksha dharmakamah syuh</i>	not harsh, not led by passion,
15	एष आदेशः	<i>esha adeshah</i>	This is the Command.
16	एषा वेदोपनिषत्	<i>esha vedopanishat</i>	This is the secret Doctrine of the Veda.

Source: *Taittiriyanopanishad – Shikshavalli – Chapter 6 – Anuvak 11 – Excerpts from Verses 1-4*

is observed in the exact Figure. 2. It can be further noted from the figure that the truth comprises twelve values, while compassion, peace, and life, nature, and society, characterized by justice, non-violence have six, thirty, and seven, respectively.

Figure 2: Four Paths of Dharma along with Their Constituent Components

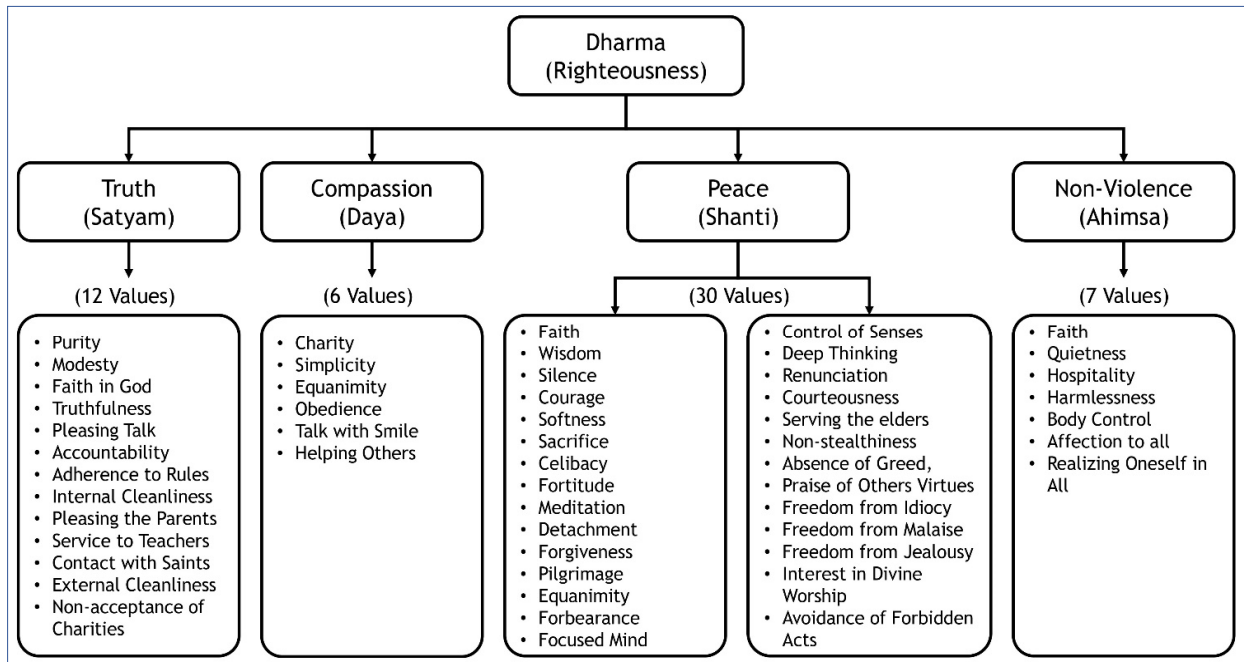


Table 1 (a, b, c): Ethics, Morals, and Metaphorical Comparison of Signifying a Total Personality

a. List of Human Values as Enshrined in Valmiki Ramayana (Bala Kanda-1-8,9,10,11,12,13,14,15,16,17)				
S.#.	Sanskrit	Transliteration	English Translation	
1.	महावीर्यो	mahaaviiryaH	highly valorous one	
2.	धृतिमान्	dhR^ithimaan	steadfast	
3.	बुद्धिमान्	buddhimaan	wise	
4.	नितिमान्	niitimaan	moralist	
5.	वाग्मी	vaagmii	eloquent	
6.	श्रीमान्	shriimaan	glorious one	
7.	शत्रुनिबर्हणः	shatrunibharhaNaH	destroyer of enemies	
8.	अरिन्दमः	arindamaH	enemy subjugator	
9.	सुविक्रमः	suvikramaH	with a good gait.	
10.	प्रतापवान्	prataapavaan	courageous one [resplendent one]	
11.	शुभलक्षणः	shubhalakShaNaH	with auspicious features.	
12.	धर्मज्ञः	dharmaj~naH	rectitude knower	
13.	सत्यसन्धश्च	satyasandhaH ca	truth-bidden also	
14.	प्रजानां च हिते रतः	prajaanaam ca hite rataH	concerned in welfare of subjects	
15.	यशस्वी	yashasvii	famed one	
16.	ज्ञानसंपन्नः	j~naanasaMpannaH	with proficient prudence	
17.	शुचि	shuchiH	clean [in conduct]	
18.	वश्यः	vashyaH	self-controlled	
19.	समाधिमान्	samaadhimaan	attentive one	
20.	धाता	dhaataa	Sustainer (Lord Vishnu)	
21.	रिपुनिषूदनः	ripuniShuudanaH	Eliminator of enemies	
22.	धर्मस्य परिरक्षिता	dharmasya parirakShitaa	complete Guardian of probity.	
23.	स्वस्य धर्मस्य रक्षिता	svasya dharmasya rakShitaa	preserver of his own righteousness	
24.	स्वजनस्य च रक्षिता	svajanasya ca rakShitaa	champion of his own people also	
25.	वेदवेदाङ्गतत्त्वज्ञो	vedavedaaN^gatattva-j~naH	scholar in Vedas & ancillaries	
26.	धनुर्वेदे च निष्ठितः	dhanurvede ca niSTitaH	an expert in the science of archery.	
27.	स्मृतिमान्	smR^itimaan	one with excellent memory	
28.	प्रतिभानवान्	pratibhaanavaan	a brilliant one	
29.	सर्वलोकप्रियः	sarvalokapriyaH	dear to all worlds	
30.	साधु	saadhuH	gentle	
31.	समुद्र इव सिन्धुभिः	samudraH iva sindhubhiH	like an ocean by rivers	
32.	सर्वदाभिगतः	sarvadaa abhigataH	always accessible	
33.	सद्भिः	sadbhiH	by clean-minded ones	
34.	आर्यः	aaryaH	noble one	
35.	सर्वसमश्चैव	sarvasamaH ca eva	and also treats all equally	
36.	सदैव प्रियदर्शनः	sadaa eva priyadarshanaH	indeed ever a feast to the eye.	
37.	सर्वगुणोपेतः	sarvaguNopetaH	embodied with all [noble] merits	
b. Moral Norms enshrined in Valmiki Ramayana (Bala Kanda, 16-18)				
Fifteen Moral Principles for an Individual:				
1. Virtues	4. Gratitude	7. Good contacts	10. Competency	13. Conquered anger
2. Prowess	5. Truth	8. Compassionate	11. Ever pleasant	14. Splendour
3. Piety	6. Commitment	9. Scholarly abilities	12. Self-knowledge	15. To refrain from jealousy
c. Metaphorical Comparisons enshrined in Valmiki Ramayana (Bala Kanda, 2, 3)				
Eight Facets of Entire Personality:				
1. Profundity like an Ocean		5. Anger like in Deadly Fire		
2. Firmness like Himalayas		6. Patience like Earth		
3. Valour like Vishnu		7. Charity like in Kubera		
4. Pleasantness like the Moon		8. Truth like piety		

compassion, sustainability, and a shared commitment to ethical principles. In his Ramayana's 3rd Chapter, the sage Valmiki summarizes all these virtues by personifying Sri Rama, Himself is the *Dharma*, while stating that *Dharma* stands in the personification of Sri Rama.

*Rama is the embodiment of righteousness; he is an equable
The person with truthfulness as his valor; and as with Indra
to all gods, is the king of the entire world. [3-37-13]*

Valmiki Ramayana, – 3-37-13

Further, the Sage Valmiki reiterates (Vartak Padmakar, 1986) by declaring fifteen attributes for the personality of Sri Rama to stand out as a moral practice. Ethics and morals, synonymous with values and norms, are codified and presented in Tables 1 a and b, along with a metaphorical comparison with the elements of nature presented in Table 1c, with the respective references from the ancient text.

It can be observed from Tables 1 a & b that the ethical values include truth, compassion, peace, and nonviolence, from vital wheels of the society to run. In contrast, morals reiterate the values that confirm the individual is organized. From the metaphorical comparison (Table 1 c), the towering virtues of Sri Rama's personality for human excellence can be observed when comparing oneself with the valor of Vishnu.

Therefore, the concept of Innovative Bharat has to be an ideal society is primarily symbolic and aspirational ideal within the cultural and religious traditions; it is found that individuals virtuous multiple individuals constitute an ideal society that can evolve over time in response to changes in values, circumstances, understanding of human nature relying on the principles of the bedrock of *Dharma* as presented in Figure. 3.

It can be observed from the Figure. 3, the entire scheme of ideal society is built on firm foundations of *Dharma* (righteousness)

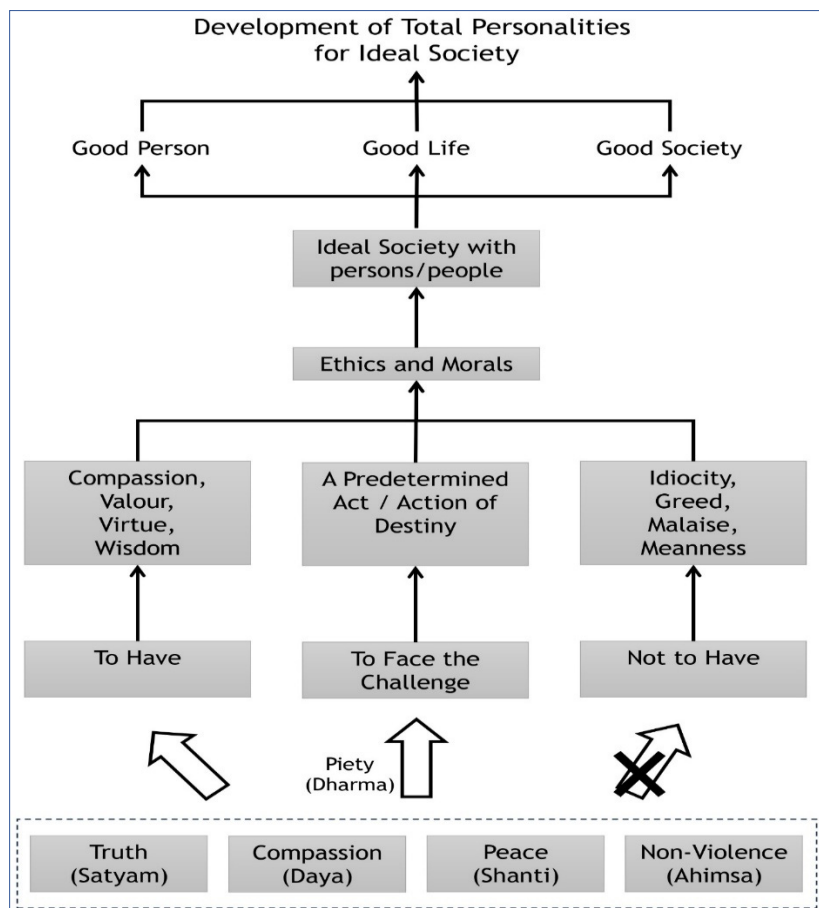
principles viz., Truth (*Satyam*), Compassion (*Daya*), Peace (*Shanti*), and Non-violence (*Ahimsa*) as its core enshrined in ancient Indian scriptures (Vedas, anonymous), the role of which results in upholding ethical values for establishing Ideal Society. The relationships of values, persons, and people for developing total personalities for transforming into an ideal society can readily be observed from the above Figure. Therefore, *Dharma* is given prime-ordial importance in the Ramayana, where *Dharma* involves *Karma and Niti*, and the importance of its adherence is denoted in the following verses of Sundara Kanda, the 5th Chapter of Valmiki Ramayana:

*a king with an uncontrolled mind, interested in a
wrong path,
wealthy states, and cities will also be destroyed."*

Valmiki Ramayana, - 5-21-11

Further, it is significant to note from the above verse the profundity of the *Dharma*, where

Figure 3: Development of Total Personalities for Innovative Society



it categorically says unrighteousness cannot be neutralized with righteous acts.

Furthermore, *Dharma* reiterates that a person with a wrong path and unrighteousness, however wealthy and prosperous, is bound to be destroyed, as explained in the following verse.

The fruit of righteousness does not exist together with the result of unrighteousness.

Valmiki Ramayana, - 5-51-28

Hence, *Karma* and *Niti* are inner constituents of the potential nucleus of *Dharma* and composing factors of *Dharma*, where they are interdependent, intra-dependent, and trans-dependent.

Conclusion

The author carried out detailed research on *Karma*, *Niti*, and *Dharma* by investigating various Indian scriptures – *Ramayana*, *Mahabharata*, along with *Sikshavalli*, which is a part of *Yajur Veda* and *Bhartrihari's Nitisataka* to conceptualize these inter-intra-&-trans-related factors. *Ramayana* provides moral duties and responsibilities within the ethical framework that guides individuals and communities toward righteous living, harmonious coexistence, and the society's overall well-being. The intricacies and significance of *Dharma*, by involving *Karma* and *Niti*, are established through the design and development of conceptual and Schematic diagrams from the *Bhagavad Gita*, which is a part of *Mahabharata*. These analyses show that no human being can survive without performing *Karma*, and such *Karma's* must be invariably driven by Values and Virtues to establish *Dharma*. *Dharma* is found to guide individuals to act ethically and with moral integrity as derived from the Virtues of Lord Rama. It further observed that *Dharma* results from *Karma* and *Niti*.

Both *Nitisataka* and *Sikshavalli* hold immense significance for ethics, morals, and human values, offering guidance on ethical conduct, knowledge, and wisdom for the holistic development of individuals. These ancient texts are found to inspire individuals on their journey towards spiritual and intellectual growth. The innovating society is found to be built on firm foundations of Piety (*Dharma*) or righteousness comprising of four basic principles viz., Truth (*Satyam*), Compassion (*Daya*), Peace (*Shanti*), and Non-violence (*Ahimsa*) as its core

enshrined in ancient Indian scriptures encompassing values, virtues, and *Niti* as enshrined in Ideal Society of Rama Rajya.

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10. *Ramayana* is an epic poem in Sanskrit, containing the story of King Rama's life journey, a true journey of Virtue to annihilate Vice. It consists of 24,000 verses called Slokas in the Sanskrit language grouped into six Kanda, each Kanda comprising 537 individual chapters called Sargas.

End Note

1. *Ancient Indian scriptures* have been the timeless and unequalled heritage of the world. The Vedas and the Upanishads are at the crest of the Indian scriptures.
2. *Bhagavad Gita*, popularly known as Gita and part of the epic Mahabharata, comprises 18 chapters and 700 verses. It is a doctrine on the art of living for the successful accomplishment of goals by individuals, even during adverse situations.
3. *Bhartrihari* was a king, poet, and sage par excellence who wrote Nitisataka, which are noble sayings in the form of verses.
4. *Dharma* means one's righteous duty, and piety is affected by the person's age, class, occupation, and gender.
5. *Itihasa* means events of the past.
6. *Kandas* are individual chapters grouped into books.
7. *Mahabharata* is an amazing tale of drama, scheming, jealousy, human foibles, and failings. It is the longest poem in the world, with 100,000 stanzas. The epic has a story relating to Pandavas, which is as relevant today as it was then.
8. *Nitisataka* is a Sanskrit sloka on human behavior in a civilized society on polity, prudence, and wisdom.
9. *Prana*: This concept was first expounded in the Upanishads as the element that sustains the body and is the mother of thought and, thus, the mind. The energy within the body other than the five elements responsible for the body is working.
11. *Sargas* are grouped into chapters or cantos, describing a specific event or intent.
12. *Senses*: The subtle body comprises sensory elements and is manifested in the five senses: sight, smell, taste, touch, and hearing.
13. *Sikshavalli* is a section within the Taittiriya Upanishad, one of the ancient Indian scriptures associated with the Yajur Veda. It is known for its teachings on education, morality, and the cultivation of virtues.
14. *Sloka* is a category of verse line in the epic poem.
15. *Sundara Kanda* is the fifth chapter of the Ramayana, which demonstrates the duties of an event organizer for successful task management and people management. It narrates the adventurous journey in search of Rama's wife by his ardent acceptor, Lord Hanuman.
16. *Upanishads* constitute the end part of the Vedas [i.e.] Vedanta. They deal with the philosophical and spiritual aspects of the Vedas.
17. *Valmiki* is celebrated as a poet harbinger in Sanskrit literature. He is the author of the epic Ramayana.
18. *Vedas* are sacred and reveal knowledge. Rigvedic hymns are considered to be at least 5,000 years old.
19. *Vital energy* is composed of five gaseous elements (their functions are indicated in brackets) viz., Prana (for the beating of the heart), Apana (for the elimination of the waste products), Udana (for producing sounds through vocal apparatus), Samana (for digestion of food and cell metabolism), Vyana (for the expansion and contraction process of the body). □

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