Teachings of Shri Guru Granth Sahib Ji and Ethos in Management.

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Abstract

Ethics and ethos is an important topic for all organizations to consider today. This research paper evaluates the ethics and ethos in management and the implementation of Shri Guru Granth Sahib Ji in Management. Generally, management is the process of optimum utilization of human and non-human resources along with the values to achieve some goals at individual level or an organizational level. In the business world, management is defined as a process of managing various resources such as people, finance and technology to achieve organizational goals. It also ensures that resources are developed and utilized in such a manner that both short term as well as long term goals can be achieved very effectively and efficiently. Thus the process of management involves three aspects – Efficient utilization of resources, realization of goals with effectiveness and value addition which suggest one’s social responsibility. This paper views the ethics and ethos in management for the healthy environment in an organization. Ethos is set of beliefs, moral ideas and attitude of an individual or a group or a society. A country like India whose culture has its roots in religion, draw its lessons from the religion of the land – be it Hinduism, Buddhism, Sikhism or any other. The general ideas and thoughts regarding ethos in management are also revealed by our ancient scriptures as the Atmano Mokasharham, Jagat Zitya cha means all work is an opportunity for doing good to the society and only then we may gain spirituality in our lives. Secondly Yoga Karmasu Kaushalam, Samatuum yoga Uchya means the person who works with calm and even mind can achieve the most. In same manner Ethos of modern management also evolves the basic principals as immense potential, holistic approach, internal resources, Karm yoga, yoga Karmasu Kaushalam and co-operation. The Holy Epic of Shri Guru Granth Sahib Ji is a remarkable storehouse of spiritual knowledge and its teachings stress on the name of God. The subject of Shri Guru Granth Sahib Ji is truth. Guru Nanak Dev Ji states all the principles of management in the Mool Mantra and Guru Granth Sahib Ji which can enable men and women to lead a purposeful and rewarding life while being members of a society. It teaches that we are Karma Yogs, hence we reap what we sow.

Keywords: Management, Ethos, Ethics, Shri Guru Granth Sahib Ji, Mool Mantra

Ethics and Ethos in Business Management

Over the last decade, corporate scandals have increased that affect the reputation of many companies. With globalization, in international trade, transactions across the countries increasing the complexity of the market place and the potential for ethical dilemmas in the world of business have increased. As a result, many organizations state their position on ethics through Code of Conduct and some organizations utilizes ethics training to their employees to make them aware of the organization’s expectations [1]. They should focus on ethic education, awareness, equity, knowledge of the law and using scenario analysis to be more proactive rather than reactive.

Many aspects of an organization will impact its ethics including leadership, transparency practices, corporate governance, training programs and operations. Thus ethics and ethos is an important topic for all organizations to consider today [2]. The process of business management in each organization involves the efficient utilization of its resources, realization of its goals with effectiveness and value addition which suggest one’s social responsibility. Values refer to ethics and ethos in management for the healthy environment in an organization. Ethos is a set of beliefs, moral ideas and attitude of an individual or a group. A country like India whose culture has its roots in religion, draw its lessons from the religions of the land- be it Hinduism, Buddhism, Sikhism or any other[11]. The general ideas and thoughts regarding management ethos are also revealed by our ancient scriptures as –

- **Atmano Mokasharham, Jagat Hitya Cha** which means all work is an opportunity for doing well to the society. If we are doing our best only then we may gain spirituality in our lives.
- **Yoga Karmasu Kaushalam, Samatuum Yoga Uchya** means the person who works with calm and even mind can achieve the most.
- **Tesham Sukham Tesham Shanti Saraswati** means Infinite happiness and peace come to those who see the divine in all beings.

Ethos in today’s management has six basic principles as –

- **Emense Potential Power** – The Divine resides in the heart of all. Here Divine refers to perfection in knowledge, Wisdom and Power. A human has the potential for self development and he can bring harmony, happiness and prosperity of his organization without doing any injustice to others.

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• Holistic Approach – It is based on the principle of unity, oneness where each and every particle is connected with every other particle.

• Equal Importance to Subjectivity/Objectivity – Ethical values such as courage, vision, truth, social awareness etc are subjective. These are as important as money, materials or data. Our body, senses, mind, intellect etc are objective. Hence Wisdom manager is much more important and valuable than a knowledge manager.

• Karma Yoga – It is all about identifying our priorities and trying to achieve them. Karma Yoga is not only meant for the common man but also for leaders and managers who if act responsibly will in turn influence the behavior of a number of people. So Karma Yoga is good for self-purification, self-development, collective growth and welfare, perfection, all round happiness and prosperity.

• Yogah Karmasu Kaushalam – Yoga means excellence at work. Kaushalam means doing work with devotion. Such attitude enhances its value and improves the concentration and skills of a worker. In Total Quality Management, Yogah Karmasu Kaushalam provides valuable contributions.

• Co-operation – As per Indian ethos, co-operation is a powerful motive for team work. Co-operation, united efforts and striving for success leads to all round prosperity and success in any field of human expertise.

Golden Rule of Ethics

The Golden Rule, also known as the Ethic of Reciprocity [15]. It says to treat others the way you want to be treated.

1. Always think before you speak. So if you would not want any harsh words said to you, then do not say them to others.
2. Always think before you act. So if you would not want to experience bad effects, then do not subject them to others.
3. Practice self-control. If you would not want people having temper tantrums around you, then do not have temper tantrums around others.
4. Practice courtesy. If you find others behaviors unacceptable then do not rude to others.
5. Develop patience. If you find it unpleasant when people are impatient with you then do not be impatient with others.
6. Always listen to others when they speak.
7. Always help others. If you are in such a position that you need help of someone else then do whatever you can to assist the other person.

Thus executives, managers and employees should focus on ethics education and prepare themselves to make the best possible decisions.

Review of Literature

Himadri Barman[15] focus on Quality of work-life and work ethics in Total quality Management, Karma Yoga, value oriented Holistic management and Indian value system.

According to Dr N MuthuMohan[8 ], Guru Granth Sahib Ji and Thirukural are scriptures which speak about God, a Castless society social and ethical values.

Erik W, Resley[4] suggests that the Janamsakhis produces moral life-worlds and represent an invaluable ethical resource for individuals. They can easily access and relate to the Sakhis from different angles, different social locations and different interpretive strategies.

Oriana Negulescu and Elena Doval[8 ] examined the main principles and possible ethical problems that might occur into a management and suggest that employees should be devoted to their profession, constantly improve their knowledge, team spirit, responsibility and honesty towards institution.

Hosmer[6,7] points out that ethics must be included within management, in order to build a set of beliefs that are valid for all employees in a firm to generate a cooperative, innovative and strategically directed effort for the success of the institution.

Dobson [ 3] states that the existence of non ethical culture will lead to changes which will stem from economic needs and not for ethical ones.
A view of Sri Guru Granth Sahib Ji

Sri Guru Granth Sahib Ji is a holy Granth of Sikhs. It is an anthology of prayers and hymns which contain the actual words and verses as uttered by the Sikh Gurus. As Guru Nanak Dev Ji said,

jYsI mY AwwY Ksm kl bwxI qYsVw krI igAwnu vy lwlo ]

Jaisee Maain Aawe Khassam Kee Baani Tesshra Karree Giaan Ve Lalo]

Means as comes to me the Lord’s word, so I deliver it, O Lalo.

The Sri Guru Granth Sahib Ji, also known as Adi Granth consist of 1430 pages and 5864 Sri Guru Granth Sahib Ji is a holy Granth of Sikhs. It is an anthology of prayers and hymns which contain the actual words and verses as uttered by the Sikh Gurus. As Guru Nanak Dev Ji verses. Its contents are referred as Bani or Gurbani and individual hymns as Shabads. The Granth was compiled by the Fifth Guru, Guru Arjan Dev Ji. He undertook the enormous task of collecting, compiling and scrutinizing the hymns and compositions of Guru Nanak Dev Ji and his predecessors. He also decided to include the hymns of other saints. One of the most distinctive features of Guru Granth Sahib Ji is that it is the first religious book which contains the writings of the saints belonging to different religions, castes and diverse regions of the country. Guru Granth Sahib Ji incorporates and sanctifies the writings of the holy men of different faith. Therefore the language of Shri Guru Granth Sahib Ji is a mixture of almost all Aryan languages, yet it is written exclusively in Gurmukhi script.

According to Sharomani Gurudwara Parbandhak Committee(SGPC) Granth Sahib Ji contains compositions of the first five Gurus, the ninth Guru, fifteen Bhagats (Jai Dev, Nam Dev, Trilochan, Parmanand, Sadna, Ramanand, Beni, Dhanna, Pipa, Sain, Kabir, Ravidas, Farid, Surdas, Bhikhan) and eleven Bhattas (Mathra, Jalap, Harbans, Talya, Salya, Bhal, Kulh Sahar, NaI, Kirat, Gayand, Sadran) of Guru Granth Sahib Ji contains 5894 hymns. The number of stanzas according to Pinchot is 15575. 974 hymns are written by the first Guru, 62 by the second Guru, 907 by the third, 679 by the fourth, 2218 by the fifth, and 115 by the ninth. Among the remaining 922 hymns of Bhagats, the highest number of hymns (541) is by Kabir.

When the Granth is compiled, Guru placed it in the newly built temple ‘HARMINDER SAHIB’ popularly known as The Golden Temple in Amritsar. The first ‘Parkash’ means opening ceremony was performed in the Golden Temple by Guru Arjan Dev Ji on August 30, 1604. The Guru acknowledging the Adi Granth as higher authority than a person and posses that no one sat at a level above the Granth Sahib. He also nominated Bhai Buddha ji as the custodian of the Granth Sahib. With the passage of time, the original Granth passed on from Guru Arjan Dev ji to Guru Hargobind Sahib ji and then to Dhir Mal, grandson of Guru Arjan Dev ji. When tenth Guru Gobind Singh ji send his men to the descendent of Dhir mal to return the Granth for restoring it, they refused to part with it and ask Guru Gobind Singh ji to write his own Granth if he was a real Guru. Therefore, the second version of Granth sahib was prepared by Guru Gobind Singh ji in 1706 at Damdama Sahib. Here Guru Gobind Singh ji dictated The Granth Sahib from his memory to Bhai Mani Singh ji and it was same word by word as it originally was. At this time Guru Granth Sahib Ji re-edited the Adi Granth to the form in which we find it today. Guru Gobind Singh Ji added the Shabads of the 9th Guru, Guru Teg Bahadur Ji and one shalok of his own in the Adi Granth. Before Guru Granth Sahib ji passed away, he bestowed this version of The Granth as the final and everlasting ‘Guru’. He declared that after him, the next ‘Guru’ would be Guru Granth Sahib ji and he said, whosoever longs to meet God, find the way in the Shabads mentioned in Sri Guru Granth Sahib ji.

The subject of Guru Granth Sahib ji is truth. As Guru Nanak Dev ji states in the Mool Mantra that God is the ultimate truth. We also have to cultivate those qualities which are associated with him. Though its-teachings, the Granth can enable all man and women to lead a purposeful and rewarding life while being members of a society. It seeks universal peace and good of all mankind. There is not a single word in Sri Guru Granth Sahib ji that might be derogatory to any belief or religion. It also stresses on democratic way of life and equality of all people. The main emphasis is on moral actions, noble living and working for the welfare of all beings. It remains as a permanent unchangeable guide for all as a ‘living Guru’.

The Guru considered divine worship through of music is the best way of attaining a state of bliss. Therefore, each of the hymns is noted with the melody and rhythm (Raga) to which it is to be sung or read. There are 31 musical ragas in Guru Granth Sahib composed to suit various moods[14].

Management values from Shri Guru Granth Sahib Ji and Mool Mantra:

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Shri Guru Granth Sahib Ji indeed unique in its thought, divine love, passion and purely expressed poetically. As Bhai Gurdas, who was later to scribe the Adi Granth, says,” The morning would begin with recitation of Jaapji Sahib and Aasa Di Vaar, after which people would continue with their worldly duties. The essence of whole Shri Guru Granth Sahib Ji is found in Mool Mantra as the “Guru Mantra”.

There is only one God, Eternal truth is His name, He is the creator, without fear, without hate, Immortal, without form, beyond birth and death, He is the enlightener; can be reached through the mercy and grace of the true Guru.

Imbibe Values in Management

Leadership Skills

Leadership is the ability to empower people to create new management or human systems to efficiently achieve change through organizational goals and decision making. Generally speaking, leadership is an art of dealing with people. In Sikh religion, Guru Gobind Singh Ji founder of ‘Khalsa Panth’ had all the leadership qualities. After that the Spiritual leadership was passed on to Shri Guru Granth Sahib Ji with Khalsa being responsible for all executive, military and civil authority in his followers.

- **Goal Setting**

“Setting goals is an important leadership skill because it encourages compliance, establishes evaluation criteria and sets a plan for future”- (Hughes, Ginnett & Curply, 1993). Goals should be specific, measurable and realistic. In essence, goal setting is the first step in leadership and last step in success. Kabir Ji is fearlessly stating his goal and requesting for its fulfillment as:

bwbw Ab n bsau ieh gwau ]
Baabaab Ab N Baso Eih Gaaao ]
(Oh father, now I shall not live in this village any more).
Likewise, we also must state and announce our goal. We can do this only, if we are Fearlessly r

- **Fearless ( inrBE)***

BY kwhU kau dyq nih nih BY mwnq Awn ]khu nwnk sun ry mwnw igAwnI qwih bKwin|ñoÔ

Bhai Kaahoo Ko Dhaeth Nehi Nehi Bhai Maanath Aan || Kahu Naanak Sun Rae Manaa Giaanee Thaahii Bakhaan ||
(One who does not frighten anyone, and who is not afraid of anyone else-says Nanak, listen, mind ; call him spiritually wise.)
It takes courage to say such things. Guru Nanak Dev Ji, questioned the wisdom of the Janeu, the caste system and many concepts taught by religious representatives of that time.

- **No Hatred** (inrvYr)

qU smrQ vfw myrI miq QoVI rwm]

**Thoo Samarathh Vaddaa Meree Matt Theree Raam ||**

(You are great and all powerful and my understanding is inadequate.)

vvw: vYru n krIAY kwhU]

**Vavaa Vair N Kareeai Kaahoo ||**

(WAWWA: Do not a thought of hatred against anyone).

Gt Gt AMiqr bRhm smwhU]

**Ghatt Ghatt Anhtar Breham Samaahoo ||**

In each and every heart, God is contained. We have to act in Nirvair manner).

- **Self Control** (mn jIqy jg jIq)

jIA jMq, siB quDu aupwey]

**Jeea Janth Sabh Thudhh Oupaaeae ||**

(You have created all beings and creatures.)

It is generally agreed that man’s mind runs after lower things. Guru Ji also says that our mind seeks evil things but through the Guru’s words, it can be controlled. Such control should not be violent. It should be rightly channelized and gently guided. This method is natural-sehaj—and not forced. Guru Amar Dass Ji has also advised in his “Anand Sahib”, the methods to regulate the human organs of action for good purposes and also to act at the right moment.

- **Patience / Tolerance** (Dlrj)

In an organization, people from different regions and faiths have different customs works as team; therefore it is necessary that any individual should not be upset by anyone due to these reasons. For the growth of their organization and self-grooming, one must have the tolerance and patience to react in times of excitements or anger. A sensible person tolerates the immature behavior of his team mates and do not react immediately without knowing all the facts. Patience gives moral courage to bear the unexpected, such a sudden hardships and sorrows.

In this regard Guru Amar Dass Ji says, “There is no greater penance than patience, no greater happiness than contentment, no greater evil than greed, no greater virtue than mercy and no more potent weapon than forgiveness”.

Kabeer Santh N Shhaaddai Santhee Jo Kottik Milehi Asanth ||

Kabir Ji, the saint does not forsake his saintly nature, even though he meets with millions of evil-doers.

Maliaagar Bhuyangam Baedtiou Th Seethalathaa N Thajanth ||

(As sandal wood is surrounded by snakes, it does not give up its cooling fragrance blessed by almighty).

It may be noted that many saints and great men faced many difficulties and personal injuries but they control resentment and anger because they maintain their peace of mind and keep calm when faced by tragedy or threats.

- **Commitment**

Commitment simple means a sense of binding towards an individual or a group of people. Every man should work like a master, not a slave. So employees should assume complete responsibility for the task assigned to them and employ utmost efforts to attain the targets expected from them.
Personal Skills

Have you ever thought why a person fails to achieve his goals in spite being in supportive and favorable conditions? The answer lies somewhere in his personal skills. These skills help us to deliver a better performance and achieve the goals in the stipulated time period. Personal management skills help a person to manage his own life in a better way. As indicated in the Gurbani, man’s true nature (pure consciousness or awareness) also includes sweet speech, humility, respect all and the contentment.

- **Sweet Speech**

  invx su AKr u Kv xu guxu,
  ijhbw mxIAw muqu

  **Nivan S Akhar Khavan Gun Jihabaa Maneeaa Manth ||**

  According to a shalok of Baba Farid Ji mentioned in guru granth sahib Ji, Humility is the word, forgiveness is the virtue and sweet speech is the magic mantra.

  imT bolVw jI hir sjx suAwmI morw
  hau smil QkI jI kdy n bolY kaUr ]

  **Mith Bolra Jee Har Sajjan Swami Mora**

  **Hau Sammal Thakhie jee Kaade na Bole Kayoora]**

  {My Dear God, my Friend, speaks very sweetly. I have tired of testing Him, but He never speaks harshly to me. He does not know any bitter words and never consider my faults and demerits).

- **Humility**

  mn, qUM mq mwxu krih ij hau ikCu jwxdw, gurmuiK inmwxw hohu]

  **Maan Thoon Math Maan Karehi J Ho Kishh Jaanadhnaa Guramukh Nimaanaa Hohu ||**

  {O Mind, do not be so proud of yours elf, as if you know all; The Gurmukh is humble and modest).

  kbIr, grub n kljIAY rMk n hsIAY koie ]

  **Kabeer Garab N Keejeeai Rank N Haseeai Koe ||**

  Kabeer Ji insist in these lines not be so proud and laugh at poor.

- **Respect All**

  sBY Gt rwm bolY rwmw bolY ]rwm ibnw ko bolY ry ]

  **Sabhai Ghatt Raam Bolai Raamaa Bolai ||**

  **Raam Bina Ko Bole Re ||**

  Bhagat Namdev Ji says that God resides within all hearts, who else speaks in us other than God.

  siB jIA qumwry jI qUM jIAw kw dwqwrw ]

  **Sabh Jeea Thumaarae Jee Thoon Jeeaa Kaa Dhaathaaraa ||**
Contentment

Guru Arjan Dev Ji says that no one is satisfied without the contentment.

It is mentioned in ‘Reh-Raas Sahib’ that all living beings are yours. Only you are the giver of all souls.

Organizational Culture

An organizational culture may be described as a set of beliefs and the ways of behaving that together give each organization a distinctive character (Brown 1995). Hampden-Turner discusses organizational culture from the perspective of managers rather than workers and emphasis on the role of a leader in creating, maintaining or transforming culture. According to Hampden-Turner, “Leaders helps to shape the culture. The culture shapes its members”.

According to Gurbani, Truth, Forgiveness, Good Company, Passion and Healthy Living are some parameters for creating a healthy organizational culture.

Truth

Sach Tha Par Jaaneai Jaa Ridhai Sachaa Hoe ||
(One knows the Truth only when the Truth is in his Heart).

Sachahu Ourai Sabh Ko Oupar Sach Aachaar ||
(Truth is higher than everything).

Aap Ddubae Sagalae Kul Ddobae Koorr Bol Bikh Khaavaniaa ||
(They drown themselves and their entire family who always speak lie, they eat poison).

Therefore it is your choice-Truth or lies.

Forgiveness

Dhubidhhaa Maett Khimaa Gehi Rehahu ||
(It is advised to erase our duality and hold tight to forgiveness).

Naame Che Soami Tu Hari ]
(O Guru Ji, you are the merciful Guru Ji of forgiveness).

Forgiveness, Yes, but not when values/ ethics are violated. When the eldest son of Guru Har Rai Sahib Ji-Ram Rai, was sent to meet Aurangzeb, Ram Rai, twisted the words of the Guru Granth Sahib Ji ( Adi Granth). Ram Rai was
never forgiven. However, 40 Muktas who deserted Guru Gobind Singh Ji, when they came back and joined Guru Ji’s forces, were forgiven by Guru Ji. That is being NIRVAIR. So never violates company ethics.

- **Good company**

kUiVAwr kUiVAwrI jwie rly sicAwr isK- bYTy siqgur pwis [  

Kooriaar Kooriaaree Jaae Raale Sachiaar Sikh Bethe Paas [  

(The false always go and mingle with the false while the truthful Sikh sit by the side of his Guru)

mwgauN dwn ikRpwl ikRpw iniD myr muKu swkq sMig n jutsI ry ]

Maago Dhaan Kirapaal Kirapaa Nidhh Maerea Mukh Saakath Sang N Juttasee Rae ||

(I beg this blessing of you, O merciful Guru Ji, ocean of mercy, I beg for blessing of you please, do not bring me face to face with the faithless cynics).

- **Passion**

Ab hm cII Twkur pih hwir ]

jb hm srix pRBU kl AweI rwKu pRBU BwvY mwir ]

Ab Ham Chalee Thaakur Pehi Haar ||

jab Ham Saran Prabho Kee Aae Raakh Prabho Bhaavai Maar |

(Now I have exhausted and come to my Guru ji. When I have seeking your sanctuary, it is yours decision either save me or kill me)

- **Healthy Living**

Healthy Living involve some factors such as anger management, what we eat, meditation or exercise etc. According to Gurbani in reference to anger management Baba Fareed ji says that

PrIdw bury dw Blw kir gusw min n hFwie ]

dyhI rogu n lgeI plY sBu ikCu pwie ]

Fareedhaa Burae Dhaa Bhalaar Kar Gusaa Man N Hadtaae ||

Dehee rog naa Lagaee palle sabh kish paaye||

Watch what you eat

KwDw hoie suAwh BI Kwxy isau dosqI ]

Khaadhhhaa Hoe Suaah Bhee Khaanae Sio Dhosathe ||

(The food which is eaten becomes dust even we are still attached to eating).

**Observational Analysis**

During this study, we observe that to implement the teachings of Shri Guru Granth Sahib Ji in our lives, we need to exercise some tasks regularly such as:

- Control anger by all means.
- Exercise or meditate regularly at least 45 minutes daily.
- Have good food habits.
- Work efficiently and avoid a negative competition with others.
- Accompany wise and good people (look for Sat sang).
- Be content with whatever you have.
Conclusion

It is possible to manage business ethics to a very high degree, if we consider it a component of our corporate culture. The ethical principles are not only obligations to be filled. There is the need to provide education, awareness, training and information about business ethics to employees, owners of the companies and management of public ltd. companies. Further to inculcate these values the teaching of Guru Granth Sahib Ji has more relevance in the present scenario of education. As more and more importance is attached to the social implications of education and ethics in management, the social values taught in Sri Guru Granth Sahib Ji may be considered as the factors that can help in integrating education to society. The key values like, truth, love, forgiveness, justice, humility, good company, healthy living have universal appeal and various subsequent schools of education thought have also given importance to these values.

This framework is used to discuss the relevance and implications of the massage of Guru Granth Sahib Ji in management and social spheres of human action. The Guru Granth Sahib Ji lays out a moral position that emphasizes the equality and dignity of humanity and the virtue of respecting that dignity and equality in one’s daily actions. There is explicit and implicit moral guidance with respect to wealth accumulation, hard work, sharing the fruits of that labor, and also of spiritual advancement. With more attention to management ethics in organizations, we need to derive the message conveyed in Shri Guru Granth Sahib Ji so that the current trends of corporate scandals and unethical behavior in these organizations can be reversed and there is need for people to put Gurbani into practical shape in their life. Those who obey the guru’s commandments, benefit greatly in this world.

At last but not the least the greatness of God cannot be described in words, the greatness of Gurbani (Form of God) too, cannot be put into words. So as the lines mentioned in ‘Ardas’(Prayer) “Akharr vaadhaa ghataaa, bhull chukk maaf karna jee, sarbat dae kaaraj raas karna jee,”(Forgive us O Lord, all our faults, extend Your helping hand to everyone)

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