

Original Paper

Optimization of Financial Resources for Growth of Spiritual Learning (Nishkam Karma Yoga—Desire Less Action) for Stress Management in Business Corporate Sector

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URL: <http://dx.doi.org/10.22158/ijafs.v1n2p142>**Abstract**

This paper deals with the Optimization of Financial Resources for Growth of Spiritual Learning (Nishkam Karma Yoga—Desire Less action) for Stress Management in Business Corporate Sector. The concept of Nishkam Karma Yoga—Activity without Desire has been explained, and it's role in improving the performance of the managers to optimize the working of the firms has been discussed with a reference to the control of the financial resources for the growth of Institutes of spiritual learning on the basis of experiments performed by framing some Questionnaires, followed by certain mathematical computations.

Keywords

Optimization of Financial Resources, Nishkam Karma Yoga—Activity without Desire, spiritual learning growth, and stress management in business

1. Introduction

In modern business, we come across stiff competition, and survival becomes a problem. The top managers are in a state of perpetual stress, which in addition to causing the degradation of their performance level, leads to the falling of their health. This results in negative competition, and degradation of value based business practices, in which the end result is much more important than the action being taken. This in turn leads to inner conflicts in the minds of the managers, affecting their performance and peace of mind. The tenets of Nishkam Karma Yoga serve as guidelines for long

lasting success and peace, inner mind enrichment, and following healthy business practices, all of which help in making the persons as successful Corporate Managers. The Nishkam Karma Yoga acts as a catalyst for perfection, inner mind enrichment, work commitment, and work is worship ethic; which leads to all round improvement in the environment at the work place. The Nishkam Karma Yoga provides means for excellence in work and achieving success in the business goals, as it stresses on taking the noble actions, and not just on end results by following any fair or foul means.

In the ancient Indian philosophy, action or Karma has been divided into three categories, on the basis of their intrinsic qualities: (i) Nishkam Karma belongs to the first category, the pure or actions which bring calmness; (ii) The Self-centered action comes in the second rājasika (aggression); and (iii) Vikarma (bad-action) comes under the third, tāmasika, which adds darkness.

Nishkam Karma is the opposite of Sakam Karma (Attached Involvement) or actions done with results in mind, and has been explained by different spiritual experts as “Duty for the sake of duty” (Sinha et al., 2003) and as “Detached Involvement”, which in fact is neither negative attitude nor indifference. Recently, however, the main discussion area is related to the topic of modern business, in which the emphasis has turned to holy ethical business practices with intrinsic human values, and thereby reducing the stress at the workplace (Gasparski & Ryan, 1996; Kumar et al., 1998). It can be differentiated from Sakam or selfish action, in another way as: while the former is guided by inspiration, the latter is wholly based on motivation, and it is of no surprise that this results in making the main difference in its results. This is because of the fact that Sakam Karma might lead to excessive work pressure and work alcoholism, since it aims at success, and hence carries more chances of physical and psychological burn outs and loss of energy and interest in work for the managers and employees, leading to the loss of performance and finances of the firm.

The case of Nishkam Karma, involves more balanced approach to work, since the work is turned into a pursuit of personal excellence, resulting in greater personal job satisfaction, equivalent to the job satisfaction coming from external rewards like cash prize or promotion. It is thus clear that an important result of this shift is that whereas one is essentially an ethical practice leading to the adage, “Work is worship” show at the workplace, resulting in greater work commitment, the other is just result oriented, which can lead to unethical business and professional ethics, which are commonly observed at modern work place (Murthi). This is because of the fact that the central tenet of practicing Nishkam Karma is Mindfulness in the present moment (Mindfulness with Present Is Nishkama Karma, 2007; and Kumar et al., 1998), and this practice in the long run, leads to equanimity of mind, since it helps the practitioner to stay detached from results, and hence from ups and downs of the business, that are so commonly observed in the business arena, while observing constant work commitment, because the work is now turned into a personal act of worship (Shah, 2007; The Guru of Google, 2008). In addition, it leads to the cleansing of the heart along with spiritual growth and holistic development (Chakraborty & Chakraborty, n.d.).

Nishkam Karma, has got an important place in the Bhagavad Gita, the central text of Mahabharata (Parmar, 2002), in which the “Nishkam Karma Yoga” (the Yoga of Selfless Action) is described as the ideal path to realize the Truth. This is because of the fact that the allocated work done without expectations, motives, and thinking about its outcomes, helps in purifying one’s mind and gradually makes an individual fit to see the value of the reason and the benefits of renouncing the fruits of work. It gives inner peace and inner satisfaction, and also helps in individual growth and team growth. The system works as autonomous with minimum control and supervision. It results in team spirit and team work. There is no play of greed, jealousy, hatred, anger, and arrogance. The manager becomes mentor and facilitator. The system produces excellence in products and services along with the improved performance.

1.1 Nishkam Karma and Spiritualism

Nishkam Karma has been discussed in Bhagvat Gita: “Set thy heart upon thy work, but never on its reward”. Krishna-Dwaipayana Vyasa, The Bhagavad Gita. It is to be visualized that though it is so simple, yet it is so rewarding. Clearly, if the people start following this, the world will turn into a harmonious one; since this small trick of the mind, and heart, could possibly solve all personal problems, and thereby help in the stress management of the managers of the corporate world.

The Seven Fundamental Teachings of the Bhagavad-Gita is a spiritual discourse delivered by Lord Krishna (Hindus Philosophy) in the middle of the battlefield, containing eighteen chapters, dealing with various subjects including nature of the self, the need of restraining the mind and the senses, and withdrawing them somehow from the sense objects through the practice of yoga, performing desire-free actions, obtaining the vision of the Universal Self, the different qualities of Nature, and most importantly incarnation of God and reincarnation of individual souls, devotion to God, and liberation.

All the topics discussed in this scripture are classified into four main headings: (i) the individual self, (ii) God or the Universal Self, (iii) the relationship between the two, and (iv) liberation of the individual self, which is recommended as the final goal and aim of mankind. In fact, the Bhagavad-Gita teaches us to perform our obligatory duties as a sacrificial offering to Almighty God, and not running away from them, and also explains us as to how the delusion arises, and how we are bound to our present conditions, and thus suggests the various alternative paths available to us to become free from them. Actually, the main paths are as given below:

It may be noted that though Bhagavad-Gita seems to favor the path of devotion, but actually it does not ignore its obvious connection with the other paths given in it like: Jnana Yoga—the path of knowledge, Karma Yoga—the path of action, and Karma Sanyasa Yoga—the path of renunciation of attachment to the fruit of our actions, meaning Nishkam Karma Yoga, i.e., desire free actions.

Jnana Yoga is the first stage followed by any religious practitioner of this path, by which he is able to gain the knowledge of the inner self through study, and thus becomes aware of the importance of realizing his true self, and achieving salvation. After a person spends time acquiring the knowledge of

the scriptures, he should turn to Karma Yoga to discharge his responsibilities not only towards himself, but also towards his family and society by performing his obligatory duties in deference to his dharma and as a sacrificial offering to God.

The culmination of the practice of Karma Yoga is Karma Sanyasa Yoga in which the seeker realizes either because of the already gained knowledge or through experience; that it is not actions but attachment to the results of his actions, which is responsible for his bondage. So he begins to perform his actions without desire and attachment, and just offers the fruit of his actions to God.

When a seeker practices these different types of Yoga for a considerable period of time, he develops sattva or purity and divine qualities, which are given and discussed in the Bhagavad-Gita. As a result of these refinements in his lower self or the outer consciousness of mind, he finally attains the fourth and the final stage, which makes him fit for the practice of Bhakti Yoga—the Yoga of devotion, where he experiences intense devotion and unconditional love for God, and just surrenders to God completely, and spends his time in His service and contemplation. In this way, his mind and senses become fixed on the thoughts of God, and he sees Him everywhere and in himself, and thereby experiences oneness with Him.

Another pious thing to understand is the Concept of Christianity, in which the Bible declares that there is only “one God and one mediator between God and men, the man Christ Jesus”; and that Jesus is our high priest and “is able to save completely those who come to God through him”, because he always lives to intercede for them. Needless to state this, since it has been useful so many times to so many persons who have believed sincerely in the sanctity of this truth, as their stress level has considerably been reduced.

Activation of our learning energy and pursuit of its growth can be done by various ways: (i) Meditation by opening the channel to Spirit, and then preparing the way for learning and growth to still the mind; calm, cleanse, and refresh the body; and increase our connection to the infinite Source of all information, love, and light, under the guidance of an experienced teacher; (ii) Self-study for gaining knowledge about our self that only we can discover, much work that only we can do for helping others; (iii) Praying and doing physical activities like dance and yoga—all used to connect to the Divine, thereby learning to be able to heal, and also asking to be a channel for the divine light; (iv) Keeping a journal of our thoughts and emotions for supporting our spiritual growth and learning a new level of self-awareness and self-trust, for opening the door to our future accomplishments; and (v) Studying together, e.g. Taking a class or workshop with others who are seeking spiritual growth, which interestingly can be an ultimate learning experience, because of the fact that discovering what others are working to achieve and striving to understand can certainly help us realize our own gifts and ways to develop them. It has to be noted that Nishkam Karma Yoga has to be understood as an important aspect along with the important concepts of Spiritualism, which have been discussed at length in various books like: *The Secret*, *The Celestine Prophecy*, *The Alchemist*, *The Art of*

Happiness: A Handbook for Living, A New Earth: Awakening to Your Life's Purpose, The Seven Spiritual Laws of Success, and The Road Less Traveled.

2. Financial Control of the Funds for the Spiritual Growth

In terms of Innovation—Creativity concept, if application of spiritual learning for Stress Management in Business is considered as Innovation, then Development of Institutes of Spiritual Learning is Creativity. The former is of some utility only if the latter comes into existence. Hence, in view of the importance of the Nishkam Karma Yoga and Spiritualism, for the stress management of the Managers in the Corporate Sector, serious efforts are being planned by Social Committees, Religious Societies, Universities, State Governments, and Central Governments. Lots of funds are being arranged and donated by these organizations. The finances involved are huge, and their control for the optimization of the growth of spiritual learning is a challenging problem on the lines of maximizing the profits, and outputs of the big firms and companies. Chopra has dealt with such problems, and discussed them at length in a number of research papers (Chopra, 2014; Chopra, 2015; Chopra, 2017; Chopra, 2017; Chopra, 2017; and Chopra, 2017). Touzi (2012) has presented a book giving detailed techniques and steps for solving the problem for different situations.

Chopra (2018) has discussed the Methodology of Optimizing the Financial Resources of a Firm. In this paper, we extend this study for controlling the financial resources for optimizing the growth of the institute's of spiritual learning.

3. Techniques Based on the Mathematical Modeling of Such Financial Resources

It is now known that because of the globalization of business, commercial competition is becoming extremely tough, and hence to maintain the leading position, or even to survive in the market, companies have to propose with speed and efficiency to their customers, novel attractive goods and services, which can be done only by innovation, and then evolving by creating new market opportunities.

Massoudi

(<http://management-of-innovation.over-blog.com/article-the-secret-magic-mathematic-formula-of-innovation-99318843.html>) has discussed the magic mathematical formula of Innovation, which is as given below:

$$\left[\left\{ \sum_{k=2}^{n-1} \frac{n!}{k!(n-k)!} \right\} + 1 \right] \quad (1)$$

$n, k \geq 2$

where n (number of individuals)=1, and k (number of possibilities) $k \geq 2$. It is clear that the number of combinations can be=2 or >2; implying that depending upon the number of individuals and the number of possibilities, the combination can be equal to or greater than 2. The tedious job for the manager is to compute this equation for all the combinations, and then arrive at the optimum combination. If,

however, some sudden problem is encountered in the processing, this Equation has to be slightly modified as below:

$$\left[\left\{ \sum_{k=2}^{n-1} \frac{n!}{k!(n-k)!} \right\} + \beta + 1 \right] \quad (2)$$

$$n, k \geq 2$$

where β is the unforeseen encountered problem parameter, which has to be calculated for each of the particular problem faced by the manager.

3.1 New Technique

This paper is a similar effort in presenting the mathematical modeling of such financial resources. Though, some of the techniques discussed in these studies can be employed for this purpose, but these are quite complex. Here, we present a simple novel Technique, which is easier to use and requires the wisdom and experience of the person evaluating the results; along with the experiments to be performed by framing some Questionnaires.

The proposed novel technique and the experiments to be performed by framing some Questionnaires are given below:

If n ($n=1, 2, 3, \dots, n$) is the number of cities, in which the institutes of learning are to be opened, p_n is the population of the n th city, w_{int} is the weightage of the interest in the spiritual learning (which can be empirically determined by putting some questionnaires), and c is the cost in making an institute corresponding to the particular combination, then the total budget of finances is determined by the following parameter F_i :

$$F_i = \sum_{i=1}^n n \cdot p_n \cdot w_{int} \cdot c \quad (3)$$

It may be noted that w_{int} has to be determined by putting some questionnaires like given below:

The response of the experimental groups:**A Response of the 25 students who learned yoga****Questionnaire****Kindly tick (✓) the following:****Duty-Orientation**

Key Points	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I am aware of my obligations to others.				20%	80%
2. I feel it is my duty to contribute to others.				20%	80%
3. I hesitate to do what is expected of me.	72%	28%			
4. I willingly do whatever task is assigned to me.			8%	20%	72%
5. I gladly perform all duties, which are allotted to me.			4%	24%	72%
6. Once I agree to do a task, I make sure that I complete it.			4%	20%	76%

Indifference to Rewards

Key Points	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I expect to be rewarded for whatever work I do.	24%	52%	24%		
2. While working, I keep thinking about what I will get in return.	28%	44%	28%		
3. I work only when I see that there is some personal benefit for me.	72%	16%	12%		
4. I cannot work when I know that I will not get anything in return for my efforts.	40%	32%	28%		
5. When I am given a task, I first think about how I will benefit from it.	60%	32%	8%		
6. When I do something well, I expect recognition from Others.	68%	24%	8%		

Equanimity

Key Points	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I am neutral toward success and failure.	20%	52%	28%		
2. Compared to others, I get less depressed if I fail on a task.				72%	28%
3. Compared to others, I get less excited by my success.				60%	40%
4. I can work well only when my environment is Comfortable.	72%	20%	8%		
5. I do not get distracted by physical discomforts when I am working.				12%	88%
6. I can remain concentrated on my work even if I am uncomfortable.				20%	80%

B. Response of 25 students who were not part of the class of Yoga tradition**Questionnaire****Kindly tick (✓) the following:**

Key Points	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I am aware of my obligations to others.	12%	48%	32%	8%	
2. I feel it is my duty to contribute to others.		40%	32%	28%	
3. I hesitate to do what is expected of me.	20%	36%	20%	24%	
4. I willingly do whatever task is assigned to me.		40%	40%	20%	
5. I gladly perform all duties, which are allotted to me.	20%	60%	12%	8%	
6. Once I agree to do a task, I make sure that I complete it.		40%	40%	12%	8%

Key Points	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I expect to be rewarded for whatever work I do.			4%	24%	72%
2. While working, I keep thinking about what I will get in return.			8%	20%	72%
3. I work only when I see that there is some personal benefit for me.		12%	8%	40%	40%
4. I cannot work when I know that I will not get anything in return for my efforts.		20%	8%	48%	24%
5. When I am given a task, I first think about how I will benefit from it.		8%	12%	32%	48%
6. When I do something well, I expect recognition from others.		4%	12%	40%	44%

Equanimity

Key Points	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I am neutral toward success and failure.	44%	28%	20%	8%	
2. Compared to others, I get less depressed if I fail on a task.	48%	32%	12%	8%	
3. Compared to others, I get less excited by my success.	52%	36%	12%		
4. I can work well only when my environment is Comfortable.		24%	12%	40%	24%
5. I do not get distracted by physical discomforts when I am working.	32%	40%	20%	8%	
6. I can remain concentrated on my work even if I am uncomfortable.	40%	40%	12%	8%	

Result: The group A is more duty-oriented and wants to work for the well being of others in any condition. They are not selfish. They can shape our society better. Yoga should become the essential

part of our education system. They are calm minded people. If the number of such persons increases in society, there would be less crime.

On the basis of these six questioners, we can use the Eqn (3), to determine six values of the Parameter

F_{final} as:

$$F_{final} = \left\{ \frac{(F_1 + F_2 + F_3 + F_4 + F_5 + F_6)}{6} \right\} \quad (4)$$

It has to be noted that these values of the parameter are obtained on the basis of empirical statistics, and their accuracy depends on adding (i) more key points in the questionnaires, and (ii) more persons for the questionnaires. Thus, it is clear that the maximization of the growth of the institutes for spiritual learning has to be done by taking the following steps:

(i) Maximize F_i by comparing the various values of $\sum_{i=1}^n n.p_n.w_{int}.c$;

(ii) Maximize F_1, F_2, F_3, F_4, F_5 , and F_6 ;

and

(iii) Maximize F_{final} .

Another important point to be noted here is that, we have to decide whether the finances are to be used for all round growth area wise or population wise. Clearly the first choice is better, since the aim should be the growth in all parts of the country, and not where already the awareness is more, though in the second case, the returns of the finances will be lesser.

4. Concluding Remarks

In view of the importance of the innovation that Nishkam Karma Yoga is immensely useful for Stress Management for the Managers of the Corporate world, various organizations including Religious, Spiritual, Institutional, and State have been found to be coming forward to create Institutes of Spiritual Learning, involving huge funding resources, especially at State level. It is therefore; very important to control the finances with a view to optimize the working of such institute's for maximizing the benefits to the society. This can be done by using the approaches discussed and suggested in the present paper. The accuracy of the economic analysis can be substantially improved by enlarging the scope of the Questionnaires, and the size of the population. In fact, a very high degree of optimization of the financial resources can be achieved by modifying and using the commercially available software meant for the problems similar to the one being dealt with.

It has to be noted that in the Institutes of Learning, many more useful teachings from the holy books including Gita and Bible can be taught, not only for Stress Management, but also for producing Scholars for carrying Research in such topics and Teachers for teaching in these institutes. One such

example is that of the spirit communication and the related concepts, explained in detail by Gas Parker, and Wayne Jackson, both renowned spiritual gurus. It must be noted that these places of Learning are meant for teaching and preaching holy concepts from various religions like Hinduism, Christianity, Jainism and Buddhism, in which great strides have taken place in understanding the concepts of spirituality. The teachings of Great Saints like St. Paul and St. Mathew are of prime importance to follow for the upliftment of our mind and soul, resulting in peace of mind not just for us, but also for people around us. It is not without reason that such spiritual leaders are in great demand for giving discourses and lectures not only in Corporate Sectors, but also in other important organizations like DRDO (INDIA), and NASA (USA). Interestingly, the groups of scientists and engineers after undergoing these discourses, or listening these lectures have reported great improvement in the temperament and Stress free interest in their work, leading to great results in their Research and Development Programs. It is hoped that the concept of Nishkam Karma Yoga, and the approach for optimizing the financial resources for creating institutes of spiritual learning on the basis of the experiments discussed in this paper will be useful for the researchers engaged in helping the managers of the corporate world.

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