

Notes from Book:

## **Spirituality in Management, Means or End**

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Publisher; Oxford University Press

### **Introduction**

Spirituality pervades every sphere, be it business, management, governance, health care, or any other secular engagement. The book is, first and foremost, an experimental-realization journey for the sacred and offers critical insight into spirituality -in -action that will be useful for leaders, managers of enterprises, scholars and researchers in management, and psychology etc. Present times dictum has changed from “ If wealth is lost , nothing is lost; if health is lost , something is lost ; if character is lost , everything is lost “. Today the overriding mantra seems to be : “If character is lost , nothing is lost; if wealth is lost everything is lost”

There is important angle to the issue of spirituality in secular management and administration. It is emerging at a time when one of the most ubiquitous phrases in circulation is ‘Human Resource Development’ (HRD) . The corridors of the Government and business are a buzz with HRD. There can hardly be any greater insult to humanity , and also to English Language , than calling ‘human being’ as ‘human resource’. The word ‘resource’ smacks of nothing else but material means of manipulation to yield apparent utility. Exploitation and disposability are very essence of resource -orientation. Spirituality and HRD can not even room mates, far less bedfellows.

### **Values for Spirituality in Organizations**

Some common doubts and problems: If exploitation of an individual by another be treated as unethical, why not exploitation of Nature by man (especially when it is spurred by greed, not need) be regarded likewise. The other principle of capital importance centers around the issue: is the human being for industry-technology, or is industry -technology for the human being? Second version should be correct but management subscribes first version.

Former President Dr Abdul Kalam had expressed his deep yearning for the revival of his country’s great destiny by pointing out three specific imperatives viz *punya neta*, *punya atma* and *punya adhikari*. *How these three conditions be met?*. Now *punya* means holy and is cognate with spiritual, not the secular. And *neta*, *atma* and *adikari*

mean leaders, citizens and managers/teachers/administrators respectively (Kalam 2004)

The Sanskrit aphorism states “*ekam sat, vipra bahudha vadanti*” . i.e., Truth is always the same , sages only speak of it variously. Viewed broadly, if cultivation of higher values strengthens human virtues like gratitude, careing, work-ethic, honesty, forgiveness, helpfulness, humility and so on, there is no reason why they should not improve organizational effectiveness. Egotistic individualism is a major scourge in most organizations

The essential remedy for social degradation is to develop the habit and the insight to grasp that the individual is the cause , society the effect.. Each person has its own zone of direction (ZPD) - however small it might be .Yet , honest introspection into one’s own ZOD is often neglected or an ill developed capacity in the majority of us.

Science and technology has destroyed the golden maxim of higher values : “simple living, high thinking”, opposite has been taking place “ complex living , low thinking”

### **Spiritual Psychology for Leaders**

Leadership is a ‘soft’ field. Transformational leadership, involves the mutual ‘raising’ of leader and followers, to higher level of motivation and morality e.g. Mahatma Gandhi. Yoga-Vedanta posits the following

- The infinite, the eternal, is the foundation of the finite, the changing
- The ‘whole’ comprises both the finite and infinities
- The individual’s manifest empirical ‘self’ is an outer instrument of action, disconnected from the transcendent ‘self’ within, hence the person is not experientially holistic. The faculty of mental reasoning , is insufficient for knowing ‘whole’

As per Chankya , who was was a ‘*rajarshi*’ ( *royal sage or monk emperor*). Chandragupta was grandfather of king Ashok, had Chankya as his mentor. Following are definitions will be helpful to understand concepts

**Transcendence:** Nature has evolved by transcending to life above matter , to mind/ intellect above , the next leap in the evolutionary journey is towards Spirit above mind/ intellect

**Consciousness:** is inherent reality, the fundamental essence common to existence.

**Spirituality:** to become aware of consciousness, higher than that of body-mind centered ego. Uplifting leaders of humanity have always possessed this subjective power of cent percent purity

**Transformation:** in spiritual sense is gradual progress to that state of consciousness which is holistic, non - egoistic and hence flawless

*The Rajarshi Leader- a corporate example:*

Only a transformed leader can transmit transforming influence. Kautilya (Chanakya) said 'yatha raja , tatha praja' (like leader, like followers)

Example: Mr RK Talwar, successful Chief Executive of State Bank of India. His work-life was based on Geeta from age of thirteen. As adult he was devotee of Sri Aurobindo and the Mother(Sri Aurobindo's spiritual protégé and partner). Talwar's leadership provides a genuine case of the ontology( I am mother's appointee, Her worker) and epistemology ( silence+ sincerity + no preference= divine voice) of transformation

All too often the leader (reason) becomes the led. Mahatma Gandhi says 'I know that ultimately one is not guided by intellect , but by the heart. The heart accepts a conclusion for which intellect is subsequently finds reasoning..... Man often finds reason in support of whatever he wants to do'.

So rational ethics from the thinking mental plane tends to fail again. Sri Aurobindo confirms this evolution ' All attempts to moralize the race within the limits of his egoistic nature end in general failure.....since reason has also to start from the senses which are consistent falsifiers of values, rational knowledge.... Is pursued by vast dimnesses and uncertainties'

'Right Consciousness' is antidote to the present consciousness of competitive divisiveness, which is root of un ethicality

As per Sri Aurobindo , subjective guideline for transformational leader 'The problem which has troubled mankind can only be solved by conquering the kingdom within, not by harnessing the forces of Nature to the comfort and luxury'

Sri Aurobindo's transcendent spiritual insight had accurately foreseen and warned us in 1906-19

" ... In a commercial age with its ideal ... of success, vitality, satisfaction , productiveness and possession the soul of man may linger a while.... But can not permanently rest. If persisted too long , Life will become clogged and perish of its plethora or burst in its straining to a gross expansion. Like the too massive Titan it will collapse by its own mass, *mole ruet sua*'

## The Spiritual Law of Ethical Work

The title states that the principle to be explored is that of '*nishkam karma*' (NK) or detached involvement. There are many examples ethical CEOs. Five key elements may be defined as follows

1. **(UN) ETHICALITY:** when an entity (individual or collective) act intentionally to gain some advantage or inflict some loss over another entity (individual or collective) who is either unaware of such intention or defenseless against it. The 'intention -consequence' inter-relationship is imbedded in NK principle. The work is to be done as '*kartyavam karma*' i.e. duty for duty sake in given circumstances resulting in victory or loss or bad or good (correct).NK promotes and supports evenness of mind(*samatawa*) in the mind in the midst of such fluctuating , dualistic consequences (Bhagwadgeeta II-45). '*samatva*' resist making compromises , often by resorting to rationalizations
2. **DECISION MAKING:** Decision making involves choice from a set of options or variables with a purpose, be it individual or organizational. Decision making to be ethical under relevant circumstances needs to satisfy certain universal and local normative standards. When it is a question of another party being affected adversely by the decision, then such a decision needs to be judged in terms of 'should' or 'should not'.
3. **WORK PERFORMANCE:** It means accomplishment of certain tasks with given resources whining a *time limit*. This involves selection and pursuits of various means and methods to achieve the chosen or accepted task. It involves decision making , hence question of ethicality and un-ethicality most of the time.
4. **NISHKAM KARMA(NK)** or detached involvement: It means performing work, accepted on the basis of agreed remuneration , with little calculation or concern, especially in comparison with others, for additional personal gain/ reward/recognition, during or on completion of the work. NK theory advises control of mental agitation due to dissatisfactions arising from comparisons with peers within same organizations or outside. As per Bhagavad Geeta verse II.47 " Thou has a right to action , but only to action , never to its fruits of thy works be thy motive, neither let be in there any attachment to inactivity. Outcomes from actions fall in two categories viz. results relating to organization and fruits or rewards for the performer of actions
5. **SAKAM KARMA (SK)** or ATTACHED INVOLVEMENT: It means performing work, accepted on the basis of agreed remuneration , with anxious comparative

calculations vis a vis others , for additional personal recognition / gain/ reward during or on completion of the work. SK would be major cause for violation of ethical norms.

**As per Kathopnishad** It is desirable to distinguish between “*Priya and shreya*” as follows,: “*One is good, while the other is pleasant. These two having different objectives chain ( bind ) a man. Blessed is who, between these two, chooses the good alone, but he who chooses what is pleasant, loses the true end (goal)*”, “*Both the good and the pleasant approach the mortal man; the wise man examines them thoroughly and discriminates between the two; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice (extreme greed for wealth or material thing) and attachment*”. These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals

6. **EFFECTIVENESS or EXCELLENCE:** Effectiveness or excellence= ethical motive + Efficiency (or output and input ratio). Careful study of Gita reveals its emphasis on perfection not success. The Sanskrit term for perfection is ‘*siddhi*’ or ‘*sansiddhi*’. Success however is ‘*safalta*’
7. **SYSTEM:** AA system is an arrangement of inter related entities/ parts/ procedures/ components for their effective functioning towards achieving a goal, implying regulatory guidelines. In an ethically oriented organization such requirements includes ethical norms also

Examples:

1. Mr LN Jhunjhunwala , Chairman , Bhilwara Industries recalled an incident “ I once told him (Swami Budhanand of RK Mission) about my unbearable stress in managing my business affairs, he said “ Look Jhunjhunwala , you have to decide clearly whether you are going to run the business , or the business is going to run you” This powerful statement left an indelible stamp on my mind.
2. Mr SM Dutta , former Chairman, Hindustan Lever Limited, made following remark “ I feel that earning respect should be result of combining competition with business ethics. Whenever we lose sight of the need for maintaining this blend , corporate tend to lose respect , though they may win success
3. Mr Suresh Krishna , Chairman, Sundaram Fasteners Limited told his business philosophy as “ I would not play the game of business by trying to conform to unstable standards of a confused society. I would rather play it

by my own permanent standards of integrity and feel good about that. I favour reputation that is born of ethics plus conservatism”

### **Crumbling Values and Ethics**

What Scientists see and say!

The Radhakrishnan Commission on Education had advised the nation in 1949

- If we exclude spiritual training from our institutions we would be untrue to our whole civilization
- All educational institutions should start work with a few minutes of silent meditation

However , post 1950 secular India chose to dismiss such counsels

As per **Albert Einstein** ( Noble Laureate) in 1953 : ‘... A positive aspiration and effort for ethico-moral configuration of our common life is of overriding importance. Here no Science can help us . I believe, indeed , that over emphasis on purely intellectual attitude , often directly solely to the practical attitude , in our education, has led directly to the impairment of ethical values

As per **Maurice Wilkins** ( Noble Laureate Bio Science) said in 1985: ‘The whole question of moral, spiritual and other dimensions is pushed out of science normally. So it is something to do with the nature of science that leads people towards destruction’. In order to fulfill various short term egoistic desires he often end up by inventing devices which could lead to destruction in the long - turn

As per **J.Weizenbaum** (former Professor of Computer Science at MIT)said in 1985: ‘I am sad to say that if at all we look for an aspect of human nature that comes most in play in modern science , it is greed-the need to be funded , the need for promotion, and so on..’

**Sri APJ Kalam**, former president of India and Scientist, said in 2002 “ When one posses such noble thoughts , patriotism is natural. That is why we say, if spiritual knowledge is given from the beginning , love and pride for one’s country is a natural result. However spiritual values should form the foundation of life”

The imbibing of human and spiritual values requires appropriate intervals of silence, quietness and peace in daily life to undertake the inward journey; but the centrifugal mode of living promoted today by commercialized sci-tech innovations is hostile to these qualities

## Human stress

### Secular and spiritual approaches

Synonyms for stress are Strain, nervous tension, anxiety, trauma, grief, pain, nervousness, worry etc, as stress is entirely negative because it is energy dissipater

**Western school of thought / literature** outlines following causes of stress within organizations

- 'Role ambiguity'
- 'Role expectation' by different significant persons
- 'Role overload' due to too many expectations from the significant roles
- 'Role erosion' as some functions which should properly belong to his / her role are transferred to/ or performed by some other role

These role related reasons are almost wholly beyond the control of most individual organizational members. Capacity to handle such stresses differs substantially from person to person and it is explained by the differential emotional resilience intrinsic to each individual. It does not include factors like competition, greed, jealousy, philosophy of life, spirituality etc, except anger, in the index of survey questionnaire format of 95 points, measurement scales , inventories indices, quotients and other tools. Thus the analysis is quantitative. Main stream researchers have adopted two pronged strategy to tackle stress, one at individual level and other at the organizational level

**Individual strategies:** If there is stress due to conflict between the self -concept and role then attempt for self integration. If the cause of stress is between role and expectations then solution lies in clearly partitioning the role, or role elimination, or role negotiation. Case of role overload may be sorted out through prioritization. It is not clear about 'who' will do, or 'how' it is to be done

**Organizational strategies:** Undertake stress audit, check up with company doctor, spread message of importance of work, leisure, proper diet, exercise and mental peace. Stress management training program, employee assistance program, stress reduction/ intervention program

**Stresses due to work-place and family life is neglected and one cannot remain immune from the impact of societal and family problems**

**As per Yog - Vedanta or Spiritual school of thought,**

**stress** is fundamentally experiential and intuitive, it tends to be totally qualitative. It suggests following stepwise sequence of concrete methods for each individual to achieve *inner anchoring* and emotional integration

- To create a steady mental atmosphere through teachings of religious realisers
- To develop a higher philosophy of life beyond one's career only
- To direct emotions towards Super personal or Divine, so that there is an elevating hub in the center of life's wheel
- To practice control over disruptive emotions or dis-values( anger, rivalry, greed etc) at their incipient stage, so that stress is prevented
- To consciously cultivate higher qualities or human values (compassion, gratitude, contentment forbearance etc) to quieten mind. this will enable the integration of emotions at a higher levels

Thus, the Y-V approach aims at the subjective fundamentals which is holistic in the long run

Controllable stresses include competitive rivalry or jealousy, greed, vindictiveness, high ego and unethical practices and non controllable stresses are transfer order, loss of job, heavy work pressure, obsolescence of skills and denial of promotion etc

**Non controllable stresses** causes are rooted in dis-values or negative emotions. Some of the dis-values are related to consumerism. Comparison and showmanship with others only provokes jealousy, greed and competition, which are stressful mental states.

Bhagwad Geeta two psychological concept for coping stress are advised as follows

- Dwandwa: Acknowledge pain and pleasure are inseparable companions which pull person in opposite directions. The stretch can be withstood depends on emotional resilience or threshold level of the person.
- Samatwa or balance: To cultivate even mindedness in the face of dwandwas

The aim of human life is to discover the divine within and consequently happiness. Like pleasure and pain, happiness and misery are inseparable. Anxiety is a common symptom of stress, the root of human anxiety is his/her half way consciousness which manifests in form of anxiety.



Remedy of anxiety as per mother of Arbindo Ashram “This torment can come to an end only with a total surrender to a higher consciousness than his own to which he can totally entrust himself, handover his worries and leave the care of guiding his life and organizing everything’.

**Anger:** As per Swami Vivekanand” “A man says something very harsh to me , I begin to feel that I am getting heated, and he goes on till I am perfectly angry and forget myself, identify myself with anger. When he first began to abuse me, I thought that I am going to be angry. Anger was one thing and I was another; but when I became angry I was anger”

**Human personality** can be considered as a composite of four subtle variables: *reason, will, emotion and conscience*. In order to integrate the personality, effort is needed to habituate these four factors to work in harmony. Calm self analysis ( especially after pranayam) can indicate to an individual whether the above four aspects of the mind are operating in consonance with another or not.

As per swami Akhilanand “When the integration of personality is accomplished through application of six steps - desire for integration, acceptance of higher philosophy of life, direction of emotions to God, expression of inner divinity, cultivation of higher tendencies , and the practice of concentration- the person becomes established in the idea (of samatawa)

## **Sustainable Economics**

‘Spirinomics’ in Hindu thought and experience

The comprehensiveness of the ancient Hindu mind, which identified such an ensemble functions, is noteworthy. They wisely realized that generation of wealth without proper allocation would spell lopsided economic growth without social harmony. Hence care was taken to channelize wealth the all round healthy development of society.

(A) As per the **Rig-Veda** (3000 BC or earlier) following points emerge

- Only honest acts underline generation of wealth
- Worship and prayer of the cosmic is advised
- If dilemmas or conflicts arise in the pursuit of wealth , then one’s conscience or spiritual power be employed
- While praying to the Divine for good health , spiritual upliftment, efficient mind etc, increase in wealth is also sought

(B) Comprehensive scheme encompassing the four goals of human life (purushartha) are

D=Dharma: rectitude, righteousness, morality and ethics etc

A=Artha: pursuit of wealth or money

K=Kama: fulfillment of legitimate desires with moderation

M=Moksha: permanent emancipation into the state of eternal consciousness and bliss

(C) Kautilya's Arthashastra is most important administrative and economic treatise of the post Buddha era (about 300 BC). It includes guidelines for Government on foreign policy, taxation, revenue collection, budget, accounts, defense etc. Major duty of the king prescribed is "The king shall be ever-active in the management of economy. The root of the wealth is (economic) activity and lack of it brings material distress. In the absence of (fruitful economic) activity, both current prosperity and future growth will be destroyed".

Modern Indian savants on the economic function includes Sri Rabindra Nath Tagore, Swami Vivekanand, Mahatma Gandhi, Sri Arbindo. Sri S. Radhkrishnan etc. As per Gandhiji all of us may not be successful in willing wealth, but those who will be successful should act as trustees, and plough back as much wealth as possible to the masses. The secret behind ancient India's richness and minimal poverty was this ideal of sacred trusteeship.

### **Some views from West**

**EF Schumacher said in 1973:** The hope that the pursuit of goodness and virtue can be postponed until we have attained universal prosperity and that by single minded pursuit of wealth, without bothering our heads about spiritual and moral questions, we could establish peace on earth, is unrealistic, unscientific and irrational hope

**D. Bohm, noble physicist said in 1994:** He laments the modern day tendency to judge greatness on the basis of how much money a person has amassed. A human outlook would place man before money, spirituality could follow then

**DC Korten said in 1998:** he considers adoption of hedonism as the key to human progress a faulty step. This makes man morally irresponsible and also snatches away the inner rhythm of life

S. Davis and C.Meyer in 2000 opined: the importance of unearned income (shares in stock market) ... that wealth accumulates in the form of financial assets, and the more those shares and other securities appreciate in value, the more wealth is created, not as earned , but unearned income. This does not add anything to real economy

B. Hudson said in 2003: That Science and technology on one hand and economics and business on the other , constitute a vicious spiral. They have been reinforcing each other. The psychological impact on human mind is one of mounting insecurity and threat

W.Rowland , in 2003 opined: the trouble with corporations is that they are designed to reproduce only one aspect of the multifaceted psyche- a word *greed*. This has shattered *ethical-spiritual and mental health aspects of human beings*

Greatness of a man is measured wrongly assessed in terms of wealth , and not his character wealth

**Globalization and Hindu Economic Philosophy:** As per Human development report of 2005

1. Today the average American is 61 times richer than Tanzanians, the ratio was 1: 38 in 1990, indicating poorest countries are getting poorer, though their growth rate is higher than rich countries
2. Measured in 2000 in purchasing power parity terms , the cost of ending poverty - the amount needed to lift one billion people above the \$ 1 a day poverty line - is \$ 300 billions, it is equivalent to less than 2 percent of the income of the richest 10% of the world's population
3. In 1750 the per capita income of today's developed and under developed countries were equal. In 1930 , the developed countries per capita income were four times higher and by 1980 they were seven times higher

As per Carvalho and Prasad, 2001: 'The buy -now-pay later epidemic has caught on. An entire generation of consumers is living life close to edge , spending more than they earn. With economy taking a turn for worse, they are a step closer to the precipice (a greatly hazardous situation, verging on disaster)

**Taking Cultures' and lost paradise:** Many people ask today corruption so pervasive and

un controllable? Following are few responses- corruption afflicts mostly the organized, secure and educated sections of the society. They are usually the mutual

perpetrators .Corruption plagues the country because our privileged, politicized , higher echelon functionaries are systematically uprooting the rich ethical consciousness imbedded in our people.

In absence of a vibrant , personalized 'belief system ' coursing through our veins , corruption is not going to reduce. Key components of such an indigenous 'belief system' should be as follows;

- Fear of Omni-seeing God
- Karmic (Cosmic) law of inexorable retribution (ritam) or punishment for evil done or reward for good done
- Manmade are circumvent able , not the karmic law
- Party less democratic governance by people of high character
- Love and reverence for the nation's honour and prestige

The simple, uneducated or semi -literate people , e.g. taxi drivers, rickshaw pullers, ploughmen, domestic helping hands are appreciably more clean and honest. They are also the majority- fortunately in a way! Their daily life are largely governed by traditional rules of the conduct

## **Human Relationship in the work place**

### **A few spiritual clues**

**Horizontal relationships:** Spirituality when it penetrates into the very marrow of role players , fosters 'nobility', 'dignity', and 'generosity'(NDG) in the work place due to 'chittshuddhi', otherwise mere formal education and cleverness leads to or manifests as 'pettiness', 'smallness', and 'meanness' (PSM) due to 'ahankar' or ego. Contemporary education is universally aggravating egoistic individualism or the 'unripe ego'. 'Behavioral un-ethics' like backbiting, sycophancy, deceit etc goes on snowballing

**Vertical relationships:** Leaders role is of prime importance. As per Swami Vivekanand "It is absolutely necessary to the work that I should have the enthusiasm love of as many as possible , while I remain impersonal. Otherwise jealousy and quarrels will break up everything. A leader must be impersonal (i.e. impartial in dealing with co

workers). To become or to deserve to be leader tomorrow , one must be a good follower today. The defense services adopt following attitude

- The senior should not remember that he is senior
- The junior should not forget that he is junior

**A few spiritual solutions on team work:** As per Swami Vivekanand

Learn obedience first...we are all of us self important, which never produces any work.... Perfect obedience (is) ...altogether lacking in us and 'jealousy is the bane of our national character, natural to slaves

'Excess of knowledge and power, without holiness, makes human beings devils'

As per Kathopnishad: Let us be protected together, let us be nurtured together , let us work with energy together, let us learn effectiveness together, let us not have friction among ourselves

As per Rigveda

Let there be oneness of your aspirations, oneness in your hearts, oneness of your thoughts- so that you work with perfect cooperation

Conclusion: Bloated self esteem and its *asuric* cohorts, afflicted with secular 'moneyism', breeds selfish a-dvaita: none nothing matters except 3w'I'. Workplace ill-health is then inevitable. So let us strive for shrinking our egotism with the help of divine values

**A few architects of Indian Industry**

1.Acharya Prafulla Chandra Ray (birth 1861 and death 1944): Dr Ray (Knighthed by the British Government in 1919 and D.Sc from Edinburgh) was industrial pioneer (Bengal chemicals & pharmaceutical works, Bengal potteries, Bengal chemicals),academic and a professor par excellence. He was bachelor throughout his life and used to donate 80% of his income to poor persons. He was professor at Calcutta university science college, and made the college a temple where people came in response to his call. Enthusiasm for offering money and effort for offering money and effort ran high, youth came to uplift the conditions of villages, and from far of places came votaries to have *darshan of this selfless sanyasi*.

2. *Ardeshir Godrej (1868-1936): Business of lock(first time introduced a lever lock) and world class security equipments, thirty six patents etc plus business of soaps. Ardeshir believed in simple life, using public transport. He showed no pride in his achievements. He was religious and lived his religion. He wanted always to show Indians the way to do things for themselves*

3. Mr JRD Tata (1904-93) Only at 44 years of age , he gave part of his wealth to JRD Tata Trust. Once Mr JRD Tata , after being awarded Bharat Ratna award said” An American economist has predicted that in next century India will be an economic super power. I do not want India to be a economic super power but a happy country. In response to the issue smaller growth in the size of house of Tatas in the 1960’s and 1970’s , he said “ I have often thought about that (ethics vs un -ethical ways). If we had done some of the things that some other groups have done, we would have been twice as big as we are today. But we did not, and I would not have it in any other way.

4. Verghese Kurien (padam vibhushan awardee): In a letter to his grandson he wrote “ “ To be quite honest , service to our nation’s farmers was not the career I had envisaged for myself. But some how , a series of events swept me along and put in a certain place at a certain time when I had to choose between one option or another. I was faced with a choice that would transform my life . I could have pursued a career in metallurgy and perhaps become the chief executive of a large company... yet , I choose none of these because somewhere , deep down, I knew I could make a more meaningful contribution by working here in Anand, Gujrat’. Fundamental philosophy he adopted “name and fame run after an individual who concentrates fully on duties at hand. This is ‘dedication’ and held personal integrity to be most important with focus to lead by personal example and respect for time. Nowadays the phrase ‘holistic approach’ is in wide circulation, the success of Operation Flood, which had ushered in the white revolution in India is an example. His team researched on animal feed , health and nutrition so that a cow/ buffalo give 40 liters of milk a day.

## **Leadership Truths**

### **Kautilya, Harshvardhan, Kalidas**

**Kautilya Arthshasatra (4<sup>th</sup> century BC):** Kautilya was mentor of king Chandragupta Maurya. It provides details of political and other aspects of efficient administration of an empire. It starts exercise to have vigilant control over six internal enemies in all humans viz. lust, anger, greed, delusion, vanity and envy. Such a disciplined king gains true knowledge, becomes wise and treats justly all his people, he should be energetic. As per Rangrajan (1992) ‘The Arthshastra is essentially a treatise on the art of Government and is , by nature instructional. It seeks to instruct all kings, and is

meant to be useful at all times where dharma is held to be pre-eminent. Because it is instructional, its basis is the practice of government'. Democracy based on party politics, and on winning elections through manipulation or purchasable votes, seems incapable of developing kautilya prescribed leader. A few maxims are

1. One should earn wealth as if one is immortal
2. The wealthy are respected by all
3. Cunning accompanies courtesy
4. The ruler powerfully influences the entire people towards righteous action or opposite
5. The ruler is responsible for people's sin, the priest for the ruler's sin, husband for wife's sin and the teacher for the student's sin
6. Performance of one's duty leads to heaven and eternal bliss. By violation of duty and consequent confusion people come to ruin

**Harshvardhana**, the emperor of Bharat in the 7<sup>th</sup> century AD for thirty years: As per KM Panikkar, noted historian and once India's ambassador to China "The reign of Harsha may be thus said to mark the culmination of Hindu culture .... It is Harsha's glory to have been last in the long list of Hindu rulers beginning from Chandra Gupta Maurya in whose time India appeared to the world not only as an ancient civilization, but an organized and powerful state working for the progress of humanity'. He was a poet, a warrior and a man of letters, royal and kindly, with unbounded wealth given away in unbounded liberty, was master of all military as well as the fine arts, of all knowledge and virtues

**Kalidasa**, poet, first century before AD: Raghuvamsa ranks as a mahakavya (epic poem). He was in the court of king Vikramaditya, who founded the samvat era. From his seat besides all the glories of Vikramaditya's throne, the poet's heart yearns for purity and simplicity of India's past age of spiritual striving. He goes back to the annals of ancient kings of Raghu's line for narrative poem in which he traced the history of the rise and fall of the ideal that should guide the rulers of men

### **Will-to-Yoga, Ego and Leadership**

Research or Realization

THE KEY FEATURES OF Yoga are to relax the body, slow down the breath, calm down the mind, transform violent negative emotions to cultured, softer positive emotions, and work in tension free blissful awareness. Maharishi Patanjali Yogsutra

also called Rajyog), falls much short of its true import. Thus from the eight limbed (ashtanga) yoga system of Patanjali, only third and fourth steps (asana and prayanama) are in vogue. First two steps, yama and niyama, the foundation of the hierarchy, are ignored. Yet, the entire ethico-moral apparatus of leaders and team members is constituted by the components of these two stages, e.g. truthfulness, non-stealing, continence, non-receiving, purification, contentment, mortification, study and worship of God. Skipping all that, yoga courses tend to jump straight away to dhyana (meditation)- the seventh step in Patanjali's system.

As per Sri Aurobindo: The more complete the calm, the mightier the yogic power, the greater the force in action. In this calm, right knowledge comes.... The activity of the mind must cease, the *chitta* be purified, a silence falls upon the restlessness of *prakriti*. *Right knowledge becomes the infallible source of right action. Understanding and decision making become more and more error free because our ego conditioned being, in the silence of yoga, is able to open itself to (or plug into) that unconditioned, holistic intelligence which leads to universe.*

Two increasingly stiff barriers to the above consummation must, therefore be recognized

- Mounting noise levels, e.g. mobile or cell phone has invaded temples, classrooms etc
- Alarming emotional pollution: blinding storm of consumerism, often rationalized as higher standard of living and widened range of choice, has its eye in the provocation of seven cardinal sins viz. greed, lust, jealousy (ie competition) delusion, pride, gluttony (over-indulgence and over-consumption of food, drink, or intoxicants) etc being legitimate and acceptable features of human conduct

These dense and sticky pollutants prevent process of human beings with supra-mental intelligence.

As per Bhagavad Geeta,

Verse VI.46 The Yogi-leader functions in the midst of society, but has learnt and strives to stay clear of degrading personal motives associated with his role. The self-controlled nullifies ego-centric narcissism in leadership roles grounded in *shadairipus*

*Verse VIII 7& 27: Instructs Arjuna to fight while remembering Him (mamanusmarah) within, all the time, continuous awareness of divinity within, while engaged in work and to be yogayukta without break*



*XVIII 78 : This is final verse of Gita, goodness, victory , glory and unfailing ethicality flourish whenever supreme Yogi (Krishna as rishi) and Arjuna as raja) function in unison*

The objective approach by means of *hatayoga, asans, pranayam etc* which now a days very popular , may be good in a limited way for physical nervous system (deha). But the substance of -approach for inspiring leadership has to be subjective-normative. Yoga with dehi or spirit , for that spirituality truly means

## **THE KNOT OF EGO**

Ego was created by the Nature , as nucleus for initial formation of personality. The personality marks itself out from all else by an increasing sense of 'separateness'. Sticking to such accentuating separateness in the name of personality development and career counseling program make ego more inflexible, bloated and stubborn. **They also cause tremendous problems in team or group functioning. This 'unripe ego' quickly becomes possessive, then assertive and finally aggressive.** As per Sri Ramakrishna the 'ripe ego, learns to treat itself as instrument , a channel for the Divine Intelligence . 'Ripe ego' and *daivi sampats* (divine qualities) go together vs 'unripe ego' and *ausri sampats* . Another critical theme associated with ego is that of power .Power in itself is neutral, both gods and demons have done penance(often involved severe, often public, discipline, which could be both harsh and humiliating but was considered edifying) for power. Power can also intoxicate and absolute power intoxicate absolutely. Power will be usually manifested through a sacred or holy adhara (unripe ego) in exalted ways

As per Gita verse III 27: The fool deluded by egotism , erroneously regards himself as the master , for he sees not the master

As per Chankya : 'A wise man should pursue wealth as if he is going to live for ever, But he should pursue his Spiritual vows as if he is he is going to die tomorrow'

