Review

Spiritual psychology: A way to effective management

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Since yesteryears, human believe in supernatural power. People from all different class, religion, and region take first steps to start auspicious venture with sacred name of God. It is very difficult to compute that many incarnations and personification in all religion had taken birth and gave invaluable belief, thought and answer of queries of mass. It is said human ought to believe in God and move toward on given holy path, with this genus of approach an individual can expend calm and peaceful life. In series of epics, preaches, religious book and quotes one name is well known by people that is Bhagavad-Gita. Its magical and magnetic words and verses suggest to human the power of confidence and devices transformation of painful life to blissful life. During the last two decades, interest in the field of workplace spirituality has continued to grow. However, will workplace spirituality be another management fad? Human Relations, Organisational Development, Total Quality Management and Quality of Working Life were all more deeply researched than spirituality at work. In this paper, I discuss the relevance of Institutional Theory to examine the faddish nature of the workplace spirituality discourse. With the increase in 'spiritual talk', I argue that a controversial issue is how we could ascertain the extent to which organizations are seeking legitimacy rather than a genuine commitment to an authentic spirituality.

Key words: Spiritual physiology, effective management, organizational changes

INTRODUCTION

Management is managing the things or getting the things done by others. Management has become a part of everyone's' life, be it at office, home in Government. In present millennium, managing has become one of the most important areas of human activity because of increasing role of large and complex organizations in the society. Wherever a group of human beings assembled for a common purpose, management principles come into existence.

The Modern management concepts of vision, excellence in work, perseverance, achieving goals, decision making techniques, planning are all discussed in Bhagavad-Gita. There is one major problem, while modern management is becoming materialistic, Working in 24*7 (availability of employee for all time and no constraint of working schedule of employees) time slots, Big MNC's work on 1*2*3 hypothesis (One employee is offered compensation of two persons and asked to do work/responsibility of three persons). This idea of management centers more to work more, produce more, sell more and stick to the organization without looking for alternatives.

Management philosophy may have created prosperity for some people but it has failed in the aim of ensuring betterment of individual life and social welfare. In concern of this, huge funds have been invested in building institute of modern management education, but no remarkable changes are visible in the improvement of general quality of life. People are given thought by a general tendency that class or standard of living defines quality of life.

We Indian are known for our culture, customs, rituals, languages, unity and for our epics, which are strengthened day by day and we are honored by whole world. Bhagavad-Gita, A divine book is invaluable gift of God and it is to be assimilated in our life, few renowned universities across the world have come up with new syllabi and courses inspired by Gita (A holy Hindu Scripture). This charismatic book explains to young managers how incorporate principles of its in life to be successful.

The Bhagavad-Gita was written thousands of years ago, enlightens us on all managerial techniques, culture and lead us towards a peaceful life, calm, sacred and loyal

state of mind instead of the frustration, envy, conflict and so on. . It is an endeavor to correlate it with concept of management. Further the principles of Bhagavad-Gita can be incorporated to flourish life.

In the present context, the term management is used in three alternative ways;

1) Management as a discipline
2) Management as a group of people, and
3) Management as a process

Management as a discipline

From this point of view, management can be treated either as an art or science, the two basic and broad principles. It is to be noted that the learning process in science differs from that of art. Learning of science basically involves the assimilation of principles while learning of art involves its continuous practice (Table 1).

It can be seen that management uses both scientific knowledge and art in managing organization. Further it can be added that Bhagavad-Gita provides knowledge in advance it is done because of managers can predicts the circumstances instead of guesses. The result is already in gita hence management can anticipate of situations based on principles of Gita. Gita strengthened to principles because conscious allows inculcating felling about righteousness of anticipation to achieve organizational targets. The old saying "Knowledge is Power" is quite correct. Bhagavad-Gita supports to knowledge, it explains how to perform duty and adaptation of knowledge. Lord Krishna preaches duty is duty; you are rendered for your relations but you are concerned for your duty too and you are standing in battlefield to performing your duty. O Arjuna your birth is witnessed of this battle. Discipline is required for successful life and discipline also counted when employees are performing their duty genuinely and seriously. People should take pride in their profession.

No task brings employees to defamation.

Management as a group of people

Management is a group of people in which we include all those personnel who perform managerial functions in organizations. For e.g. when we talk about relationship between management and labour in an organization, we refer to two distinct classes or groups of personnel in the organization, In the first category, we include all those persons who are responsible for managerial functions and in second category, we include non-managerial personnel. This approach of using management is quite popular.

Today we have no amiable relation between managers and labours, it can not be that labours are not paid good remuneration or do not have comfortable environment to work. Two different pictures are exhibited by managers

and labour one side they (management and labours) show pleasant relation among them the other side they behave like opposite facet of a coin. The source of problem comes from temperament of workers and managers. Managers and labour do not work for their organization while work for their personal attainment and benefits. In views of managers workers have become a hire able commodity which can be used, replaced and discarded at will, it reflects from body language, gestures, and postures of managers when they have interaction with their workers. Workers have observed this changes in temperament of managers and it is in cognizant of workers and felling unhappy from temperament of managers, it detach workers from their task. Strikes sit-ins, go slow called off by workers which critical for growth and lives of an organization. Now question arises how to rescue from such kind of circumstances, this situation was explained by the theory of self transcendence propounded in the Gita. It involves, leave egoism, putting others before oneself emphasizing team work, dignity, co-operation and trust.

A popular verse of Gita advices "detachment from the results of actions performed in the courses of one's duty. If we are always worried the date of promotion or the rate of increment before putting in our efforts, then such work is not detached. Working only with an eye quality of performance of the current job or duty suffers. Some people might argue that not seeking the result of work makes one unaccountable. Gita explains at the time of performing duties, the state of mind should be "nishkama karma" nishkama karma prevents ego whereby an individual (either manager or labour) feels uncomfortable and unhappy if expectation are remain unsolved (one's promotions, increment in salary) nishkama karma makes strengthened to an individual and offers attempts and venture to meet the desires.

The relation between managers and workers are being spoiled day by day while in Mahabharata, it is mentioned on everyday after sunset or at close of the day soldiers from both armies (Pandavs and Kauravs) could have see with each other and helps could be offered to soldiers of rival army for alleviating sorrows and grief. This incidence tells how healthy rivalry works, the healthy rivalry motivate to workers to perform their job with unruffled mind. Some people argue that not seeking the result of work transport stress and dissatisfaction.

Management as a process

In managerial discipline, we generally refer to management as a process. A process can simply be defined as systematic method of handling activities. In Gita it is explained, the systematic method of handling activities from daivi work (divine service), Sri Krishna elaborates "davi sampat" means divine work and "Asuri sampat" means demonic work culture, Daivi work (divine service) involves fearlessness purity, self control calmness, ab-

Table 1. Comparison between science and art as used in management.

Science	Art
Advance by knowledge	Advance by practice
Proves	Feels
Predicts	Guesses
Defines	Describes
Measures	Opines
Impresses	Expresses

sence of geed, modesty absence of envy. Whenever, wherever question comes for systematic method of handling activities it should be seen in context of Daivi work and Asuri Sampat (demonic service) should not be originated in either of management or workers behaviour. Asuri sampat involves in egoism, despoiled approach, personal desires, and wrong feelings for others. Management is invariably defined as the process of getting things done through the efforts of others. When things are being done by others there is "Bhaktiyoga" for workers, because actually they are performing their duties and for this workers should be obliged because they are given clout to perform their tasks, this course of action is known as karmayoga of workers, when workers are sincere, performing their duties and are expected to stand with organization. Management should look and observe its in admiration of "sevayoga". Sevayoga is service for its own sake. Workers are involved in their job but only involvement is not expected, while their propensity to karmayoga (service) and bhaktiyoga (devotion). Karmayoga and bhaktiyoga not only meant for workers rather worker and management must be stood on similar platform to perform their duty and to achieve organizational targets.

Spirituality at work also breeds awareness, which in turn breeds intuition, and intuition in turn leads to creativity (Freshman, 1999). From an organizational member's point of view, referring to religious beliefs help business leaders to make effective decisions (Fort, 1996). Cavanagh (1999) claims the importance of relationships and highlights the benefits gained by developing an integrated perspective on firm, family, neighbors, community and self. Joseph (2002) comments that 'where the organization values spirituality, employees:

i) Will be less fearful of their organizations
ii) Will be far less likely to compromise their basic beliefs in the workplace
iii) Will perceive their organizations as significantly more profitable
iv) Report that they can bring significantly more of their complete selves to work - particularly creativity and intelligence' (p.60).

These and other similar benefit claims are the centrally

most important reason for the recent growth in the interest on the topic. Staw and Epstein's (2000) study of large industrialized companies in the United States reveal that organizations' association with popular management techniques was not only due to improved economic performance but also social and material outcomes. They asked several questions to ascertain these beneficial outcomes.

1) Must organizations show that the techniques lead to improved economic performance, or is simple association with a popular technique sufficient?
2) Does the use of these techniques lead to an improved organizational reputation, irrespective of an organization's resulting economic performance?
3) Are corporate leaders compensated for simply adopting such management techniques, or must they actually show improved organizational performance?

With the ascendance of 'spiritual talk', a litigious issue is how could we ascertain the extent to which organizations are seeking legitimacy rather than a genuine commitment to an authentic spirituality, which is beneficial to both employees and organizations. Although the emotional and people-oriented dimension is well represented in management theories, modern organizations have ignored this emotional, 'vernacular spirit' (Kleiner, 1996). Dehler and Welsh (1994) argue that work is an emotional experience and yet for the most part it has been neglected by management theory. The consequence has been the inability to spark other people's involvement and commitment by giving them work opportunities that are meaningful (Kleiner, 1996).

The contemporary spirituality at work phenomenon seems to offer a way to ignite this spark in today's organizations but in the process is sometimes accused of being yet another popular management approach.

Lessons from Hindu spirituality

One of the greatest contributions of India to the world for psychological reference of life is "Ramcharitmanas" (A Story of Lord Rama). It is the story of leaders and their sacrifices. It is the story of different kind of characters and their different style of behavior, attitude, communication

and leadership style.

Now day's leadership is the most happening topic. We have various definitions and philosophies on leadership. We are human beings and God has granted us some specific quality and virtue to perform our work, which may relate from our personal life or professional life. Being a human we have to perform various duties but it is always very difficult to divide ourselves for performing different roles. In the organization we play various roles: As a leader, an implementer while in the personal life we play the roles of a son, father, mother, brother, sister, husband, wife, friend etc. For playing these various roles perfectly we have to manage ourselves for in the modern world there are lot of stresses and pressures so it is very essential for us to manage ourselves and release stresses so that we can perform our work efficiently. For resolving these issues various philosophers, thinkers and management Gurus from different countries are working very hard to achieve the same, which have led to the emergence of various definitions and philosophies.

Management gurus are talking about the various motivational theories, different leadership styles and various communication modes and models. But there is no unique solution for resolving that. Everybody has his own theory. Individuals are situated in different place in the world. Every part of the world has some unique feature. Environment is different, mind status is also different. Each and every country has certain values, customs and culture. Human Behavior is very much depending upon the surroundings for example in Europe and America, people are very individualistic but in India and Asia, people generally feel easy in participative management.

The basic difference is in culture, values and customs. In India we have a binding force that comes from our religion and customs, which provide us not just the ethical values but also the management philosophies. We are living in the modern world and when we are talking about the globalization and cross-cultural environment. People are going one country to another country frequently Indians people working for American and European companies and vice-versa. So we need some unique traits in a leader so that every one can accept his leadership. We need boundary less leaders. So in this paper I am trying to find out some unique solution and universal accepted traits for a leader in this paper from the Rama's personality. India is thousand years of old and it has lot of literatures on the different matters. In the Gupta period various foreigners have visited India and they write remarkable things about India and the Indian life style, where Indian manages every thing with a proper way - The Golden Era. There are so many epics and literature available in India and Ramcharitmanas is from amongst these great epics. This epic tells the story of leadership style, communication, motivation, grievances etc. and provides answers on solving these problems. So various scholars in India are trying to discover and understand management philosophy from these epics, which contain each and every thing, which a human being requires. So now the time has come and is forcing us into reviewing these epics in a new way.

Ramcharitmanas is the story of all human beings. We assume that Ram is the incarnation of god as a human. So he may be the perfect role model of a man, he is the perfect communicator; he is the perfect model for every human being in the world. He has a certain kind of leadership, which can be useful for us. He developed certain kind of motivational theory. He builds up his kingdoms and manages them beautifully. In India we always give the example of "Ram-Rajya" (Kingdom of Lord Rama) it means all the system and functions are working properly.

In the Ramacharitmanas, Ram performs his duties perfectly. He plays different roles in the life. He is in the role of a son, a brother, and a husband. He is an implementer when he performs his duties under the sage Vihsvamitra. He is a leader when he leads his army and his Kingdom; he is a friend of Vibhishana, Sugreev, Hanumana, and Jamvanta. He acts as a thinker as well as a performer; he motivates others to perform their duties perfectly. He excuses people for their mistakes while at the same time punish those with wrong intensions.

When I am talking about the Ramcharitmanas my focus will be on the qualities of Rama that is quite visible and in the highlight through out the epic. He achieves all four steps in his life- Dharma (Duties) Artha (Wealth), Kama (Desire) and Moksha (Self-actualization). He is a humble and polite but other side of a coin he is very firm in taking the decisions. He respects to all who deserve it and he punishes who are against his mission. He is a true leader as well as team maker; he has a great skill to select the individual and able to form a team of second line managers. Lakshman, Sugreev, Vibihisan, Jamvant, Hanumana and Angad etc. are the other leaders.

This philosophy of preparing second line managers would suit more in today's world. Let us revisit the qualities of Rama, which is mentioned by the Goswami Tulsidasji in Ramcharitmanas, which convert an individual to a leader. There are many stanzas in Ramcharitmanas, where we find the leadership concepts and its traits, and whole story explain these traits beautifully.

Who can be a leader?

Tulsidasji starts discussion with one basic question; he asks who would be a leader. Tulsidasji is not ready to accept a person as a leader because he is a king or son of a king or even he conquers some war. He defines the leader and his virtues. According to him

Tulsidasji asks

"Ram Kavan Prabhu Puchahi Tohi
 Kahiye Bujhai Kripanidhi Mohi"

"Ek Ram Avdesh Kumara

Tehi Charit Bidit Sansara"

"Nari Virah Dukh Lahaun Apara
Bhayu Rosh Ran Ravan Mara"

"Ram Avadh Nrappati Sut Soi
Ki Aj Agun Alakh Gati Soi"

Ram is supreme leader in Ramcharitmanas but Tulsidasji ask if he is only the son of king Ayodhya or he kills Ravan, because Ravan abduct his wife Sita then there is no point of discussion about the leadership of Ram. There are many people who come from rich and affluent family and we know about them, because of their family status and even they are running some big business house or even they are ruling on countries, but according Ramcharitmanas they can't be a true leader.

Tulsidasji defines a leader and his trait.

"Jasu Krapa Aas Bhram Mit Jai"
 Girija Soi Krapal Raghurai"

"Dalan Moh Tam So Saprkashu
 Bade Bhagya Ur Aavye Jasu"

"Aadi Anta Koi Jasu Na Pava"
"Mati Anumani Nigam Aas Gava"

"Ram Sachinanand Dinesha
 Nahi Taha Moh Nisha Lavlesha"

"Sahaj Prakash Roop Bhagbana
 Nahi Taha Puni Bigyan Nidhana"

"Sab Kar Param Prakshu Joi
 Ram Anadi Avadhpati Soi"

"Jagat Prakasya Prakashak Ramu
Mayadheesh Gyangun Dhamu"

Tulsdiasji explain who can diminish our illusions, who is the source of light, who never be in dilemma, who is ready to enlighten others, people can trust his skill-sets, who is easy and simple every body can reach him and discuss his problem. He is the leader. A person who has knowledge but not able to enlighten others, according to Tulsidasji, he cannot be a leader. So there are two essential qualities one he should be source of knowledge and other able to communicate his message to his colleague.

Leadership is a Concept:

"Ek Anih Aroop Anama
 Aj Sacchidanand Par Dhama"

"Bypak Bishv Roop Bhagvana"
 Tehi Dhari Deh Charit Krat Nana'

"Byapak Ek Brahm Avinashi

Sat Chetan Ghan Ananad Rashi"

"Jo Ananad Sindhu Sukh Rashi
 Sikar Te Trilok Supasi"

"Jo Sukh Dham Ram Aas Nama
 Akhil Lok Dayak Bishrama"

"Bishva Bharan Poshan Kar Joi
 Ta Kar Nam Bharat Aas Hoi"

"Jake Simuran Te Ripu Nasa
 Nam Shatrughan Ved Prakasha"

"Lakshan Dham Ram Priya, Sakal Jagat Adhar
Guru Bashisth Tehi Rakha Lakshman Nam Udar"

Here Tulsidasji mention that leadership is a concept, and in the conceptual form, it is indefinable. No body can define "Brahm" (As a supreme concept of leadership) but when this indefinable "Brahm" takes incarnation in the physical form of Ram, it is definable. Same thing in the modern management, when we try to define the leadership, we always talk about the personality or his way or his process of influencing others and motivate. As a concept leadership is formless and limitless but when it emerge and take place in the form of incarnation of Ram then only, we can define and explain the path, reason, situation of that.

Who cannot be a leader?

"Sochiye Nrappati Jo Niti Na Jana
Jehi Na Praja Priya Pran Samana"

"Sunu Sarbagya Pranat Sukhkari
Mukut Na Hoi Bhoop Gun Chari"

"Sam Dan Aru Dand Bibheda
Nrap Ur Bashin Nath Kah Veda"

A person who are not aware from organization policy, mission and vision, he can't be a true leader. For a true leader one can be very adroit in understanding the organization goal, because as a CEO, he is liable for making different policy regarding employee welfare, finance control, marketing etc. For running an organization, there are four essential factor-Tactics, Charity, Power to punish or rule and ability to distinguish people, who doesn't know these factors for running organization; he can't be a successful leader. And other important factors in leading the organization is respect and love his employees, if he is not ready to love and respect his employee, he will not be able to make a healthy and beautiful working environment, which is necessary for successes.

Compassion

The first of these themes is compassion. Compassion is "a feeling of deep sympathy and sorrow for another who

is stricken by misfortune, accompanied by a strong desire to alleviate their suffering. The Buddhist, Jewish and Christian manager all has a relationship with the sacred that asks them to develop compassion. However, this value conflicts with many organizational cultures, which are indifferent to or discourage compassion. Role conflict occurs when spiritual ideals pull managers to feel and express compassion at work but the organizational culture calls for hard-hearted decision making based solely on monetary criteria regardless of how it affects people. Such managers face the challenge of remaining true to their religious ideals. Despite the culture they work in.

Right livelihood

Right livelihood is the Buddhist principle of choosing work that does not cause people or animals to suffer. Although the term "right livelihood" is Buddhist, the concept of choosing one's work based on spiritual considerations applies to many spiritual traditions: managers in most spiritual traditions face the problem of choosing a job, industry, and organization that fits with their concept of the sacred. For example, a manager's spiritual values may support working for an organization (such as the state) in a position supervising food stamp workers but not in the job of a warden overseeing executions.

Choosing an organization is a second aspect of finding right livelihood. Take, for example, a deeply religious executive whose religion encourages values such as generosity, compassion, justice, respect for persons, and sensitivity to the common good. Should this person work at a company that is "single-mindedly focused on profit maximization and efficiency" in which "care for people, generosity, justice, concern for pollution, etc. would seem to count little and would be given minimal reinforcement"? Working for such an organization may stunt the development of personal qualities that the manager considers essential to spiritual development.

Working for a particular industry can be a problem for a spiritually committed manager, especially if it involves services or products that the manager's spiritual tradition frowns on (such as manufacturing whisky, butchering animals, or marketing guns). The National Council of Catholic Bishops, for instance, urges American Catholics working in the nuclear weapons industry to examine seriously their consciences about their work. Some theologians have even questioned whether it is "possible to be a success in the business world and still remain a Christian".

Selfless service

Christianity and Hinduism both value selfless service. In fact, a growing movement-servant leadership explicitly discusses spirituality and emphasizes service. According to Hindu beliefs, on the other hand, selfless service

through work-the path of karma yoga-leads to union with God. Many Hindu and Christian managers face the challenge of making their work a form of sacred service to others. Future theoretical work in this area could distinguish between selfless service and related pathologies such as co-dependency or workaholism. As one anonymous reviewer of this article wrote "There are many workaholics who think that they are giving 'selfless service' because their sense of self is confused with their job and they are working out of fear and a need to control".

Work as meditation

Making work a meditative experience concerns many Hindus, Buddhists and Sufis. Hindus practice karma yoga; the yoga of work--to maker work a meditative experience that brings them closer to God. Zen Buddhists practice samu; work meditation- which aims at the experience

Exploiting workplace spirituality

Gibbons (2000a) claims that Human Relations, Organisational Development, Total Quality Management and Quality of Working Life were all more deeply researched than spirituality at work. Whilst he suggests that these have not lived up to their initial expectations, he wonders whether spirituality at work will face the same fate as these concepts. Gibbons (2000b) cites Gill and Whittle (1993) to describe the history of three management fads – Management by Objectives, Organisational Development, and Total Quality Management – whose life cycles took between 10 and 40 years to unfold. He is of the view that these descriptions would seem to apply to many of the popular books on spirituality at work. In my view, institutional theory reveals why organizations adopt popular management techniques of the day.

According to Staw and Epstein (2000) and Fernando (2001), institutional theorists have long dealt with the issue of why many organizational forms and procedures can exist without obvious technical or economic value (also Meyer and Rowan, 1977; Scott, 1995). Early qualitative and descriptive studies illustrated how organizations structures exist themselves not so much to execute their tasks more efficiently but to gain legitimacy or cultural support (Meyer and Rowan, 1983; DiMaggio, 1991). A core assumption of institutional theory is that organizations act to enhance or protect their legitimacy (Scott, 1995). Implicit in most versions of institutional theory is the notion that organizations are less efficient or rational when they seek legitimacy rather than economic ends (Meyer and Rowan, 1977). In the case of workplace spirituality, with the ascendance of 'spiritual talk', a litigious issue is how could we ascertain the extent to which organizations are seeking legitimacy rather than a genuine commitment to an authentic spirituality?

The pursuit of legitimacy is presumed either to lead to non-efficient practices or to draw the firm's attention away from more essential activities. But, as Scott (1995) points out, even if an organization pursues a policy or procedure for legitimacy reasons, this does not necessarily mean that there will be negative economic consequences. A gain in legitimacy could still materially benefit an organization, since it may aid in securing valued resources or external support.

For example, organizational members could conduct workplace spiritual practices even if they don't believe in such practices. In reality, those practices could have been promoted to meet the stakeholder expectations.

Thus, workplace spirituality seems susceptible of being 'adopted' without a genuine commitment to an authentic practice because it can be used as a tool to seek legitimacy with the stakeholders of the organization. When it is motivated by such legitimacy, the wider acceptance of the organizations practicing spirituality will at least be economically and socially beneficial. Therefore, one could argue that even without a genuine commitment to an authentic practice of spirituality, driven by legitimacy, organizations could have a motive to embrace workplace spirituality. Then, practicing workplace spirituality raises genuine concerns about its use to further economic goals of organizations, and therefore, has the potential of becoming yet another management fad.

Problems with pluralism

Spiritual and religious pluralism can be a problem for managers who work to integrate their spiritual and managerial lives. Creating a community of like-minded spiritual colleagues at work can endanger an employee's right to religious freedom. For example, one chain of sports clubs only hired managers who were born again Christians. The owner who created this policy was convicted of violating the Minnesota Human Rights Act and he sold the business rather than obey the law.

Another aspect of the problem of pluralism comes from obscuring the difference between spiritual and managerial authority. Some drug rehabilitation agencies that are steeped in the spiritual alcoholics anonymous tradition regard the commitment to a job as a spiritual commitment. This confusion of spiritual commitment with commitment to work serves the agency, but not employees, who must find it difficult to separate spiritual from organizational duties.

Conclusion

If workplace spirituality is accepted as 'best practice', then its adoption will be at least economically beneficial to those organizations practicing workplace spirituality.

Therefore, even without a genuine commitment to an authentic practice of spirituality, driven by legitimacy, organizations could still have a motive to embrace workplace spirituality, introducing a possible faddish character to the contemporary workplace spirituality.

Here we find in great epic Ramcharitmanas, Tulsidasji describe and talk with various concept of leadership and he is ready to discuss on various points. We should review this great epic in the true light so we can find the real trait of leadership. Now a Days Ricky Potting-Australian Cricket Captain made a statement after lots of criticism in Sydeny Test match " We are the number one, we are so powerful due to this reason we do not know who can be our role model" Ramcharitmanas is the answer for all those who are powerful and leading a great team. Every leader should behave like a Ram not Ravana. You may be powerful, may be number one and even you can conquer the world, but if you are not polite, you are not benign, you are not ready to forgive other not ready to respect other, no control on communication, behave like arrogant the later and sooner time will come then world will against you and defeat is certain. So behave like a Ram for a true leadership and for a stable and successful win.

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