

The Study of Commonly Used ‘Sanskrit Subhashitas’ in Management Perspective: Indigenous Management Thoughts Deeply Rooted in Indian Lifestyle.

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Abstract

Sanskrit Subhashitas are always a matter of curiosity. Indian culture and practices are considered to be only spiritual; but Indian culture has gifted the world with great philosophical knowledge. Indus Valley Civilisation was well-organised and well-developed. The civilisation, culture and language are parallel to each other. If culture was developed and civilisation was at its peak, then it also means that the practices and work culture were also well-developed and managed. The management and administrative principles and thoughts were in practice. ‘Su-bhashita’ means the best and well-said quotes. Entire philosophy and knowledge of ancient culture is recorded in Sanskrit. Ancient Sanskrit texts are found in the form of Shlokas. It is an ‘expression in a formulaic manner using limited words’. Any concept of knowledge, takes many sentences and examples to explain. Sanskrit explains the same in the shortest form of ‘Shubhashita’. ‘Su’ means the best and ‘bhashita’ means told or said. There are many such commonly used ‘Subhashitas’ which are neither from any standardised book nor said by some leading ‘Rishi’. All those are lifestyle teachings and guiding principles or indigenous proverbs for Indian society. The paper is an attempt to study selected 41 unlisted and commonly used ‘Subhashitas’ explaining management and administrative principles.

Key Words: Indian Management Thoughts, Management Quotes in Sanskrit, Management principles in Ancient India, Sanskrit Subhashit and management, Indian lifestyle and management.

1. Introduction

Indus Valley Civilisation is the oldest civilisation of the world (Overdorf, 2016). It is already written in many papers that the Indus Valley Civilisation was well-organised and well-developed. Constructions, social structures, fashions, lifestyles etc. were much ahead and developed with minimum accessories and tools. Development of culture and society in next step was also remarkable and seemed to be in planned manner. Such development was not possible without management and proper administration.

It is well known fact that management and administration are not only restricted to business and corporates, but also they are in every walk of life. The human functions, business and social activities expanded their scope over the evolution of human life. Human being learned the management practices over the period with experiences. The ultimate goal is to make the functioning simpler, smoother, with less efforts, objective and outcome-oriented. Management and administration are successful when they become inbuilt feature of the culture of the society. The culture, practices and civilisation get developed over the period and with experience.

Sanskrit is one of the oldest languages and has contributed many languages in the world. Sanskrit is the pride of Hindu culture. Sanskrit is also referred to as Girvanavani or Devavani or Devabhasha which means 'language of gods'. Entire philosophy and knowledge of ancient culture is recorded in Sanskrit. Ancient Sanskrit texts are found in the form of *Shlokas*, it is ‘Expression in a formulaic manner using limited words’. Any concept of knowledge, takes many sentences and examples to

explain. Sanskrit explains the same in the shortest form '*Shubhashita*', cleverly expressed in short. Grammarian '*Maharshi Panini*' standardised Sanskrit. Sanskrit is the mother of many Indian and foreign languages. Even in the computer age, grammar of Sanskrit is considered to be the most perfect. Computer experts also agree that Sanskrit is a simpler and more useful language for writing computer commands and programmes. 'Saraswati' and 'Brahmi' were the ancient scripts of Sanskrit. These two scripts are lost over the period. Currently, Devanagari script is used for writing of Sanskrit.

'*Vedas*' are the oldest literature in Sanskrit. '*Vedas*' are considered '*Apaurusheya*' i.e., they are not composed by any human being; but are 'narrated' to many seer sages. Hence, they are also called '*Shruti*'. Large work of literature covering wide range of subjects was produced in Sanskrit in Post Vedic period as well. It covers spiritual, transcendental or philosophical, scientific, mathematical, astronomical, grammar, mathematics, chemistry, Ayurveda, philosophy, agriculture, music, engineering, astronomy, etc. Vedas, Puranas Upanishads are basic granthas of life skills and philosophy. There are many 'granthaas' covering different branches of knowledge, like – Lilavati, Parashara Smriti, Aryabhatiya, Siddhanta Shiromani, Rasarnava, Bhṛigu Sanhita, Yantrarnava, Yukti Kalpataru, Rasaratna Samuchchaya, Surya Siddhanta, Shukra Niti, Vidura Niti, Dharmshastra, Naradiya Dharmshastra, Vishishtha Sanhita, Yajnavalkya Smriti, Brihaspati Sutra, Kamandakiya Nitisara, Subodhini, Purushartha Chatushtaya, Nitivakyamruta, Shankarabhashya, Manusmriti and lot more. There are some history records, plays and story books like Ramayana, Mahabharata, Nala-Damayanti, Kathasaritsagara and many more. Rigveda which is one of the oldest literatures of the world, recognised as world heritage now. Prior to the scripting, 'Shruti' and 'Smriti' i.e. listened and memorised were for means to pass on the knowledge from one generation to another. And we can find the footprints of the same in lifestyle of Indian society. Still there are many such stories and 'Subhashits' used in social and general communication as well.

The civilisation, culture and language are parallel to each other. If Culture was developed and civilisation was at the highest, then it also means that the practices and work culture was also well developed and managed. The management and administrative principles and thoughts were in practice. We found huge literature than expected on management principles in many grantha. Moreover, there are many commonly quoted and practiced subhashita relating to management. 'Subhashita' means the best and well said quotes. 'Su' means the best and 'bhashita' means told or said. There are many such commonly used 'Subhashitas' which are neither from any standardised book nor said by some leading 'Rishi', all those are lifestyle teachings and guiding principles or indigenous proverbs for Indian society. The paper is an attempt to study selected 41 unlisted and commonly used 'Subhashitas' explaining management and administrative principles.

2. Research Gap

Management is considered to be only through western philosophers and thinkers. Sanskrit known as Devavani, it was never referred to for management and administrative knowledge. The Sanskrit literature is studied by many scholars but standardised texts and books written by well-known 'Rishi' are considered by them. It is found that in India it is a common practice to quote some 'Subhashitas' as a reference, or as proverbs during discussions or a teaching or guiding principle. But these commonly used 'Subhashitas' are never considered for study. The paper attempts to throw light on commonly used Sanskrit 'Subhashitas' and find the management principles practiced in general lifestyle in Indian Society.

3. Objective

1. To study the commonly used Sanskrit subhashitas in Indian Society
2. To analyse the subhashitas in management principle perspective
3. To find and analyse the management principles from ancient Indian common life Sanskrit indigenous proverbs.

4. Method of Data Collection and Analysis

The data are collected from literature in Sanskrit, commonly used 'Subhashitani' and 'Subhashitamala', taught in schools and used commonly in public address by many speakers. Some commonly used 'Subhashitas' collected from senior citizens and middle aged citizens of India, irrespective of their education background. These 'subhashitas' and their meanings were verified from standardised texts of 'Subhashitani' and 'Subhashitamala' and analysed with the general management principles, theories and thoughts which are taught and practiced in industry are compared with the same.

5. Analysis of Data Collected and Findings

There are many such 'subhashitas' commonly used in India. The 'subhashitas' collected are categorised on the basis of the management theory, principle or thought. The subhashitas collected are commonly used Sanskrit proverbs in India. These subhashitas depict business philosophy. Example and metaphoric statement are a common feature of all these subhashitas. Philosophy is explained in common simple statements and natural examples. Most of the subhashitas explain many ideas with the example from nature. It can be clearly seen from all these commonly used subhashitas that Indian philosophy has deep respect for nature.

There are 41 subhashits collected and categorised as below:

Sr No	Area	No. of Subhashitas
1	Basic Business Philosophy	1
2	Resource Management	3
3	Consistency and Risk-taking Behaviour	5
4	Analysis and Planning	5
5	Leadership and Environment Importance	5
6	Finance	2
7	Entrepreneurship, Innovation and Research	5
8	Organizing Skills and Team Work	6
9	Learning Attitude	7
10	Communication skill	2
	Total	41

5.1 Basic Business Philosophy

Indian culture is the oldest. Philosophy is one of the great gifts given by Indians to the world. Ancient and oldest philosophies and thoughts match with contemporary thoughts and vision adopted by UN. Sustainable development can be achieved through holistic and comprehensive approach only. Development of each element of the society and rejuvenation and conservation of natural resources will balance the eco systems. In short, it is high time that businesses should shift their concentrations from financial profits to economic gains. The world is talking about it since 2015, but Indian philosophy says it since last five thousand years. Sustainability is deeply rooted in Indian lifestyle and culture. The basic philosophy starts with nothing is owned by us.

Ishavasyamidam sarvam yat kimchit jagatyam jagat |

Tyen tyakten bhunjeethah maa grudhah kasya svidhanam ||

The 'Ishavasya Upanishad' is a part of 'Yajurveda'. The basic philosophy of life in India is stated in this subhashita. This being a basic philosophy, applies to every part of human life. Everything existing in this universe, belongs to the god. Nothing is in the ownership of man. Hence, the consumption of everything should be with this thought that 'It is not mine' (*idm na mama*) The consumption with this attitude will refrain human being from being greedy. One should not desire for other's wealth. This is

the uniqueness of Indian philosophy which tells us to be balanced and not to be greedy in business. As everything is owned by god, it is a duty to use and distribute it properly among all. Nowadays, as sustainability concerns, world has started with 17 goals to achieve. Indian philosophy tells the same since last five thousand years.

5.2 Resource Management

Resources are respected in Indian philosophy as basic resources are natural. Resource management in Indian context refers to utilising the resources for further production and rejuvenating the resources as well. Optimum utilisation of resources with respect towards nature. All subhashitas of resource management talk about it.

Kshanashah Kanashaschaiv Vidyamartham Ch Sadhayet |
Kshan-Tyage Kuto Vidya Kan-Tyage Kutah Dhanam ||

The time and material are basic sources. The subhashita highlights an importance of 'Time' and 'Material' resources. Time is a resource of knowledge and material is a resource of wealth. It is visionary to say that wastage of every 'kshana' i.e. micro second is loss for knowledge and wastage of every 'kana' i.e. particle is loss of wealth.

Puspam Puspam Vichinvit Mulachedam Na Karayet |
Mala-Kar Ivaram Na Yaathangar-Karakah ||

'Optimum utilisation and rejuvenating' method of resource management is advocated in the above subhashita. The example of florist is important, as florist picks flowers from the plants and water them for further growth and production, whereas charcoal producer cuts the tree from base which does not rejuvenate the resource. This subhashita basically indicates towards sustainability of business activities. Every practice in business should attempt to rejuvenate the resource for further use.

Na Hi Daiven Sidhyanti Karyanyeken Sattam |
Na Chapi Karmanaiken Dvabhyam Siddhistu Yogatah ||

The subhashita tells us that there are two factors to determine the achievement of desired output; one is the consistency in inputs and another is the investment done. Desired output is not possible with only one of them. Proper combination and synergy of both are necessary. It is astonishing to understand that this actually means management of resource through apt combination of fixed cost and recurring cost to gain proper output.

5.3 Consistency and Risk taking behaviour

There are some life principles like consistency, patience, trust, honesty, following dharma, taking risk, being selfless etc. advocated by Indian philosophy for every individual. For every business, enterprising and consistency are essential for growth and development. There are many commonly used subhashitas in this context. Selected five subhashitas are considered for the paper.

Udyamen Vina Rajan Na Sidhyanti Manorathah |
Kaatara Iti Jalpanti Yad Bhavyam Tad Bhavishyati ||

This subhashita indicates towards a risk taking ability. A king i.e. leader with ability to take risk can only achieve the target or desire. The coward leader will not be able to lead the business. A leader who says what will happen will happen is a coward and can't lead. The leader should be courageous enough to lead.

Na Daivmiti Sanchintya Tyajedudyamamatmanah |
Anudyamen Kastailam Tilebhyah Praptumichati ||

The subhashita talks about consistency of efforts by giving example of sesame oil. In ancient times, it was manual process to exact the oil and the extracting oil from sesame was hardest and long-time process, but the oil extractor never leaves or stops the process until he gets the oil. The Subhashita says that risk taker and consistent performer never blame the fate and leave the business or stop it. If he leaves, how can the business get the outcome?

Udyogadanivruttasya Sa-Sahayasya Dhimatah |
Chhayevanugata Tasya Nityam Shrih Sah-Charini ||

The Subhashita gives an approach that consistency of efforts, support from colleagues, use of intelligence are the basic three elements for gaining consistent financial output. It means, only consistent efforts will not be sufficient, efforts with teamwork and intelligence will give consistent output.

Ratnairmaharhairtutushurn Devaah
Na Bhejire Bhim-Vishen Bhitim|
Amrutam Vina Na Prayayurviramam
Na Nischitarthat Viramanti Dhirah||

The subhashita quotes the incidence of "*Samudra Manthana*". Samudra Manthana refers to a story, when Devas and Danavas decided to churn the ocean to get the 'Amruta' i.e. nectar. Many different precious gems came out of the ocean along with the poison named 'Halahala'. Finally, they got the nectar i.e. 'Amruta'. The subhashita tells that irrespective of Devas or Danavas, one can achieve the objective and desired result, only if one can work harder and consistently till one reaches the goal. One should not fascinate or excite with gems and benefits one gets in journey and should not be afraid of the poison i.e. obstacles during the journey. Consistency is the only tool to reach the goal.

Praarabhyate Na Khalu Vign-Bhayen Nichaih|
Praarabhya Vign-Vihita Viramanti Madhyah||

This subhashita differentiates between three type of people ordinary, moderate and best people. Ordinary people are those who never start anything due to fear. Moderate people are those who start things; but can't face adversity. Small difficulty makes them stop the work. Best are those who do not stop till they achieve the goal in spite of difficulties and adversities. This is to motivate people to be the best.

5.4 Analysis and Planning

Analysis and other functions of management like planning, staffing, organising etc. are considered as those given by modern management. Indian philosophy provides insights about such tools of management through small examples and metaphoric quotes. There are many such commonly used subhashitas giving important tools and functions of management. A few of them are considered here.

Kah Kalah Kani Mitrani Ko Deshah Kau Vyayaagamau |
Kasyaham Ka Ch Me Shaktiriti Chintyam Muhurmuhuh ||

The subhashita talks about areas of planning. Planning should be done based on the analysis of time, friends, place, income and expenses and the strengths. It is so exclusive that it can be applied to all functions and elements of business. If planning is done on the basis of this analysis and timely analysis of the same factors again and again to facilitate the revision of planning, it will be easy to achieve the target.

Vanaspaterapakvani Falani Prachinoti Yah |
Sa Napnoti Rasam Tebhyo Bijam Chasya Vinashyati ||

This subhashita gives us clear indication of proper planning and timing of functional action. If the functional action takes place before time, it will not be able to give good outcome. The example of fruits is quoted. If we pluck the fruits before they are ripped, they will not be able to give juice and seeds as well. An interesting point is the fruits are expected to give juice and seeds as well. An outcome of business is not only the profit at the time, it also includes the seeds for further growth and development.

Anarambho Hi Karyanam Prathamam Buddhi-Lakshanam |
Praarabdhasyant-Gamanam Dvitiyam Buddhi-Lakshanam ||

Two features of intelligent persons :- they do not start anything, unless they complete the thought process of every pros and cons of the thing and they do not stop until they achieve the goal. The first feature indicates that planning and analysis is key to success as it is a feature of an intelligent person.

Sahasa Vidadhit Na Kriya-
Mavivekah Paramaapadam Padam |
Vrunute Hi Vimrushya-Karinam
Guna-Lubdhah Svayamev Sampadah ||

This Subhashita advocates balanced thinking. Hasty decisions and acts and decisions with overthinking both are risky, as they tend to invite crises or calamity. It also says that affluence is attracted towards prudent' and 'well-balanced' people only. Indirectly it means being well-balanced and prudent is an essential quality for attracting affluence. Very strong suggestion has been given for thinking balanced, not to overthink nor become hasty.

Vrutnam Yatnen Sanrakshet Vittamayati Yati Ch|
Au-Kshino Vittatah Kshino Vrutatastu Hato Hatah||

This Subhashita advocates concentration on principles and objective orientation. This says money keeps moving. It should never be the core concentration. The core concentration is principles and objectives. Poor man will not prosper with money; but he will prosper with principles and objectivity.

5.5 Leadership and environment

As per modern management, power and authority are primary functions of leadership. Indian philosophy considers leadership as a responsible, accountable and strong shelter for every leaving creature concerned. The 'Servant Leadership' is a leadership concept in India. King, Indra and god are considered as leaders and most of the time examples of nature are given for leadership. This indicates the importance of nature in Indian culture. Examples of nature given in commonly used subhashitas indicates towards strong understanding of nature and its importance among the Indian society.

Chhayamanyasya Kurvanti Tishthanti Svayamatape |
Falanyapi Paraarthay Vrukshah Satpurusha Ev ||

This subhashita tells that every leader is like a tree, which gives the shade to others and face the environmental ups and downs by itself. The word 'Satpurusha' means wise man. A Leader should be a wise man and he should always protect his colleagues. The vedantic concept of leadership is 'Servant Leadership'. In India the leadership does not give you rights and power, it gives you responsibility and duties for others.

*Dhatte Bharam Kusum-Patra-Falavalinam
Gharm-Vyatham Vahati Shit-Bhavaam Rujam Ch |
Yo Dehamarpayati Chanya-Sukhasya
Hetostasmai Vadanya-Gurave Tarave Namaste ||*

The subhashita with an example of trees tries to tell that trees are the best leaders who bare the pain of holding the flowers, fruits, leaves in heavy storm, cold, summer, bare everything and ultimately forward the benefits to others. A leader similarly is expected to bare all storms by himself and offer the benefits and outcomes to all his colleagues and team members. This also indicates the importance of nature and the responsibility of human being towards nature to protect it and accept its leadership in nature.

*Pusp-Patra-Falachaya-Mul-Valkal-Darubhih |
Dhanyah Mahi-Ruhaa Yesham Vimukha Yanti Narthinah ||*

The subhashita gives us example of trees with fruits, leaves, flowers, roots, bark, trunk, wood. It does not send anyone coming to it with nothing. The indication is towards the leaders who always care for the followers, colleagues and anyone else who comes to them with request. Leaders will bare all problems and calamities but will always pass on the fruits and benefits to the team. It shows Indian thought process about the leadership, examples quoted from nature indicate towards the importance of nature for us.

*Sechanadapi Vrukshasya Ropitasya Paren Tu |
Mahat Falamvapnoti Natra Karya Vicharana ||*

The Subhashita guides all the leaders with amazing thought. We will get good fruits if we keep properly watering the trees planted by others. Let the trees be planted by anyone, if we water them properly, it will give good fruits.

Many leaders do not continue with the policies and practices of earlier leader without much thought process. New leader wants to establish himself by starting his own new policies, but many times the consistency in policies gets lost and no policy give output. Leaders cannot match their self with the colleagues due to consistent change in policy. This subhashita indicates towards importance of consistency of policies and new leaders should keep maintaining good policies of earlier leader and they should not doubt the long term advantages of good policies although they are initiated by earlier leaders.

*Bahubhirn Kim Jatairputrairdharmarth-Varjitaih |
Varamakah Pathi Taruryatra Vishramate Janah ||*

This subhashita indicates the importance of nature and environment. It compares the son with tree. The son who does not hold 'Dharma', is useless. It means he does not have knowledge of his duties and morality and knowledge of 'artha' that is legitimate and moral way of earning. It is always good to plant only one tree instead of giving birth to such useless son. This subhashita guides the personal life of an individual; but also gives importance to the nature.

5.6 Finance

Indian philosophy and practices in ancient times were truly in the interest of social wellbeing. Sustainable and long term goals were always on the target. The financial philosophy relating to public finance is narrated in the commonly used subhashita as follows :

*Nyayenaarjanamarthasya Rakshanam Vardhanam Tatha |
Sat-Patra-Patipattisch Raj-Vrutnam Chaturvidham ||*

The subhashita gives an insight for sustainable development in current scenario. It gives four financial duties of a king we can take it as a leader :- to earn money in moral and legitimate methods, to protect the earned wealth, to make efforts for growth of the wealth and very important to donate the same for good cause. The word "*Satpatra*" means a deserving person. Nowadays, every business is expected to spend some of its net profit as CSR. In India, it is 2%. Sustainable development goals brought since 2015, also talk about the social wellbeing. Indian thought system always talks and entrusts on social wellbeing and donating the excess funds.

*Purva-Janm-Janitam Pura-Vidah
Karm Daivmiti Samprachakshate |
Udyamen Taduparjitam Chirad
Daivmudyam-Vasham Na Tat Katham ||*

This subhashita asks a question and provokes a thought, "*Purva Sanchita*" and "*Daiva*" is outcome of "*Karma*". So consistently taken efforts will create the Goodwill. Capital is created by the consistent efforts and regular business outcome. Business sustainability and profitability do not depend on goodwill and capital individually. It needs consistent efforts and innovation to keep the "*Daiva*" and "*Purva Sanchita*" growing that means it needs regular business outcome and goodwill both for sustainable business.

5.7 Entrepreneurship, Innovation and Research

The thrust of Indian business philosophy is on entrepreneurship. The word '*udyama*' means doing something new. The deep study of Indian business philosophy tells us that the enterprise and skill-oriented entrepreneurship are promoted. Commonly used subhashita tells us that the innovations, consistency and entrepreneurship are the basic tasks. It is advocated by Indian philosophy that even a king should be an entrepreneur.

*Udyamah Sahasam Dhairyam Buddhih Shaktih Parakramah |
Shadete Yatra Vartante Tatra Devah Sahay-Krut ||*

The subhashita gives six essentials for getting help from god:- fond and urge of innovations, bravery, patience, intelligence, strength and courage to keep chasing. If you have these six advantages, then the god will support to make the things. The god is with the synergy of all these six essentials. This gives a motivation and guidance to the entrepreneur.

*Kashthadagnirjayate Mathyamana-
Dbhumistoyam Khanyamana Dadati |
Sotsahanam Nastyasadhyam Naranam
Margarabdhah Sarva-Yatnah Falanti ||*

With an example of fire created from rubbing wood and well digging efforts, the subhashita figures toward fruits of business will be an outcome of such innovation, consistency and enthusiasm. Success comes after many failures. The person who has courage to face the failures multiple times, can get bigger success.

*Na Labhante Vinodyogam Praninah Sampadah Kada |
Pura Sagaramunmathya Sudham Vai Prapnuvan Surah ||*

The ultimate result of research and consistent efforts is always sweet but one has to keep consistent striving to gain it. The subhashita indicates the importance of consistent innovative practices to achieve the goal with an example of '*Samudra Manthana*' where deities kept consistency in churning to get the 'Amruta'.

*Udyamen Hi Sidhyanti Karyani Na Manorathaih |
Na Hi Suptasya Sinhasya Pravishanti Mukhe Mrugah ||*

The wonderful lesson of life is given with an example. Lion will never get food nor any animal will come to him and enter in his mouth just by imagination or thoughts. It needs a lion to act upon his thoughts and work for the same. Only planning without execution will never work. Planning and determination of resources are important but execution and risk-taking ability to act upon the thought are more important.

*Yathaiken Na Hasten Talik: Samprapadyate |
Tathodyam-Parityaktam Na Falam Karmanah Smrutam ||*

This subhashita talks about two aspects of gaining the outcome. One is the innovation and research to do new thing and second is the existing goodwill. It gives an example of an applause, as one needs two hands for applause and one hand can't applaud. Existing goodwill will not be sufficient, unless consistency research is done. This probably applies to every business and even the society at large.

5.8 Organising Skills and Team Work

Good leader should be first good team member. Organising is considered as a natural phenomenon in India. The examples of nature are quoted in commonly used subhashitas. Every leader should have the skills of organising and motivating the team for teamwork. Knowledge, logical understanding and intelligence are tools for organising and team spirit.

*Au-Mantramaksharam Nasti Nasti Mulamanaushadham |
Au-Yogyah Purusho Nasti Yojakastatra Durlabhah ||*

Indian philosophy has humanitarian approach of management. This subhashita gives a wonderful thought that there is no alphabet which is useless and cannot be used, there is no useless root for medicine. Similarly, there is no useless man. What we need is an expert organiser and that is rare. This thought says that the approach of an organiser can't be his requirement as a first parameter, the analysis of available resources as first parameter and then placing them at appropriate position will mitigate the requirement. Every individual has some qualities and is useful. An organiser who can arrange this in proper order and use the resource and assets optimally is rare.

*Anant-Shastram Bahulasch Vidyah
Alpasch Kalo Bahu-Vigta Ch|
Yat Sar-Bhutam Tadupasaniyam
Hanso Yatha Kshiramivambu-Madhyat||*

The subhashita tells us that there are many sciences and learnings but often due to lack of time, studying each and every science and learning is not possible and the lack of knowledge attracts difficulties. A leader needs to know exactly which part of knowledge, science and learning should be used at a particular time. The subhashita proves it with an example of 'mythological swan', which can separate the milk from water. This expects that every manager or a business leader should be able to make proper decision about what is useful at a time. Selection of the exact area and depth of knowledge is a skill and a good leader should have it.

*Khananaakhu-Bilam Sinhah Pashaan-Shakalakulam|
Prapnoti Nakh-Bhagn Va Falam Va Mushako Bhavet||*

With an example of lion, the subhashita tries to tell about cost benefit analysis. It says that if lion start digging a hole at rugged surface, it will either get a mouse or will lose its nails. One should always decide what efforts or what cost it has to bare to get what benefit. Losing nails will be big cost for a

lion and what he will get is a mouse. Cost is high compared to the outcome. It is also important to note that it's not a lion's role to dig.

Pustak-Stha Tu Ya Vidya Par-Hast-Gatam Dhanam |
Karya-Kale Samutpanne Na Saa Vidya Na Tad Dhanam ||

This subhashita indicates towards the application of knowledge and wealth, keeping them idle is never useful. The knowledge kept in books means not used in practice, nor applied in life, cannot be useful. The wealth kept with others, that is kept in locker or kept away is not useful for development and growth. An enterprise should always prefer to apply the knowledge in practice and wealth is applied accordingly to improve the processes and production.

Paraspar-Virodhe Tu Vayam Panch Ch Te Shatam |
Paraistu Vigrathe Prapte Vayam Panchaadhikam Shatam ||

Social goals can be achieved through team work only. The subhashita gives guideline for teamwork, as when there is internal dispute, members can fight with each other; but when it comes to fight with external enemy, the team should unite and five should become one hundred five. The example has been given from Mahabharata, as to Pandavas were five and Kauravas were one hundred in number. The disputes about actions, plans and executions can exist between individuals but the goal, objective and thought should be the same and all should know that team stand as a unit.

Alpanamapi Vastunam Sanhatih Karya-Sadhika|
Trunairgunatvamaapannairbadhyante Matt-Dantinah|

Team work importance is explained with example in the subhashita. Grass straws are weak and can be broken even by heavy flow of air, but the rope created from such grass straws can even tie a frantic elephant. The power of the team and unity can always work against any giant enemy. Properly organised team of weak members can do wonders and defeat even a big giant enemy.

5.9 Learning Attitude

Irrespective of culture, the learning attitude is given importance across the world. India being the first nation to start with higher education universities had proven the strong base of knowledge and culture. Indian philosophy has some unique features and education is one of them. Indian philosophy promotes learning from nature. Every creation of nature is respectable due to unique qualities and human being should learn them from nature.

Sinhadekam Bakaadekam Shikshechchatvari Kukkutat |
Vayasat Panch Shikshech Shat Shunastrini Gardabhat ||

Indian philosophy trusts and advocates consistent learning, for betterment of mankind and the universe. The subhashita talks about learning from other creations of nature. We have to learn one thing from lion, one from crane, five from rooster, four from crow, six things from dog and three things from a donkey. Every creation of nature has some uniqueness. Positivity of life lies in learning from them. We can learn from everyone starting with a king of a jungle and to an ordinary animal like donkey. We can learn from common birds as well. An enterprise will grow, only if it keeps on learning continuously.

Prabhutam Karyamalpam Va Yannarah Kartumichati|
Sarvarambhen Tat Karyam Sinhadekam Prachakshate||

Continuing with leaning, the subhashita tells us to learn from lion. It has courage and consistency to chase the target; it may be a small or a big task. Once it is started, it should not be stopped until the goal is achieved like a lion.

*Indriyani Ch Sanyamya Bakavat Pandito Narah |
Desh-Kal-Balam Dnyatva Sarva-Karyani Sadhayet||*

Crane is a bird which has patience and strong restraint of senses. It understands the place, time and power before executing his duties and taking actions. The subhashita asks to learn from a crane. That is to have restraint of senses and patience to achieve the goal. External factor analysis is one of the important theories in modern management. Crane sets example in front of us to have proper understanding of factors and wait for right time, right place to act upon the given task.

*Pratyutthanam Ch Yuddham Ch Samvibhagam Ch Bandhushu|
Svayamakramya Bhuktam Ch Shikshechchatvari Kukkutat||*

Continuing with the learning approach the subhashita tells us to learn four things from a rooster :- always be awaken means alert, always be ready for fight, sharing the things with brothers or colleagues and eat the self-earned food only.

*Gudham Ch Mathunam Dharshyam Kale Kale Ch Sangraham|
Au-Pramattamvishvasam Panch Shikshech Vayasat||*

Learning attitude is an important tool of improvement. Indian philosophy trusts on nature as deity. The subhashita guides to learn five qualities from a crow :- keep secrecy, daring, quality of saving, being cautious and avoid blind trust. This approach also indicates to offer respect to each natural creation. One needs to learn and acquire qualities as much as it can for betterment. Businesses needs to learn from nature to be sustainable.

*Bahvashi Svalpasantushtah Su-Nidro Laghu-Chetanah|
Svaami-Bhaktasch Shoorach Shadete Shvanato Gunah||*

With the similar learning attitude, subhashita tells to learn six qualities from dogs :- take benefit during abundance, satisfaction with pleasure, proper rest, wakeup early, loyalty and gallantry. A dog is always happy with his master. The relation among colleagues and the master should be a good bonding which will facilitate the business to grow.

*Su-ShrantoPi Vahed Bharam Shitoshnam Na Ch Pashyati|
Santushtascharate Nityam Trini Shikshech Gardabhat||*

The last but not the least in the learning approach, the subhashita tells us to learn three important qualities from donkey:- consistency without getting tired, second, being neutral during change in seasons or situations and third, always being satisfied. These basic three qualities are to be learnt from donkey. This subhashita is indicative that we should keep learning positive things from every creation of nature. Donkey's brain is less active, does not means that it has less emotions. A donkey controls his emotions and concentrates on his duties with these qualities.

5.10 Communication Skills

Communication, use of proper words are always talked about in Indian teachings and stories. There are many such quotes in renowned Sanskrit literature. We have selected only two commonly used subhashitas to highlight the importance of communication skills, in Indian philosophy.

*Priya-Vakya-Pradanen Sarve Tushyanti Jantavah|
Tasmat Tadev Vaktavyam Vachane Keem Daridrata||*

This subhashita is about communication skill. Everyone likes praising and soft words. Then, why should harsh words and wrong language to be used? Why should one be poor in using good words?

This subhashita indirectly talks about building interpersonal relationship. Good communication and soft skills will facilitate comfort to everyone in the team. The use of good words does not cost anything. Then, why should one be poor or miser in using good words?

Kusumam Varna-Sampannam Gandh-Hinam Na Shobhate|
Na Shobhate Kriya-Hinam Madhura Vachanam Tatha||

This subhashita has a wonderful dimension in communication. The person who does not perform; but speaks very sweet, is not good for organisation. Hence, it is said that low performance does not suit to the person with soft speaking skills and a person who speaks sweet. The Latin phrase “*Acta non verba*” is similar to this subhashita. One should always perform first and then speak sweet. This is important that sweet communication does not suit without performance. Hence, good performance is considered as an important feature of soft skill.

6. Conclusion

Indian philosophy is an ancient philosophy. India is the first nation to start with higher education. Philosophy, music and mathematics are known as originated in India. The business in ancient India was at the highest with moral attitude and best quality product. Even today, we find that many multinational companies have Indians at top positions. One of the strong reasons behind this, is ‘Deeply rooted management principles in Indian culture’. We have taken few commonly used subhashitas to analyse this. There are many well-known ‘*Shastras*’ which are the ocean of knowledge and principles. India has strong foundation of management principles through ‘*Dharma Shashtra*’. Ancient Indian philosophy of business was always centred around public welfare and holistic development. The paper has attempted to highlight the importance of studying regular public teaching and practices in India for management principles and practices.

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