3D...
IBA JOURNAL OF MANAGEMENT & LEADERSHIP

Theme:

New Frontiers In Indian Management

IBa

i n d u s
b u s i n e s s
a c a d e m y

INDIAN BUSINESS ACADEMY

• **BENGALURU** • **GREATER NOIDA**

3D... IBA Journal of Management & Leadership

Editor's Note

The aim of IBA Journal of Management & Leadership is to contribute towards new knowledge creation in the field of management & leadership and related areas through management research. It aims to explore three research paths viz. Quantitative(Q), Qualitative (Q) and Creative - Meditative (CM). Hence, it encourages conceptual explorations and conceptual contributions in addition to empirical and qualitative research. Journal aims at promoting new pathways of 'creative research' in management & leadership. Through such contributions this journal aims at facilitating 3 D (Discussion, Dialogue and Discourse) process to testing new perspectives, new ideas and new concepts in management & leadership and related fields.

Current volume is based on the theme, New Frontiers in Indian Management. Articles included in this volume include select articles received/ presented for discussion at the International Conference, Expanding Horizons of Indian Business and Indian Management, organized by Indian Business Academy (IBA) in association with Women's Institute for Studies in Development Oriented Management (WISDOM), Banasthali University, Banasthali and held at Indian Business Academy, Bangalore on Jan. 15-16, 2008 and Indian Business Academy, Greater Noida on Feb. 19-20, 2008. We hope this volume will lead to further discussions in the emerging field of "Indian Management". It may be indicated that authors have been allowed to follow their own style of presentation and referencing instead of standardizing the format.

Subhash Sharma
Editor

Contents

Indian Ethos and Management

Usha Thakkar

Vice President, Banasthali University, Banasthali
ushathakkar@yahoo.com

The fabric of Indian thought is woven with threads of various colours and textures; soaring idealism and stark realism can be easily discerned here, and stimulations of intellectualism, ascetism, otherworldliness, pragmatism and realism are found here all at a time. Indian ethos has retained its core universal human values and majesty over the centuries of turmoil and tumults, essentially because it has remained resilient; its stream of culture and ideas has been flowing free, despite various obstacles, refreshing all those who come into its contact. Various races, different people speaking different languages and following different religions have made India their home and have contributed to the making of Indian ethos. India's Constitution now recognizes twenty-two official languages. Our rich heritage of diverse cultural and religious traditions has retained secular credentials, which have become the bed-rock of our democracy. Survival of our democracy shows that our strengths have been our composite culture and our ability to live with different communities and religions.

What make this happen? Insights from various studies from social science perspective have enriched us. It is, however, only in recent years that attention is focused on the issue of Indian traditions and their relevance to the craft of management. It is now increasingly realized that some elements in our ancient texts provide sound principles of an indigenous management that can help us in rediscovering our own ethos. Our ancient texts have attracted the management gurus to their rich treasure of indigenous experience of management. It is this experience which has enforced the clarity of the 'self', has managed the complex relations among the individuals as also between the individuals and social and political institutions and has laid the cornerstone of sound management principles of institutions.

Society can progress only if it creates fertile land for the seeds of new ideas to bloom. India, though bound by the shackles of traditions and customs, has also been the land of new ideas, which provide much

needed vitalizing force. There is a yearning to know, spontaneous inquisitiveness about the happenings around, and there is an ever-open invitation to new ideas. In the very beginning of our civilization, the Rigveda has recognized the importance of fresh thinking: aa no bhadrah kratavo yantu vishwatah (Let noble thoughts come to us from every side). Management in contemporary times also asks us to think differently, think creatively.

Indian traditions, while recognizing the need for widening intellectual horizons, have simultaneously accepted the principle of harmony and balance with an eclectic perspective of life. Proper balance in life is required at individual as well as social levels. There are four aims of life - Dharma (Righteousness), Artha (Wealth), Kama (Enjoyment) and Moksha (Ultimate salvation) that is reserved only for a few. The first three are to be enjoyed in due proportion; if one is pursued in the excess at the expense of others, life gets imbalanced. Material prosperity has to be coupled with cultural enhancement and ethical considerations. If wealth alone is made the goal, it will result only in a hollow life. Wealth is essential in human life, but it can never be allowed to be the only goal. Nachiketa, the young seeker in the Kathopanishada, fired with an insatiable search for his fundamental questions knew that man never gets satisfied with wealth, Na vittena tarpaniyo manushyo.

A yearning for better future for mankind, based on the principle of good for all, has always been the driving force for the seers and sages. Human beings have to be better human beings; society has to be a better society. Each member contributes to the best of his/her ability for the good of society, and such actions are based on the sound management principle of Dharma, which is the driving force of life. Dharma comes from the root 'dhri' which means to hold. It is called Dharma because it holds and sustains all beings. It is based on justice, truth and is the well-being of all. Ultimately it becomes equal to goodness, truth and beauty. It is law, it is duty, and it is

immortality itself. Dharma is the eternal truth holding sway over the universe, and the ruler should never swerve from the path of Dharma. Ethical and moral norms are not witchcraft and superstitions, but they are the binding forces of human society; they discipline human mind and help human beings to struggle against de-energizing forces like greed, lust and hatred. They teach values of character, justice, righteousness and responsibility to others especially the deprived. Again the concept of Dharma is linked with that of Swadharma (one's own Dharma). Every individual has his own sense of duty, his own set of rights and wrongs, and his own concept of good and bad. People have to do their respective duties/work. Dharma, however, is never static. It is dynamic, adapting itself to the challenges thrown by changing times, place, circumstances and persons.

With the principle of Dharma, it is the ideals of Loksangraha and Yogakshema that are at the centre stage. Loksangraha is the goal of the State; happiness and prosperity of the people are of utmost importance. Yogakshema is a compound made up of yoga, the successful accomplishment of an objective, and kshema, its peaceful enjoyment. Individual actions as well as social actions have to be in harmony, led by higher ideas to achieve this ideal of better society. Nurturing the people, ensuring humane life for them is the supreme goal. Weaker sections including ascetics, minors, the aged, the sick, the helpless and women have to be looked after by the State with the support of efficient management and financial discipline.

The authors of our ancient texts were aware of the fact that work of such stupendous nature is possible only with a proper policy framework. Kautilya clearly mentions that what helps to attain the desired end is policy (Naya), and what produces unfavourable results is lack of it (Anay). The ruler or the chief executive of the State is advised to be ever active in the management of the economy because the root of wealth is economic

activity whereas inactivity brings material distress. Without an active policy, both current prosperity and future gains are destroyed, and therefore, effective management has to be always encouraged. There is no ambivalence regarding the guiding principle either. It is 'strength is power and happiness is the end'. Power and happiness are interrelated. The possession of power and strength makes one superior, inferior or equal in relation to others. Naturally the ruler should always try to augment his power and elevate his happiness. Strength and happiness are again of three kinds. Kautilya regards the strength of deliberations/intellect superior to strength of resources and enthusiasm/motivation. Similarly happiness achieved by the strength of deliberations/intellect is superior to the happiness achieved by strength of resources and enthusiasm/motivation. Kautilya knows the importance of Mantra, and maintains that the rule guided by it becomes prosperous. It is interesting to note that for him it means taking into consideration the excellence of men and materials, proper use of time and place, provision against success and failure of a work, and the means of starting any undertaking. The chief executive has to assess his position vis-a-vis his adversaries and select the right strategy, which can take him from the stage of deterioration to stagnation and from there to progress. He has to make himself fit for the job by having proper education and training from childhood, by abandoning lust and falsehood, by following the path of righteousness, and by developing personal qualities like self-control, intelligence, magnanimity and knowledge of politics and morals. A self-reliant motivated leader can release the forces of synergy.

These principles of Kautilya can offer advice to modern managers. The faith in the power of intellect that controls the mind and body, the urge to balance the compulsion to amass wealth with the need for inner happiness, the good sense that can distinguish between the right and wrong, the focus on the goal and harnessing all the resources and energies towards that are some norms that can be picked up from our ancient texts by modern managers to boost their leadership skills and to bring balance in their stressful life. Leaders have to be powerful and inspiring, strong but kind. They naturally have to be trained and moulded to serve the people. Only self-discipline coupled with rigorous training helps to implement the principles of sound management. Negative traits are controlled, and all the energies are channelised towards the goal of the good of the society. Gita has long back proclaimed that enlightened persons master all those emotions and impulses that cloud sound judgment. Good leaders are selfless, take initiative, and focus on their duty rather than obsessing over outcomes or financial gain. Karma, the principle of action, is not just doing a job for material rewards and fame, but is a dynamic concept of performing duty with detached mind. It is the chosen path of action, where one gives his/her best without being attached to the outcome in the form of success or failure.

The theory that executives should be motivated by a purpose higher than money, the norm that society comes before the self, the ethos that values are more important than prices, the premise that the collective enterprise has to have a holistic perspective taking the needs of all its members and being in tune with the environment have been the foundations of Indian philosophy and these find new admirers today. The concepts of social justice and corporate responsibility become even more relevant when viewed in the Indian context. Values that constitute the basis of society and polity are perennial; human dignity, good of others, extending help to the poor and needy and opposition to mindless hedonism are values to be imbibed not just in personal life but also at the community level. All the members, leaders and managers, businessmen and workers, householders and teachers, and all belonging to different strata and professions have to work for it. Drawing lessons from the past they have to visualize the future. As Vyasa has said in the Mahabharata, that man succeeds who, based firmly in the

present, faces the future on the strength of the past.

India's past has many magnificent elements giving the messages of peace, tolerance, respectful co-existence, spiritual enhancement and material well being. Our rich legacy is important, because in an era of power-hungry groups and manoeuvring individuals, it presents the vision of moral and material welfare of all. It shows the interweaving of rights with duties, sacred with secular, spiritual with material, individual with society and universe. In the times when individuals live fragmented and compartmentalized lives, Indian ethos gives the message of interconnectedness and interdependence. Individual lives in many reciprocal relations in the family, in the society and in his/her profession and business. This has to be worked out so that he/she is in tune with the good of others.

Today when our public life is caught in the vortex of scams and scandals, when market forces direct the course of actions for all, when the index of the stocks becomes the sole guiding principle of life, it is time to pause and to think where are we going. One can get a clue about the relations of life in this messy atmosphere from Gandhi. Gandhi's emphasis on decentralization and dignity of labour, his concept of working of autonomous groups for humane society, his emphasis on self-sufficiency and swadeshi, his caution against mindless consumerism and dehumanization are of immense value today. His advocacy for labour as a powerful unifying agent and a great equalizer is a radical idea. Everyone gets, through it, the same experience, a sense of dignity and the feeling of being a part of the collective. His concept of oceanic circle is not just an abstract idea. According to him life will not be a pyramid with the apex sustained by the bottom, but it will be an oceanic circle of individuals of integral units. This principle of interdependence without hierarchy and willingness to sacrifice for the common good provides guide lines for the confused humanity. Companies and corporations are not just money making machines and generating economic growth, they have a human face, they have to accept their share of social responsibility and contour their behaviour to their in-built relation with the society in which they thrive.

Gandhi presented his unique idea of trusteeship as a means of transforming the unequal order of society into an egalitarian one. Gandhi maintained in no ambivalent terms that the individual cannot hold wealth for selfish purpose or against the interest of the society. Social necessity and collective good are the guiding principles in economic sphere, not personal greed or whim. There cannot be distinction between economics and ethics. That economics is untrue that ignores moral values. True economics stands for social justice, promotes the good of all equally including the weakest, and is indispensable for decent life. While profit is the guiding rule of business, it cannot be the only rule. The methods of business cannot be unethical and harmful to the society. The organizational edifice stands on the basis of its members, and organizational values derive their energy from individual values. Material prosperity guided by the market forces at the cost of ethical values will ultimately prove to be self-destructive. Conditions of production and consumption do not have space for greed, conflict and alienation among various sections of the society. Gandhi, therefore, presented a model, where there is enough for everybody's need but not for not for everybody's greed. The idea of trusteeship is the way of social reconstruction. It is opposed to exploitation and alienation, extremes of poverty and wealth, fragmentation of society and centralization of political and economic power. It emphasizes that needs of the society are important and not the whims of the individual. It is not just an economic exercise, but a non-violent method of dispossession, transforming the present order into an egalitarian one. The concept of Swadeshi is again an energizing principle of self-sufficiency and positive self-image.

The innate relation between the end and the means, so poignantly pointed out by Gandhi, is the basic principle of quality life. If the means for achieving an end are not pure, the result cannot bring happiness in the ultimate analysis. In addition, when the company makes profit, it has to return some to the society; it cannot shut its eyes to the needs of the suffering society. Gandhi's advice is that one can earn one's crores, but one has to understand that his/her wealth is not his/hers, it belongs to the people. Business houses and big companies can make huge profits, but they have to accept that the wealth belongs to the society; they are the trustees managing the enterprises. Amassing or hoarding wealth beyond one's legitimate requirements is not proper. There are turns in life, in private as well as public spheres, when one has to decide. Gandhi offers his Talisman, which is of immense value. "Whenever you are in doubt, try the following expedient. Recall the face of the poorest and the most helpless man whom you have seen and ask yourself whether the step you contemplate is going to be of any use to him." Gandhi's way to muster "inner strength" is meaningful because true liberation begins with self-purification.

The concern of the leader for the people goes beyond narrow interests and selfish gains. He/she has to be visionary and creative. The ability to dream and to translate that dream in reality is crucial. Martin Luther King's words 'I have a dream' is not just an impressive phrase, it conveys the power of the vision, determination and mobilization. Such motivating sense of mission has the potential to make new history. The leader is not simply a powerful and competent decision maker, but is a visionary, inspiring and empowering role model. This vision is not based on the principles of zero-sum game but is aimed at good for all. The leader has to make a difference, difference for better. Taking up challenges with responsibilities and generating synergy among all the units of the group can be energizing trends.

Today amidst appalling inequalities and injustice we notice some individuals coming together and working for a just society. Groups working for propagation of human rights and Right to Information, social change and economic empowerment of marginalized sections and are rays of hope. SEWA, consisting of more than seven million women members, has charted a new path in contemporary India. Poverty by itself is not a crime, if there is firm collective commitment to break its shackles. Ela Bhatt expresses it so effectively 'we are poor but so many'. Smt. Ratan Shastri, who worked tirelessly for women's education and nurtured Banasthali Vidyapith, used to say 'Add one and one, and that becomes eleven, and not two'. This perspective brings out new dimensions of arithmetic and indicates faith in the collective strength of people, and it is this strength which has to be the driving force of our institutions. Usha Mehta, freedom fighter and educationist, advocated, 'Go together, Grow together' (Agye badna sath mein badna).

Differences such as those of caste, creed, community, colour and sex have to be transcended to visualize the ideal of universal good. So many people of different origins have lived in India together with respect for others' traditions. No other country in the world has this mixture of ethnic groups, these varieties of languages and diversities of religious and cultural practices. And yet there is a bond. The feeling of being rooted provides boost to self-image. People in India can draw strength from the roots of multiple intellectual, social and cultural traditions. They can welcome the trends from outside, and yet can remain rooted. Gandhi had said,' I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any'. This tradition of respect to plurality with a sense of rootedness has to be nurtured and strengthened, and the process has to begin with the self.

Today we are living in an age when the inequalities of resources and consumption

are deplorable. In midst of deprivation and degradation, a culture of materialism and sterile consumerism is emerging that is engulfing the society, especially the youth. Dismal poverty, de-energizing illiteracy, rampant malnutrition, inadequate medical facilities, mindless consumerism and self destructive greed are formidable obstacles to peace and well-being of the society. The majority of the people in India continue to be dismally poor. Nearly 77 per cent of them live on Rs. 20 per day; and majority of them compromise of schedules castes and tribes, OBCs and Muslims. Despite good economic growth and increased number of millionaires and billionaires poor people have remained poor, vulnerable and deprived of facilities for health and education. 79 per cent of unorganized casual non-agricultural women workers in villages are illiterate. Policies regarding SEZ have not helped the poor and the deprived. Hunger and malnutrition claim the lives of children, and poor farmers pushed to debt ultimately get pushed to suicide. It is often argued that India is a great power and needs to be a super economic and military power. But economic development cannot be an end in itself and race for military power will be a disaster. Human Development Index places India on 127th rank. Economic and social disparities and violation of human rights corrode human dignity and dampen human spirit.

Sensitivity to inequalities around us and efforts to reduce them are essential in contemporary times. Recently Bill Gates said in his address to the students at Harvard that he learned a lot at Harvard about new ideas in economics and politics and had exposure to the advances being made in the sciences. That, however, was not enough. In his words, 'Humanity's greatest advances are not in its discoveries – but in how those discoveries are applied to reduce inequity. Whether through democracy, strong public education, quality health care, or broad economic opportunity – reducing inequity is the highest human achievement.' He realized that the barrier to change is not too little caring;

it is too much complexity. And, to turn caring into action, we need to see a problem, see a solution, and see the impact. The crucial thing is to never stop thinking and working. Human face of development with determination to change and effective management can bring miracles. Human capacity to help the ailing humanity has increased by exercising control over the physical resources and acquiring new knowledge and learning. We have means and opportunities to combat poverty, inequality and deprivation on massive scale. In this context the concept of corporate responsibility is of crucial importance.

Today our democracy is facing formidable challenges. The troubles of implementing a democratic constitution on a traditional and hierarchical society are not yet over. The nationalist movement was an overwhelming wave that had engulfed various sections of society, but the grip of the traditional caste system, rigid social order and the feudal mind-set are not easily shaken off. Intense arguments and passionate dissenting voices are not adequate by themselves to bring change. Political equality in absence of social and economic equality is hollow. In our times it is propagation of democratic temper coupled with the commitment to social and economic justice that can accelerate values and sensitivities which sustain us. The moral content of this understanding can enrich us, can lessen the brutality around us, can sustain the environment, and can help us to transcend from the limitations of the material to the vastness of humanity.

Today we have to decide what type of people we want to be, what type of society we wish to be and what kind of country we hope to be. We need an alternative vision, and this vision must have a moral core and concern for all especially the deprived. Mahatma Gandhi had a vision for India. This vision imbibes the principles of socialism and democracy, and it relies on moral foundation of truth and non-violence. To quote him,' I shall work for an India in which the poorest shall feel that it is

their country in whose making they have an effective voice; an India in which there shall be no high class and low class of people; an India where all communities shall live in perfect harmony. … All interests not in conflict with the interests of the dumb millions will be scrupulously respected, whether indigenous or foreign.' Gandhi had visualized a democracy where the weakest have the same opportunity as the strongest. He has given us a vision, which is unique and yet possible.

We still have a long way to go to reach our goal of justice, freedom and equality for all. The task of translating the ideals of justice, equality and freedom into practice is uphill, but not impossible. Only implementation of Rule of Law, good governance and percolation of secular ideas can provide space for furthering the democratic principles. All citizens and their institutions including business houses and corporate sector have to accept their responsibilities, which are naturally connected with rights. Humanization of economics by integrating moral/ethical values, confining mindless expenses, instillation of equality and cooperation in every sphere of life and acceptance of the importance of small but concrete actions in life will be energizing forces. Ultimately the unequal power structure has to be reorganized in a way so that all the citizens can live a better life free from discrimination and injustice. The process may be slow, but has to be goal oriented and steady.

∎

Application of the Principle of Consciousness as Expounded by Sri Aurobindo to Business Management Training and Practice

Daniel Albuquerque
Management Consultant, Goa
albuquerque.daniel@gmail.com

Knowledge, skills and action make a professional discipline that grows in and through an ethos and reflects it as a natural growth to bear fruits in ample measure. It behooves that our business originates and grows indigenously. India had had a wounded history: invasions and pillages of the past and the ravages of cultural corruptions and colonial oppression later in the modern era. There is territorial and physical freedom now, but the soul is still imprisoned in the besieged old mindset. Business management discipline and practice is no exception. It operates on Western paradigm of increased productivity, profit and accelerated growth. Indian business managers, in the name of globalization, now speak the same language of their Western counterparts 'free market economy' read 'technology and know-how flows Eastward

profits flow Westward', 'cost effective', read 'cut manpower, lower overheads', 'taking care of bottom line', 'read 'take advantage of underdeveloped or developing financial environments', 'mission' read 'what is in it for us corporates?'

This paper is based on the thesis that Indian management training and practice must be reborn and nurtured in and through her cherished cultural heritage, to phrase it short, Indian Consciousness. The decisions made in the boardrooms must be conscious decisions reflecting the integral growth of every Indian. The marketplace must reflect the same consciousness principle. This will help to heal the wounds of history and empower a burgeoning one billion people for just human development and better quality of life.

I shall delineate the concept of consciousness as it was developed by Sri Aurobindo and apply it to suggest a change in the management training and practice. Some terms in this context are: 'consciousness', 'supramental', 'integral', 'evolution', 'energy', 'force', 'transformation'.

The Allegory of Bhrigu

The Rishis of old had a problem: Who among the deities is worthy of worship by the pious? They appointed Maharishi Bhrigu for the task. First, he visited Shiva but failed to get access since he was closeted with his consort. Bhrigu condemned the god as in the possession of property of darkness and declared that he be fit only to be honored in the form of the linga and unworthy of worship by the pious. Next he went to Brahma who was in the midst of intellectual discourse with the pundits and seemed so puffed up with knowledge that he couldn't care less for a rishi. Bhrigu promptly condemned him as unworthy of the worship by the pious. Finally, he went to Vishnu but found him fast asleep. This infuriated the rishi and he delivered a resounding kick at the sleeping god. Vishnu who was startled by the sudden attack realized to his shock that he was face to face with the maharishi. He apologized profusely for not being prepared for his visit. He further nursed his foot inquiring with concern whether it had not been hurt. He also immensely thanked the rishi that how honored he felt by the sacred contact of the holy man. Bhrigu was pleased and declared that only Vishnu was worthy of worship by the pious for he was truly humble.

Sri Aurobindo is today's Bhrigu who unlike him, delivers that reassuring thrust or administers the driving force to our business, awakens us from the intellectual laziness, sheds light on our real business blindness and spurs us to action. The principle that he endows us is to be aware with our powers of desire, reason and action.

Sri Aurobindo's Consciousness Principle

Philosophers down the ages have strived to discover the ultimate principle that underlies reality. Sri Aurobindo excels in epitomizing it through the concept of consciousness that goes beyond mere perceptual and conceptual awareness; that it is in itself is the ultimate reality that manifests and evolves whether material or spiritual, physical or vital, cosmic or celestial.

> *Consciousness is a fundamental thing, the fundamental thing in existence -it is the energy, the motion, the movement of consciousness that creates the universe and all that is in it-not only the macrocosm but the microcosm is nothing but consciousness arranging itself. For instance, when consciousness in its movement or rather a certain stress of movement forgets itself in the action it becomes an apparently "unconscious" energy; when it forgets I self in the form it becomes the electron, the atom, the material object. In reality it is still consciousness that works in the energy and determines the form and the evolution of form. When it wants to liberate itself, slowly, evolutionarily, out of Matter, but still in the form, it emerges as life, as animal, as man and it can go on evolving itself still farther out of its involution and become something more than mere man.[1]*

Consciousness is the principle of our being, our existence. Whatever exists has consciousness; whatever has consciousness has force; force and consciousness are interchangeable. The nature of the force is to be either at rest or at motion. Consciousness, too, is either idle or active depending upon in that it inheres.

> *Consciousness is not only power of awareness of self and things, it is or has also a dynamic and creative energy .It can determine its own reactions or abstain from reactions; it can not only answer to forces, but create or put out from itself forces. Consciousness is Chit but also Chita Shakti.[2]*

---

[1] Sri Aurobindo, Sri Aurobindo Birth Centenary Library (SABCL), 27 Volumes, Sri Aurobindo Ashram, 1970-73, Vol. 22, pp. 236-37

[2] SABCL Vol.22, p.234

Like the principles of natural science, we experience and live consciousness in our ordinary, day-to-day life. Whether we are awake or asleep, at work or study all of this happens because we are conscious. Everything that there is and has being is the manifestation of consciousness.

> *Ordinarily we mean by it [consciousness] our first obvious idea of a mental waking consciousness such as is possessed by the human being during the major part of his bodily existence, when he is not asleep, stunned or otherwise deprived of his physical and superficial methods of sensation. In this sense it is plain enough that consciousness is the exception and not the rule in the order of the material universe. We ourselves do not always possess it. But this vulgar and shallow idea of the nature of consciousness, though it still colours our ordinary thought and associations, must now definitely disappear out of philosophical thinking. For we know that there is something in us which is conscious when we sleep, when we are stunned or drugged or in a swoon, in all apparently unconscious states of our physical being Necessarily, in such a view, the word consciousness changes its meaning. It is no longer synonymous with mentality but indicates a self-aware force of existence of which mentality is a middle term; below mentality it sinks into vital and material movements which are for us subconscient; above, it rises into the supramental which is for us the superconscient. But in all it is one and the same thing organising itself differently. This is ...the Indian conception of Chita which, as energy, creates the worlds.[3]*

Sri Aurobindo is a man of science and he expresses the nature of consciousness as the principle of force. This is the way we may intellectually understand it which will help us to be of relevant, increase knowledge and use it.

> *However the phenomenon of consciousness may be explained, whether Nature be an inert impulse or conscious principle, it is certainly Force; the principle of things is a formative movement of energies, all forms are born of meeting and mutual adaptation between unshaped forces, all sensation and action is a response of something in a form of Force to the contacts of other forms of Force. This is the world as we experience it and from this experience we must always start.[4]*

What matters ultimately is that one experiences this principle at the core of his being. The world worked on the principle of gravitation even before Newton discovered the principle, but it made a world of difference to us after he found it and has been one of the important things to happen to mankind and to understand the universe. Einstein found the principle of energy, although man experienced it from ever since his existence and the discovery of this principle has made all the difference to our world of science and technology that is instrumental in the development of our lives.

> *When we examine from within our own experience, proves to be the fundamental nature of the world. All our activities are the play of the triple force of old philosophies, knowledge- force, desire-force, action-force and all these prove to be really three streams of one original and identical Power, Adhya Shakti.[5]*

Force - or energy or power or spiritual grace or shakti or consciousness – is oriented towards what we ultimately seek: to experience all, to know all and be happy eternally. All that has being is a manifestation of consciousness and it reveals and evolves in time and space, seeks unity in diversity, strives from the finite to the infinite.

> *It is this Chita which modifies itself so as to become on the Truth-plane the supermind,*

---

[3] SABCL, Vol. 22, pp.85-88
[4] SABCL Vol.22, p.82
[5] SABCL Vol.22, p.82

on the mental plane the mental reason, will, emotion, sensation, on the lower planes the vital or physical instincts, impulses, habits of an obscure force not in superficially conscious possession of itself. All is Chita because all is Sat; all is various movement of the original Consciousness because all is various movement of the original Being. When we find, see or know Chita, we find also that its essence is Ananda or delight of self-existence.[6]

Through our experience, where consciousness expresses itself in psychical field, we know that there is something alive in us, that which makes us aware what happens to us whether we are sleeping, awake or even stunned. Further reflection would lead us to conclude that our consciousness in waking hours merely to be a tip of the iceberg; we have deeper and subliminal (sub-conscient) consciousness states. Psychoanalysis brought out into the open our subconscious. It gave us an insight into the complex world that is hidden within us. Its subliminal workings and its telling effects on our physical life keep us still wonderstruck. It shows us that how much less we know about our own selves. Modern psychology, despite its admirable progress, has failed to look beyond or deeper than the responses of the nervous system, particularly the functioning of the brain.

Consciousness, according to modern studies, is a consequence of mental processes. But Sri Aurobindo holds that it is far above the physical organs and the mental processes:

It is becoming always clearer that not only does the capacity of our total consciousness far exceed that of our organs, the senses, the nerves, the brain, but that even for our ordinary thought and consciousness these organs are only their habitual instruments and not their generators. Consciousness uses the brain which its upward strivings have produced, brain has not produced nor does it use the consciousness.[7]

Sri Aurobindo states that consciousness is there in all that exists; some things may not have the necessary organs to experience it, but that does not take away from them the potency to act consciously. In the expressly conscient beings, i.e., the human beings, there are subconscient and supra-conscient consciousness. We have a vast range of consciousness that is far above the mere psychological levels of conscious and sub-conscious. At the same time, we must admit other forms of consciousness in the world that are much lower, submental. We see force in plants and metals, it may be unmatched to the expressly conscious but one cannot deny the entire Nature the attribute of consciousness, just as one cannot deny it the principle of force. Thus the distinction of mind and matter, body and soul falls apart. They are united by one force of consciousness. The degree of consciousness may vary.

Mind and Matter are rather different grades of the same energy, different organizations of one conscious Force of Existence.[8]

We saw above that consciousness is a force as demonstrated by Sri Aurobindo. We also saw that our discovery of consciousness is not based on some dogma but upon our own experience. Thus, Sri Aurobindo establishes his theory in the best traditions of the empirical philosophy that has been followed in the investigations of mental phenomena as done by psychologists and phenomenologist. Apart from this, the empirical foundation, Sri Aurobindo also combines the idea of force as consciousness. Force or motion or energy is a concept that has shaped our physics, the material understanding of the world. He has been able to thus bring together matter, the objective world and experience the subjective world under one principle, conscious-force. In consciousness both mind and matter are reconciled. The difference between the two is only of degree, to the extent to which conscious-force is dormant or active.

---

[6] SABCL Vol.22, pp.371-73
[7] SABCL Vol.18, p.85
[8] SABCL Vol.18, p.88

For the Force that builds the worlds is a conscious Force, the Existence which manifests itself in them is conscious Being and a perfect emergence of its potentialities in form is the sole object which can rationally conceive for its manifestation of this world.[9]

From what we have said above it succeeds in persuading us to accept consciousness force. However, what justification does Sri Aurobindo offer to validate his espousal? He delineates saying that by consciousness one understands that it implies some kind of intelligence, purposefulness and self-knowledge. We see in the world a definite order whether be it in plant, animal or inanimate world. All these are ordained to act in a particular manner and work to a definite plan. Certain events, such as waste in nature, we may not be able to see its purpose immediately; however, in the long run, in a larger picture this does not appear to be a waste or an activity gone out of control. The world evolves in a definite manner and strives towards a definite goal. Human consciousness, too, is part of this evolutionary process; it has evolved from lower mind to the present one and it shall progress beyond the present mind.

Relevance of the Consciousness Principle to Business

When we apply the consciousness principle to business there is a fundamental transformation of our desire, thought and activity of business. Business, in all its three aspects: corporate governance, industry and market practice and training, transforms itself from mere business to conscious business.

Sri Aurobindo observes that consciousness reveals itself differently at different ages. Once upon a time during the ages of *Brahmanas* knowledge was everything but nothing notable happened to humanity. Later knowledge was overpowered by the might of the *Kshatriya* or as the political and military power that we observe in history that was shaped by wars

and destruction. This is followed by the rise of consumerism and the rise of the *Vaisya* or the businessman.

It would however seem that the businessman has become callous about to whom he is supposed to serve. The Indian businessman has become intellectually lazy and is happy to ape successful business model, read Western business model to increase productivity, multiply profits and fuel growth. The classical resources of land, labour and capital are limited which are further accentuated by the scarcity of money, information and even contacts all of which need to be guarded against poachers and thieves. Competition is in, sharing is out.

When we adopt Sri Aurobindo's consciousness principle it results into a new business model.

a) It sees all the resources, however limited, as not different from one's own self.

b) It does not believe in the exploitation of resources, it evolves them into superior consciousness resources.

c) It does not exploit labour, it empowers it as responsible shareholders

d) It does not take advantage of the consumers; it allows them the freedom to be satisfied with what they choose.

Where do we start? We begin at the beginning, our own selves. We become conscious of ourselves and then of others. The moment we are still and become our own selves, it awakens us to stand away from ourselves; indeed we can stand as far away from ourselves to the extent of becoming conscious about our consciousness; such is the uniqueness and power of this principle. Such an exercise will make us aware to what is going on in our business activity, what desire drives us to conduct our business and what kind of knowledge do we utilize for the purpose.

The Indian businessman is Vishnu asleep. He is manifestation of god, who has that

---

[9] SABCL Vol.18, p.90

consciousness force, but lies idle. He must wake up to a new avatar and manifest himself to the people, go to the people who need him if he wishes to be loved and revered by them.

Integral Business Consciousness

Sri Aurobindo's magnum opus *The Life Divine* is a treatise on consciousness which holds that God is consciousness, a supramental reality, which can be brought down and realized in our own consciousness. The application of the principle results in the transformation of business into an integral business consciousness. Conscious business proceeds from the fundamental assumption that the business world is one of great conscious energy. Business people are persons of substance who through their entrepreneurial genius and sheer hard work have managed to generate wealth from limited resources. This is no mean task.

To understand integral business consciousness practice one may use the imagery of the stages of development of a butterfly.

Stage 1. Individualistic and Selfish – Survival of the Fittest

At the first stage as it sees the light of the world it is a voracious eater and consumes everything that comes its way, and this world has no other meaning for it than that it is a matter of consumption.

In the beginning when people were mere hoards or tribes or lived under warlords and aristocrats; the purpose of existence seemed to survival. So also is the case with businesses. In the beginning the only objective is to survive. I often hear students defending this stage as the ultimate test of business. 'Survival of the fittest', they argue in the animated group discussions and look askance if questioned about the ethical factor and cynically retort, 'who follows that? 'You cannot follow that in the real world.'

Within the organizations this stage is quite severe; it is a top-down model that works quite simply 'command and obey' system. The leadership looks merely at the so called results or performance and accordingly reward or punishment is administered. There are quite advanced businesses today who think that this is the most efficient business model that delivers. Performance based incentives that seem so fair, and perform of perish shibboleth that sounds so businesslike.

Stage 2. Social Covenant – Justice

At stage two the nature guides it to build its own house, absolutely closed, dark and windowless and it remains there for a certain time, although dead to the world, yet alive and going through painful developments within.

People have a way of dealing with their world that brings lasting change. The dynamics of the social choice are immensely varied and subtle. Most of the times changes have been violent such as the French Revolution, the Communist Revolution, the wars of independence around the globe and so forth. The power behind such changes may be referred to collective consciousness. At a certain point of development of a certain social phenomenon, the people rise as one man/woman and cause a deliberate change. There is a immense energy that runs through the people for their cause. Laws are formed and new customs and traditions are sanctified. From tyrannical realms people want to govern themselves under the new law.

Businesses and organizations do not work in vacuum; they work within the framework of the law and must abide by cultural constraints and the constitution of the country. Business practices are controlled by the regulator. The leadership in organizations is always wary of the law of the land and conducts its business accordingly. There may be tensions and contentions of the law, such as affirmative action, i.e., to reserve jobs in the private sector to certain sections of the people. There is a process that is enacted here and the will of the people develops through clashes and struggles and compromises are thrashed out and solutions found.

Stage 3. Struggle against the Uncertain – Path Breaking

The third stage is marked by a tremendous struggle to break open the cocoon and emerge into the bright and colorful world.

This is the contemporary consciousness stage of the people. The people reflect further as they interact, as there are greater exchanges among them across different races and territories, countries and continents. People, read collective consciousness, have realized that humanity is one global family. Although there is little harmony as all the nations are always alert and prepared for war, yet the people see wisdom to reflect on their fate and ways to deal with the problems accordingly.

Business organizations too have realized that they have to do business in a globalized world and that has increased their responsibility. The businesses have become so large that the promoters do not have total control over them, they are forced to give up their power and submit to regulators; increasingly people and their institutions are the stakeholders and they hold the keys when the principals change. Businesses today are forced to introduce democracy within their organizations.

The organizations have been quick to understand the new logic. They have introduced a new model called win-win. All win – the promoters, the employees and also the people. This is a good sign. The organizations are realizing that people mean business now. They are well informed, ironically by the competitors in the market place. Being spoilt for a choice both in services or goods, it is ultimately clear that the consumer is the king. This stage is a consumer's paradise.

Consumerism too has its of own misfortunes, and the win-win model has resulted in more problems than gains. Consumerism has led to undue exploitation of resources and their steady depletion, environmental degradation and the extinction of several plant and animal species. On the social front it has resulted in the migration of rural people to urban areas, the unmanageable cities where communal strife and tensions prevail. Consumerism while it may be a blessing for the consumers it is a bane for business and vice versa. For on the one hand it has lead the business organizations to cut throat competitions and provided choice and value for money to the consumers; but on the other hand it has lead to some businesses to form cartels to the detriment of the consumers. Cement manufacturers are one such example of cartelizing.

Stage 4. Stage of Enlightenment – Total Empowerment

The fourth stage is the stage of bliss that it is able to make the world look much better and happier, because it is now better and happier, the world is probably the same, what is changed is one's own self. The butterfly would not reach its present metamorphosis without going through the process of painful change.

This is the goal of humanity, where truth and action result into happiness that we seek. This is the stage that Sri Aurobindo endeavored to make a reality, where his consciousness would bring the supreme consciousness or "the supramental consciousness" as he described it, down to the earth. It is a stage of unity and bliss.

The people, in their collective wisdom and action have been trying to evolve towards that goal. We are not close to it, but that we are striving is enough reason not to lose hope in humanity. In scores of countries around the world people would like to realize their will and they struggle for political freedom and democracy. Nations, although armed to their teeth, would like to strive through diplomacy and dialogue. Countries would like to work in the interest of their people, and the people would like to establish closer relationships.

The business world has made rapid progress and has surpassed the nation states in building relationships with the peoples of

the world. It has been able to cross over and build good partnerships; they have ensured that even where diplomacy fails business succeeds. Business has ability to real dialogue, because it makes livelihoods better. Business is a wonderful instrument to do away with the differences of caste and creed, regions and languages. They have succeeded in uniting the people of the world for a better future. Several business persons have donned the role of a progressive leadership where good ideas have been brought to prevail.

This is the stage where Sri Aurobindo would like to see humanity, totally conscious humanity who has realized the truth (sat) in full consciousness *(chita)* and enjoy the happiness or bliss *(ananda)*. This would be age of superman that he foresaw.

The Application of the Principle of Consciousness To Business Fields Sri Aurobindo in the Boardroom

The Rishis of old found increasingly to their dismay that their austerities and sacrifices were a waste on the gods. In their collective understanding of gods for worship, the Rishis depute an able leader to do some research. The findings showed that two third of the gods had no interest in what people did. However, even the one who had interest of the people at heart was asleep.

The people, read collective consciousness, down the centuries have not always heeded the most knowledgeable. Because they found that they discriminated them against their own teaching. They made classes and castes although they preached equality. They have a way of choosing what is most suitable at the time. So they rejected the wise and priestly and embraced kings and rulers. However, even these as the time passed found decreasing favour, because they brought war and strife. There came the people's governments or democracies but even these got corrupted and people are trying to find a way out by giving their support to businesses.

As a result the governments are losing their role as promoters and this is increasingly taken over by the business organizations. In our contemporary age that is castigated as *kaliyug* or the age of consumerism to be more modern, people are giving an opportunity to the businessman to prove his mettle. People's expectations are that they, the business organizations become Vishnu avatars and serve them well and improve their lot. When these fail, they would know how to play their role of Brighu and reject the businessman.

The image of the businessman is not a pretty one. It is riddled with corruption and scams. If Bhopal gas tragedy killed innocent people, the stock-market scams have cost people their lives' earnings. People used to tolerate them but now they have started teaching them a few lessons although at the cost paying with their own lives. People of Nandigram in West Bengal protested against the acquisition of their small land holdings. It is not because they did not like economic development in their region. It is because the managers of this development did not have a sustainable model. People all over the country are not happy with the approval of Special Economic Zones. Again, it is not because people have something against industrialization and employment. Although not experts, people have seen through these special mechanisms of development agencies of exploitation that make a mockery of liberalized economy. This is a clear case where both the government and the industry do not know the choice of the people.

So what happens in the boardrooms of our companies and the government cabinet is actually what the people do not want. There is a clash of choices when it comes to what is good for the masses. The board starts its meeting by asking the question, 'What drives our business?' or 'What do we want to achieve? It concentrates on strategies that see ways and means to inflate the fortunes of the promoters and the shareholders at the cost of tax payers and the environment.

However, if Sri Aurobindo were to be a member of the board of directors of our company what would our meeting be like? First we would become very conscious about his presence, and in a way become even more conscious about ourselves. We would rather still our mind than storm it. We would ask the same questions which we normally ask, 'What drives our business' and 'What do we want to achieve?' However, the objectives and the means of achieving them will be quite different. People in the room will be conscious of the impact of what they decide on the people. They would take pains to find out how things may be done not just people friendly but also environmentally friendly.

When interpreted in real terms this implies: Businesses do not exist in vacuum, they have to co-exist in the society of the people. The board as the highest decision making body of a firm has both legal and moral responsibilities to fulfill and be accountable to the people. It has to deal with financial accountability, legal compliances, enhancing the wealth of the shareholders, welfare of the employees, nurse interests of the customers, transparency in decision making as well as implementation, in a word, the corporates must govern themselves with a mission of good citizenship.

Then, when you know that now you are ready to begin a process of decision making you will crystallize as to what is the will of the people, read other board members, employees, various shareholders and stakeholders. What is the ultimate will of these people? Earlier the board used to consider a very clearly charted out mission and objective which they wanted to achieve for themselves. However, when they adopt the principle of consciousness there is a fundamental change in the attitude. It relates to the common consciousness and will make decisions where all the stakeholders and the society can relate to. In the language of values, greed turns to sharing.

Corporations have learnt the hard way their social responsibility. There is a school of thought that believes that conscious business has resulted due to the practicing of corporate social responsibility; there is another school of thought that believes that corporate social responsibility is the fruit of conscious business. Applying Sri Aurobindo's thought it would seem that the evolution of consciousness in the people has brought about this change, perhaps even forced through certain circumstances and instances of failed corporates.

Corporate regulators, such as SEBI[10] in India or Sarbanes Oxley Act (US) or Cadbury Report came into existence due to the problems created by the companies for the people and the legislatures in the various countries brought in legal mechanisms to protect the interests of the investors. The will of the people expressed through these legislations is that the corporates should follow good governance voluntarily. They have given them leeway for non-mandatory actions that encourages them to exercise corporate social responsibility.

Sri Aurobindo in the Market Place

India has two extreme images: One is that of a country that is moving on a fast track of economic growth and technological prowess to join the premier league of the developed nations; second is that of, semi-clad, squalor and disease stricken masses wallowing in poverty whether in slums of the overcrowded metros or the far flung villages where time seems to have come to a standstill.

It continues to lag behind in the quality of life as measured by its Human Development Index; it remains unchanged at a low 127 among 177 countries. On the Human Poverty Index (HPI- 1), it is still ranked at 58 among 103 developing countries. Improvements in child and infant mortality are slowing and India is now off track for these MDG (Millennium Development Goal)

---

[10] SEBI, The Securities and Exchange Board of India, **Act 1992** No.15 of 1992

targets. Taking a much broader view of a country's overall development instead of just income, the HDI seeks to combine aspects such as life expectancy, school enrolment, literacy and income. Going by the country's gross domestic product (GDP), while India's ranking is 118, the per capita GDP is pegged at $2,892. With a life expectancy of 63.3 years, India is ranked 119, while for school enrolment (60 per cent); it is placed at 131 along with a Gender Development Index (GDI) ranking of 98. Going by the status of women in the country, India is placed at 118, in terms of seats in Parliament held by women, while on the ratio of female-earned income to male-earned income, it is ranked 126.

Poverty is widespread across the globe. Out of every six people in the world, four are poor, that is to say, they live on less than hundred rupees a day; In India, out of ten people seven people are poor who lack basic necessities of subsistence, health and hygiene.

Sri Aurobindo will ask, 'Do we really share a common consciousness?

Solution: Prahalad's Paradigm

If we stop thinking of the poor as victims or as a burden and start recognizing them as resilient and creative entrepreneurs and value-conscious consumers, a whole new world of opportunity will open up, assumes Prahalad in his work The Fortune at the Bottom of the Pyramid with an objective to eradicate poverty through profits and enable dignity and choice through markets.[11]

C.K. Prahalad is a strategic management professor at Wharton School of Management, USA, who appears to have sharpened his Indian consciousness when he has been away from home and discovered the most important capital source in the poor of the third world in general and India in particular. The strategy is a clear one, we got to change our consciousness about the poor and realize not only that they

make up greater part of the world population but also that they possess the most innovative entrepreneurial potential and have the choice acumen of conscious consumers. Through a new business paradigm we could build a business exploding over thirteen trillion dollars at purchasing power parity. The thesis is that the real profits that the corporates are looking for are at the bottom of the population pyramid, a pyramid that consists of four billion people around the world and seven hundred million people in India.

Then he demonstrates through a slew of well showcased case studies in India and Brazil that there are already growing examples of BOP. HLL's health oriented programme where trained village folks for the purpose propagate hand-washing and hygiene on the one hand, and at the same time are able to sell soap cakes in various sizes and detergents in sachets to rural folks who could never have afforded otherwise. The distribution and sales are also carried on by the villagers who in turn have become petty business persons and rural entrepreneurs. In the financial sector, micro credit has brought new hope of livelihood to thousands of rural folks. ITCs *E-Chaupal* has made the farmers computer savvy and has effectively been able to banish the middlemen thus bringing them the satisfactory returns on their produce.

There are self-help groups that do anything from operating a grain bank to publishing a village news bulletin; from manufacturing and marketing food products, recycled goods and indeed, ven self-educating. They learn from the experience of their enterprise and teach others. Thus putting the MBAs clearly to shame!

The World Bank development report charges the governments of their failure to provide basic services. Now people are awakening to manage their own affairs. They are becoming conscious about their life in the world. They will find ways to deal both with the governments and the corporates.

---

[11] C.K. Prahlad, The Fortune at the Bottom of the Pyramid, Wharton School Publishing/Pearson, 2004

In a twist of events, it is the large corporates who are looking at these new entrepreneurs devoid of any professional management training for inspiration. The *Lijjat* papad market revolution and the lunch supplier *Dhabhawalas* of Mumbai are the cases for study. These are huge banner messages to big corporates that they as humble entrepreneurs could be better off than both the bureaucratic government as well as the cash stuffed professionals of the corporate!

Simple day to day groceries and essentials such as pulses, milk and grains are readily and cheaply available in the cities than in the villages that are their source. This appears to be an internal colonization of the country by the Urbanites. They take both the labour and the raw material from the countryside, and depend upon the appalling supply chain of the corporate and government Public Distribution system to their subsistence. With this both their livelihoods as well as dignity is lost.

Three principles govern profit at the bottom of the pyramid: Availability, Affordability, and Accessibility. Prahalad's paradigm has the power for a public-private partnership. When the poor are converted into consumers, they get more than access to products and services. They acquire the dignity of attention and choices from the private sector that were previously reserved for the middle-class and the rich. It will also help restore the lost trust in the corporate.

We have a huge market, but very few suppliers; we have seven hundred million ready customers but no goods and services reach them, we need managers, we need them not just in thousands but in hundreds of thousands.

I see that the consciousness is seeping through. Even at the high end of products and services more and more common people are coming into the picture. No frills budget airliners present such an example. People who could never dream of flying can now afford to fly for such dire needs as quick hospitalization to a specialty hospital in the metro, to attend a dire emergency, etc. However, the government is still blind to these needs and the aviation tax is very prohibitive.

We have already mentioned that over the ages the people have a way of dealing with their problems through collective consciousness. Some stirring, Bhrigu's kick, by the people has rejected the governments and this has awakened the business man to rise to the occasion and see what the need of the people is and what solution can be found to satisfy them.

Sri Aurobindo in the B-School

B. Bowonder and S.L. Rao brought out a joint paper on "Management Education in India, its Evolution and some Contemporary Issues"[12] sponsored by All India Management Association (AIMA) is paved with good intentions; given the prevailing business education system, coupled with the well entrenched accreditation process, a reform and reconstruction of business education in India is very distant, unless majority of the business schools close down in favour industry oriented training centres. The authors claim that management education has developed in India randomly and not in an "evolutionary manner", and that it was "grafted" from American system on to the prevalent educational system without paying attention to the educational, business and cultural aspects the country; hence the urgency to rethink – objectives, content, pedagogy, *et al.*[13]

Business schools are at a nascent stage compared to the good old universities. However, this should not be an excuse for fledgling and incompetence because business administration training is based

---

[12] B. Bowonder and S.L. Rao Management Education in India, Its Evolution and some Contemporary Issues, All India Management Association, New Delhi, (2004)
[13] See, Foreword

on an established system of education. I am dismayed by what is happening to our business schools and their training. There is too much schooling or teaching, but very little training.

My ideal business school would be one like a medical college where knowledge and skill go hand in hand. Just imagine the students of medicine studying without training at the same time? Who would like to be at the receiving end of such a service? Would we like to have managers who have knowledge but with no skill at day to day management expertise? They would cause loss of man and material or supply substandard stuff down the line.

Another ideal example of business training would be aviation training where the candidates have to be totally focused and must be able to make split second decisions rightly for the sake of the lives on board. Just imagine flying with a pilot who has got a gold medal for his classroom learning but has had no real flight hours behind him. Would our managers care to take decisions that will result in the welfare of the customers?

Sri Aurobindo gives us three principles of education. Actually it is just one principle and the other two are corollaries. The first principle of true teaching is that nothing can be taught,[14] but everything can be learnt. Whatever change comes in the student due to education, it is entirely due to his conscious effort. The instructor is a mere guide, the student who is able to show clearly the choices, the student as per his or her ability accepts or rejects. You may take the horse the pond, but cannot make it drink. The corollary that follows is that the mind must be consulted; in other words, the competence of one's mental propensity is in question; as a result there is no point in the objective of our schools and universities, as though they were factories rolling out uniform and standardized products. The second corollary to the

principle is that the teacher recognizes the divine in the student and makes an offering of the knowledge he wants to impart. How the student receives it, uses it and develops it is up to the student.

There has been a hopeful sign for management education. Sam Pitodra, the chairman of the National Knowledge Commission with the help of his team has put forward eleven recommendations to the Prime Minister regarding management education. I would like to note three of them.

1. Accessibility: Management education in our country is elitist. If we must take advantage of the growing economy and bring all the sectors of economy within the organized fold then accessibility of management education becomes an imperative. The need for professionals is burgeoning, hence the quality management education institutes must be encouraged both private as well as public, the punitive regulator AICTE should be replaced.

2. Widen the scope of management education to enhance its relevance. Compulsory apprenticeship in organizations and study under managed sectors must be part of the programme. Integrate management with other knowledge sources and conduct research.

3. Sensitize management education to our unique socio-cultural situation by including India specific case studies / research cases in the curriculum, reflecting our diversity and incorporating traditional wisdom."

A radical change in management education system is the need of the hour. The existing institutions instead of seeking decorative affiliations and linkages to foreign or foreign sounding institutions, they must attach themselves to business groups and organizations and help build an integrated education and training system.

---

[14] SABCL Vol. 17, p. 204.

Through an act of the parliament it may be legislated that one of the categories needed for their approval is to enlist apprentices; and on the other hand, one of the fundamental aspects for accreditation of the institution is that their candidates are apprentices in the registered firms.

This will help breakup the school culture of semesters, the candidates will be free to customize their learning as per their aspirations and pick the courses as required expertise for their jobs. They may earn their diplomas or degrees when they have completed both their theory in the class rooms and practicals as apprentices.

Conclusion

Although we live and experience this universe on a day-to-day basis, the earth, the day and the night, the sun, the moon and stars, space, time and so on and yet we still ask questions as to what is its nature, where does it come from, what is our place in it.

We live in inseparable intimacy with our principle of life, the consciousness, and yet we never stop asking, 'Who am I?' 'From where have I come', 'To where shall I go?' We know from quantum physics that the ultimate principle of the universe is energy or force; we know from Sri Aurobindo that the principle of all existence including ourselves is consciousness force. Just as the universe, so also our own selves are governed by a conscious force, business management is merely incidental.

■

Greater Psychology and Era of Emotional Intelligence

Mala Kapadia

Adjunct Professor, S.P. Jain Institute of Management and Research, Mumbai, Dubai and Singapore
tamethemonkey@rediffmail.com

"We must create a society in which a person does not have to betray inner sensitivity, inner essence. Each of us needs opportunities to unfold the essence of being. Then the sensitivity becomes fountain of strength, of peace, of joy."

Vimla Thakar

Our history of last two millenniums is forcing humankind to pause and review where we are going. If the direction is wrong, one needs to look at the compass again.

It has been said that the next phase of human evolution will depend upon a decline in egoistical competitiveness and an increase in collectivity, not in the form of totalitarianism, but as an expanded sense of Self. An intelligence centered in the heart is centered in the Self and therefore has a superhuman, trans-personal connection; the next phase of evolution, with its enormous challenges and increasing load of information, will require an integrated intelligence with access to the

infinite. Worldwide trend in many areas of life is that of Rediscovering Wisdom.

In this paper, I include discoveries from Quantum Physics, Biology, Medicine, Psychology, Ayurveda, Management, and of course, Yoga. Our concept of self and how we relate to each other has been based on Aristotle and Newtonian Perspective for long. However, we are moving away from mechanistic models to more dynamic web of life understanding, almost rediscovering the ancient wisdom and coming full circle.

Paradigm Shift in Management Philosophy

This is now getting reflected in Management textbooks as well. In 10th edition of Organizational Behavior, Fred Luthans (2008) states: "Consider the following changes in the nature of work: The technological and human components of work are inextricably blended, Jobs are less tightly defined and programmed, Teams rather than individuals produce the

basic unit of work, Organizational charts fail to capture the networks of influence and relationship that characterize the workplace.

The following changes may not yet be as common, but few would argue that this is a representative look at the workplace in the not-too-distant future: The corporate headquarters will evolve into "heart centers", where emotional intelligence fuels creativity, innovation, and an enterprising sprit." [1]

Human Sigma and Human potential movements

Human Sigma and Human potential movements are re-establishing the importance of emotional energy in every aspect of our life. Human Sigma is a measure that focuses on reducing variance in key employee and customer outcomes by improving an organization's human performance and moving it towards excellence. Simply put, the human sigma approach shows how to manage - and maximize - the human difference. And the basic human difference is how we engagement.

Professor Sumantra Ghosal narrates in HBR article 'What is a Global Manager?' "Executives need the capacity to take action; the capacity to build personal energy for taking action; the capacity to develop and maintain focus in the midst of distracting events. They require action-taking ability- call it emotional capital if you wish." As I read it, I reconnect in my mind Sri Aurobindo's distinction between our various selves- mental, emotional and vital. A discussion on the same follows later.

There is clearly a great need for an increased understanding and practice of Emotional Intelligence (EI) in our culture. In the world of business, factors that are really important to succeed in an ethical manner are dependent on Emotional Intelligence: the co-operation of employees, creativity and open-mindedness, understanding of another's point of view, ability to use empathy in negotiations, the quality of leadership and communication.

In my many years of experiences in education and learning & development interventions in organizations, I've come to realize the gap between intentions and action. Jeffrey Pfeiffer calls it 'knowing-doing gap' in work-life. Most individuals and organizations know what is right, however are not able to implement that knowing. We all understand what EI is, and want empathy, cooperation, recognition from others, however, when it comes to practice, not many are able to exhibit that in their own behavior. One of the major reasons behind this, I feel, is our own limited perception and understanding of who we are, how our own body, mind and heart work. I share some insights from our Oriental wisdom that helps bridge the gap.

Evolutionary & Ecological Psychology

Different sciences combined together can help us re-look at ourselves. Psychology in traditional sense has been pathological and not holistic in generating this understanding. Let us connect Physics and biology together to unfold renewed understanding of relationships.

Cardio - energetic suggest that energy (E) is interchangeable with Information (I). Everything that exists is energy, energy is full of information and stored info-energy is what makes up our cellular memories. Nobel Prize winning physicist Dr. David Bohm summarizes this $M = E = I$ formula when he writes that there is limitless amount of information enfolded into the structure of the Universe and we are a manifestation of that energy. Also, information is in reality in-formation, its dynamic and reorganizing itself. Vedic literature calls this information as Universal or Cosmic Intelligence. Carl Jung, the renowned Psychologist derived his concept of collective unconscious mind from this premise.

The self, seen us physical self is in reality an energy field. Holographically the universe and self are one and the same. Thus self with capital 'S' can be used to denote the

energy Self, a larger self than our Newtonian mechanical understanding of self. *Thinking of self as separate from others or the Universe is 'cellular xenophobia' or as philosophers say, illusion of separation.* Also, the self is not a part of Self, but the whole Self. Thus, our cells have the encoded 'in-formation' of the Self or Universe within us. We all are inter-connected with the info-energetic field.

Till now in human history, the Western view has been that of establishing human species as superior to nature and most of the modern technological progress has been in direction of conquering Nature. Another approach to life and its processes worth consideration is that of Oriental thinker's millennia ago. They looked upon life as an omnipresent universal expressed in particular units. They also recognized "essence of mind" as a universal. They called the human manifestation of this universal mind Manas, and held that the development of the human mind was the expression of its innate potential as an increasingly perfected aspect of universal mind. Oriental ecology does not separate humanity from nature. It sees the world not as a collection of isolated objects, but as a network of phenomena that are fundamentally interconnected and interdependent. We are seeing the reflection of this new paradigm in fields of education and management both where ecosystem is becoming common language.

Quoting one of those pioneers, Gregg Braden, author of "Awakening To Zero Point" and "Walking Between the Worlds ~ The Science of Compassion", he states . . . "The First Path (the way that the industrialized world has done things thus far) may be viewed as the dominant paradigm that has been, a path of external technology engineered outside of our bodies as extensions of ourselves interacting with the world around us. .

...The Second Path (which we are moving toward and into at this time) is the path of internal technology . . . remembered rather than engineered . . . each cell of our bodies is

approximately 1.17 volts of electrical potential. Statistics indicate that the human body is composed of approximately 1 quadrillion cells. One quadrillion cells times 1.17 volts of potential for each cell equals approximately 1.17 quadrillion volts of electrical potential per person." This potential is an innate "science" that is the sum total of our very beings. Compassion is the key to this technology. Through the understanding and use of compassion and heart coherence (unity) come unlimited healing possibilities, individually and globally.

These potentials extend into every facet of our lives.

Heart is emerging as center of intelligence- Psychic being

"The most obvious characteristic of a wave (of the heart) is that it repeats itself over and over. In this sense, a wave is memory just as memory is waves. Rather than defining memory in terms of underlying molecular biological or physiological time-keeping mechanisms, the wave itself is memory. This simple yet astonishing new way of seeing waves explains the characteristic repetitive patterns of all our behaviors…" Gregg Braden

...Wave memory is extremely important to understand. How we feel (emote) affects our immune system and the environment that we live in... By learning about the various states of emotion and how each one effects our body, we can choose to tune, like a radio dial, our bodies, to the frequency of compassion, which is one that enhances health. By maintaining coherence (unity) with the energy wave (heart wave) of compassion, we can help our bodies to maintain an optimal state of wellness which is turn will impact deeply how we function and create in our daily lives.

Heart intelligence / Emotional intelligence is a phrase often used to describe various attributes of the electrical and magnetic energy radiating from the heart. Paul Pearsall (1990), in his book "The Hearts Code" calls this L energy or

love energy, inner wisdom and power. "The energy generated by the heart is not contained within us. There is no shield to "L" energy, so when the heart beats, it can signal other hearts with its info-energy (a form of bio-electric communication, unspoken words like a satellite beacon)." [2]

If this is true then how we think and feel (heart coherence) not only affects us personally and professionally but also affects those around us and how they do their job. A work place, or home in which the people present are in harmony with their lives functions much better and more productively.

Now, let us connect these breakthrough researches with what our ancient scientists already knew. Health and well-being sciences are now integrated in Management sciences as stress is taking its toll on our productivity, creativity and even life quality.

Yogic Psychology has elaborated on how our emotional, biological states, mental activities and dominance of sattva, rajas, and tamas in different combination create emotional numbness to spiritual intelligence. Sage Patanjali and Sri Aurobindo's Purna Yoga has scientifically given understanding of emotions, its happenings in body-brain and mind, co-relation with levels of consciousness through combination of sattva, rajas and tamas. Ayurveda is aware of power of emotions and its intelligence. In Charak Samhita we have a reference of human body having three hearts: Head or Shiro Hridaya (Buddhi), Heart or Uro Hridaya (Urmi/Urja) - Hridaya Guha, Gut or Nabhi Hridaya (Intuition). [3]

This corresponds to how U.S. Marine Redefines Intelligence in their manual. Robert Cooper shared in NexusEQ Conference, 2004 and has mentioned in his book 'The other 90%' how we have more than one brain or intelligence centers. Jack Welch, Peter Drucker in West and Infosys legend Narayan Murthy, K. V. Kamath of ICICI Bank Ltd. and many other successful legends have always insisted on listening to the brain in heart and gut for decision-making,

problem solving and opportunity – seeking in everyday life.

Urmi-Pragna Yoga

Urmi is wave/emotion and Pragna is wisdom/intelligence. Our next challenge is how we translate this 'knowing' into 'doing'. This is where we turn to Yoga. According to Sri Aurobindo, "Yoga is Practical Psychology." [4] And Yoga has realized the importance of Heart much earlier than any other Psychology research. Heart has a different connotation in Yoga. Heart is not the physical organ which pumps blood and relates to breathing. Heart is the Heart Center or Anaahat Chakra of Yoga. Patanjali states in Sutra 3.34: Hridaye Chitta Sanvit. Heart is the seat of Consciousness. Ayurveda states in Charak Samhita Sutrasthanam 17.74 and 30.3-7; Heart is the seat of Ojas, the Life Force in human. [5] Now, what is the Chitta comprising of? As per Yoga, Chitta is constituted of three Gunas of Sattva, Rajas and Tamas. "The three qualities mingle, combine and strive in every fiber and in every member of our intricate psychology. The mental character is made by them, the character of our moral, aesthetic, emotional, dynamic, sensational being." Sri Aurobindo. [6]

Following discussion outlines the qualities of Sattava, Rajas and Tamas:

Sattva: Sattva indicating the luminosity, light, the facets of Buddhi that we have in us, the intelligence that we have in us, which shows the part, throws the light on the outer objects to know that this is this. Sattwic tendencies are of light, clarity and happiness, fine adaptation and sympathy with the environment, intelligence, poise, right mind, right will and feelings, right impulse, virtue. Sattva creates Right Attitude- a major challenge in management

Rajas: Rajas brings the mobility in us, makes us to work to function in a particular way. If I have to know something there is an inner movement of that intelligence. "All have their rajasic modes and impulses and turbid parts

of desire and passion and struggle, perversion and falsehood and error, unbalanced joy and sorrow, aggressive push to work and eager creation and strong or bold fiery or fierce reaction to the pressure of the environment and to life's assault and offers," [7]

Tamas: Tamo Guna in its subtle form gives us the inner stability to receive, a kind of inner quiet awareness. Normally Tamo Guna is expressed darkness, inertness, where we don't have any kind of understanding or knowledge. Tamasic people are thosed who are dominated by Tamas, have very different personality and hence life style than the Sattava dominated one. The use of Rajas for action gets guided by either Sattava or Tamas. If Tamas is the guide then chances are, there is laziness, inertia, dependency on habitual pattern of thinking and behaviour. There is also more jealousy and negative attitude towards others. This is a gross form of Tamas. However, there is also the subtle form of Tamas as we cannot even throw the Tamas completely out. The ultimate aim of human life may be to become Gunatit-beyond guiding or binding of our Guna, since Sattava is also finally a bond. Yet, for our normal day-to-day functioning and even on our journey of spirituality subtle Tamas facilitates holding on our body-mind together, retention of knowledge, contentment and calmness. If we have to have the complete illumination we need the subtle Tamas over there to give the stability to receive the illumination.

This connects well with OK (OSHA-KOSHA) model of Prof. Subhash Sharma with roots in Guna and Panchkosh theories. "KOSHA theory is essentially an energy systems theory indicating five types of energy, viz. Kosmic Energy (K), Oceanic Energy (O), Spiritual energy (S), Heart Energy (H), Animalistic Energy (A). Heart Energy represents the Emotional Energy... When this KOSHA model is applied in organizational context, it represents the level of consciousness in organization and also, its energy spectrum and energy channelizing systems"[8] (New Mantras in Corporate Corridors, 2007, pp.83-84). In his

OK energies model, Prof. Subhash Sharma essentially combines ideas from Guna theory and Panchkoshas theory to highlight OK state of consciousness wherein he also defines OK as 'Oneness' with 'Kosmos'. Hence, this model has deeper connectivity with Urmi Pragna Yoga. At OK state of being we operate from a higher level of consciousness[9]. He further indicates that in spiritual literature and popular forms this OK state of consciousness is expressed through many different expressions e.g. Om Shanti Om, Salom, Salam, Peace, Nirvana, etc.

In the interpretation of Prof. Subhash Sharma, the popular 'I am OK, You are OK' phrase gets a higher level meaning in terms of 'We are OK'.

Transformation of Gunas

Our modern lifestyles are dominated by Rajas (drive to achieve more) and competition, or Tamas, senseless indulgence in repetitive behavior which is self destructive. The good news is, this can be changed by listening to our heart's intelligence which is our compass to integrated living. Then organizations will become storehouse of Higher Human Potential and positive energy rather than limited stressful living.

Organizational Challenge for EI

Organizations have two-fold challenge: one is balancing the rajasic energy of emotions with sattva; second is increasing Ojas in employees. Ojas is the inner energy radiance that comes from healthy living. Ojas is the essence of the seven Dhatu or bodily tissues. It is the vital energy that governs the hormonal balance. This super-fine element of Shukra (masculine energy) and Artava (feminine energy) which is the essence of all Dhatu is located in the heart. Ojas is the vital energy that controls the life-functions with the help of Prana. Ojas contains all of the five basic elements and all the vital substances of the bodily tissues. It is responsible for the auto-immune system and for mental intelligence. At the psychological

level, *Ojas is responsible for compassion, love, peace and creativity.* Not listening to the voice of the Heart Intelligence, depletes Ojas as we live against the wisdom of inner knowing.

I suggest an Indian model of Urmi-Pragna Yoga to achieve the EI culture in organizations.

"Most people live in the vital." (Sri Aurobindo, Greater Psychology ,p.65). Vital is dominated by Rajas and hence we see a great challenge in bridging the knowing-doing gap. Unless we understand the difference between living in Vital and living from Psychic Being, the Emotional Intelligence will remain only a rational, intellectual exercise. We all know the impact of negative emotions at work, and yet are not able to get out of them. We all know influence of positive emotions at work, and yet are not able to live and expand them. In this sense, we all are Duryodhana of Mahabharata Epic, who knew the dharma, but could not live it, who knew the adharma, but could not leave it. In modern terms, I call this the 'knowing-doing gap' of Pffifer.

As Sri Aurobindo states, "Our vital only creates more self deception. "But there is also a distorting action which obscures and disfigures even this limited self-knowledge; our self view is vitiated by the constant impact and intrusion of our outer life-self, our vital being, that seeks always to make the thinking mind its tool and servant: for our vital being is not concerned with self-knowledge but with self-affirmation, desire, and ego."

Urmi or emotions of rajas are overpowering without the balancing of sattva or calming effect of subtle Tamas. Urmi of Rajas gives the passion or bias for action without discriminating power of Pragna or Intelligence. Pragna is the power of Intelligence in the Psychic Being. "Psychic Being… localized in the region of the heart…which commands and progressively harmonizes the diverse tendencies of the mind, life impulses and the body. …Leave the mind altogether. Seek identification with the psychic centre in the heart. Mental concentration involves

great effort. Movement inward (towards the Psychic centre) or upwards (above the head) brings about mental silence more easily. If you remain on the surface of the mind, you may struggle with the agitation, the waves, but it is a difficult task. Go beyond the breakers or dive deep. Waves will continue but not affect you." [10]

"The dominant gunas are not the essential soul-type of the embodied being but only the index of the formation he has made for this life or during his present existence and at a given moment of his evolution in Time." (Sri Aurobindo, Greater Psychology - p.115). The three Gunas become purified and refined and changed into their divine equivalents:

Sattva becomes Jyoti, the authentical spiritual light;

Rajas becomes tapas, the tranquility intense divine force;

Tamas becomes Sama, the divine quiet, rest, peace (Sri Aurobindo, Greater Psychology p. 118).

How to Practice Urmi-Pragna Yoga

- Be aware of the heart waves that you transmit or receive
- Incorporate 'Silence' as part of all communication programs
- Stop- take a Pause- Step back before any action
- Combine all three intelligences of head, heart and gut to be Integrated in Intelligence
- Review life style, Know your Prakruti and revive Ojas
- Concentrate on Heart Meditation
- Reconnect with Nature to fulfill biophilia

Benefits of Urmi Pragna Yoga

1. Increase in ability to learn ~ Permits greater clarity & focus. ~ Reduces/eliminates depression

2. Promotes co-operation ~ Encourages active listening ~ Generates a sense of compassion

3. Vehicle for non violent solutions ~ Enhances understanding ~ Improves communication
4. Boosts self esteem ~ Creates a sense of healthy interdependence ~ Establishes bonding

I conclude my proposition with a quote from Margaret J. Wheatley, "After all is said and done, we have the gift of each other. We have each other's curiosity, wisdom and courage. And we have Life, whose great ordering powers, if we choose to work with them, will make us even more curious, wise and courageous." [11]

References

1. Luthans Fred (2008), Organizational Behavior, Mc-Graw Hill, Boston

2. Pearsall Paul (1998), The Heart's Code, Broadway Books, New York

3. Shukla Acharya Vidhyadhar (2000), Charak Samhita, Sanskrit Pratishtan, New Delhi

4. Dalal A. S. (ed), (1998), A Greater Psychology, Sri Aurobindo, Sri Aurobindo International Centre of Education, Ponducherry

5. Shukla Acharya Vidhyadhar (2000), Charak Samhita, Sanskrit Pratishtan, New Delhi

6. Dalal A.S. (ed), (1998), A Greater Psychology, Sri Aurobindo, Sri Aurobindo International Centre of Education, Puducherry

7. ibid

8. Sharma Subhash (2007), New Mantras in Corporate Corridors: From Ancient Roots to Global Routes, New Age international Publishers, New Delhi

9. Sharma Subhash (1996 & 2006), Management in New Age : Western Windows Eastern Doors, New Age International Publishers, New Delhi, p. 94

10. Sen Indra, (1998), Integral Psychology, Sri Aurobindo International Centre of Education, Puducherry.

11. Wheatley Maggaret J (2005), Leadership and the New Science, Margaret J. Wheatley, Tata Mc-Graw Hill, New Delhi

Following references have helped in generating the insights:

1. Mala Kapadia, (2003 and 2009), Emotional Intelligence, BPI Pvt. Ltd. India

2. Vimla Thakar, (1991), Glimpses of Raja Yoga, Suhas Printer, Pvt. Ltd. ,Ahmedabad

3. Singh H. G., (1997), Psychotherapy in India, National Psychological Corporation, Agra

■

The Discovery of Supra - Rationality:
A Philosophical Reflection of the Rishi Route to Reality

Isha Gamlath

Head, Department of Western Classics & Christian Studies, Univ. of Kelania, Sri lanka
isha@kln.ac.lk

The present study will focus on two foundational components of Prof. Subhash Sharma's interpretation of management in terms of the *rishi* route to reality – 1. States of consciousness 2. Yoga therapy with reference to a striking parallel surviving within the framework of Late Antique and Renaissance philosophical traditions in the forms of dream divination and astrology. Prominent forms of divine enlightenment in their highest manifestations these are viewed by Late Antique Neoplatonist Iamblichus and Renaissance magus Marcilio Ficino as containing supra – rational levels of insight. Sharma, Iamblichus and Ficino define human knowledge as dualistic operating within the context of a subject – object relationship while they agree that supra – rational knowledge unites the human being from the outset with its own divine cause thus destroying the subject – object relationship.

The paper will explore Sharma's arguments in relation to his application of 1 and 2 to modern Indian managerial necessities and their correspondence with dream divination and astrology as supra – rational forms of knowledge which serve as a heuristic device for the analysis of operations common to both the eastern and western philosophical traditions.

The exploration of the metaphysical structure of the cosmos in terms of esoteric doctrines and allied ritual and cultic praxis have assumed the guise of the explanations offered for the nature of reality within the religio – philosophic framework of Vedic India as well as the Late Antique and the Renaissance in the Meditarranean.[1] Exploitation of this reality by Vedic sages as well as Late Antique Neoplatonist, Iamblichus and Renaissance *magus*, Marcilio Ficino recall the

fundamental consensus between beliefs and ideas in circulation in kindred cultures and civilizations such as the Hindu and the Graeco – Roman.[2] The application of Vedic doctrines for the benefit and fulfillment of modern Indian managerial requirements has been the main objective of Prof. Subhash Sharma's recent publications.[3] The present paper, as a continuation of a joint research submitted in the form of a conference presentation in Bangalore 2004 demonstrates the relation between Prof. Sharma's application of his original contribution to Indian management, the *rishi* route, and Iamblichus' conceptualization of dream divination as well as that of Ficinio's of astrology.[4] With explicit reference to Sharma's apprehension of the transcendental wisdom of the Vedic sages embodied in Routes to Reality : Scientific and Rishi Approaches this paper seeks to establish the significance of supra – rational knowledge in both the western and eastern religio - philosophic context and the possibility of its application to the success of contemporary Indian management.[5] Two foundational components stemming from the Vedic tradition are discussed herein for this purpose. They are, states of consciousness and yoga therapy.[6] The link between the two cannot be detached and their fusion is valuable for the construction of a framework within which Sharma establishes their value for Indian management. Sharma observes that the first of these comprise of the following four states of consciousness – the waking, dreaming, deep sleep and transcendental with a final remark that "insights to creation of knowledge could come from all the four states".[7] He supplements his analysis of the rishi route to reality by referring to quantum physics and more specifically to the brain wave patterns illustrated by veteran researcher, E. Damodaran.[8] In the latter equivalence Sharma notes that in both deep states of sleep and the transcendental " energy is conserved and is used in the waking state".[9] Commenting on the co – relation between the brain waves in alpha, beta and theta stages which correspond to the states of dreams and deep sleep respectively Sharma makes a fascinating comparison between mental alertness and the *rishi* route to knowledge as the predominance of the former depends on the latter thus appreciating the degree to which the *rishi* route to reality provides insights from a most sacred past for its survival in terms of managerial development.

Sharma continues his exploration of the *rishi* route to knowledge by introducing Shankara's rope or snake matrix. He identifies four theoretical combinations out of this matrix : real wave or the real particle, real wave or the imaginary particle, imaginary wave or the real particle and the imaginary wave or the imaginary particle.[10] This identification of the wave - particle is more or less analogous to the previously mentioned four states of consciousness. In an attempt to establish the validity of sacred religio – philosophic knowledge of the Vedic *rishis* for a specialized discipline as management Sharma defends that each of these states of consciousness contain diverse forms of knowledge. He argues that "real wave – real particle cell corresponds to physical reality and imaginary wave – imaginary particle to the transcendental or supra – mental reality."[11] According to Sharma's calculations ignorance of the *rishi* route to knowledge makes 75% of human knowledge to remain concealed entangled in a web of nescience or *avidya* while only 25% is accessible and can be utilized to be of some service to the community i.e. management.[12] Sharma is acutely concerned of the veiled 75% within which remains a higher level of consciousness inextricably linked with supra –rationality. His scholarly enterprise consists of highlighting this supra – rationality which he believes to be worthy of anticipation in the context of the corporate issues of Indian management.

The *rishi* emphasis upon the human soul as a microcosmic homologue of the divine realm and its subsequent immortalization while embodied, referred to as the state of *jivanmukthi*, finds a striking parallel in the pagan philosophy of Iamblichus and the orthodox Christian thought of Marcilio Ficino in the Italian High

Renaissance.[13] Their systematic programme throws light on the fact that liberation from corporeal consciousness and its fragmentation is confined to those souls within which the contemplation of celestial energy dispensed ontologically from the intelligible realm is comparatively profound and intense than that of the average practitioner. Affiliated to the locative world view, common to most Mediterranean and Hindu religions, is the essence of the late antique soteriological view which enshrines " a hierarchically organized cosmos that moves along a series of steps from dense matter up to ethereal spiritual elements through various stages from the lower aspects of their embodied life to the higher. This ascent to the mental or spiritual realities while disengaging from bodily existence became a practice in Christianity, Judaism, Neoplatonic philosophy, theurgy and Hermetism among others."[14] Iamblichus and Ficino maintain the notion that gods illuminate and infuse every grade of reality within this ascent rather than being distant from the objective world. This conception is far removed from the monistic and dualistic or theistic type of mysticism maintained by R.C. Zaehner who states : " for in strictly religious mysticism…the whole purpose of the exercise is to concentrate on an ultimate reality to the complete exclusion of all else and by "all else" is meant the phenomenal world or as the theists put it all that is not God. This means a total and absolute detachment from Nature an isolation of the soul within itself either to realize itself as God or to enter in to communion with God."[15] For both Iamblichus and Ficino, the practice of theurgy is monistic since the supra – rational level of insight it provides entirely dissolves the subject – object relationship and thus all sense of duality.[16] Iamblichus' description of dream divination bears close affinities to Sharma's interpretation of the transcendental or supra rational state of consciousness. In his defence of the sacred Egyptian esoteric tradition of knowledge, On the Mysteries, Iamblichus makes a clear and sharp distinction between human dreams and divine dreams.[17] He concludes that the former is inferior to the latter because they contain partial and limited knowledge. Elucidating the nature and character of divine dreams Iamblichus describes that such dreams occur during transitional stages of sleep and waking and vice versa. The presence of an intangible spirit is often heard giving instructions or predictions in the form of prophecy. This spirit is perceptible only to those whose consciousness surpasses the rational. In sleep Iamblichus postulates that the soul is freed from corporeal fetters and thus detached from the world of generation. He explains this state with much coherence :

"At this time then this form of life whether it is intellectual or divine which is the same thing or each one separately it is aroused in us and energises according to its own nature. Since the intellect then contemplates real beings and the soul encompasses the principles of everything coming in to existence it is reasonable that is should know beforehand future things arranged according to their predominant principles and the first cause which encompasses them. And it produces an even more perfect divination surely when it unites its apportioned lots of life and intellectual activity to the universals from which it has been separated. For it is then filled from the universals of total knowledge so that for the most part it arrives at conceptions of what goes on in the cosmos."[18]

At this elevated stage Iamblichus remarks that the soul encompasses the principles of everything coming into existence and therefore has the potential to participate in an intellectual and divine form of life. Based on the Platonic Theory of Recollection, the theory that the human soul has seen Forms or divine principles before its descent in to a corporeal body Iamblichus applies the soul's inherent recognition of Forms to understand the past, present, and future in their totality. He clarifies:

"If however it refers accounts of things happening in their causes that is to the gods it receives from them a power and knowledge embracing things that were and will be and

takes a view of all time and surveys events happening in time and it participates in their order, care and appropriate movement."[19]

The practice of dream divination within theurgic operations enables the theurgist to survey events in the cosmos and thereby participate in its order, care and appropriate movement. The theurgist seeks to unite his soul to the highest cause, the gods, and it is empirically related to Sharma's conceptualization of the imaginary wave – imaginary particle condition. Iamblichus' conceptualization of dream divination corresponds to Sharma's endeavour which seeks to confirm that within the scope of supra – rational consciousness remains the possibility of deriving some percentage of the concealed 75% of higher knowledge. The concealed supra – rational knowledge extends far beyond the boundaries of mundane limitations. The soul's fusion with the divine principles in its most original condition is acknowledged by Hindu gurus such as Swami Vivekananda who once declared : "Because we walk in vain and because we are satisfied with the things of the senses and because we are running after desires ; therefore, we as it were cover the Reality with a mist"[20] Ignorance of the essence of reality is a lamentable loss to humanity which deviates humankind from making the most of a highly qualified task as management. The manager's contribution to the community is invaluable. and the manager's success depends on, in the words of eminent author in the field of business management, Trevor Owen, " more and more being a human being."[21] If the development of the human qualities are intensely emphasized within the context of the modern Indian management scenario then the dramatic consensus between what Iamblichus was trying to absorb from the sacred Egyptian esoteric tradition in the form of divination and what Sharma is at present taking pains to convince the world of scholarship becomes obvious. Sharma commits himself to draw a globally acclaimed reflection of the powers of each specific super power when he reveals that

India represents forces of spirituality, the US forces of the market, China grass root people and Russia the state while he notes that " if there is synergy among all those four there will be harmony as well as equitable development. If not there will always be crisis."[22] Spirituality of India is drastically superior to the other three but still Sharma takes its prominence in to his consideration and provides its due share of respect and value for a perfect synergy which further examined throws light on the notion that leaders and managers" should keep Western windows and Eastern doors open to create a new corporate house".[23] The foundation of this "house" is bound to be strong as it depends on the age old *rishi* tradition of reality. On an equal footing Iamblichus and Ficino derive much inspiration and appreciate the sacred pagan traditions of the past for the soul's identification with divine principles.

For Iamblichus knowledge is defined as an inherently dualistic quality. It knows the object of knowledge as being other than itself. Knowledge operates within the framework of a clearly defined subject – object relationship. Contact with the divine is not knowledge but a level of insight which is supra – rational and superior to all syllogistic forms of reasoning and proof.. Iamblichus highlights this more fully :

"For an innate knowledge about the gods is co existent with our nature and is superior to all judgement and choice reasoning and proof. This knowledge is united from the outset with its own cause and exists in tandem with the essential striving of the soul towards the Good."[24]

The primary cause of the soul being divine its participation in dream divination helps attain a mode of cognition which is uniform and unitary dissolving the subject – object relationship.[25]

Symbolical recognition which transcends yet embraces all quantitative modes of thought in terms of astrology had inspired Ficino's cosmological endeavours in the Renaissance.

His translation of Iamblichus' On the Mysteries and Iamblichus' unitive thought provided him the necessary scope to explore the religious dimension encapsulating types of knowledge. The foremost of them being the supra – rational Ficino delves in to the co – relation between heaven and earth, a tradition of thought that continued from Vedic India and Late Antiquity in the Mediterranean as a rational system of apprehending cosmic functions and operations.[26] Ficino held that the dynamic process of understanding the signs of the heaven as transcendental wisdom in contrast to the fatalistic identification of heavenly prognostications and horoscopes enables the theurgist to view the cosmos and its functions symbolically and more specifically to recognize the metaphorical ascent of the human soul through the seven concentric spheres moving from the lowest plane, the earth to the Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn and the Divine Mind equivalent to the Self in Sharma's interpretation. Such allegorical or symbolical thought implies a mode of perception incorporating the type of wisdom addressed in Sharma's argumentation. The application of the knowledge of astrology for current managerial stratagem becomes most appropriate when Ficino insists that it is not a branch of study concerning the stars but the human soul :

"for these celestial bodies are not to be sought by us outside in some other place for the heavens in their entirety are within us, in whom the light of life and the origin of heaven dwell."[27]

Ficino shares with Iamblichus and Sharma the conception that genuine astral knowledge pursued by the human soul is far superior than discursive modes of intelligence. It has also received the attention of modern Ficino scholar Angela Voss who demonstrates astrology as an art of transformation, a transformation from the alienation of the human soul to a fuller and meaningful experience.[28] Voss's ideas closely resemble those of Swami Vivekananda who contends that "God is a magnet and the human soul is a needle" and

that within the soul's attraction to Forms or Ideas which occupy a transcendental position lies the possibility of the acquisition of supra – rational knowledge.[29]

Referring to the "alienation of the self from the spirit" Sharma notices five types of alienation out of which two are highlighted in the present study. They are alienation of man from his self and alienation of self from Self / Divine Self.[30] Referring to the observations of Damodaran and Roe on typical Indian village rituals Sharma's effort to introduce and apply the *rishi* route to reality in to the modern management scenario is most conspicuously felt by his reading audience. He notes that "a new view about traditional rituals is emerging that suggests these rituals have "scientific significance" because such rituals help either to overcome alienation or to reduce the "alienation gap"[31] Manipulation of the ritualistic phenomena for the promotion of Indian management is accepted by Sharma as an impending force which demolishes fear, woe, hesitation and purifies the soul. Focussing on this point more fully Sharma brings to light the ancient *rishi* practice of yoga therapy which he effectively applies to management by indicating the fundamental doctrines of Sri Aurobindo's synthesis of *yoga*.[32] The understanding of the true nature of the human mind and its characteristic features within which prevails the growth of virtuous qualities is exactly what Sharma finds appealing to his defence of the *rishi* route for a worthy enterprise such as management. Referring to the contribution of recent Indian *pandits* as role models Swami Vivekananada, Sri Aurobindo and Mahatma Gandhi Sharma concludes that they can be accepted as "modern *rishis*" in terms of their service and valuable contribution in the recent decades for the Indian community.[33] These modern *rishis* will be perfect advisors for the "modern princes" whose attraction to scientific methodologies and related stratagems are insufficient to thrive in their managerial occupations. Referring to the massive arena of management Sharma stresses that there ought to be an

integration between the spiritual guidance of modern *rishis* and the modern princes. He makes a bold statement when he brings to light the fact that "the integral embrace between the scientific route and the *rishi* route metaphorically represented by the modern prince and modern *rishi* could provide a new pathway for integrating pre-modern, modern and post modern thoughts leading to the ideal of a sacro – civic society".[34] This integration more or less implies a spiritual infrastructure upon which the long ignored *rishi* ideals could be utilized to inspire a decisive resurgence of interest in Indian management while its further improvement entertains a globally felt vision for managerial success.

References

1. Recent scholarship provides a new impetus in this exploration. See E.R. Dodds, *Pagan and Christian in the Age of Anxiety,* 1965, New York, Norton; Douglas Renfrew Brooks, *The Secret of the Three Cities : An Introduction to Hindu Sakta Tantrism,* 1990, Chicago University Press; T.Goudrian and S.Gupta. *Hindu Tantric and Sakta Literature: History of Indian Literature,* 1981, vol.2, Wiesbaden, J. Assman and G. Stroumsa, 1999, eds. *Transformations of the Inner Self in Ancient Traditions,* Numen Studies in the History of Religion, 83, Leiden, Brill.

2. Iamblichus, *On the Mysteries,* 2003 , trs. E.C. Clark, J.M. Dillon, J.P. Hershbell, Atalanta. Henceforth the work will be referred to by the abbreviation *OTM ; Letters of Marcilio Ficino,* 1981, trs. School of Economic Sciences, London. My sincere thanks go out to Dr. Voss (Kent at Canterbury, UK) for so generously sending material for this study.

3. Subhash Sharma *Management in the New Age: Western Windows and Eastern Doors,* 1996, New Delhi, New Age international Publishers, *Corporate Gita : Lessons for Management, Administration and Leadership,* 1999, Journal of Human Values, 5, 2, pp.103-23; *Quantum Rope: Science, Mysticism and Management,* New Delhi, New Age International Publishers, 1999; *Towards Corporate Veda : Indian Ethos and Corporate Development,* 2003, Journal of Human Values, 9, 2, pp.163-72.

4. Subhash Sharma and Isha Gamlath, *Rishi Route to Reality : Its application to Manegrial Necessities,* 2004, Proccedings of the World Congress on Vedic Sciences, Bangalore, 9-13 August, quoted in Dr.Shubash Sharma, *A Brief History of History: Some Models of History and Lessons for Leadership and Management,* Journal of Human Values, 11,2, 2005, 130.

5. Subhash Sharma *Routes to Reality : Scientific and Rishi Approaches,* 2001, Journal of Human Values, 7,1, pp.75-83.

6. op.cit.pp.71, 81.

7. op.cit.p.77.

8. op.cit.p.78.

9. op.cit.p.78.

10. op.cit.p.78.

11. op.cit.p.79.

12. op.cit.p.79.

13. Voss, *From Allegory to Anagoge,* eds, N.Campion, P.Curry, M.York 2004, Astrology and the Academy, Bristol, Cinnarbar Books; Peter Struck, 2004, *The Birth of the Symbol,* Princeton University Press, New Jersy, ; My thanks go out to Dr. Bert Selter (Ghent, Belgium) for sharing his views on this topic presented in the Pagan Monotheism Conference held in Exeter, UK, 2006.

14. Richard Valantasis, 2000, *Religions of Late Antiquity in Practice,* Princeton University Press, N.J, p.6.

15. R.C. Zaehner, 1957, *Mysticism : Sacred and Profane,* Oxford ; Thanks to Zeke Mazur (Chicago) for sharing his paper presented at the ISNS conf. Helsinki, 2007.

16. OTM, 22, 9-13; Ficino, *Theologica Platonica, trs. C.Trinkans, 1970, In our Image and Likeness,* London, p.496.

17. *OTM,.3.103.2-5;135.1-2; 9-10.*

18. op.cit.2.127.5;.

19. op.cit.3.107.10-108.3.

20. Swami Vivekananda, 1998, *Jnana Yoga : The Yoga of Knowledge,* Advaita Ashrama Publications, Culcutta, India, p.47.

21. Trveor Owen,1979,The Manager and Industrial Relations, Pergamon Pess, UK, p.112 ; See also op.cit.pp.1-12; On manager as leader see Chrys Argyris and Donald A. Schon, 1970, *Organizational Learning : A Theory of Action Perspective,* Addison Wesley Publishing Company, Massachusetts ; For a detailed study of an ancient Greek hero whose managerial stratagem agrees with that of a modern manager see Isha Gamlath, 2005, *Effective Management :Then and Now,* Southern Economist, Bangalore, India, pp.10-12.

22. Bangalore Special Correspondent, *Dr. Sharma's Receipe for Success : Corporate Mantras* appeared on 21.09.07 in Asian Age.

23. Subhash Sharma, 2005, *Brief History of History: Some Models of History and Lessons for Leadership and Management,* JHV, 11.2. p.136.

24. *OTM,* 1.3.7-11, 8.5.

25. Dodds,1951,The Greeks and the Irrational, Berkley, California University press, p.287 ; E.C. Clark, 2001, De Mysteries : *A Manifesto of the Miraculous,* Aldershot, Ashgate, p.120.

26. M.Bullard, 1990, *The Inward Zodiac : A Development in Ficino's thought on Astrology,* Renaissance Quarterly, 42, pp.687 -703.

27. Ficino, *Letters,* 167.

28. Angela Voss, 2000, *Astrology of Marcilio Ficino, : Divination or Science?* Culture and Cosmos, 4,3,UK, pp.29-45.

29. Vivekananda, op.cit.p.278.

30. Sharma, *Routes to Reality,* p.80.

31. op.cit.p.82.

32. op.cit.p.82.

33. op.cit.p.82.

34. op.cit.p.82 ; See also the article, *New Mantras in Corporate Corridors,* appeared in Indian Express, 04.11.07

■

Gandhi's Customer Strategy: The Last Come First[i]

Arvind Singhal
Samuel Shirley and Edna Holt Marston Endowed Professor
Department of Communication, University of Texas @ El Paso
asinghal@utep.edu
http://utminers.utep.edu/asinghal/

Gandhi's Customer Strategy: The Last Come First

In recent years, the notion of "putting the last first" has gained currency as sound business and corporate strategy. Best-selling titles in this vein include *The Fortune at the Bottom of the Pyramid* (Prahalad, 2004), *Capitalism at the Crossroads* (Hart & Gore, 2007), and *Creating a World Without Poverty: Social Business and the Future of Capitalism,* authored by Nobel-prize winner Muhammad Yunus, the father of the global microlending revolution. Theoretically, these works argue that social, material, and environmental well-being are inextricably linked, and a praxis centered on "putting the last first" represents a tide that lifts all boats, whether luxury yachts or balsa canoes.

When it comes to the notion of "putting the last first," Mahatma Gandhi was the quintessential believer, theoretician, and practitioner[ii]. Once a British reporter mockingly asked him: "Mr. Gandhi, why are your train journeys in India in Third-Class? Surely, you could afford first-class?" Gandhi's polite response: "I travel Third Class because there is no Fourth Class."

Gandhi's yardstick for action was simple: "Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest person whom you have seen, and ask yourself if the next step you contemplate is going to be of any use to that person."[iii]

What implications does the Gandhian praxis of "putting the last first" hold for those that value an integrated approach to social, material, and environmental well-being? The present article

poses that question to the reader as it narrates the Gandhian experience.

**Gandhi's concern for focusing on the "last" was greatly sharpened when, in 1904, as a practicing attorney in South Africa, he encountered John Ruskin's essay (penned originally in 1860) titled *Unto This Last[iv]*. In his writing, Ruskin challenged the commonly-accepted *laissez-faire* tenets of classical economics, arguing for a more ethical and humane basis for political, economic, and social action. So taken was Gandhi by Ruskin's (at that time "revolutionary") ideas, that he translated *Unto This Last* into Gujarati (his native language) in 1908 titling it *Sarvodaya,* meaning "Well Being of All".

The actionable component of *Sarvodaya* was premised on a state of well-being for the poor, the marginalized, and the overlooked. He labeled the poor as *daridranarayan* (poor but godly) and the low-caste untouchables as *harijans* (children of god). When traveling, he consciously lived in *harijan* neighborhoods, drank from their wells, cleaned their latrines, and escorted them to Hindu temples, a place that was out-of-bounds for them. He would argue: "How could children of God not be welcome in God's home?" For Gandhi, serving the "last" also meant "reducing himself to zero:" That is, a life of no possessions and voluntary simplicity. It meant traveling Third-Class, no unnecessary expenditures, and hard manual labor under the hot sun.

An analysis of Gandhi's mass campaigns against British colonial rule would show his overriding focus on addressing the conditions of the poorest-of-the-poor. Let's take the case of India's textile industry. Up until the late 18th century, until the Industrial Revolution gathered "steam" in England, cloth production was India's premier industry, a major employer, and revenue generator. However, the policies of the British East India trading company and later the British colonial administration systematically destroyed the spinning and dying of cotton cloth by Indian businessmen, moving cloth manufacturing to

their mills in Manchester and Leeds. The result was massive unemployment and poverty in India, and a ruralization of India as former clothing workers were forced to move back to villages.

In response to oppressive British colonial practices, Gandhi made hand-spun, hand-woven cloth *(khadi)* the centerpiece of his program for Indian independence.[v] He spun his own yarn on a charkha (spinning wheel) each day, and urged the poor, the unemployed, and people from all walks of life to do the same. *Khadi* was a quintessential communication message, a daily statement made by (rather, worn by) all Indians, cutting across caste, religious, region, and social class differences. Its mass appeal -- especially for the poor, rural, and marginalized in India -- was *swadeshi,* the production of, and pride in, indigenous products (signifying self-reliance). The Indian National Congress, at Gandhi's urging, voted to require its officers and workers to spin and wear *khadi* and to boycott foreign cloth. The spinning wheel was adopted as the symbol of the National Congress, and placed in the center of the party's flag.

Gandhi spinning his *charkha[vi]*

Gandhi's famous Salt March (covering 241 miles over 24 days) of 1930 to protest British taxation on salt was also couched as a protest of 350 million poor Indians. Gandhi argued that

much like water and air, salt was a naturally-available commodity essential for survival. Everyone needed salt and, if anything, the poor -- who toiled in the fields under the hot sun -- needed it more than the rich. In essence, the British tax laws on salt were framed by Gandhi as being especially unjust and unfair for the poorest-of-the-poor. It was thus an appropriate symbol for organizing the teeming and disenfranchised masses against oppressive British colonial policies. Salt, much like khadi, was a quintessential communicative symbol of mass protest, a protest which Gandhi labeled as one of "right against might."

A painting of Gandhi's 1930 salt march[vii]

For Gandhi, focusing on the "last" was an exercise in both politics and spirituality, two arenas that were inseparable. Means and ends were intertwined. "How many children do you have, Mrs. Gandhi?" a reporter asked Kasturba.

Gandhi's wife. "I have four," she noted. Then pointing to her husband, she said: "But he has 400 million." She added: "They call him *Bapu* (Father) and Rastrapitah (Father of the Nation)".

*** What value does the Gandhian praxis of "putting the last first" hold for an integrated business strategy that focuses, simultaneously, on the social, material, and environmental?

References

Bean, S. S. (1989). Gandhi and *khadi,* the fabric of Indian independence. In A.B. Weaver and J. Schneider (Eds.), *Cloth of Human Experience* (pp. 355-376). Washington D.C.: Smithsonian Institution Press.

Gandhi, M.K. (1994) *The Collected Works of Mahatma Gandhi.* New Delhi: Publications Division, Ministry of Information and Broadcasting.

Fischer, L. (2002). *The Essential Gandhi: An Anthology of His Writings on His Life, Work, and Ideas.* New York: Vintage.

Hart, S. L., & Gore, A. (2007). *Capitalism at the Crossroads: Aligning Business, Earth, and Humanity* (2nd Edition). Philadelphia, PA: Wharton School Publishing.

Homer, J. (Ed.) (1956). *The Gandhi Reader: A Sourcebook of His Life and Writings.* New York: Grove Press.

Papa, M.J., Singhal, A., & Papa, W.H. (2006), *Organizing for Social Change,* New Delhi: Sage Publications.

Prahalad, C.K. (2004). *The Fortune at the Bottom of the Pyramid: Eradicating Poverty Through Profits.* Philadelphia, PA: Wharton School Publishing.

Singhal, A. (2008). Gandhi's yardstick for communicative action. *Mazi,* http://www.communicationforsocialchange.org/mazi-archives.php.

Yunus, M. (2008). *Creating a World Without Poverty: Social Business and the Future of Capitalism.* NY: Public Affairs.

Endnotes

This draws partially on the author's previous writings on Gandhi, especially in Papa, Singhal, and Papa (2006); and Singhal (2008).

See Gandhi (1994); Fischer (2002); and Homer (1956).

See "What would Gandhi do?" http://www.mediate.com/articles/ebarker4.cfm. Retrieved December 15, 2008.

http://en.wikipedia.org/wiki/Unto_This_Last, retrieved on May 5, 2008.

For more on this, see Bean (1989)

http://www.gandhimuseum.org/sarvodaya/gphotgallery/retrieved May 5, 2008.

http://www.gandhimuseum.org/sarvodaya/gphotgallery/retrieved May 5, 2008.

This draws partially on the author's previous writings on Gandhi, especially in Papa, Singhal, and Papa (2006); and Singhal (2008).

See Gandhi (1994); Fischer (2002); and Homer (1956).

See "What would Gandhi do?" http://www.mediate.com/articles/ebarker4.cfm. Retrieved December 15, 2008.

http://en.wikipedia.org/wiki/Unto_This_Last, retrieved on May 5, 2008.

For more on this, see Bean (1989)

http://www.gandhimuseum.org/sarvodaya/gphotgallery/retrieved May 5, 2008.

http://www.gandhimuseum.org/sarvodaya/gphotgallery/retrieved May 5, 2008.

∎

Indian Management Thought
for Developing Holistic Macro Level
Management Systems

Ipshita Bansal

Professor, WISDOM, Banasthali University
ibansalindia@yahoo.co.in

In the contemporary times marked by eroding social values, dearth of inspiring leaders, unbalanced economic growth, environmental degradation and loss of pride & confidence in self, revisiting Indian psycho-philosophic thought has become essential to explore answers to these problems. There is much in Indian ethos resting on the foundations of the ancient Indian psycho-philosophic thought that can enable the systems to face the present day challenges with calmness and equanimity so as to cope with it, manage it and thrive on it enabling the growth and development of management systems on the one hand and helping the people to overcome stress generated in the process of building and managing new systems on the other. Ancient Indian values are still relevant in the contemporary context, we need to build on them and learn from them but as the concept of Dharma propounds that Dharma should change with the changing

times and circumstances, we have to identify and retain the value adding components of Indian psycho-philosophic thought with reference to the present context and use it to our advantage.

One point that needs to be highlighted here is the generic nature of Indian management thought. All the principles and concepts forming the body of Indian management thought are not only relevant for managing micro level systems of self and organizations but also the macro level systems like society and nations. There are of course differences in management of these but the differences are mainly in application rather than in principles. There are not even tremendous differences in tasks and challenges. For example the greatest challenge of management in any system relates to people problems and people problems are almost always the same. Ninety percent or so

of what every system, be it macro or micro is concerned with is generic. This ninety percent of the generic issues of any organization, the Indian management thought addresses.

The implication is that Indian management thought will not only help Indian systems to become effective and globally competitive but has much to offer to the world in general.

Developing Sacro - Civic Societies

Indian psycho-philosophic thought provides valuable insights into social, ethical, economic, political and scientific dimensions of managing various activities of society. The present day management thought and practices have over emphasized the materialistic aspect of life and has formulated all its strategies in this framework. One can see all round the tendencies of conspicuous consumption and total absence of prudence and social awareness in the methods of resource management. Societal citizens are developing the tendencies of living beyond their means and this is the result of the faulty policies framed by policy makers of the society. For instance affluent economies in order to offer consumers a no cash paradise on earth have in recent decades, introduced credit cards. Significantly, various reports in the magazines enlighten us that an altogether new profession of credit card councilors is growing in developed countries to handle increasing incidents of psychological disaster caused by the lure of living beyond one's means. The people in the developed countries are owing twice as much per head

as they did a decade ago, despite a continuous increase in disposable income fuelled by economic 'wonders' such as credit cards and mortgage loans. Similar scenario is beginning to develop in India also. Here the implications are even worse owing to the fact that gap between the affluent and poor is widening more and more. Our policy makers are blindly pursuing the policies of globalization, liberalization and privatization without pausing for a moment to analyze as to how these development strategies may

have a tendency to cause great damage to our life styles which the country cannot afford. Today, there is an urgent need for voluntary shifts in the lifestyles of the different sections of society in such a way that there is a balance between 'demand' for resources and 'supply' of resources so that demand of resources do not outstrip the supply of resources at all times to come. For this we have to revisit our Indian ways of living giving importance to the values of *Sanyam* and *Santosh.*

Of the contemporary Indian Management thinkers, Prof Subhash Sharma [2006] has given the vision of 'sacro-civic' society and provided valuable insights as to how Indian Thought can help in developing such societies by managing on the precepts of spiritually guided materialism by integrating spiritual values with social and market values. He further states that the development should be eco-driven not ego-driven, taking a holistic view by balancing of *Dharma, Artha, Kama, Moksha* (spiritual). He opines that the Western styles of management which we have been adopting at present are negergy generators instead of energy generators. He has suggested for a change from negergy generation to synergy generation by adoption of our ancient *ved mantras –*

1. *"Tamasoma Jyotirgamaya* (Lead me from darkness to light)"
2. *"Astoma sad gamaya* (Lead me from untruth to truth)"
3. *"Mrityorma amritamgamaya* (Lead me from death to Immortality)".

He reformulates these mantras as follows:

1. "From Black holes to the Light holes"
2. "From Negergy to Synergy"
3. "From Ego to Eco "

To achieve the vision of sacro-civic society, he suggests the need for 'spiritual praxis' to create 'spiritual synergy' in organizations and society. He further suggests that Indian concept of 'shubh labh' is also helpful in moving towards the vision of 'sacro-civic'

society as its focus is on wealth generation through values.

Revisiting Traditional Indian Values

Further, the present day society is marked by eroding values such as commitment to duties, caring, contentment, etc. The need is to adopt a holistic approach to the analysis of human behaviour so that both the spiritual aspects and material aspects could be considered together and solutions to the problems found out. The emphasis given on the 'value system' in determining the welfare and happiness of an individual or a society is an important aspect of Indian management thought. The values such as duty consciousness, caring, compassion, contentment, co-operation etc. have their foundations in such philosophies as *Nishkama Karma*, *Vasudhava Kutumbhkam*, performance of duties for *Lok Samgrah*, etc. One very important feature of Indian psycho philosophic thought is the vision of oneness or non-seperatedness of every one. This vision has its foundation in the philosophy of the presence of a cosmic soul i.e. one supreme energy source which is a part of all human beings. Stated differently, all human beings draw their strength from one common supreme energy source. This results in a feeling of 'weness' or 'togetherness' of people implying that interest of one cannot be served in isolation. Indians in the modern world are forgetting this resulting in a lot of selfishness, frustration, crime and misery all round.

Gita states : By mutuality and co-operation all shall achieve maximum welfare

Indian psycho-philosophy considers the prevention and resolution of conflicts imperative for smooth functioning of systems. Conflicts can be prevented when there is a harmonious blend of rights and duties at all the levels of a system . Take for instance, in an industry, the duties of the managers should include protection of the rights of the workers, while the duties of the workers should include the fulfillment of the expectations of the managers. The rights of the managers vis-_-

vis workers essentially imply that the workers contribute their best efforts for the promotion of the industry. Thus, there is a complimentary relationship between the rights and duties of the two basic entities of the industrial unit. Obviously much of the conflict arises when the rights of some entities are flouted because the corresponding duties are not performed by some of the other entities in the system. The Indian *dharmashastras* resolve this conflict by postulating that duties should be given the place of primacy in the analysis of interpersonal relations. Defining of people's duties is more important than defining of rights at every level. The rights will automatically be protected if everyone performs one's duty sincerely. The prescription that the duties should be performed with a sense of service to God is an extremely essential feature of Indian management thought and it is this which brings about the resolution between the possible conflict between rights and duties. Further, the recurrent theme in ancient Indian psycho-philosophic thought is that God exists as the supreme energy in every being uniting every body with a common thread, so how can the interest of one be served at the expense of another. When people are made to understand that they have to co-exist harmoniously and in that only every body benefits, conflicts are bound to be prevented. But for such a state to occur responsibility lies with the leaders of systems who have to reward togetherness, synergy, sacrifice and concern for others.

Personality Development for Holistic Nation Building

A nation cannot become great without self discipline, it is the mark of a free man. As indiscipline is the mark of a slave. That we are still highly indisciplined and also riddled with petty jealousies only show that we have not shed out slave mentality, though external political freedom has come to us. The concept of Apna i.e. 'mine' in Indian people have become restricted only to self and family so they use their high intelligence only to advance themselves in total neglect of the nation. Any society that is characterized by commitment,

honesty and respect for social structure can do things easily and simply. But societies that do not incorporate these attributes have to set up checks and controls to fulfill the necessary requirements from the system. This complicates the system making it control restrictive system instead of a facilitating system. The blame can't be squarely placed on either the people or the policy makers. The slavish mentality that of working for someone else is the result of hundreds of years of colonial rule which should have changed but hasn't as the systems continue to be control restrictive ones which the Britishers designed, even after 60 years of independence. Such systems lead to the feeling of impatience, anxiety, expectations of failure to achieve and frustration. Such systems need to be reviewed and improved so that people become owners of their work so that they don't need supervision and are able to practice Nishkama Karma. But just changing the systems from the top end will not serve the purpose unless the mindsets of people also change. The need is to target the children. This requires reforms in the educational system where children are not only taught about the material and territorial aspects of historical evolution but also the developments in the Indian psycho philosophic thought, right from ancient times, in simple terms. The environments in schools should be made such that values such as tolerance, sacrifice, co-operation, team excellence, compassion are rewarded. Parents should be involved in the process through workshops on importance and consequences of such values. Students and parents should be taught how one can move from demonic to divine tendencies by reducing the tamsik pravriti and proper balancing of sattvik and rajasik pravrities. How Nishkama Karma should be practiced leading to contentment and excellence. How mutuality leads to happiness etc. At a more general level, media can play an important role in rediscovering and strengthening such values in society. If such efforts are undertaken by the policy makers at macro level, a generation of adults will emerge which is imbued with self respect, a sense of honor,

self discipline, dutifulness, punctuality and all the citizenship virtues. Consequently, when all managers, administrators and employees will be drawn from this common citizen pool of the nation, the entire administration, management techniques and processes will undergo a revolutionary transformation in India. It will result in drawing out the best from oneself and from others transforming our country from being merely the largest democracy in view of population strength, into the greatest democracy in view of the leaders performing for larger interests and development of inclusive systems having holistic dimensions.

Integrating Dharma with Artha & Niti

Another major factor besides the sound value system, determining the health of society, is capital formation or the material resource base of the society. Indian management thought recognizes the imperatives of capital accumulation for growth and welfare of the society, but it should be done through protection of the various rights of societal citizens. *Manu in manusmriti* says that people's leader should strive to acquire what he still doesn't have through expansion, strengthen and protect what he acquires but also should donate a part of his wealth to socially relevant activities and needy people. *Kautilya* in his *Arthasharstra* says that the source of livelihood of men is wealth. The state or government has a crucial role to play in maintaining the material well-being of the nation and its people. Therefore an important part of *Arthashastra* is the science of economics including starting productive enterprises, taxation, revenue collection, budget and accounts. But all this has to be done keeping in view the *yogakshema* i.e. safeguarding the welfare of the people. This he recommends can be done by defining the rights and duties of all the stakeholders of society like employers, employees, traders, consumers, manufactures, etc. Infringement of the rights and failure to perform the duties leads to punishment. So there has to be a system of responsibility accounting in every area and at every level.

For all this to be achieved, one major determinant is an effective political system. The Indian management thought advocates the presence of a sound political system having an internally consistent and orderly institutional framework, a package of policies and decisions for resource allocations and defined methods of selection of position holders who are engaged in the task of governance so that such people manage the society who have the attributes of selflessness, sacrifice, modesty, etc. In the present times of highly corrupt and self seeking political environment, this emphasis on a transparent, selfless and efficient political system is most important is most appropriate and timely. Today in the environment of value erosion, the requirement is of ideals setting leadership which inspires the rest of the society to follow its ideals and ethical standards.

Respecting Nature and Understanding Our Part In It

In recent years, environment has been receiving increasing attention in both the academic and policy circles. The concerns for purity of environment have been recognized in the ancient Indian psycho-philosophic thought. It is important to note that the ancient Indian thinkers had warned mankind about the dangers of pollution in regard to land, water, air, space, etc even when all these resources were available in plenty. In order to encourage a voluntary strategy for pollution, all the physical dimensions of the environment were deitified and it was prescribed that it would be sinful if these deities are humiliated by pollutant activities. This is an extremely powerful approach for the voluntary strategy of environment management. Respect for life was highest in all Indian systems. Animals were considered like human beings. Even ants were not to be killed. Our ancient thinkers treated Brahma as the supreme lord to be existing in living as well as inanimate world too.

Manu in *Manu-smriti* details out a system of rules and regulations for the protection of animal and plant life. Anybody breaking these rules was liable to be fined. Killing of animals and injuring plants and trees was strictly prohibited resulting in severe punishment to those indulging in it. At that point in time when the population was miniscule, people practiced healthy living habits and there was no need of conscious effort for environmental protection, Manu had developed a system for it. Our ancestors had a holistic view of nature and its resources and used it as God's blessing with care

and caution. They never altered the natural and divine laws but adjusted themselves to it. But as our civilization moved towards modern era, such reverence for nature began to be considered as superstition and conservatism and fit to be shunned.

The era in which we live is coupled with unbounded expansion of science and technology manifested in unlimited business applications. The consequences are global warming, extreme weather conditions like repetitive floods, droughts, cyclones, earthquakes, etc. In India due to population pressure and rapid urbanization and industrialization, the forest area has shrunk to alarming level of only 15% of total land, much below the minimum requirement for ecological balance. The reason for all this is that modern man is forgetting the supreme law of existence i.e., sacrifice. The nature and its components sacrifice continuously so that human beings can live better. But the human beings with their superior intellectual prowess, diminishing spiritual orientation tend to flout the law causing imbalances in natural phenomena. *Gita* through explaining the importance of sacrificing spirit gives us an insight about what should be the relationship between man and nature. *Gita* propounds that since all creation is the effect of sacrifice by the cosmic or supreme being, the cycle of creation is broken if human beings do not return all they have got, to the one source. Human energy and talent, power and strength are all reflections and consequences of grand act of sacrifice of the supreme force nature. To

work without being aware of this pervasive cyclical process of exchange is violation of the supreme principal preparing ground for dearth and destruction in the future.

Conclusion

The foregoing discussion conclusively indicate that to make a nation competitive, successful and peaceful, not only change in the management style, but also basic change in thinking, understanding of its background, its social and business environment, evolution of its own system and a sense of commitment and identification with one's own work will make all the difference. It might take long to get all this in place. But with continuous and concerted efforts for self evaluation and self recognition, we will be able to develop systems and practices which enable our leaders and managers to cope with the challenges of the future. Adherence to the core set of positive Indian values is a practical need for creating and strengthening quality human beings in the 21st century. There is hope, as many individuals and organizations have begun to understand such compulsions. However it requires collective efforts from all sections of society.

References

Bansal Ipshita (2003), Management Concepts in Ancient Indian Psycho- Philosophic Thought & Their Significance for Present Day Organizations, WISDOM, Banasthali Vishyapith

Charkarborty S.K (1996), The Business Ashram: The Future Vision of Holistic Management. In Indian Ethos for Modern Management. Ed. G.R. Krishna, UBS Publication. New Delhi

Charkarborty S. K(1996), Management by Values: Towards Cultural Congruence. Oxford University Press, Delhi

Drucker P.F. (1990), Management Challenges in the 21st Century, Harper Collins. New York

Kangle R.P. (1989), Kautilya's Arthashastra, Motilal Banarsi Das. Delhi

Radhakrishnan S (1948),The Bhagvad Gita, Oxford University Press, Delhi

Sinha Jai B.P. (2000), Integrative Indigenous Management in India: Practices and Prospects, Indian Journal of Industrial Relations. Vol.35. No.4.

Sharma R.S (1967), Manusmriti: Bhasha Tikka Sahit. Sansthan Dharma Press, Moradabad

Sharma Subhash (2006), Management in the New Age: Western Windows Eastern Doors. New Age International Publishers, New Delhi

Sharma Subhash (2007), New Mantras in Corporate Corridors: From Ancient Roots to Global Routes, New Age International Publishers Limited, New Delhi

Tilak B.G (1936), Bhagvad Gita Rahasaya, Bombay Vaibhav Press, Bombay

One Dance…Uncovering Human Magnificence through Conversation

Arun Wakhlu

Chairman, Pragati Leadership Institute, Pune
arun.wakhlu@pragatileadership.com ;

Alan Stewart

Co-founder, Open Space Institute of Australia
alanstewart@gmail.com

This article is about human magnificence: What it is and how to assist in bringing it forth. Our aim is to bring to your attention a way of recognizing and supporting the emergence of the magnificence inherent in our humanity. We have produced this article particularly for those who appreciate that this is at the core of their professional practice. Our thinking has arisen from a remarkable happening during a particular event and from our subsequent conversations. The 'happening' was the creation of a diagram in the midst of an event which we were co-facilitating. We wish now to bring this diagram to your notice together with comments on how you may interpret it and also background ideas that underpin how you may use the ideas in your own practice. There are elements in the diagram and its possible meanings which are drawn from both Eastern and Western perspectives of our humanity. Our hope is that you may see 'something' which you find illuminating, inspiring and very practical for your purposes.

To The Reader

Have you ever wondered about the true essence of our humanity? An essence which is often covered up by the busyness, banality, babble and brutality of life. Or about the common thread that runs through our work/play as healers, facilitators, transformers,lightworkers and agents of planetary evolution? How may this essence be revealed and harnessed for the benefit of us all and of the ecosystem of which we are an integral part? How may we all join hands and hearts in this dance called Life? And what could be your role in this process?

This article is addressed to people who know and notice the great joy experienced by those who feel truly respected, listened to and honored for whoever they are. It is for all those whose professional practice is opening spaces and contexts in which people nominate their own agendas and questions for addressing things that matter to them. Spaces in which all voices are heard, and in which participation is purely voluntary. It may well be that what you discover here could make a world of difference through extending your current perceptions and understanding of what you have been doing –and will be in the future.

This article is particularly useful to practitioners of what we call 'conversational' or 'interactive' processes. The main ones that we are familiar with are Open Space Technology (OST), The World Cafe (TWC) and Appreciative Inquiry (AI). But if you don't see yourself as linked to these – yet – don't feel excluded. At the core of the article is a diagram which could be a very useful metaphorical way of describing – and accounting for – the purposes and outcomes of conversations. We put forward the diagram as a simple and elegant way of capturing the essence of what can be achieved through conversation – whether this be through a coach interacting with an individual or through interaction among participants in a group in contexts co-created by a facilitator or 'host'. There is plenty here for all to savour. Please do this!

Our Invitation

We invite you to look carefully at the diagram, the centre piece of the article, and on explanatory and supporting material which could assist you to appreciate what the significance of what you read could be for you.

We put these ideas to you in the spirit expressed by a person whose work and ideas we greatly admire and appreciate.

Take it or leave it.
I don't want to sell anything to anyone.

I don't want to persuade any human being.
I only want to draw attention.
The only thing I want is to draw attention.
~ Heinz von Foerster

The Diagram

Have a close look at what you see here.

And jot down whatever thoughts and impressions come to your mind.

What do you notice? What shapes, colours, spaces, linkages, words?

Then go on to consider: What do you think the total structure of the diagram represents?

Have a close look at what you see here and jot down whatever thoughts and impressions come to your mind. What do you notice? What shapes, colours, spaces, linkages, words? Then go on to consider: What do you think the total structure of the diagram represents? And begin to wonder: Does this reflect my perception of myself, of people I see as individual clients and of people with whom I associate when working in groups? Could it be 'me', 'you' and 'them'? This requires a leap of imagination to switch from one perspective to another depending on the context. As we hope you come to appreciate, this is possible!

From doing these you may come to glimpse that the diagram illustrates for you a wealth of connections and possibilities. Some of which you may not have been aware of. And

from what you read of our descriptions of the origins of the diagram, what is contained in it and its potential significance, you may come to see remarkable implications.

How the diagram and this article came into being

A brief history of the origins of the diagram …It 'emerged' during a workshop in Pune in India in July 2006. The theme: 'The Conversational Foundation of Organizational Transformation.' The pair of us were co-facilitating an afternoon's gathering in which participants had the opportunity to experience three conversational processes: Appreciative Inquiry (AI), Open Space Technology (OST) and The World Cafe (TWC).Amidst the hubbub of this lively session, Arun picked up a piece of A3 paper and three pens, went by himself to a table, in the middle of the room, and silently drew the diagram. He just took 'time out' and produced it. While being driven to Mumbai (about a three hour journey) the next day, we recorded a conversation on our reflections of our time together and particularly, on what was in Arun's mind when he drew the diagram. Alan posed questions and Arun shared his understanding of what had emerged. In the process of doing this, we realized that something rather profound had emerged. We had this recording transcribed. Which meant that we had a first draft, with the thought that we would produce a paper for your inspection. For several months we pondered how this would be done. Until Arun took the initiative to say 'I would wish to come to Hong Kong for a few days so that we can look at we have produced and come to a convergence."

This happened in April 2007. We made copious notes and had long conversations on what further insights we had noticed. This was followed by an exchange of emails through which we achieved more clarity of just what was there and what were its possible implications.

And so here it is for you to have a look to see what meaning emerges for you. We would,

naturally, be delighted to hear your feedback including any suggestions on how to make what we have produced more accessible to a wide audience. And on anything that you 'see' that you have found personally valuable.

What The Diagram Indicates
Arun Notes:

I think all that was in my mind when I drew the diagram was an invitation to the universe to manifest through this body-mind anything that may be of use in trying to understand the connecting principles and connecting ideas between Appreciative Inquiry, Open Space Technology, the World Cafe and also other conversational processes such as Attitudinal Healing. I wanted to get some insight on what the common elements and common themes are and how it all hangs together. Very spontaneously and naturally, from a very silent and peaceful space, this diagram emerged. I will now attempt to share what it means to me. The space in the middle represents the space of spirit, the space of total silence, total emptiness and total being. You can give it any name you like, but it's really the inner most I Am, the innermost peace that passes understanding. When you are that space, when you are that silence, then everything in life is one beautiful mysterious dance. It is one whole and there is no separation between spirit and all of life. All of life becomes a dance of spirit. All of life is spirit. All of life is an incredibly beautiful, intelligent, miraculous and perfect dance. It is so amazing and so beautiful that one is left completely wondering about its beauty, its simplicity, its grace and its incredible perfection. While the space inside looks empty and silent, it is also full.

For me it is the mystery which is both empty and full, both nothing and everything, both the silent being of awareness and the fullness of life co-existing paradoxically at the same time. This spirit is at the very heart of Appreciative Inquiry, Open Space, World Cafe and Attitudinal Healing. This diagram captures the essence of this spirit at play. A few thoughts on this: It is all about

healing or making whole, connecting diverse perspectives, connecting paradoxical views into a coherent whole. If breathing in is good and breathing out is also good, this might appear paradoxical…. but then that's how life is! So healing, which is one of the wings, is about the field where polarities can be held together, where diversity is welcome and all is held together in balance and integration. I think all these four conversational processes are very healing. They connect me to myself, they connect me to other people. They connect me to nature and I am left feeling more whole after they are over. I think, as you have been saying Alan, the essence of these processes is also listening, deep listening. When we are very silent inside, we listen and when we listen we enlist. All these three words have the same letters in them i.e., Silent, Listen and Enlist. Even Tinsel… all of them have the same letters! It is about deep listening in a way that empowers people, inspires people, that makes them feel respected, makes them feel wanted, makes them feel heard. It is also equally about the opposite of that, which is expressing, of sharing from the heart, of being assertive, of standing up for what I really care about and expressing that. So these are the two wings of the horizontal plane. I feel that the one common element in all these four conversational processes (which is also one of the elements in a life fully lived or a spiritual life) is the element of acceptance. It is the big "Yes!"…. yes to people, yes to ideas, yes to whatever happens, yes to whoever comes, yes to whatever is bubbling up, yes to all feelings, yes to all perspectives. The very act of acceptance puts me at peace. I don't fight things. I don't say it should be this, or should not be this. I am deeply present in the moment with an open heart and open mind. I am deeply trusting of whatever the universe is bringing me with the full faith that whatever the universe brings is a gift, that everything in the universe will nurture me, everything in the universe will support me and my evolution. All people are my teachers, all events are my teachers, even disappointments that hurt me are also my teachers. Everything

that life is sending me is my teacher, is my guide. So I say a big "Yes" to whatever this beautiful wholeness of life brings me, take it as a gift and as a blessing. So these are the four common elements I see. Inside the blue circle I put in some words (such as passion, love, connecting, sharing, gifts, abundance and joy) which bubbled up.

These are different ways of looking at the fullness of life. They are different facets of the same wholeness which is life, which is spirit. If we say the spirit and wholeness of life is like the sun, then all these things in the blue circle are like its rays: freedom, peace, positivity, joy, abundance, responsiveness, action, seeing the big picture, seeing wholeness. The inner red circle contains words about things which are more generic, a bit more generative. Like health and peace for example. These are so important to people. These are all words, and I wouldn't get stuck with them. Just play with the inner parts as symbols to describe this incredible, indescribable mystery called life. These are some thoughts as we converse. I am sure something more will emerge from the conversation. Human 'magnificence' is characterized by new found experience or observation of the features outlined in the two circles. The red 'elements' are 'strengthened' and the blue elements are given increasing expression.

The red and blue elements are all manifestations of a "full life", or a Wholesome Life.. one lived from the Centre, a free expression of human magnificence. One can expect to find more joy, peace and abundance etc. in such a life. The 'trigger' for this to happen is a spontaneous and natural 'exchange' at one of the four interfaces:

YES!, Acceptance:

Personal recognition that whatever happens is the only thing that could have and that our response depends on assuming responsibility for the interpretation we place on our experience. This is also a function of being in the now, with no references from past

memory, or future desires or imaginings. "Any moment we are free to act towards a future we desire."

Heinz von Foerster*

Whether we like it or not, Whether we approve of it or not, whether it makes sense or not, things are the only way they can be given all that came before.

And if in the process we realize that what we do right now is what will come before next, we discover our power, and dwell in a calm sense of possibility.

Jack Ricchiuto
Expression, Action:

Personal recognition that 'I' do well to express what is 'in me.' Speaking the truth with respect for myself and others. ("I once said, rather fancifully but it is something I believe, that the central arena in history is one human being talking to another. And listening, of course. That's exchange."

Athol Fugard, (South African playwright)

listening, Silence: Personal recognition of the importance of creating a space within which is respectful and receptive. Seeing the practice of listening as one of the most important elements of conversation and human interaction. Seeing the process of conversation as the one generative and silent essence both creating and receiving the message.(When we listen from inner silence, it empowers and inspires people. It makes them feel respected, wanted and heard. Listening from an empty space inside creates a field of compassion which the speaker can feel.

(Arun Wakhlu)

HEALING, And Personal recognition of what happens when we treat others with respect and when we experience this. Connecting, appreciating, joining together, giving space to unwind, discharge, freeing oneself. Returning home to wholeness. (The greatest compliment that was ever paid to me was when one

asked me what I thought, and attended to my answer.

H D Thoreau Life Without Principle (1863)

All these four wings work in tandem with each other. When I deeply Listen and Accept another and create a space in which the other can freely Express, Healing happens. When I have been freed of my burdens, unblocked and Healed, I am freed up to Listen, Express, and Accept. All these four dance together to expand the unfolding of more love, peace and creative intelligence . This is at the heart of uncovering human magnificence. * These items in parentheses can be thought of as an underpinning of the particular recognition.

Processes by which our human magnificence is uncovered

Margaret Wheatley, author of 'A Simpler Way', writes "Our behaviors change only if we decide to belong together differently."For us , this is the heart of the matter. When we alter the notion of who we are, our "boundary" changes. Its scope of inclusion changes. When the boundary of my definition of who I am expands, I relate to "others" differently. To use Margaret's words, we begin to belong together differently. When I am the essence, I have no boundary. I am whole. All are my own. I am one with all. This is the goal of evolution. Conversation progressively expands my notion of who I am, until one day, it ripens into Love/ Emptiness/ Fullness/ Being! The ego (false sense of separateness) dissolves into oneness, like a doll made of salt who goes out for a swim in the sea! The essence of the diverse workshops and training programs we offer (and of 'conversational' processes which underpin them) is to enable people to experience 'being differently' with others and to then decide to act on the realisation of what is possible through 'belonging together' in what we would describe as 'more wholesome' ways. Conversational processes are the alpha and the omega of the diagram! That means that they both originate from the creative centre and lead us back to the same creative centre. The four wings are the processes that

happen in this dance. They are like breathing in and breathing out. A pulsating movement that flows from, and to, the wholeness of the now. Good facilitators and coaches enable individuals to recognize the magnificence of 10 Human magnificence is symbolised by the empty centre of the diagram. It encompasses, pervades and is the whole of Life. Our I Am, the mystery of existence, which is neither empty nor full, is all there is! This is a space of immense creativity, peace and joy. It is abundance. Its "manifestation" is actually a progressive uncovering or developing of that which is already and eternally there. All that happens is that our sight changes. We begin to see differently because of progressively expanding who we are. Being affects seeing and seeing affects being. Being the magnificence that you truly are leads to a clear vision of wholeness. You see and become the dance called Life as a whole... innocently, silently, completely. It is at the interfaces of the 'wings' (of the diagram) that a dynamic 'exchange' happens during the course of being in the dance of conversation. It is through this that a new 'intelligence' or the innate human 'magnificence' emerges. Listening and Expressing, (the horizontal wings) are the gifts of our service… the dynamic exchange that we bring forth in conversation. Acceptance and Healing (the vertical wings) are the outcomes that happen when we express and listen from our centre. This centre has many attributes and names: Creative Intelligence, The field of all possibilities, Magnificence, Being, I Am, Love, Peace, The Source, Allah (All-ah!), Brahman Mystery etc. The emergence of magnificence is an uncovering of that which was overshadowed. It is like the sun emerging from behind clouds. Conversation dissolves the clouds of illusion and separation, to reveal the sun of wholeness or truth. Here is something that I discussed with a dear friend, Revati Salunke, who is an extraordinary dancer: "A movement is a convergence in this moment of many processes, including things that may have begun years ago. Dance is a movement, where millions of processes converge in the moment. It is a celebration of this moment. It is a tribute to the whole from where all

these processes came. It is a recognition of my connection with Life." What does this imply about the significance of conversation?

More About Conversation

In one of the many conversations that the authors have had over the past decade, the ideas that the word "conversation" comes from the Latin "con versare"- to turn or dance together, came up. Conversations are the very heart of life. Life is dance and dance is life. Life is conversation, and conversation is life. If there is one thing which will significantly enable our human species to take its next evolutionary leap, it will be heartfelt conversations on things that matter to us. There is a lovely metaphor about this from India. It is the metaphor of Lord Shiva dancing. It is said that the whole universe is Shiva dancing. The interesting thing about dance is that you cannot separate the dance and the dancer. Unlike a poem or a painting, where we can separate the work of art and the artist, in dance the, art and artist are one. Looking at life this way, if all of Life is Shiva dancing, then all of Life is Shiva! There is another creative twist to this story. Another perspective sees all of Life as Shakti… Feminine Creative Energy. Shakti is this magnificently abundant and creative play called "Life". Shiva, pure unbounded consciousness, and Shakti are really one. There is only one dance. One of its many names is "Love."

Others' Ideas on Conversation

Humberto Maturana has provided insight into the nature of our being through revealing that we are capable of far more harmonious living as a species than our current practices. He is a Chilean biologist whose observations are truly emancipating .They provide a firm foundation for treating each other with inherent respect. For he makes clear, as a scientist, that what we choose to notice creates the worlds we live in. If we choose to see 'wholesomeness' in people this influences greatly how we interact and what emerge from our interactions. Among Maturana's writings:"Human existence takes place in the relational space of conversation. This means that, even though from a biological

perspective we are Homo sapiens, our way of living – that is to say, our human condition - takes place in our form of relating to each other and the world we bring forth in our daily living through conversation." "Conversation, more than money, makes the world go around."

"Love is the only emotion which expands intelligence. It is a process of granting to others and to oneself, acceptance, dignity, legitimacy, humanity, without them or you having to change, or improve, or be redeemed; to see the redemption they already are. "Juanita Brown, co-founder of The World Cafe, speaking for the Power of Conversations that Matter says: "Since our earliest ancestors gathered in circles around the warmth of a fire, conversation has been a core process for discovering what we care about. It's how we've always shared our knowledge, imagined the future, and created communities of commitment. Innovation and change can often be traced to people conversing informally in living rooms, cafes, kitchens, and church halls. Consider the sewing circles and Committees of Correspondence that helped birth the American Republic, as well as the caf_s and salons that spawned the French Revolution. The U.S. civil rights movement was born through conversation in people's homes and churches." Pille Bunnell, an associate of Maturana's has this to share: "Conversations are not just something we do among other doings, they are our human niche. We live in a world formed through conversation. Conversations make one world or another; not only in how we relate to each other, but in how the whole lived world arises around us. What we see, feel, do.... all of it arises through conversation and when nice things happen, we can always find good human relations behind them, and so we are once again encouraged by the quality of humanness, and how we love to be this species, Homo sapiens-amans. [amans is Latin for 'loving']." Heinz von Foerster, the father of second order cybernetics, has said that the observer cannot be independent of what he or she experiences. Implications of this are:

"We are responsible for the interpretation we place on what we experience."

"Any moment we are free to act toward the future we desire."

"If you wish to learn how to see learn how to act."

"Act always so as to increase the number of choices."

Potential Significance of The Ideas In This Article For Practitioners

Arun: As a facilitator who has been into this for many years, I see my work as being like an empty flute where Life plays the music. In India there is this beautiful image of Lord Krishna (who represents divine wholeness) playing a flute. May we be like an empty flute on the lips of this incredible beauty and wholeness so that it plays its music through us. All of us who are in the fields of Appreciative Inquiry, Attitudinal Healing, Open Space or World Cafe, need to see ourselves as empty channels of the work of the whole and not as proponents of Attitudinal Healing or Appreciative Inquiry or World Cafe. We just need to be fully present to whatever Life brings in the moment and we may dance between these methods. We may play with these four or five colors, the way an artist would make a beautiful painting. These are beautiful colors and I respect the beauty of each color. But life is wanting us to play and meet with all the colors. In my work I have used the components of Appreciative Inquiry, I have used Attitudinal Healing, but more importantly, I have always been open to what life is calling me to do in the moment. So, at times, suddenly theatre pops up and singing pops up and music and dance pop up. And then I don't say "Oh! but I was doing Open Space, so how come we are all dancing?" Yes, we are dancing, we are moving, because that's what life wants from us. That's what the fullness of life needs from me in this moment. I say 'Yes' to it. So, my request to all the practitioners is to not get attached to your method, but be empty and pure channels of the dance of the whole. Thanks to Alan's visit to our home in Pune it suddenly came to me that life is conversation and conversation is life. And so this dance, this conversation, this

dynamic movement of the whole… What does it call me to do in this moment? Can I listen to this inner guidance and obey wholeheartedly and be totally committed to this and not necessarily to this method or that method .If the world has to heal, (which it will and it is happening), then all of us facilitators need to transcend our boundaries and gently rest in the wholeness of our being, in the wholeness of the moment, in the wholeness of the heart and express from that space and fullness. Then all of us facilitators can heal ourselves and stop worrying about whether we are doing World Cafe, or whether we are doing Appreciative Inquiry, or whether we are Opening Space. Just say we are instruments of the fullness of Life. We are one with the fullness of Life. We dance with the wholeness of Life. When we start moving like this and heal our own divisions and our own misunderstandings, we will become instrumental in healing the world.

With reference to coaching, we can take it that a coach 'orchestrates' (in a one to one conversation) the context in which an individual has an 'aha' experience at one or more of the wings. A good coach is being essence, seeing essence and freeing essence. She is like an "empty flute" through whom the "whole" plays the music. She is one with the dance of life, and trusts this dance to guide each step. I feel a good coach is a co-dancer with life, a pure channel of love. She is the conduit through which the orchestra of Life flows on (in the spirit of "Go well"). She is the context and the source. By being whole and seeing whole (seeing the sun behind the clouds that may exist in the "other"), she becomes instrumental in liberating the magnificence of the other (freeing essence) This implies that a person who facilitates conversing processes (meaning the whole box of 'tricks' i.e. OST and the others plus dancing, storytelling … whatever seems appropriate), through co-creating contexts in which 'self organising' happens, is orchestrating the context in which interaction between participants 'triggers' the 'aha' experiences of people in a group. There is little sense of "doing" in such masterful

facilitation. It is more like being a conduit/medium for the work of the whole. At the same time, it may also involve some doing (but with no sense of doership!) In posing this question we are becoming 'clearer' about the purpose of 'practitioners' of Open Space, AI, World Cafe and the like when they act together and let their boundaries go. They become instruments and uncoverers of the human essence!

Reflections

Like many others today we feel strongly that, while the problems that our little planet is facing are indeed dire, the resources to address them could be marshaled if there was widespread recognition that 'we are in this together' and that a concerted effort is possible if people world wide feel included in the enterprise. It is imperative at this point in the evolution of the planet that spiritually awakened people unite and take action together. All 'practitioners' of Open Space, AI, World Cafe and the like need to see the transcendent oneness of our work, and go beyond the boundaries of our own tools, techniques, approaches etc.

We feel the need to become pure and silent hand maidens for love's work. We see he need to be free of all isms and the mental prisms and prisons that they create. It is in such contexts that the inherent greatness/magnificence of participants is expressed nce they have experienced and 'decided' to belong together differently. This can be done by the collaborative actions of people whose business is enabling people to pen up/loosen up when they come together to focus on questions that matter.(This is more like a "Play" or a "Dance" rather than "Business". Love loosens up people.) The scale of this happening depends on how many 'practitioners' decide to collaborate in the enterprise associated with the questions which are the focus. What would it take to enchant and enable (all) people of goodwill to contribute their passion, resources, expertise and commitment to a world wide enterprise of coming together?

Part of the answer it that the technology exists. For through the internet it becomes technically feasible to 'gather' on a world wide scale. We see that there are several other prerequisites: A vision of what is possible, i.e. what this enterprise could lead to Widespread realization that we humans are the very creatures to undertake such an enterprise – if we recognize where the starting point is and what can emerge from this recognition. Appreciating who are we and what we want. The paper is an expression of what, why and how our human struggles to achieve coherence and collaboration can be achieved. For we have come to see that there is so much waste of human potential in the way most organizations operate. And have realized that for the sake of humanity and the ecosystem which we are an integral part this cannot and must not continue.

There is good work to be done and we wish to draw your attention to how this can happen. The starting point can be expressed clearly and succinctly. The essence of every one of us is greatness or magnificence. We all have the capacity to play an important part in the evolution of humanity. Our way of expressing this 'emerged' in the form of a simple diagram. From which we speculate on how others may find value in using this diagram as a way of creating meaning in what they do and how this connects to larger contexts – scaling up to a vision of what humanity will be once sufficient numbers of people engage in this 'joy and capacity filled' joint enterprise. Besides the numbers, the depth and expansiveness of their consciousness and the richness of their connections will also affect outcomes. A launching point for such an enterprise we call 'Global Weaving'.

Our Invitation

Arun Notes:"All practitioners are doing great work in their own way. I feel that the next natural step in our evolution will be to see the common threads in our work, and to weave them together in obedience to the promptings of the whole. This will require us to become like empty flutes on the lips of Life, of what is present in each moment. The sharing in the article can be a starting point for this conversation and movement." Alan Adds: Here are ideas to which we draw your attention with the thought that they may be 'keepers' (something you take away to put into practice) for you: • The vital importance of taking the initiative to engage with your clients – individuals and groups of any size – in imaginative ways. For your two primary activities of listening and questioning require a great deal of imagination both to actually do and in how you 'execute' them.

• Do you appreciate that every time you use the opportunity to initiate a conversation, at one or more of the four points of contact in the diagram, the emerging 'magnificence' could be mind blowing? Whenever we treat each other well good things happen. Something which manifests when people feel secure to express their authentic selves through interacting respectfully with others. No doubt you have experienced signs of transformation, of healing, whenever people feel that they are respected, listened to, included and given the opportunity to express their innate potential. While we have subtitled this article 'Uncovering human magnificence through conversation' there is the notion that 'magnificence' is also a co-creation. By this I mean that what may emerge from an interaction between a coach or facilitator and his or her client(s) is a product of the dynamic; its expression is a new invention. Such expression of innate magnificence can happen in myriad ways in and through the dance of conversation – the One Dance! We invite you to participate in co-creating this tapestry. We sincerely hope that you come to appreciate the significant part you can play in expanding the ideas and actions which are inherent in this way of seeing conversation. We invite you to dance together to reclaim the highest potential of which our species is capable.

∎

Indian Management: Emergence of Indigenous Theories for Global Business Excellence

Jaya Srivastava

Senior Lecturer, WISDOM, Banasthali University, Banasthali
jaya_wisdom@yahoo.com

Management as a field of study has been most researched and developed in the countries of Western Europe and America. When India ventured to establish its own business schools, it relied heavily on the knowledge and models of American business schools. Western management theories were transplanted onto Indian organizations with the assumption that what was good for the West was also good for India. Probably the underlying sentiment over here was that management theories have global applicability, without room for local differences. Hence theories of motivation by and large classified human needs across the world in the same hierarchical manner. Organizational structures which were successful in one company were imitated across the globe. Theories of leadership talked about the competences a leader should have irrespective of the cultural background in which he had to operate. This

generalization of management theories was an oversimplification of the difficult art of management. Increasing amounts of stress, low morale, high attrition rates and the failure of established monetary incentives necessitated a re-look at established theories of management.

Three factors have been mainly responsible for putting in doubt the universal applicability of single management techniques, and for the need to look for situational and cultural factors that limit the operation of borrowed elements. These are:

1. Mismatch between the implanted management practices and the cultural values, needs and basic behaviour dispositions of the local work force. The consequences of such a mismatch are usually dysfunctional.

2. Inconsistent and often conflicting findings obtained in different cultural contexts on theories and models imported from the West. This has generated the need for a search for 'alternative' forms of management styles and organizations appropriate to particular settings.

3. The success of Japan, has exploded the myth of the superiority and universality of Western management. This indicates that alternative styles of management tempered by cultural factors are not only feasible but successful.

There does not seem to be the 'one best way' in management. Not only has the narrow concept of the 1950s and the 1960s been seriously questioned and widened to include non-economic and human dimensions but factors considered 'universal' with regard to effective management and organizational functioning are regarded as ethno-centric and applicable only within very specific socio-cultural conditions. (Kao, Sinha, Wilpert. 1999).

This realization resulted in the growth of culturally specific research studies to understand the indigenous differences and how they can be integrated with existing management theories for achieving business excellence. India is possibly one of the very few, if not the only civilization having the longest history of unbroken continuity of its culture, tradition and ethos. Our managers should remember this great heritage and base their role as a manager on Indian philosophy.

Indian management draws new ideas from the Indian civilizational experience and the recent experience of creating world class business organizations. Knowledge base related to management is available in Indian thought. This can be integrated together to create the distinct discipline of Indian management, just like the concepts of American and Japanese management. Thus Indian management is turning out to be a post modern phenomenon strengthened through a

new Eastern awakening with roots in ancient wisdom and modern experience. Indeed the contribution of Indian management for Self Development is recognized both in the West and in the East. Popularity of Yoga and other related techniques contribute to acceptance of such Indian ideas.

D. Sinha outlines two distinct approaches to indigenizing management:

Reinterpreting the Indigenous in the Context of Contemporary Needs

Very thing that is traditionally present in a culture may not be relevant for contemporary times. It is therefore important to discard those traditional and cultural influences that are a hindrance to development. Aspects that are dysfunctional require to be reinterpreted and modified to bring them in line with the requirements of modern organizations. In this process of indigenization, traditional cultural elements are not rejected outright. Aspects that are likely to be functional are retained and others are modified and utilized for the furtherance of organizational goals.

Reconceptualizing Foreign Models to Align Them with the Indigenous - In this

case the external or the exogenous is transformed so that it is in tune with cultural realities. For example, the Nurturant Task Leadership [NT] Style advocated by Prof. Jai B.P. Sinha (2000). He feels that neither nurturance nor task orientation alone could make a leader effective. A blend of the two is likely to render a leader effective. That is, he is nurturant to those subordinates who work hard and sincerely. The NT theory follows a contingency approach in the sense that it is postulated to be effective for only those subordinates who prefer dependency and personalized relationships, are status conscious and perform work as part of a positive relationship with the leader.

A majority of subordinates in a collectivist culture may prefer dependency and personalized relationships, and may not be

work conscious, however, there may be a few who possess the opposite characteristics and thereby require a participative leader. In summary, an effective style of leadership in India, depending on subordinates characteristics is either nurturant-task or participative or a combination of both.

Values Training for Organizational Development

D. Sinha has also highlighted the need to have culturally relevant management training. He feels that managerial performance can be improved when training is modelled not only on Western practices but also along traditional knowledge systems.

Chakarborty (1996 & 2003) has done a lot of work in imparting training using Indian traditional knowledge. He has brought into focus the religio-philosophical approach to management training. Instead of focusing on managing others, there has to be an attempt to manage the self. Managerial effectiveness besides knowledge needs wisdom. Indeed wisdom subsumes and transcends knowledge. A wisdom worker and an integrated personality are, for our purposes, synonymous. A manager cannot be wise without being integrated; an integrated personality cannot be but wise.

There may be a question in people's minds as to how the development of an individual manager benefits the organization? In answer to this Chakarborty writes, it is important and correct to grasp the truth that the more an individual evolves towards being an integrated personality or a wisdom worker, the more do his group, his colleagues, his subordinates, his customers - and therefore his organization – benefit from his intrinsic transformation. An unbroken parallel under-current of samarana (recollection), manana (reflection) and nididhyasana (meditation or inviting the descent of the Supreme Energy as it were) needs to be gradually cultivated beneath the externalized roles of man-agers. Instant success, however must not be the aim.

The true import for an organizational member, if he or she were to embark on this exercise for liberation founded on the true Self, is that, the member should slowly begin to liberated from the burning effects of jealousy, the gnawing effects of pride, the choking effects of intrigue, the stifling effects of attempts to outbid others, the debasing effects of greed, the intoxication effects of power, the demoralizing effects of cherished reward not received, and the like. His or her higher Self stands far above these turbid waters of the empirical or lower-self.

So how does one achieve self mastery? The theory of gunas, the law of karma and the concept of samskaras offer a composite, interacting framework for understanding the empirical individual and his quest for self mastery.

Unfailing attention towards the long term health of the system (i.e., shreya) is a keynote of value oriented behaviour. Whenever short-term goals or means allure us because of their apparent pleasantness (i.e. preyah), we impair our effectiveness as well as organizational health. Such a shreyah-disposition is a function of the S-guna, while the preyah-disposition is grounded in R (Rajasik) and T (Tamasik). The inner secret of trust amongst man-agerial roles also rests in the S-guna.

One of our common 'existential tricks' is to blame the 'environment' for our lapses in value-oriented behaviour. In our view, this widely prevalent predisposition can once again be explained satisfactorily by the guna-theory. In our R and T substance attributes which always look outwards only to seek the causes of our problems and lapses. It is a good means to disown personal accountability because the poor guy 'environment' is merely an abstract, conceptual entity, unable to argue or hit back. But the S-guna appreciates more readily that the environment is only the effect, while human beings are the cause. It is the rajasic and tamasic effluents constantly emitted by our personalities which are the real pollutants.

One of the soundest foundations of constructive leadership is the wisdom based insight: be angry with the error or lapse, but not with the person. Obviously training in skills cannot foster this capacity. It is rooted in a deep value, for which education is required. And the degree of success achieved in this education is once again a function of the extent of activized sattwa one possesses in one's guna mix.

Management insights from Ancient Indian texts:

In her research study Ipshita Bansal (2003) has explored the significance of ancient Indian psycho-philosophic thought for present day organizations. Studying ancient scriptures such as Manusmriti, Mahabharat, Gita and Arthashastra she has highlighted the importance of self management for leading organizations and men. A leader who is desirous of success should focus on his Self first and then on others. The three dimensional behavioural theory of leadership talks about the following:

Concern for the Followers

Throughout his exposition of Raj Dharma Manu has kept the needs of followers paramount. Manu says the leader who exploits his followers guided solely by his own interest ultimately has to face his decline. The interests of the followers have to be safeguarded through participation of the followers in decision making.

Concern for System Discipline

On the other hand effective performance of the subordinates has to be ensured through the execution of Dand that is punishment which acts as a deterrent as well as retribution. But Dand has to be administered only when either of the two conditions are present Viz. the wrongful intention and/or gross negligence. Dand has to be administered justly, for wrongful intent not the wrong outcome acknowledging and having tolerance for the

human weaknesses and failings as well. But if either or both of the two conditions are proven Dand has to be severe so that it can act as a retribution for the defaulter and deterrent for others.

Self Discipline of the Leader

All the leadership theories following behavioural approach have explored these twp dimensions only, making the dynamics of leadership simplistic. Manu talks about a third dimension, 'self-discipline of the leader.' Without self discipline, any combination of the other two dimensions, 'concern for people' and 'concern for system discipline' will be ineffective. Manu says that a leader should always strive to keep is senses under control only then he will be able to keep his followers under control. A leader should abstain from giving in to temptations born out of Kama i.e. desire and krodha i.e. anger like procrastination, unduly criticising others, passing the responsibility for failures on others, jealousy, harmful speech, very harsh and unjust punishment etc. the basic reason for Kama and Krodha to develop is Lobha i.e. avarice, for money, position, power and revenge. A leader not able to protect himself from these demons becomes devoid of Dharma i.e. righteousness and Artha i.e. financial strength. When this happens he on the one hand cannot demand discipline from his subordinates and on the other hand cannot satisfy the needs of his followers. So the leader loses his ability to influence his followers.

Creative insight into Indian Management

Prof. Subhash Sharma in his path breaking book Management in New Age: Western Windows and Eastern Doors (1996) explored the inter-linkages between management thought, social discourse and spiritual concerns. Hence, the foundations of management in the new age are based on Holistic Development and Management (HDM), Human Quality Development (HQD) and Total Quality of Mind (TQM). Holistic Human and Social Development (HSD). This demands new

approaches to analysis of organizations and society. The concept of harm minimization, survival of the weakest, spiritually guided materialism and psychic liberation assume importance for creating harmonic, humanistic and liberated organizations.

With a growing concern for ethical standards in corporate life, Sharma (2002, 2007) highlights the need for character competence. The difference between core competence and character competence is like difference between skills and ethics. A person can be high on skills but low on ethics. When a similar notion is extended to organizations, we can classify organizations in term of a 2 X 2 matrix with high-low combinations on core competence. Many would argue that its monopolistic tendencies are indicative of its low score on character competence. The idea of character competence brings the concept of corporate ethics and corporate character into sharper focus. It could as well be considered a foundational concept for better corporate governance.

Sharma (2002, 2007) further argued that the ideas of ethics in business, managerial ethics, ethics and management, etc. have become part of the management thought and management theory. Further development in this field requires translating the theoretical frameworks into operational tools and concepts which managers can use in their day to day content. Hence the need for ethics based management models. In his view, ethics based management models can be broadly classified in three categories viz., (1) Relating to 'idealized' and 'idolized' state, (2) Relating to ground reality out there (3) Bridging the gap between 'ideal' and 'real.' For developing ethical sensitivity, all the three approaches are required.

The Praxis of Indian Management

Srivastava (2007) in her research work studied Gandhi, who epitomized Indian philosophic thought in his life and activities. The way Gandhi conducted the freedom struggle and brought about social regeneration, indicates that Indian philosophy can be practically implemented. He was able to bridge the gap between the 'ideal' as propounded in theory with the ground realties of life. Gandhi was not nor merely a thinker, rather he was a doer. His actions and philosophy are not limited to specific areas, but permeate through all walks of life. His thoughts encompassed human life in its totality. For him holistic growth of individuals and through them society was the ultimate goal. Gandhi's vision of development was always individual and culture centric. He envisioned a development model which would be fuelled by individuals without making them overly dependent in external forces. He always talked about progress within the overall cultural framework of a society. That is why he advocated rural reconstruction. A vibrant rural economy, based on indigenous resources would be environmentally sustainable and non-exploitative.

In conclusion, it can be said that ancient Indian values can be a source of stability and strength in the current turbulent environment. Instead of following the crowd, Indian management thought can carve its own niche which can guide not only business organizations but also individuals to excellence.

References

Bansal Ipshita (2003), Management Concepts in Ancient Indian Psycho - Philosophic Thought & Their Significance for Present Day Organizations. Popular Book Depot, Jaipur

Chakarborty S.K. (1996), Managerial Effectiveness and Quality of Work-life: Indian Insights. Tata MacGraw Hill Publishing Company, New Delhi

Chakarborty S.K. (2003), Ethics in Management: Vedantic Perspectives. Oxford University Press. New Delhi

Kao Henry S.R., Durganand Sinha, Bernhard Wilpert. (Ed.) (1999), Management and Cultural Values: The Indigenization of Organizations in Asia. Sage Publications, New Delhi

Kao Henry, S.R Durganand Sinha, Hong. (Ed.) (1995), Effective Organizations & Social Values, Sage Publications, New Delhi.

Sharma Subhash (1996), Management in New Age: Western Windows Eastern Doors, New Age International Publishers, New Delhi

Sharma Subhash (2002), 'Character Competence of the Corporation', Journal of Human Values, July-Dec., 8:2, 107-118

Sharma Subhash (2007), New Mantras in Corporate Corridors: From Ancient Roots to Global Routes, New Age International Publishers, New Delhi

Sinha Jai B.P. (1995), The Cultural Context of Leadership and Power, Sage Publications. New Delhi

Sinha Jai B.P. (2000), Patterns of Work Culture: Cases & Strategies for Culture Building, Sage Publications, New Delhi

Srivastava Jaya (2007), Relevance of Gandhian Thought for Contemporary Management System, WISDOM, Banasthali University, Banasthali

■

Significance of Dr. Subhash Sharma's Approach to Management in New Age: Western Windows Eastern Doors

Meera Chakraborty

Professor, Department of Sanskrit, Bangalore University, Bangalore
meera_c@vsnl.net

The message of Globalisation is fairly constant in the modern times. The effect of this is to pitch the world into a more advanced state of anomaly. The seductive ways of globalization on which we congratulate ourselves are virtual, like the tricks of perspective that make the horizon appear closer than it is . The market capitalism is always haunting the weakest and the poor and it now has far more scope to do so than it had in it's initial days. It is therefore imperative that a forum for new research and interpretation concerning problems of harmful management continue to set up a working alliance among specialists in many areas of social sciences and humanities as a way of bringing together multidisciplinary perspectives and theory. Paradigm shift can then define concerns with long-term continuities in the structure of management studies whose subject and methodology may combine elements from indigenous sources with the developments from modern day research.

In this direction many scholars present here, I understand have initiated stimulating research with interdisciplinary exchange. It is heartening to see that these research studies do not ignore traditional subject boundaries to foster studies that highlight only the market interests. Essential is an understanding that directs us towards a holistic approach. In this context I would like to draw your attention to some alternate insights provided by Prof. Subhash Sharma which are accessible to readers from his books no doubt, however, I would particularly concentrate on his book ' Western Windows Eastern Doors' (WWED) that expresses his wide concern beginning with the emergence of market economies and its impact on society.

Western Windows Eastern Doors pursues consistently with an effective voice many indigenous approaches maintaining a balancing act that can be sustained for ever in

the areas of Management studies. The effect of reading his works is a gentle convincing style that focuses on the idea central to the theme related to actual human situations. He has experimented with concepts found in traditional school of philosophy , put them to different uses at different contexts to reveal how mutable they are and how adaptable to social variations. For instance, his study on Gandhian idea of Talisman Test / T- Test is based on the conviction that the survival of the weakest is as important . The Constitution stands guarantee to everyone's right to existence. Any measure that destabilizes and makes poor and weak as a result of the pursuance of the survival of the fittest theory not only violates this guarantee but also uncouples from an act of propriety generating false consciousness. The denial of the right to existence is not only a menacing aspect but also a crime. According to prof. Sharma , the management theory has mainly been built around the survival of the fittest paradigm which as he rightly points out takes a barbaric view of the world. This view inevitably treats the weaker section as the 'Other' supposed to be powerless however, "historical evidence indicates that attempts to eliminate the weakest have not always been successful , because the weakest tend to arrive at solutions, wherein they somehow continue to survive" (Sharma 2006). Sharma wields a mass of historical evidence to point out shifts in religious beliefs and mentions story telling practices to reveal how figures and images along with the intellectual traditions have conceptualized the contribution of the so called least powerful section of humanity. In this context it is interesting to note Kautilya's view regarding the big fish eating the smaller ones that reflects the changeless truth about the human psyche. In the Mahabharata too, this kind of instances can be traced. In fact , it is in support of the theory of survival of the weakest that the Mahabharata offers the example of the story of the gardner and the flowers describing that the gardner picks up the flowers maintaining the balance in the garden and that he does not empty the garden of all flowers. The attempt of the Mahabharata

, through such stories is to offer timeless and therapeutic wisdom providing the society with images of both the benign and menacing aspects of management. Sharma has shared this anxiety referred to by both Kautilya and the Mahabharata. His point is such views from the indigenous sources influence one to receive ideas that are healthy and encourage continued act of stability and balance in a society.

Thus, Prof. Sharma's survey of Indian concepts of management referred to by various schools come in for significant reproof in his study of cultural verities that can become the basis for developing new ideas. His view that the existing paradigm of management system , itself not guarantor of protection of the eco system while using the eco system for it's own benefit and interests , is metaphysically anchored. It is important to note that these concepts are not wanting in historical contexts that Sharma exemplifies. For instance, they have been mentioned in the Arthashastra tradition with possibilities to translate themselves into instruments of powerful social control. Hence, far from being reductive there is greater need of the recovery of the healthy circumstances. With this in view, Sharma brings in the context of Gandhian and other traditions which have invigorating effects in programming the techniques of management.

The historical time is rich in instability. It is therefore, important to note that this keeps the traditions and their methods of application vital. The concept of the Purusharthas mentioned in the Indian tradition may appear unabashedly sacred but they suggest the practical representation of a paradigm shift that Sharma points out alongside his scholarly skepticism of the existing paradigms in the management studies. The four Purusharthas are not just terms of ecclesiastical nature , they have the dynamics of forming the frameworks of managerial concerns. These constitute both the goals and means that can be used to throw light on changing ideas about wealth and management. To express it in terms of metaphor

it is to forgo the usual floodlighting approach in favour of carefully angled illumination. The Purusharthas when deliberately cultivated can facilitate imaginative enterprises and it's elements can be incorporated in the aforesaid studies.

From a background of the applications of Purusharthas that have the potentials to increase GDP and a general improvement all round which is even likely to produce more aspiring management systems than a system trying to cope with the conditions that push people to the bottom of the economy, it is a welcoming feature to depend on the 'MBA' (Manas, Buddhi, Ahankara) model referred to in the WWED which identifies desires as Byzantine projections. In the indigenous contexts, many references can be quoted where a government's policy amounted to a yes or no, according to it's needs and with an ability to enforce it's words at different frontiers. While nowadays the role of MBA has been wrongly interpreted as an expensive waste of time whenever one tries to engage oneself with these functions. On the contrary, engagement with them will urge one to resist the desire that fuels the reality of the globalization which provides the legal and clandestine entry to the rich world because the fact is that an ordinary worker not belonging to the said world can still set his sight on the same luxury items as his rich counterpart. MBA tries to resolve some of the more pressing problems that accompany the decision making process and investigates the controlling interests of the survival of the fittest paving the measures to safeguard the ascendancy of the weakest .Failing to pursue such concerns the management studies cannot aim at the holistic goals is the just concern expressed by Sharma emphatically. Quoting the disaster case of the Union Carbide plant at Bhopal, Sharma points out the brutality and digression that the modern day management institutions will situate themselves in, unless care is taken right from the beginning to interpret the encryption of the equivocal yearnings and anxieties awakened by these alternate concerns. His foraging through cases

likr that of Union Carbide calls for a holistic agenda to be followed in the present times that would challenge the devilish actions while facilitating the understanding of the notion of unique and individual integrity of people. The pursuance of the model of 'Three Es' (Ethics, Equality and Efficiency) , appears to cause a chain reaction of transformation emitting a liberating energy to free people from the 'psychic prisons'. This is persuasively depicted. However, I believe many more such strong intrusions will come from him to confront the formidable adversary like globalization.

The Union Carbide case raises one of the great conundrums facing management institutions that want to oppose the alienation of the weakest . As a member of the Women's action group we have continuously negotiated with the concerned authorities , some among us engaging in the legal issues to facilitate the women and their families affected by the disaster for rightful compensations and later on for their rehabilitation. Hence , we are aware of the fact that the so called weakest community of the people can become agents of solution when MBA is structured keeping in view a changed perspective. Hundreds and thousands of people support the micro-economy, yet their vibrant contribution is not recognized by the mainstream economic models or the macro-economy. There are enough evidences that people through better organization and excellent understanding of local resources can create alternate paradigms saving the communities from destabilization. It is a known fact that the United States subsidize heavily for their agricultural sector while we do not see such efforts from the macro-economy to support the micro. On the other hand it is trying to invade the areas of the micro-economy through their products like salt, vegetables soaps and other things. One of the rich resources used by the micro-economy and processed by women is the cattle dung. Many families headed by women survive by selling cattle dung . The dung is used as manure, as fuel, and also to paint the

mud houses because it keeps the pests away . Women in Rajasthan, Bihar and Madhya Pradesh use dung as decorative materials by imposing red colour and sea-shells on it. Denudation of forests have minimized womens' fuel gathering. The dung remains an alternate source of fuel. Women mix straw with the dung occassionaly dry them in sun and store or sell them as fuel. In a World Bank study , it is estimated that in Nepal, eight million tones of dung are burnt each year , a major saving in terms of debts that would be incurred through the importation of fuel (Nepal: Poverty and Income : A Joint Study, WB and United Nations Development Program , Washington , WB , 1991). This is just one example which reinforces the belief that an alternate economic model conceived by the resourceful people at the local level can be used for the betterment of land, people and economy.

Critical appraisal of the range of theoretical work in the areas of management studies assessing the contributions or otherwise to the society , the relevant analyses and the specific relationship that an individual comes close to devastation due to the impact of faulty options are alarming implications that research by people like Prof. Sharma and other distinguished scholars have pointed out.

I am sure that they will be remembered for their support of the survival of the weakest in peoples' lives and for their concern and contributions in future also will occupy a central place in historical scholarship.

References

Capra Fritjof (1976), The Tao of Physics, Bantman Books, Toronto

Foucault Michael (1980), The Will to Truth, Tavistock, London

Kumar Krishan (1991), Utopianism, Milton Keynes, Open University Press

Ken Wilber (2000), Integral Psychology: Consciousness, Spirit, Psychology, Therapy. Shambala, London

Larson Jay and George A. P. (1989), Earth Data and New Weapons, Washington D.C. National Defence University, LRB London

Neihardt G J (1974), Black Elk Speaks, Abacus, London

Sharma Subhash (1996 & 2006), Management in New Age: Western Windows Eastern Doors, New Age International Publishers, New Delhi

Varma V P (1976), The Political Philosophy of Sri Aurobindo, Motilal Banarasi Das, New Delhi

■

Essentials of Effective management and Srimad Bhagwadgita: Towards Human Values Oriented Ethical Management

Shiv K. Tripathi

Reader and Head, Institute of Business Management, Purvanchal University, Jaunpur
shivktripathi@hotmail.com

Srimad Bhagwad Gita,a summary of ancient Indian Vedic Philosophy, provides deeper insights in to art and science of human action. It contains the concepts and guiding principles for effective human action that is the basic element for addressing any management related issues. In order to explore the human values based ethico-moral management concepts, there have been remarkable efforts by eminent scholars in the subject field of Indian Management by re-interpreting and analyzing the philosophy of human action, as contained in the Gita. Present paper conceptualizes the framework of management on the basis of Srimad Bhagwadgita and provides some guidelines for effective ethical management practices, based on the foundation of human values.

Every organization, whether business or non-business, has a distinct pattern of bi-directional relationship with its environment In order to balance the equilibrium among the constituents of organization's environment, the organizations need to ensure ethical considerations in all the functions and activities. But at the same time the variation in the ethical and legal standards across the societies and nations present a great challenge towards developing a universal framework of ethical and moral values for organizations (Rogene 1989). Due to extensive reliance on western experiences, the growth of subject discipline of management has been characterized by pure materialistic values and, thus, questioning its universal applicability.

Prof. S.K. Chakraborty (1995) observes that the values of the work-life, being promoted by the theories and concepts of modern management, lack significantly in terms of their ability to nurture 'Ethico-Moral' managerial values. In

order to promote the balanced growth of the individuals, societies and nations, we need to change our present outlook of managing the organizations. The psycho-philosophical dimension of the management needs further to be strengthened to link managerial functions with the spiritual accomplishments.

The last two decades have witnessed a number of significant contributions in Indian management thoughts, that primarily focus on bringing the ethical and morale values at the root of all managerial analysis, decision-making and actions. There have been significant contributions to link India's psycho-spiritual heritage and ancient wisdom to modern management.Dr.Shubash Sharma (1999) identified the four areas of management within the branch of Indian Management i.e. stress management, psycho-spiritual improvements in work-place, business ethics and human values and enlightened leadership Management, Leadership and Administration. There have been other significant contributions to analyse and redesign management theories in terms of the ancient Indian wisdom, especially the Vedanta and Bhagwadgita.

Individual Organization and Wheel of Universe

The Bhagwadgita presents a totalitarian view of the universe as a system and even the smallest action of an individual, as the component of that system. According to the Gita all the human actions are guided by the knowledge of the individual about the objective of the work and the required task to accomplish the objectives. Even one smallest action of any individual of this creation is bound to bring its result sooner or later. The Gita not only explains the importance of the work but also emphasizes the need for spirit to perform the designated work in accordance with the laws prescribed by the nature (Tripathi 2007). This interrelationship can be explained with help of the following verse;

Annand Bhavanti Bhutani, Parjanyad
Annasambhavah

Yajnnti Parjanyo, Yajnah Karmasamudbhavah

(Ch.3 : V - 14)

From food creatures come into being; from rain is the birth of food; from sacrifice rain comes into being and sacrifice is born to work.

Karma Brahmodbhavam, Brahma
Ksarasamudbhavam
Tasmat Sarvagatam Brahma,
Nityam Yajne Pratisthitam

(Ch.3 : V - 15)

Know the origin of Karma (the nature of sacrifices) to be in Brahma (the Veda) and the Brahma springs from the Imperishable. Therefore the Brahma, which comprehends all, ever centres round the sacrifice.

Evam Pravartitam Chakram,
Na Nuvartayati Ha Yah
Aghayur Indriyaramo, Mogham Partha Sa Jivati

(Ch.3 : V - 16)

He who does not, in this world, help to turn the wheel thus set in motion, is evil in his nature, sensual in his delight, and he, O Partha (Arjuna), lives in vain.

This explains the mechanism of this whole creation. This framework derived from the Gita to analyze organization and its relationship with all other creation of the universe, whether inside or outside of the organization, describes that the unifying force for all the parts of this creation is the ultimate truth or knowledge about the supreme spirit. Organizations are formed by the individuals to maintain motion of the wheel and, therefore, no action of the organization should ever attempt to disturb the maintenance of this motion which is pre-determined by the law of nature. The given framework advocates the supremacy of knowledge over all the other material and non-material things and it can be established that perfection or excellence in performing the action can only be achieved through the knowledge of fundamental purpose and the

means to achieve that, but certainly not for individual gains alone, but for the gain of this whole creation.

The Bhagwadgita and Functions of Management

There are different ways to analyze and study the management functions and activities. The Bhagwadgita, which analyzes the human action originating from its' root cause and ,therefore, a classification of the functions based on this approach may prove to be more realistic in nature, As it is quite clear from the following verse;

Pancai Tani Mahabaho, Karanyani Nibodha Me
Samkhye Kratante Proktani,
Siddhaye Sarvakarmanam

(Ch.18 : V - 13)

O Mighty – armed (Arjuna), learn of Me, these five factors, for the accomplishment of all actions, as stated in the Samkhya doctorine.

Adhisthanam Tathe Karta,
Karnam Cha Prithagvidham
Vividhas Cha Prithkchesta,
Daivam Chai-Vatra Panchmam

(Ch.18 : V - 14)

The seat of action and likewise the agent, the instruments of various sorts, the many kinds of efforts and providence being the fifth.

The above verse describes the fundamental factors behind any action. The seat of the action or 'Adhistana' is the first factor of action. The performers of the action have different objectives depending on the requirement of the work to be performed and their assigned roles and, therefore, this becomes the first factor that determines the quality of the action. The gunas or nature of the doer or agent of the work is the second. The third factor emphasizes the importance of the various instruments or tangibles being used where as the fourth factor calls for the coordination among the different efforts towards the ultimate objective for which the work is to be performed. If purity of spirit is ensured in all these four factors the fifth one i.e. 'providence' or 'daivam' is bound to be in favour.

Therefore, on the basis of the above, it can be concluded that the primary functions of any management system should be to balance these factors of action. 'Adhistahana', or 'the seat of the action represents purity of the objective i.e. motive with which the actions are being performed. This clearly indicates at the human and ethical considerations in setting the objectives. The degree of purity of the objective is a relative term but can be well explained with help of the 'wheel of universe' concept explained in the previous section. If the objective is such that may cause disturbance in the wheel of the universe, it would not bring the desired result in the action both directly, as well as by affecting the fifth factor 'daivam'.

The qualities of the agent or doer of the work are another important factor that determines the success of any action. The agent must be pure in his thoughts and actions i.e one with 'shuddha-chitta' and 'shuddha-hriday'. The 'Bhagwadgita provides a complete set of qualities of such agents or dooers. The 'gunas' theory suggests that the agents must be capable of controlling the proportion of the three different 'gunas' according to nature and requirements of the action, which is being performed.

While selecting the different means or instruments to be used, one is to be careful as an instrument that is not according to law of nature may disturb the wheel of universe and therefore, would not bring the desired results. The similar explanation holds good for the fourth factor i.e. coordination of different efforts. Some of the important characteristics of this model are:

All factors are interrelated i.e., it is not possible to accomplish a pure objective without right qualities in agent or by using the methods which are not according to law of the nature.

The fifth factor 'daivam' or the unforeseen destiny act as an external control factor which can only be turned into favour by taking human values and ethical consideration in all of the first four factors. Therefore, the success of the action is function of the first four factors. and while selecting these factors, it is to be ensured that none of the factor of the action is violating the law of the nature.Any violation of the law of nature would adversely affect the result of the action.

The 'Gunas' Theory

Tribir Gunamayair Bhavair,
Ebhih Sarvam Idam Jagat
Mohitam Na Bhijanali,
Mam Ebhyah Param Avyayam

(Ch.7 : V - 13)

Delude by these threefold modes of nature (gunas) this whole world does not recognize Me who am above them and imperishable.

The philosophy of action focuses on the three basic gunas or nature that determines the nature of the task to be performed. According to the Gita, these three gunas are: 'Satva (S)', which is characterized by goodness and purity and causes illumination, 'Rajas (R)' which symbolizes passion, attraction and attachment, and 'Tamas (T)' or dullness, which is born of ignorance and deludes all embodied beings. Every action or work combines these three gunas in different proportions.

While selecting the action-plan for any work, its 'gunas' proportion to be analyzed first and then according to the requirement of the task the other factors to be matched, keeping the 'gunas' proportion in the mind. The theory suggests that if a particular mode of nature is high in any action, the other factors including agent, instrument or the coordinated efforts should also match with the same proportion of the 'Gunas'.

Faith In Action

Sa Taya Sraddha Yuktas, Tasya Radhanam Ihate

Labhate Cha Tatah Kaman,
Maiyai Va Vihitan Hi Tan

(Ch.7 : V - 22)

Endowed with that faith, he seeks the propitiation of such a one and from him he obtains his desires, the benefits being decreed by Me alone.

No action can yield the desired result unless it is performed through full dedication and devotion towards the supreme or ultimate objective. Those who understand this law of 'Karma', they perform their duties (action) with the faith towards the ultimate purpose and obtains the desired outcome of their actions. Therefore, according to the Gita, the element of faith is very important for attaining the perfection in performing the action that aims at realization of the truth.

The principle has been tested in the modern theory of management as well. Expectancy theory of motivation rests basically on this principle of faith where both Valence is said to be the function of one's faith towards the preferred outcome (Vroom 1964). The superiority of the action performed with faith has been undoubtedly accepted, and is one of the primary causes to produce output with full commitment and with the spirit of sacrifice.

Knowledge As A Motivator

The following verse of Srimad Bhagwadgita explains the factors of human motivation;

Jnanam jneyam parijnata, trividha karmacodana
Karanam karma karte ti,
trividhah karmasamgrahah

(Ch.18 : V - 18)

Knowledge, the object of knowledge and the knowing subject, are the threefold incitement to action: the instrument, the action and the agent are the threefold composite of action.

The verse explains that the knowledge about the action, objective and the method is one primary source of motivator of any human

action. One who understands the real nature and purpose of performing any action, becomes free from any material attachment and start performing action for action's sake. This is the ideal and ultimate desired state for any action. The actions which are performed due to attraction of some short-term motivators can not be equally effective over a long period of time i.e. the intensity of the motivator's decreases with the time but in case of the knowledge, it is vice-versa. The motivation towards a task or action increases as one acquires more and more knowledge in performing the action. Due to this, the understanding of the task increases and, over a period of time, one start enjoying the work rather than focusing on some short-term benefits.

Evenness of Mind

Yogasthah Kuru Karmani,
       Sangam Tyaktva Dhanamjaya
Siddhahsiddhyoh Samo Bhutva,
       Samtyam Yoga Ucyate

(Ch.2 : V - 48)

Fixed in yoga do thy work, O winner of wealth (Arjuna), abandoning attachment, even with even mind in success and failure, for evenness of mind is called yoga.

The Bhagwadgita suggests not deviating from the path of success due to short-term success or failures. This ability to develop the even mindedness comes from practicing the performing of action with non-attachment. If one develops the ability to perform action with the even state of mind under the vibrant changes of the environment, it can result into the ability to not only successfully cope up with the environment but also to change the trend of what is called uncontrollable environment. Therefore, the situational factors should not disturb the spirit of the action in order to produce the quality action for broader cause of the organization, society, nation and even universe.

Objectivity of Work

Karmanye Eva Dhikaras
       Te Ma Phalesu Kadachana
Ma Karmaphalahetur Bhur,
       Ma Te Sango Stv Akarmani

(Ch.2 : V - 47)

To action alone thou has a right and never at all to its fruits; let not the fruits of action be thou motive; neither let there be in thee any attachment to inaction.

No action can yield the desired result unless it is performed through full dedication and devotion towards the ultimate. It is advised in the Bhagwadgita to not focus on the fruits or result of the action but full focus should be on the action itself. This is quite evident that while performing the action, if one start thinking about the fruit or result associated with the action, it would not be possible for the performer to put the best of his or her efforts as even a smaller fraction of thought regarding the associated fruit may disturb the concentration of the doer. The perfection in output requires preciseness and concentration like a 'Yogi'. This is also the reason why the Gita suggests to perform the work with non-attachment as the practice of 'Karm Yoga (Path of Action)' requires action, free from the attachment.

This principle has often been debated, especially those who claim to follow the 'Management By Objective (MBO)' approach, argue on the grounds that if objectives or end results are not to focused upon, there would be great difficulty in ensuring the performance of the required activity. The two promising arguments seems to address this dilemma; first, non-attachment from result or fruit does not mean ignoring the objectives, as one performs the action in some broader context and understanding of that real purpose is the actual force of motivation behind the work; second, the art of 'Karm Yoga' is for those who are 'Karm Yogis' and continuous efforts to practice it gradually help in attaining the perfection.

Conclusion

The Indian Vadanta, and specially Shrimad Bhagwadgita, is one strong source of illumination that can not only guide the human actions but also be extremely useful in addressing the problem of ever rising moral crisis at all the levels whether at individual or at organization level. The concepts of ancient Indian vedic wisdom are well proven over many a thousands of years and have great potential to contribute to the human civilization as a whole. Classification of management functions based on the causes of action can be very useful in developing a realistic management model that aims to address the grass-root issues relating to organization in general, and management in particular. The philosophy of 'Bhagwadgita' suggests that success of management requires a number of purification of mind and heart at individual level. One can contribute significantly to any action, if one has the capacity to adjust three 'gunas' according to the requirements of the task. The evenness of mind, task orientation and firm belief in one's action further add to the quality of the action and result.

References

Banerjee R.P. (1998), Mother Leadership, Wheeler, Allahabad

Bansal I. (2002), Management Concepts in Ancient Indian Psycho-Philosophic Thought and Their Significance for Present Day Organizations, Popular Book, Jaipur

Bodhananda Swami (1994), Gita and Management, Sambodh Foundation, New Delhi

Bowen Howard R. (1953), Social Responsibilities of the Businessman, Horper & Brothers

Chakraborty S. K. (1999), Wisdom Leadership, Wheeler Publishing, p. 171

Chakraborty S.K. (1995), Ethics in Management: Vedantic Perspectives, Oxford University Press, New Delhi

Chakraborty S.K. (1989), Foundations of Managerial Work: Contributions from Indian Thought, Himalya Publishing, Bombay

Gupta G.P. (1994), Management By Consciousness: A Spirituo-Technical Approach, Sri Aurobindo Institute, Pondicherry

Jayadayal Goyandaka (1999), Srimadbhagvadgita - Tattvavivecani, Gita Press, Groakhpur (p.78)

Jitatmananda Swami (1991), Holistic Science and Vedanta, Bhartiya Vidya Bhawan, Bombay

Reddy N.P. (Ed.) (1999), Indian Ethos in Management, CBIT, Hyderabad

Rogene A. Buhholz (1989), Business Environment and Public Policy, Englewood Cliffs, New Jersey, Prentice-Hall, Ch. 19

S. Radhakrishnan (1987), Indian Philosophy, Vol. I, Oxford University Press, Delhi, p.519, pp. 520-521

Sharma Subhash (1999), "Corporate Gita: Lessons for Management, Administration and Leadership," Journal of Human Values, July-December, Vol. 26 (104), pp. 103-123

Sharma Subhash (1996), Management in New Age: Western Windows Eastern Doors, New Age International, New Delhi

Shastri Siddhartha (Ed.), (2002). 'Indian Management for Nation Building: New Age Ideas for New Millennium', WISDOM, Banasthali Vidyapith

Sinha M., Pathak S., 'Value Alignment Scale (VAS): A Psychometric Instrument Based on Svabhava and Guna ((2007)Theory from Bhagwadgita,', Integrating Spirituality and Organizational Leadership (Eds. Sengupta S., Fields D.), McMillan, New Delhi, pp. 605-614

Swami Vivekananda (1998), Thoughts on the Gita, Advaita Ashram, Calcutta, p.14

Tripathi S.K. et al.(2002), 'Developing Human Resource: Insights from Indian Wisdom' HR Interventions in Changing Business Scenario, Department of Human Resource Development, V.B.S. Purvanchal University (March)

Tripathi S.K. & Mishra A.K. (2002), 'A Model for Effective Leadership According to Task Requirements' HR Interventions in Changing Business Scenario, Department of Human Resource Development, V.B.S. Purvanchal University (March)

Tripathi S.K. & Sharma R.C. (2001) ' Leadership to Achieve Total Quality in the Light of Indian Psycho-Philosophy,' Synergy, MAIMT Jagadhri (Vol. I)

Tripathi S.K. (2007), 'Managing Business as a Spiritual Practice: The Bhagwadgita Way to Achieve Excellence through Perfection in Action', Integrating Spirituality and Organizational Leadership (Eds. Sengupta S., Fields D.), McMillan, New Delhi, pp. 221-231.

Victor H. Vroom (1964), Work and Motivation, John Wiley and Sons, New York.

■

Vedanta in Management

Raja Subramaniyan

Management Consultant, Chennai
rajasubramaniyan@yahoo.com, joyfullining@gmail.com

Relevance of Vedanta, the ancient Indian wisdom, in managing the modern Indian Businesses, titled as Vedantic Management, is discussed in this paper. The phrase 'Vedantic Management' is used by the author to mean a management system that is founded on the eternal truths that are revealed in the Vedanta. Vedantic Management is compared with the current management practices with respect to Goal Orientation, Understanding the cause-effect relationship, Composition of human personality, Self-Motivation and the Role of Leadership. This overview highlights how Vedantic Management is superior in terms of effectiveness and efficiency in reaching the goals of the organization. Reengineering the Business Processes, as practiced in Japan, is recommended as a part of Vedantic Management and the benefits to the organization are also listed. Finally, the paper concludes with answers to a couple of questions on the validity of Vedantic Management, identifying the potential areas of research in bringing Vedanta in Management.

Management

The term 'management' as referred in this paper includes activities like planning, organizing, directing, staffing, motivating, coordinating, budgeting, reporting and controlling that are carried out for achieving the goals of the organization. The purpose of management is to reach the goals of the organization.

Vedanta

The four Vedas (Rig, Yajur, Sama and Atharva) are divided into two parts. The first or beginning part Veda-poorva, talks about rituals, and Veda-anta the second and concluding part reveals the ultimate knowledge on God, Universe and Living Beings. Vedanta is a collection of many Upanishads (108 of them are considered important).The purpose of Vedanta is to guide human beings to reach the goal of life.

Vedanta in Management

This paper presents a concept called 'Vedantic Management' as opposed to the current

management practices that are popularly followed, hereafter referred as 'Western Management'. The purpose of both Vedantic Management and Western Management is identical, namely, reaching the goals of the organization. It is beyond the scope of this paper to discuss the goals of the organization and it is not proposed that the organization change its goals for adopting Vedantic Management. The basic contention of this paper is to show that Vedantic Management will be more effective and efficient in achieving the goals of the organization, without laying any constraints on the profit-motives of the organization. Corporate responsibility towards the society is not a precondition for introducing Vedantic Management in an organization.

Western Management methods and techniques are currently employed to reach the goals of the organization, whatever they may be. This paper outlines an overview of an alternative way (Vedantic Management) that is more effective and efficient to reach the very same goals. Vedantic Management is not biased towards any particular religion. It does not involve introducing any religious believes into the management practices. Even after switching from Western Management to Vedantic Management, the organization will continue to be secular.

Source of knowledge

Knowledge on management is gained by the author from his two decades of managerial experience working in various capacities in many leading industrial organizations. In addition, he has learnt Upanishads, sitting by the side of his masters (Swami Suddhananda, Swami Paramarthananda, Swami Guruparananda and Swami Omkarananda). This paper is the result of reflecting on the Western Management practices observed by the author in the light of the Vedantic knowledge gained from these masters.

Conceptual difference

It is not possible to introduce Vedantic Management as a supplement or add-on to the Western Management practices

that are currently followed in most of the organizations. Current management practices have to be slowly but completely replaced by the new practices since Vedantic Management is fundamentally different. Differences between Vedantic Management and Western Management practices

Western Management and Vedantic Management

Western Mgmt.	Vedantic Mgmt.
Result Oriented	Process Oriented
Customer centric	Employee Centric
Focused on Organizational Goals	Focused on Individual Goals of the employee
Pulls the organization from the top	Pushes the organization from the bottom
Treats Employees as Resources	Treats Employees as Human Beings
Defines the job and trains the employee	Gives the job that suits the employee
Assumes that training improves performance	Knows that no one can change significantly
Motivates through leadership	Provides for self-motivation
Leadership is important	Leadership is not important
No employee is indispensable	Every employee is equally important

There is no difference in the types of activities like planning, staffing etc. but there is a vast difference on how these activities are carried out. The underlying belief and wisdom, which determines effectiveness of management widely differs.

Individual Goal Oriented

Vedantic Management requires the organization to consider the personal goals of the employees as the stepping-stones to achieve the goals of the organization. This means the primary task of the organization is to facilitate the fulfillment of the personal goals of the employees. Vedantic Management

assures that if this primary task is performed well the goals of the organization will be achieved as a by-product.

Personal goals of the individual do not vary, as it is popularly believed. Vedanta reveals that there is only one goal for all the human beings in the world and that is to be happy all the time without any trace of anxiety, worry and such negative emotions ever (referred hereafter as Joyful Living). However, due to ignorance people set various 'personal goals' like accumulating material wealth, job-satisfaction, fulfillment of self-esteem needs etc, with a hope that these will lead them to Joyful Living. People at various stages in life chase various things with a hope that the fulfillment of their expectations will give them everlasting happiness. Most people do not realize that they are chasing a mirage until they retire from job. It will be too late by then.

Vedantic Management expects the organization to teach all their employees that their only goal in life is to be happy and then dedicate its existence to fulfill this single goal.

According to Vedanta, the true purpose of any work is to help the human being to reach the goal of living happily all the time. Therefore, the only purpose of any organization is to serve as a stepping-stone for the employees to reach their individual goal of being happy all the time.

Vedantic Management creates a symbiotic relationship between the organization and its employees. The varying goals of the organization (like profit maximization or increase in market share and such) are tightly integrated with the achievement of the individual goal of the employee, which is to enable him to live happily all the time.

In addition, to teaching the employees that their only goal is happiness, the organization has to teach them that the only way that they can achieve their goal is to follow the prescription given in the Vedanta. Vedanta reveals that money, name, fame, power, position, job-satisfaction, etc do not help the individual to reach their goal. Vedanta prescribes Karma Yoga as a compulsory requirement for reaching the goal of living happily all the time. Therefore, the organization should employ the services of enlightened spiritual masters and teach the employees how to perform their work as Karma Yoga.

Once the employees is clear on his destination (Joyful Living) and the means (Karma Yoga) he is sure to put his heart and soul in the work leading to dramatic improvements in performance. The organization has to institute appropriate systems (discussed later in this paper) that will ensure that this dramatic improvement in the performance of all the employees at the individual level, leads to achievement of the goals of the organization. Thus, Individual Goal Oriented approach of Vedantic Management will result in effective and efficient achievement of the goals of the organization.

Understanding the Cause and Effect relationship

Western Management is under a wrong assumption that there is a formula for success. Review meetings in all organizations spend enormous time and effort in analyzing the cause of failures. Success stories are studied in order to emulate them to ensure success in future endeavors. These practices are based on an erroneous assumption that there is a linear relationship between cause and effect. Vedantic Management is based on the message from the Bhagavad Gita that human beings are responsible only for action and the results are given at HIS discretion. This statement is proved repeatedly in our personal, social, political and professional life. It is impossible to guarantee success in any field with 100% certainty. Western Management assumes that managerial talent is inadequate in case of failures. Similarly, it assumes that success is the result of hard work, careful planning and such mundane efforts. The fact remains that there is no apparent linear relationship between

efforts and results. Recognizing this truth, Vedantic Management gives emphasis only on the manner in which work is carried out. It does not judge the performance based on the results. Even if the results are in line with the expectation, Vedantic Management requires that individuals critically examine their performance with a view to attain perfection. Vedanta reveals that there will always be scope for improvement in performance and the results will always be inadequate. Based on this revelation, Vedantic Management guides the organization on a continuous path of process improvement without paying too much attention to the results. Results are important only for planning. It is wrong to judge the performance based on results.

Composition of Human Personality

Western Management is built on the wrong premise that a human being is what he is, due to the environment. It assumes people can be shaped with appropriate tools (like training programs and motivation techniques). Vedanta reveals the Guna Theory[1] and divides human personality into physical, physiological, psychological, intelligential and spiritual layers that are grouped under three bodies (Physical, Subtle and Causal). Only the physical body is developed to the current stature during this lifetime. The subtle body, which is responsible for skills, capabilities, emotions, intelligence, is developed over the innumerable previous births. No one can significantly improve their level of skills or intelligence in one lifetime. Human beings are born countless times prior to the current birth and they have acquired various skills, capabilities, emotional traits, intelligence during these countless life experiences. Whatever be the quantum of effort put in by the individual during the current lifetime, he can improve his personality only marginally. Therefore, jobs are modified to suit the employee rather than waiting for the employee to become more skilled to meet the expectations of the job. Western

Management ignores the truth regarding rebirth. As a result, it differentiates employees as 'high performer' and 'low performer' wrongly. Vedantic Management does not prescribe any comparison among employees since intrinsically they are not comparable. It recommends that everyone should compare only his or her own past performance and continuously improve the existing skill sets, intelligence and focus on one's duties.[1]

Self-motivation

Western Management employs various techniques to motivate the employees. Not all such efforts make any lasting effect on the employee. This is due to the reason that the basic requirement of the employee is not addressed. It is not that the organization does not correctly judge the basic requirement of the employee. In most cases, even the employee does not know what he wants. Vedantic Management guides the employee to find out his/ her ultimate goal of life and then shows a path, which will lead them to that goal. If the employee gets clarity on the goal and the path, then the journey is performed through self-motivation. It is of course a difficult task to educate the employee and give clarity on the goal and means. However, when it is done, there is nothing more to be done to motivate the employee. He will perform to the best of his ability without ever requiring any prompting from the organization. Vedantic Management prescribes that the employees are compensated at industry standards and they are provided with a work environment that is conducive for performing Karma Yoga according to his/her Swadharma[2]. This will ensure that the skills and talents are retained in the organization for a longer period. In such an environment, the performance of the individual will continuously increase, without any expressed or implied demand. This phenomenon happens because as a part of Karma Yoga, the employee is expected to increase his performance continuously. Thus,

---

[1] Sharma, Subhash. New Mantras in Corporate Corridors: From Ancient Roots to Global Routes. New Delhi: New Age International Publishers 2007, p.129

the employee will work harder and better for reaching his personal goal, which will result in continuous improvements in his performance. Thus by facilitating Karma Yoga, the organization can motivate the employees to perform at their peak level all the time.[2]

Role of leadership

Western Management gives undue importance to the top management in achieving the goals of the organization. Clarity in vision, appropriate structuring of the organization, understanding the market environment and such functions are the responsibilities of the top management and they continue to be so even under Vedantic Management. However, Western Management expects the top management to lead the entire organization towards the organizational goals.

Vedantic Management absolves the top management from this responsibility of leading the organization. Once all other functions of the top management are done to the best of their abilities, the organization is set in motion by enabling each employee to perform Karma Yoga in the workplace. Employees will then drive the organization in the chosen path. They need not be inspired by their leader. They do the work because they want to reach their personal goal of Joyful Living. Under Vedantic Management, customer satisfaction is a by-product of employee satisfaction. The employee is aware that if he does Karma Yoga he will reach his personal goal. Karma Yoga requires that the employee put his heart and soul in the work aiming at perfection all the time. In addition, he is happy doing his job. This happiness spreads in all directions and incidentally the customer is satisfied. As against pulling the organization under Western Management, the entire team of employees pushes the organization towards its goal. This results in far superior performance. Vedantic Management enables the entire organization move forward on its own momentum without expecting a few individuals (top management)

to do a Herculean task of pulling the organization towards its goal.

Re-engineering is an essential requirement for Vedantic Management

Employees will be self-motivated to perform work in an organization where Vedantic Management is practiced. However, in order to derive benefit from such motivated work force, it is essential that the business processes of the organization be reengineered. Vedantic Management recommends the Japanese way of re-engineering as opposed to following BPR principles as practiced in USA.

Benefits of introducing Vedantic Management in an organization

Benefit #1: There will be continuous improvement in the way work is carried out due to the practice of Karma Yoga. The organization will move towards perfection in all its Operations. Wasteful work and inefficient tasks will be identified and removed from the system. Productivity will increase manifold. Cycle Time will reduce dramatically.

Benefit #2: It will eliminate all job related stress. There will be healthy relationship between employees at all levels. People will start enjoying their work and will look forward to more challenges.

Benefit #3: Employees can be retained longer in an organization. Attrition levels will come down drastically, since the employees will realize that they can achieve their personal goal only by working in an organization that follows Vedantic Management.

Benefit #4: Since the employees will put their heart and soul in the work, the organization will be able to leverage on the hidden potential of the employees.

Benefit #5: The skill sets, capabilities and the level of maturity of the employees will be enriched through their own self-motivated

---

[2] Ibid., p.129

effort (of performing Karma Yoga). This can be used to strengthen the existing core competencies of the organization and for developing new markets/ products with the possibilities of increasing the market share.

Will Vedantic Management ensure success?

It is not possible to give a formula for success. It cannot be said, just because an organization switched over from Western Management to Vedantic Management, success is assured. One of the basic tenets of Vedanta is that human beings do not have complete control over the results. Karmanye vadhikarasthe ma phaleshu kadachana (Bhagavad Gita: Verse 47 Chapter 2) is the most famous and least understood sloka[3]. Vedanta also declares that results accrue based on well laid out rules that cannot be comprehended by human beings without scriptural knowledge. Therefore, the purpose of advocating Vedantic Management is restricted to increasing the productivity/ reducing the cycle time and not for increasing the chances of success of the organization.

Will the employees work without leadership?

Vedantic Management declares that if the organization provides appropriate environment, employees will work without any supervision. They will do their work to the best of their ability, putting their heart and soul in the work. This is based on the Gita's Law of Action, which indicates that the will-to-work is inherent in human beings.[4] It is not possible to restrain a workaholic nor is it possible to motivate a lazy employee to work more for a considerable duration. This is so, because 'managerial action' is determined by one's guna mix as explained by Dr Subhash Sharma. One of the basic beliefs of Vedanta is that this guna mix cannot be changed in a significant way within one lifetime. Therefore, the effect of leadership is limited. Vedantic Management restricts itself in recommending the right environment for the employees to practice Swadharma allowing them to perform according to their law of action, which will ensure continuous action.

Conclusion

Vedantic Management creates a win-win scenario in which the employees enjoy working for the organization resulting in increased productivity. Quality of life will be improved since it is independent of the material success. An organization following the principles of Vedantic Management will be a great asset to the society since it opens up the possibility of merging the spiritual pursuit and professional pursuit.

References

Bodhananda Swami (1992), Gita and Management, Sambodh Foundation, New Delhi

Chakraborty S.K. (1995), Ethics in Management: Vedantic Perspectives, Oxford University Press, New Delhi.

Dave, Nalini V (1997), Vedanta and Management, Deep and Deep Publication, New Delhi

Duessen, Paul. (1980), Sixty Upanisads of the Veda: translated by V.M Bedekar and G.B.Palsule from German, Motilal Banarasidass Publishers, New Delhi

Jitatmananda Swami, (1992) Indian Ethos for Management, Ram Krishna Mission, Rajkot

Madhavananda Swami (2003), Uddhava Gita: The Last Message of Shri Krishna,

Sharma, Subhash (2007), New Mantras in Corporate Corridors: From Ancient Roots to Global Routes, New Age International Publishers, New Delhi.

Swahananda Swami (1967), Pancadasi of Sri Vidyaranya Swami, Sri Ramakrishna, Chennai

∎

---

[3] Ibid., 128
[4] Ibid., 131

Application of Spiritual Intelligence for Managing Stress

Sister Sunita Chandak

CEO, Spiritual Quotient Consulting Center, Surat
sister.sunita@gmail.com

All individuals and organizations are slowly awakening to the fact that today in the new Knowledge Worker Age, billions of yen, dollars, euros, pounds and rupees are lost every year in absenteeism, inefficiency, relationship, conflict, and poor quality work, - all apparently due to that much used, misused, and abused condition called – STRESS!!!

In this industry of stress management, companies don't need a market analyst to target their customers. Every single executive is stressed at least once in a while by petty annoyances of daily life.

So, major stressors of an executive along with different types of approaches generally used by him/her to manage stress, while dealing with the ever demanding and conflicting pressures of 4R's-Roles, Responsibilities, Relations and Routines, have been touched upon. These approaches have been explained to be ineffective with examples and a permanent solution to managing stress by application of Spiritual Intelligence has been emphasized upon.

Firstly, it must be remembered that everyone considers stress as a normal part of everyday life. When stress gets out of control and becomes primarily a negative and the predominant feature of an individual's life, then problems arise, both at an individual and organizational level (McNally, 1999).

Stress is when you are worried about getting laid off your job, or worried about having enough money to pay your bills, or worried about your mother when the doctor says she may need an operation. In fact, to most of us, stress is synonymous with worry. If it is something that makes you worry, then it is stress. STRESS IS SYNONYMOUS WITH CHANGE. Anything that causes a change in your life causes stress. It doesn't matter if it is a "good" change, or a "bad" change, they

are both stress. When you find your dream apartment and get ready to move, that is stress. If you break your leg, that is stress. Good or bad, if it is a CHANGE in your life, it is stress as far as your body is concerned.

Even IMAGINED CHANGE is stress. (Imagining changes is what we call "worrying".) If you fear that you will not have enough money to pay your rent, that is stress. If you worry that you may get fired, that is stress. If you think that you may receive a promotion at work, that is also stress (even though this would be a good change). Whether the event is good or bad, imagining changes in your life is stressful.

Selye (1976) made the distinction between two different types of stress:

Eu-Stress — which is pleasant and provides a sense of satisfaction and a sense of achievement.

You can be busy at work, working long hours and under a great deal of pressure, but still not experience any of the negative effects often associated with stress.

Dis-stress — which is unpleasant. This can involve such things as losing a job, death of a partner, loss of a friend. This dis-stress is responsible for the negative effects on the individual and, if continuing, ultimately upon their ability to function properly.

This impaired ability to function — if allowed to continue — can, in turn, impact upon organizational performance. If a significant number of people within a particular organization or industry sector are found to be suffering distress at a very high level, then profitability and the potential long-term survival of that organization or sector could be called into question.

Types Of Stressors

Robbins, Millett, Cacioppe & Waters-Marsh (1998) developed the model given in figure 1 to detail the three major categories of potential stressors:

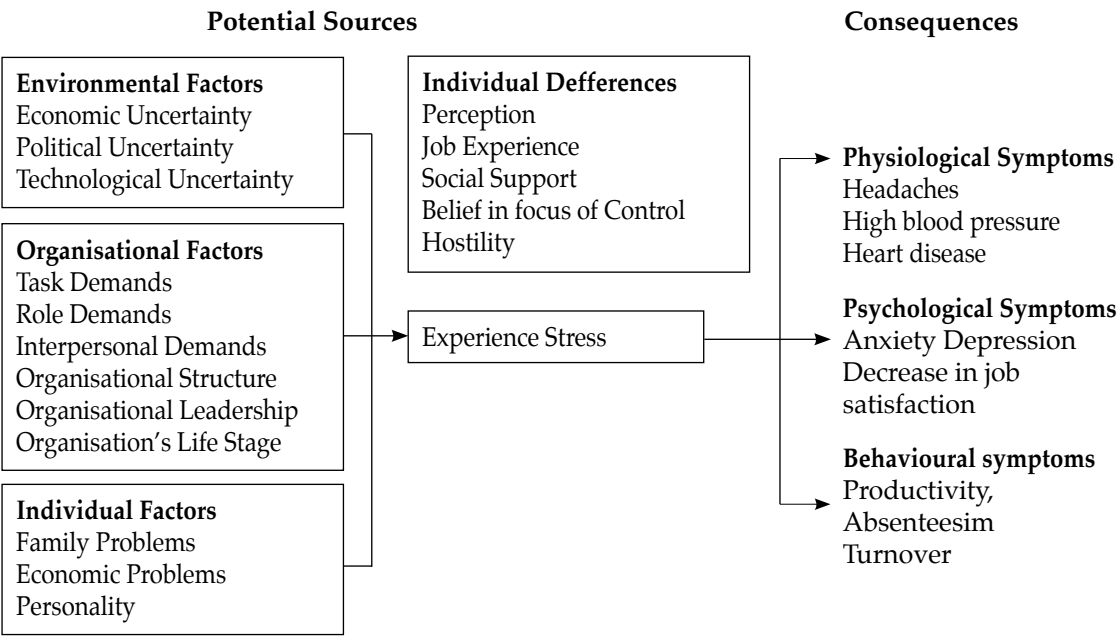1. Environmental   2.Organisational   3.Individual

Potential Sources   **Consequences**

Environmental Factors Economic Uncertainty Political Uncertainty Technological Uncertainty	Individual Defferences Perception Job Experience Social Support Belief in focus of Control Hostility	Physiological Symptoms Headaches High blood pressure Heart disease

Organisational Factors
Task Demands
Role Demands
Interpersonal Demands
Organisational Structure
Organisational Leadership
Organisation's Life Stage

Experience Stress

Psychological Symptoms
Anxiety Depression
Decrease in job satisfaction

Individual Factors
Family Problems
Economic Problems
Personality

Behavioural symptoms
Productivity,
Absenteesim
Turnover

Figure 1: Categories and Consequences of Stress
Source : Robins et al. 1998, p.279.

Robbins et al. (1998) pointed out that stressors are cumulative. Each new and persistent stressor adds to an individual's stress level. Stress builds up. Each single stressor, when added to an already high level of stress, it can be the one thing that pushes hard to cause dis-stress. Therefore, if an individual executive has to cope with all of the three types of stressors, altogether, then the individual's capacity to cope with stress reduces and eventually, there is a breakdown, leading to dis-stress.

An executive has to play many different roles, change different hats, which are equally demanding. He/she has to manage himself, his family, community and as well as his job. The pressures in the form of 4 R's, namely, roles, responsibilities, relations and routines, drain him out of his energy, both physically and mentally. After attending to the other roles and responsibilities, particularly in the job, the main objective and concern is to achieve the targets, which are always moving only in one direction, namely, upwards. Therefore even to remain where one is now, one has to "run faster".

Apart from the accelerating and cumulative pressures of the 4 R's, the executive finds himself/herself in a perpetual squeeze, a condition which is without his/her control, when the demands from these 4 R's conflict with each other.
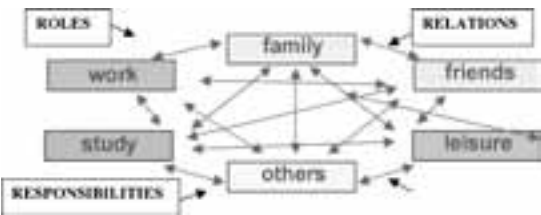

Figure 2: Condition-without control
Source: Brahma Kumaris, Self Management-
Quality of life (1995)

As he has not given enough amount time and resources to manage himself/herself spiritually intelligently, his life becomes stereotyped and rather routinised. An interesting question would be: Has he in the last three years, lived 100 days of one day 1000 times? The implication of all this is that if he can't improve what is within his reach, he can never improve what is not within his reach.

If one does not improve what's within one's reach - their work-space, relationship with colleagues, desk etc. - they probably won't be able to improve their salary, job, or other factors that are in others' hands to decide. The same is true for other aspects of life. When we wait for others or situations to change before we ourselves change - wives, husbands, governments, society etc. - it's like delegating the capacity to change to them. It's like giving the remote of our lives into the hands of the others. The realization of this truth is the essence of application of Spiritual Intelligence. "_ have to take responsibility for my own future."

To avoid stress, one must recognize the fact that fatigue, for a business executive is not caused particularly by "what" he does or "how much" he does – it mostly depends upon "how" he does.

The graph below in Figure 3, shows how an adult in a typical metropolis spends his life if he/she divides time from 20 years old to 60 as follows:
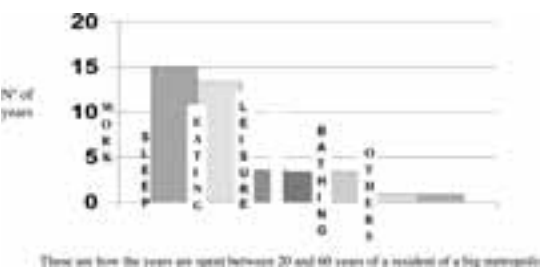

Figure 3: How a life is spent
Source: Brahma Kumaris, Self Management-
Quality of life (1995)

The figure 3 above indicates that the time spent by a resident of big metropolis between 20 years and 60 years, for work - 9 hrs./day; sleep - 8 hrs./day; leisure - 15 hrs./week; eating/preparing & food/restaurant - 2 hrs./

day; traffic - 2 hrs./day; and bathroom - 30mins./day.

In those forty years there is just over nine months free to do any other thing! This is a very low return on investment of one's whole life. It also emphasizes the need to function more elegantly in the various, even the routine chores. This situation is one of the main causes of fatigue, stress and frustration. How can one cope with and conquer such stress? How can one achieve success without stress and satisfaction?

Typical Approaches

Parikh (1991), argues that the various approaches to cope with stress like:

• Medication (fight)
• Subjugation (switch-off)
• Transfer
• Dedication (Flight)

May all be helpful but are neither fully effective nor fully appropriate. The reason being the manner, attitude, and expectation with which they are pursued, namely, that of "winning", which converts purely recreational "playing" into "competitive work".

So, what is required is a transformational change in attitude and perspective of one's views.

All individuals and organizations are slowly awakening to the fact that today in the new Knowledge Worker Age, billions of yen, dollars, euros,, pounds and rupees are lost every year in absenteeism, inefficiency, relationship, conflict, and poor quality work, - all apparently due to that much used, misused, and abused condition called – STRESS!!!

Big corporations now hire stress-management consultants and it has now become a multibillion dollar industry. In this industry, companies don't need a market analyst or a calculator to target their customers.

In the present scenario of stress and turmoil emotional intelligence alone cannot strengthen one's personality and remain unaffected. It needs a specific internal strength to use that understanding and feeling to resolve situations in life and to deal with 'people' problems, like stress.

This is where the application of Spiritual Intelligence works like a catalyst in managing stress. Here, starts the role of Spiritual Intelligence to help one to comprehend the situation and increase their inner resilience to cope with stress effectively to achieve Eu-stress state.

What is Spiritual Intelligence?

The only intelligence, which enables a greater perspective to events, people and self, is Spiritual Intelligence, which is not biased to any religion or sect

Different thinkers have defined Spiritual Intelligence as:

• Spiritual Intelligence is the ultimate intelligence which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life path is more meaningful than another (Zohar & Marshall).

• Spiritual Intelligence is not necessarily religious or even dependent upon religion as its foundation. It can be defined against or observed through some telling criteria such as: truthfulness, compassion, respect for all levels of consciousness, constructive empathy, a sense of being a player in a large whole, generosity of spirit and action, a seeking of being 'in tune' with or 'in synch' with nature of the universe, and being comfortable with being alone without being lonely (Clive Simpkins).

• Those who have Spiritual Intelligence: have the capacity for transcendence; have heightened consciousness; have the capacity to endow everyday activity

with a sense of the sacred; use spiritual resources on practical problems; engage in virtuous behaviour (forgiveness, gratitude, humility, compassion and wisdom (Robert A. Emmons).

- The characteristics of Spiritual Intelligence are: awareness of others; wonder, awe, a sense of the numinous (astronomy, microbiology, cosmology); wisdom (proverbs, sages); perspective, ability to listen: "Be still and know that I am God"; comfort with chaos, dichotomy, paradox; commitment, dedication, faith; holds the promise or hope fulfillment (Illinois Christian Faculty).

- Spiritual Intelligence is the ultimate way of knowing. We use it to envision unrealized possibilities and to transcend the methodical plod of life. We use it also to understand pain, to answer the basic philosophical questions about life and to find meaning both temporally and existentially (Cynthia R. Davis).

- Spiritual Intelligence is the intellect used in the higher consciousness transcending the trivial and bringing forth a vision of the past, present and future at the same time. (Brahma Kumaris)

Spiritual Quotient(SQ) is the measurement of Spiritual Intelligence.

To summarize, when compared to Intelligence Quotient (IQ), and Emotional Quotient (EQ), as illustrated in Figure 4 below, it can be said that IQ (Intelligence Quotient) is "What I think" creating material capital, EQ (Emotional Quotient) is "What I feel" creating social capital and SQ (Spiritual Quotient) is "What I am" creating spiritual capital.

This is also emphasized by (McMullen, 2003):

If cognitive intelligence is about thinking, emotional intelligence is about feeling, then spiritual intelligence is about being. Also as stated (Danah Zohar, 2001),

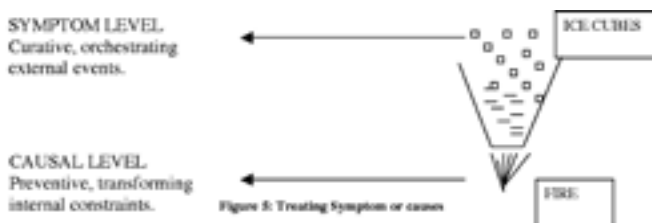*Figure 4: From Intellectual to Emotional to Spiritual*
Source: Interpretation of the Researcher Sunita Chandak, from the review of literature.(2007)

The EQ people have started to see that if one really wants to motivate people and transform them, one need to have a noble cause, and when one starts talking about noble causes, one is in the realm of Spiritual Intelligence. The transformative power of SQ distinguishes it from IQ and EQ. IQ primarily solves logical problems. EQ allows us to judge the situation we are in and behave appropriately. SQ allows us to ask if we want to be in that situation in the first place. It might motivate us to create a new one.

So, IQ (Intelligence Quotient and EQ (Emotional Quotient) do help an executive to cope with certain level of stress, but the call of the new era is of significant contribution-SQ (Spiritual Quotient)-by way of bringing about an attitudinal change, a change in the mind-set, to enable a greater perspective to events, self and people.

Managing Stress Through Spiritual Intelligence Or SQ

When the stress is managed with the help of typical approaches indicated earlier in this paper, it is rightly argued by Parikh(1991), that they are not fully effective. The reason being that they attempt to manage stress at the symptom level, i.e. IQ and/or EQ level and not at the causal level, i.e., the SQ level as illustrated in the Figure 5.

SYMPTOM LEVEL.
Curative, orchestrating
external events.

ICE CUBES

CAUSAL LEVEL
Preventive, transforming
internal constraints.

Figure 5: Treating Symptom or causes

FIRE

Source: Parikh, J. (1991), Managing your self:
Management by detached involvement, p.48

Parikh (1991, p.48), argues that treating symptoms is dependent on external factors like medication and is like cooling the pot of boiling water, which is on fire, by putting ice cubes into it, without realizing that no matter how many ice cubes are put, the water will not cool fully as the pot is on fire which is not yet extinguished. It's only when the fire is extinguished, i.e., treating the actual cause of the water being hot, that the water will be cooled down. So, the real source of stress, namely, one's internal constructs, one's attitudes, perceptions and reactions are to be transformed to prevent one self from getting stressed as one can never fully orchestrate the external events to cure the stress that one faces.

Thus, treating at symptom level is like using one's IQ and EQ to cure stress, which is helpful to some extent but if one wants to bring out a permanent solution to deal with stress, one needs to apply Spiritual Intelligence or SQ which treats stress at causal level, by bringing about a change in one's mind-set through comprehension of the situation and increasing one's inner resilience as shown in the figure 6.

When pressure is applied to the ends of the wood it snaps. With the steel rod, because the resistance is greater, the pressure applied is not enough to break it.

The same thing applies with individuals. If we want to reduce tension what do we do? We either reduce the pressure or increase the resilience. To reduce the pressure we need to use the weapon of comprehension. This means to see the pressure in the best perspective possible, not to be fooled by appearances and to leave it in its context. E.g., a fly on the wall is just a fly, but put under a microscope and magnified 30 times it becomes a monster. In the same way what is really a small thing if seen in its true light is made into a load of pressure simply by not making the effort to comprehend it properly. If someone is angry with us, we should see behind the anger. When we see the angry person as someone who is suffering for some reason, we will try to help the sufferer. If someone has a nail in their hand you use a hammer, not to push it in further but to extract it. Remember a forceful nature is due to the inner person crying inside. Salt on an open wound hurts but when the hurt is healed, it does not hurt. To increase the resilience it's an effort from within, an Important tool of Spiritual Intelligence. If a fort is under attack and there is weakness in the wall they have to be shored up and reinforced from the inside. Deep reflection or meditation on our innate strengths, our values, our vision, our purpose, our sense of responsibility (aspects that defines Spiritual Intelligence) strengthens oneself to face the pressures being the exerted by the 4R's
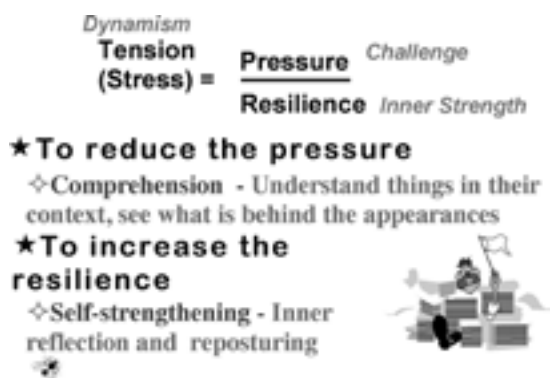
Real comprehension and work on self-

Dynamism
Tension
(Stress) = $\dfrac{Pressure}{Resilience}$ Challenge

Inner Strength

★ To reduce the pressure
◇ Comprehension - Understand things in their context, see what is behind the appearances
★ To increase the resilience
◇ Self-strengthening - Inner reflection and reposturing

Figure 6: Managing Stress
Source: Brahma Kumaris, Self Management-
Quality of life (1995)

strengthening with the application of Spiritual Intelligence, i.e., heightened consciousness of oneself and the Ultimate Source of Spiritual Intelligence, namely,

God or the Higher Source, increases our inner resilience and changes pressures into challenges and the tension/stress into dynamism, into Eu-stress from Dis-stress.

Conclusion

Stress is the most contagious plague of the modern executive. The main cause of stress is the attitude with which the executive perceives his/her situation. Transforming negative attitude into a positive one, an important dimension of Spiritual Intelligence, is the need of the hour, and can be applied by practicing some of the points as mentioned below:

1. There are always few direct or indirect advantages in every event of your life. Make it a habit of pondering over those advantages, however, small they may be. Live in the Present Moment. Yesterday is dead and tomorrow is yet to be born. Put all your effort in making today positive and successful.

2. Have a positive attitude towards day to day events. By changing your attitude, you can transform pain into pleasure, sorrow into happiness and criticism into blessings. For this, practice Meditation 15-20 minutes daily. Meditation takes you beyond relaxation response and brings several physiological benefits too.

3. Do not feel inferior by comparing yourselves with others. Rember that you are an unique person in this world.

4. Consider your critics as your well wishers. By describing your weakness and drawbacks, they are acting as psychotherapists without taking any fees.

5. Forgive all those people who have created hurdles in your life and made it more difficulty to live. Unless you take this positive step, you won't be able to forget all those unhappy and painful incidents.

6. Do not try to solve many problems at a time. Divide all your problems in the form of compartments. Open only one compartment at a time, when you are free from more productive work, let all other compartments be closed.

7. Whenever possible, spare some time, to help others. By rendering service to others,

8. Have a positive attitude towards day to day events. By changing your attitude, you can transform pain into pleasure, sorrow into happiness and criticism into blessings. For this, practice Meditation 15-20 minutes daily. Mediation takes you beyond relaxation response and brings several physiological benefits too.

References

Brahma Kumaris, (1995), Self Management-Quality of Life, Om Shanti Press, Abu Road

Maslach, C. & Leiter M. (1997), The Truth About Burnout – How Organisations Cause Personal Stress and What to Do About It, Jossey Bass, San Francisco

McMullen, B. (2003), "Spiritual Intelligence" BMJ Career Focus 2003; 326: S 51; (10 Jan) www.careerfocus.bmj.com/cgi/content/full/326/7385/S51#SEC1.

McNally, B.A. (1999), Tomorrows Managers, an unpublished Masters thesis, Henley Management College

Parikh, J. (1991), Managing Your Self: Management by Detached Involvement, Blackwell Publishing Pvt. Ltd., UK.

Robbins, S., Millett, B., Cacioppe, R. & Waters-Marsh, T. (1998), Organisational Behaviour. Leading and Managing in Australia and New Zealand, 2nd edition, Prentice Hall, Sydney.

Selye, H. (1976), The Stress of Life, John Wiley & Sons, New York

Zohar, D. Marshall (2001), SQ -The Ultimate Intelligence, Bloomsbury Publishing, London.

■

Possibility of the Praxis Paradigm:
An Empirical Study into how do Indian Finance Managers Respond in the face of an Ethical Dilemma?

Jayashree Sadri
Assistant Professor, Indira School of Business Studies, Pune
Jayashree_sadri@yahoo.co.in

Nitin Nayak
Director, Bhartiya Vidhyapith University, IMED, Pune
nitin.nayak@bharatividyapeeth.edu

In this age where every aspect of our life is affected by market forces, managers are increasingly being forced to thrive on the cutting edge of competition. One-up-man ship, a degree of selfishness and even crudity has arisen out of our need to survive in a seemingly market driven capitalism in the periphery albeit of a retarded nature. Under such socio-economic conditions the moot question arises whether the Finance Manager can be relied upon for furthering the corporate goals. The purpose of this paper is to make some inroads into understanding how a Finance Manager who is trained to guard and further the corporate fortunes is perhaps forced to abandon in the face of objective social reality. We conducted this study on the basis of an existing and well tried questionnaire, followed by interviews to understand how finance managers respond in the face of an ethical dilemma. This research paper is divided into distinct parts. The first lays down the background, the second lays down the definitional premise within which Ethics can be studied. The third lays down the methodology of the present study and examines the data generated by the investigation and the fourth treats the relationship between financial consultants and their clients while the fifth posits a conclusion. However, given the size of the sample and the geo-physical constraints it is not academically fair to generalise these

findings for the entire profession of financial managers and consultants although the findings do throw significant light on ground reality.

Part I. The Background

It is indubitable that beliefs lead to values which generate ethics and form the basis of attitudes and behaviours. Values are essentially a set of *beliefs* held by a person or a group of persons or an organization and which the person or group or organization stands for, is known by, and form the basis of its subsequent actions. (It is a thought-based concept). On the other hand, Ethics are a pattern of moral *behaviour,* of a person, a group of persons or an organization, which are in consonance with some assumed, explicit, stated or un-stated beliefs. (It is an activity-based concept). It should be further noted that values and Ethics are dialectically connected to one another and the distinction drawn above is purely epistemological.

A study conducted at the University of East Asia, Macau, in 1987-89, by Sorab Sadri, came to the conclusion that the three main reasons for this stock market crash, which threatened the fabric of several free market economies were: (1). Ham handed economic policies on the technical side. (2). Poor communication between the banks (lenders) and the industries (borrowers) both of whom were speculating without adequate gold reserves. (3). Low level of Business Ethics in the financial sector which created disharmony and lack of trust between the various markets: Sydney, London, New York, Hong Kong etc. Hence, it was clear that business and industry would be seriously disequilibrated if ethical behaviour was not followed. From a business strategy perspective, a serious study of ethics is crucial for understanding business and industry. What does this imply for any professional? In business terms ethics implies five things mainly viz. Dependability, *Trust relationships, Quality assurance, Consistency and Marketability.* In his 1994 work Sorab Sadri first posited the praxis paradigm when he borrowed the term

praxis from Marxist literature to denote the process of conversion of theory to practice. In this context it is used to signify how managers talk and act differently and how this behaviour leads to using peer approval to buttress a latent insecurity. This is actualised when faced with an ethical dilemma a manager chooses to select the safer option leading to a rise of what Sadri called the *lumpen mediocrity.*

The research conducted by Sadri, Dastoor and Jayashree from XLRI and NITIE between 1992 and 1995 had showed that about 82 percent of the senior / top-level managers in Indian industry (from a sample size of 3000 received and valid questionnaire responses) operated in the acceptance mode when confronted with an ethical dilemma. The finding was based on a country wide cross sectional survey of 3000 top-level managers whose responses were cross-referenced and statistically analysed. This finding meant that the top-level manager was not always a leader who stood for values and blazed a trail for others to follow. Rather, he was someone who wanted to play safe, hurt nobody in power, ruffle no feathers and thereby continue to enjoy his position of authority.

Three modes of ethical conduct emanated from the aforementioned study. The first was the *Teleological Mode* i.e. the manager acts either on the basis of Bentham's *rational - utilitarian principle* or on the basis of Mill's *summum bonum.* In the first case the manager asks the question "what is in it for me?" or "how do I gain from such a decision?" In the second case the manager asks the question "will these decisions lead to the greatest good of the greatest number"? Or is it in consonance with the Indian principle of *bahu jan hitayo bahu jan sukhayo"?* We could also call this the *Consequential Mode.*

The second was the *Deontological Mode* i.e. the manager acts on the lines of Kant's *categorical imperative* or Hegel's *minority principle?* In the first case he holds that some things are right or wrong irrespective of the consequences or

the personae involved. In the second case he holds that when a moral issue is at stake, even the minority of one is enough to tilt the scale in favour of ethics. We could also call this the *Non Consequential Mode.*

The third was the *Praxis Mode* i.e. the manager argues that "if he can discuss his decision freely and openly the decision is ethical". This means that *peer acceptance* is the main criteria for action. Sadri (1993) had ascribed this to the prevalence of insecurity amongst managers who resisted the temptation to stand up and be counted. Jayashree (1996) concluded that this trait led to the rise of managerial mediocrity. In the interest of definitional clarity, as was argued by in Jayashree's (2008), we shall now take up a brief explanation of both praxis and paradigm.

Part II. The Definitional Premise

Praxis as a term needs to be understood. Quite simply, praxis is the process by which a theory, lesson, or skill is enacted or practiced. In Ancient Greek the word *praxis* referred to activity engaged in by free men. Aristotle held that there were three basic activities of man: *theoria, poiesis* and *praxis.* There corresponded to these kinds of activity three types of knowledge: theoretical, to which the end goal was truth; *poietical,* to which the end goal was production; and practical, to which the end goal was action. Aristotle further divided practical knowledge into ethics, economics and politics. He also distinguished between *eupraxia* (good praxis) and *dyspraxia* (bad praxis, misfortune).

The concept of praxis is also very important in Marxist thought. In fact, *philosophy of praxis* was the name given to Marxism by 19th century socialist Antonio Labriola. Marx himself stated in his Theses on Feuerbach that "philosophers have only interpreted the world in various ways; the point is to change it." Simply put, Marx felt that philosophy's validity was in how it informed action. George Lukes held that the task of political organization is to establish professional discipline over everyday

political praxis, consciously designing the form of mediation best suited to clear interactions between theory and practice. As used by Paulo Freire, "praxis" is a synthesis of theory and practice in which each informs the other. Praxis is also a dominant theme in the political philosophy of Helmut Fleisher. Praxis is used by educators to describe a recurring passage through a cyclical process of experiential learning, such as the cycle described and popularised by David Kolb. Even in terms of learning methodology Paulo Freire also eloquently writes about praxis in his Pedagogy of the Oppressed.

Praxis is also a key instrument in meditation and spirituality, (though not in the cursory way Arya and Sadri did), where emphasis is placed on gaining first-hand experience of concepts and certain areas, such as union with the Divine, which can only be explored through praxis due to the inability of the finite mind (and its tool, language) to comprehend or express the infinite. In fact, the Hebrew word for reason ("ta'am"), not wisdom ("chochmah"), is the same as the Hebrew word for taste ("ta'am").

While praxis usually refers to the process of putting theoretical knowledge into practice, the strategic and organizational usage of the word emphasizes the need for a constant cycle of conceptualizing the meanings of what can be learned from experience in order to reframe strategic and operational models. It is in this sense that Sadri uses the term in his 1994, 1999 and 2008 works. Since for Sadri, values are a thought based concept whereas ethics are an activity based concept, given the mutable nature of social reality, ethics is person specific, culture specific and situation specific. So it cannot be understood in *status quo;* it evolves through time and space. For Sadri, praxis enables the paradigm of ethics to constantly shift and therefore he speaks of praxis in terms of a dynamic equilibrium in his 2008 work.

Now we move on to *paradigm.* Since the late 1960s, the word paradigm has referred to 'a

thought pattern in any scientific discipline or other epistemological context'. Initially the word was specific to grammar: the 1900 Merriam-Webster dictionary defines its technical use only in the context of grammar or, in rhetoric, as a term for an illustrative parable or fable. In linguistics, Ferdinand de Saussure used paradigm to refer to a class of elements with similarities. Paradigm shift is the term first used by Thomas Kuhn in his influential 1962 book *The Structure of Scientific Revolutions* to describe a 'change in basic assumptions within the ruling theory of science'. The term has since become widely applied to many other realms of human experience, even though Kuhn himself restricted the use of the term to the hard sciences. Today it has become a part of 'management speak'.

According to Kuhn, *The Essential Tension*, 1997, "a paradigm is what members of a scientific community, and they alone, share". Kuhn in *The Structure of Scientific Revolutions* had argued, "Unlike a normal scientist a student in the humanities has constantly before him a number of competing and incommensurable solutions to these problems, solutions that he must ultimately examine for himself." However, once a paradigm shift is complete, a scientist is not allowed the luxury, for example, of positing a new possibility to a given occurrence without challenging the paradigm *de facto.* Kuhn used the duck-rabbit optical illusion (given below) to demonstrate the way in which a paradigm shift could cause one to see the same information in an entirely different way Thus, paradigms, in the sense that Kuhn used them, do not exist in Humanities or social sciences. Nonetheless, the term has been adopted since the 1960s and applied in non-scientific contexts.

Kuhnian paradigm shifts are of interest in understanding the essence of this paper's argument. A scientific revolution occurs, according to Kuhn, when scientists encounter anomalies which cannot be explained by the universally accepted paradigm within which scientific progress has there to been made.

The paradigm, in Kuhn's view, is not simply the current theory, but the entire worldview in which it exists, and all of the implications which come with it. There are anomalies for all paradigms, Kuhn maintained, that are brushed away as acceptable levels of error, or simply ignored and not dealt with (a principal argument Kuhn uses to reject Karl Popper's model of falsifiability as the key force involved in scientific change

Karl Raimund Popper writing in *The Poverty of Historicism* stated that a theory in natural and physical sciences can be falsified but in social sciences they can only be *refuted and not falsified* since the assumptions are known to differ widely. When this is factored into the mutable nature of social reality it is difficult, if not impossible, to say that such and such a proposition is false. At best we can say, that "on the basis of data we refute the contentions made." In the case of HR, the organisation exists within a given social environment and is conditioned by it. So when the environment changes organisational policies and practices including HR change and a paradigm shift is triggered.

Conversely, according to Kuhn, anomalies have various levels of significance to the practitioners of science at the time. Kuhn's model of scientific change differs in many places, from that of the logical positivists in that it puts an enhanced emphasis on the individual humans involved as scientists, rather than abstracting science into a purely logical or philosophical venture. This point was not lost

on Einstein who held that "imagination is more important than knowledge" and Vivekananda who proclaimed that "all knowledge that the world has ever received comes from the mind; the infinite library of the universe is in our own mind." Knowledge thus does not lie in facts *per se,* but rather in how we choose to perceive them and act upon that perception. Since Marx, all positive economists (including Sadri) have maintained that man (read humankind) is the beginning and the end of analysis; he is both the subject and the object of all social inquiry.

Part III: Methodology And Results Of The Investigation

Briefly, management is the science of decision making and the art of decision executing. We argued that the response of a financial managers and consultants too could be gauged by using the same instrument and methodology. Based on the XLRI-NITIE study 1992-1995 had found that when faced with an ethical dilemma managers react in any one of these three modes that have been delineated above. A questionnaire that was designed by Sadri (1992) was tested first by Dastoor (1995) and then by Jayashree (1996) was also used in this investigation to study Indian financial managers.

Few things are certain in this world. We are going through a corporate Olympiad where dynamic disequilibrium is the order of the day and change is at once non-linear and non-Newtonian. As the battle for competition intensifies capital is increasingly centralised and concentrated. It is imperative that organisations thrive on the cutting edge of competition and as Sadri and Guha have argued, it is not enough to approximate excellence; this organisational excellence must be converted into business sustainability. Pressures to perform on the finance managers are many and good governance is a corporate imperative. This gives rise to play safe in the face of temptation to cut corners. Along with the aura of superior knowledge that the public

minds worldwide have invested finance managers with, it has also anticipated a high level of ethical behaviour.

However the slew of corporate governance failures as witnessed in Barings Bank, Bank of Credit and Commerce International, Enron, UTI, McDonald, Madhavpura Bank, and several others points the needle of suspicion towards accounting misdemeanours and governance failures. These horrors are often dismissed as the aberrations of a few sick minds, but we opine that it is dangerous to do so. The truth is that while such extremely unethical behaviour may be limited to a minority, a large number of finance managers in India today often cross the boundaries of ethical behaviour. Prior to conducting the empirical study we conducted a pilot survey by way of guided conversations within the profession. This pilot study was conducted by Sadri in 2000-02 from ICSI-CCRT in Navi Mumbai that laid the basis for the present investigation.

The pilot study formed the basis of a seminar conducted by the first author in 2002 at the Bharati Viyapeeth Institute of Management Studies and Research in Navi Mumbai wherein postgraduate student participants and corporate invitees were freely discussing the issue of ethics and the need for governance. Accordingly, the questionnaire was used in this investigation and postgraduate students to collect the data between 2003 and 2005. Since entry into the corporate world was not easy, students were used between 2002 and 2008 independently by the authors to collect the data. Then the second author started collecting data in 2005 and covered Kolhapur, Sangli and Satara leaving the third author to cover Mumbai, Pune and Nashik during the same period. Between January 2006 and March 2008 the authors revalidated these findings by randomly speaking to finance mangers in Pune, Mumbai, Sangli, Kolhapur and Nashik. Only managers operating in a corporate environment were targeted by the survey and these included persons who were attached to

a management or commerce college but ran their private consultancies on accounting and taxation as well. The table and column chart given below show the extent of the survey and the three broad categories of the respondents covered.

The study then distinguished between the main three kinds of persons who practiced financial management viz. (i) Those who were employed in the corporate offices and factories full time (b) those who taught in management and commerce colleges and practiced consultancies in their part time and (c) those who offered consultancy on a full time basis and finance consultancy was just one category within the offerings. The intention was to see how members of each professional category were likely to respond to an *ethical dilemma.* Whereas generalisation is neither attempted nor recommended, we could get a broad trend (within limits of the sample) of ethical conduct. That is all.

Accordingly 2000 accounts managers who worked in corporate houses or factories were contacted through out Maharashtra State and of these 1575 responses were found to be valid for the purpose of our analysis. Part filled questionnaires were rejected. Based on the responses the categorisation was as follows:

Table 1. Response of Full Time Finance Managers

Ethical Mode	Total	Males	Females
Consequential Mode	530	398	132
Non Consequential Mode	205	133	72
Praxis Mode	840	504	236

From the above table and column chart we can see that women accountants were more likely to take an ethical stand irrespective of the consequences and yet almost thrice their number sought peer approval. In a male chauvinistic society like ours, this shows that

women practitioners though were more likely to be principled than their male counterparts, yet needed to 'seek out' peer acceptance. Was this the case with the entire profession we wondered?

Column Chart
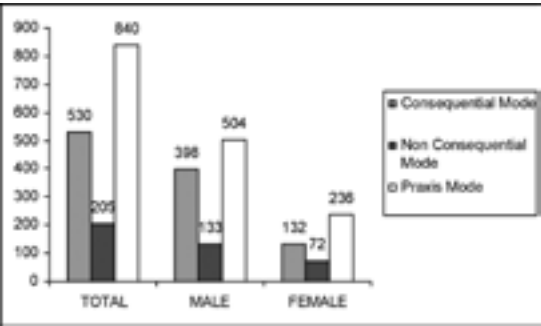
Like in the case of Indian Managers in the XLRI-NITIE study, there were an overwhelming number of finance managers who indicated that they were more likely to act in the praxis mode when faced with an ethical dilemma. But the decision of categorising them was not as clear cut as was in the earlier study of Indian managers. We found that these finance managers were definitely inclined to take peer acceptance seriously but other factors like consequence (teleology) and principles (deontology) also weighed when decisions were made. Hence, in line with the more recent Sadri-Jayashree study of medical practitioners we wanted to see how the ethical conduct of these financial managers was likely to be slanted.

Among those 840 respondents who chose the Praxis Mode only 210 were found to be completely (and clearly) praxis minded whereas 506 were veering towards the consequential mode and 134 were veering towards the non consequential mode (while remaining within the praxis mode). Those who were completely praxis minded depended very heavily on peer approval of their conduct. The others considered consequence and principles as well. The next step was to examine gender differences and see whether a male finance manager would act differently from a female finance manager when an

ethical dilemma was involved. The break-up of responses is as follows The table and column chart given below once again show that women financial managers were more likely to be principled but perhaps succumbed to the male chauvinism prevalent in the larger civil society forcing them to 'seek out' peer approval. Hence though non-consequential in the face of an ethical dilemma, their decision veered to what their peers would be more likely to accept. Hence they did not actually stand up to be counted in the classic Hegelian sense.

Table 2. Division of The Praxis Mode Among Different Tendencies

Ethical Mode	Total	Males	Females
Veering towards Consequential Mode	506	380	126
Veering towards Non Consequential Mode	134	83	51
Purely Praxis Mode	210	143	67

Column Chart
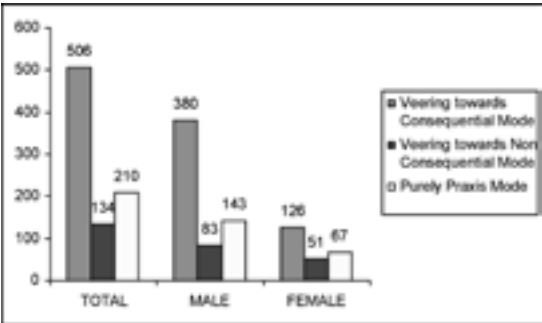
We then wanted to know whether the kind of behavior that was true of finance managers would be true for their counterparts who worked in management colleges and simultaneously ran accounts and tax consultancies (part time) as well.

In this case postgraduate students were selectively used and personal and telephonic interaction took place between the respondents and the investigators. The problem with respect to this category of respondents was that they were reluctant to take part in the questionnaire and made excuses for not discussing ethical issues unlike their corporate and factory colleagues who were freer and more frank by comparison. Owing to their reluctance to discuss issues the more fine distinction between praxis mode responses as in the earlier case was not possible. However, one thing was clear when telephonic interaction between the respondents and the authors took place in all locations: part time consultants were getting increasing respectability and recognition from the civil society over the last decade. This was perhaps because many of these consultants came with good academic backgrounds and could communicate with the clients on an even keel. However, the absence of a proper professional recognising body for such part time financial consultants across the country adversely affected the perception of civil society towards these practitioners as professionals.

There was yet another category of consultants who did not teach in a management or tutorial college but set up a consultancy which took care of all things ranging from payment of telephone and electricity arrears, to registering vehicles, and from getting driving licenses to providing insurance coverage. Accordingly, 1000 such who indulged in part time consultancy were covered by this study. The valid responses were collected and are tabulated as under. The total valid responses from the management and tutorial college professors indulging in financial consultancy part time were 503 and the break up was as follows.

Table 3. Response Of Part Time Financial Consultants

Ethical Mode	Total	Males	Females
Consequential Mode	253	232	21
Non Consequential Mode	92	82	10
Praxis Mode	158	120	38

Column Chart
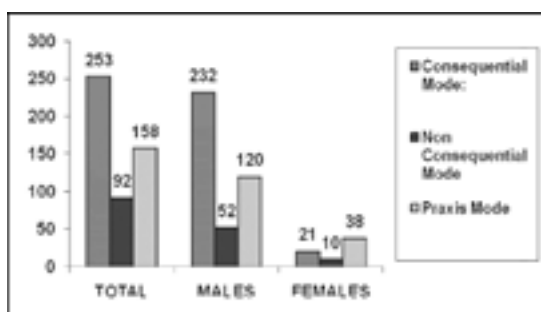
However, some observations are in order. The number of female professors indulging in such financial consultancy (part time) was far less in number than their male counterparts. This notwithstanding, from the tables and column charts given in respect of part time financial consultants given above two things are clearly brought out. Firstly, the difference between the frequencies of ethical response of males and females is fairly distributed. Secondly, compared to the part time consultants a greater number of full time consultants were prepared to stand up and be counted.

We then wanted to know whether the part time consultants discussed above behaved in a similar manner to the persons who operated full time consultancies, finance being one of their offerings.

Accordingly we examined responses of full time consultants i.e. those who provided financial services as one of the several offerings from the same outlet. We did this by using the same methodology. Here the number of female consultants was proportionate but they invariably had a male partner who looked after outdoor work while the woman handled the back office, telephonic contacts and reception. The total valid responses from this group were 210 and the break up was as follows. One major criterion for persons seeking such help was the goodwill and brand image of the consultant concerned. Since advertisement was mainly by word of mouth and these consultants formed a close knit society, had personal contacts with a whole range of

bureaucrats and there was a high premium on goodwill. Hence it is understandable that a majority of respondents chose the praxis mode. Also, the number of respondents who chose both the consequential and the non-consequential modes points to the fact that the amount of group cohesion was very high. This is because this genre of consultants overly were concerned about survival in a stiffly competitive market and yet wondered what their peers would say and depended heavily on peer approval of their decisions. This point will be amply clear when we critically look at the table and column chart given below.

Table 4. Responses Of Full Time General Consultants

Ethical Mode	Total	Males	Females
Consequential Mode	86	77	9
Non Consequential Mode	76	70	6
Praxis Mode	48	34	14

Column Chart
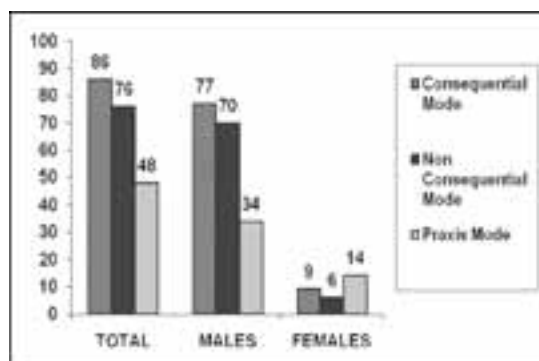
Part IV: Social Relationship With The Clients

Given the size of the population and nature of civil society, interaction between clients and consultants is freer in smaller cities than in larger ones. It is however, common knowledge that clients in a metropolitan city will usually chose that consultant with whom they are most comfortable in terms of accessibility,

trust and affordability. Also in matters of tax preference was given to those consultants who were willing and able to "manage" the client's affairs irrespective of ethicality. In the rural and semi urban areas the choice of consultants is constrained and so these values (accessibility, trust and affordability) will not matter as such and even a near monopoly situation may exist. Moreover, the study concentrated only on selected metropolitan cities of Maharashtra and so our contention regarding these three value judgements can be sustained. Closeness to a client on the part of a consultant is a double edged sword. On one hand it promotes trust and enables positive counselling to take place. On the other, it prevents objectivity of diagnosis and ethical treatment of the problem. Hence social and emotional proximity of the consultant to the client can be studied but not either promoted or dissuaded. So rose the issue of how many such consultants had social relations with their patients and that professionalism was not the only binding force between them. There was a lot of reluctance to answer this question so the matter was mellowed down and persons were asked "how many clients do you also know socially? Most respondents agreed that they knew their clients socially as well.

Professional Experience and Ethical Preferences

On interviewing several persons it became clear to us that people seemed to trust consultants who have been in the profession for a number of years and were willing to bend the rules in their clients' favour. People are reluctant to go to young consultants in the first instance and young consultants seldom started independent practices (in offices) in the second instance. In addition, because it is widely believed that many years of experience enabled the consultant to help the client and treat the problem more accurately. We therefore wanted to know whether or not the number of years in practice had anything to do with the ethicality of response. We therefore divided the respondents in terms of the major kind of

consultancy practiced: transport related, real estate related, student admissions related and tax related. So the next issue that was taken up was to ascertain whether professional age, defined as number of years in the practice, had anything to do with the manner in which respondents reacted in the face of an ethical dilemma. The following tabulations shed some light.

Table 5. Relation Between Professional Age And Ethical Response

(Rounded off in years)	(Average classification of ethical mode of response)		
	Respon-dents	Conse-quential	Non Conse-quential
1 – 3	32	11	8
3 – 5	39	16	11
5 – 7	36	16	12
7 – 9	34	14	13
9 –11	37	17	15
11 and above	32	12	17
Total	210	86	76

After having analysed the data collected through the questionnaire we wanted to know precisely which mode of ethical response best suited the behaviour full time consultants. In 2008 we selected approximately 10% of the sample adopted by this study in each of the three categories of respondents and asked them to tick mark the one most preferred response they would take when faced with an ethical dilemma. Accordingly six questions were framed such that each question represented the position taken by six mind based thinkers. So we took the personal benefit reason of Bentham and the *summum bonum* reason of Mill as representatives of the teleological or consequential view. We took the categorical imperative of Kant and the minority position of Hegel as representatives of the deontological or non consequential view. Finally we took the peer acceptability position of Sadri and the conformity position of Jayashree as representatives of the praxis

view. Given below are the basic issues in each of the six questions along with the number of responses. Respondents were randomly chosen in the cities of Mumbai and Pune but care was taken that they had not already filled up the earlier questionnaire and so were alien to the ongoing survey. This would, we believe re-enforce our contention. Accordingly those responses which were acceptable were taken and those partly filled were rejected. This worked out to 177 responses in number.

other fields, in finance too, quick money can only be made unethically, at the cost of someone else. Unnecessary bureaucracy and attaining private gain at the cost of public loss is becoming easy since there is inadequate governance machinery in place.

The stock markets operate on speculation rather than on sound fundamentals and petty traders on the margin are a plenty. Those few, who for ideals or ideology try to cling

Table 6: Most Preferred Response As Basis For Decision

Mode of Response	Most Preferred Reason	Fin. Manager	P/T Cons.	F/T. Cons.
Consequential	Personal benefit	32	13	5
	Greater good of society	7	3	2
	Sub Total	39	16	7
Non Consequential	Principled decision on the ethical dilemma	0	3	0
	Decision based on personal conviction	0	2	0
	Sub total	0	5	0
Praxis	Peer group acceptability of decision	37	19	7
	Following accepted norms of the profession	24	15	5
	Sub Total	61	34	20
	TOTAL	100	50	7

Part V: Conclusion

It is extremely difficult to practice financial management in an ethical manner in India today. Pressures from the market in the case of full time finance managers, pressures from the client in the case of the other two categories coupled with the need to keep the business sustainable force financial managers and consultants to cut corners. The problem is not that they do not have ethical standards but that there is little fear of law. There is enough evidence to show that everything from the police force to the lower level judicial system and from the fiscal inspectors to the accountants who fiddle the books is purchasable. There is tremendous social and peer pressure to earn quick buck. As in most

to ethics, find survival difficult in such an environment.

Conclusions drawn from our investigation are subject to three assumptions. The first is to avoid the *fallacy of composition,* whereby care was taken that was true for a part of the reality was not assumed to be true of the whole of reality; in this case the finance managers. The second was to avoid the *fallacy of accident* whereby what was true of the whole was not assumed to be true of the part, as in the case of the two kinds of consultants treated. The third was to eschew the axiom *post hoc non proctor hoc,* that is to say an occurrence after an event was not assumed to have occurred because of the event as in the case of social – economic compulsions and ethical choice.

Scams and schemes gone awry tell a sorry tale for the financial fraternity. A lot of the blame for this malaise also falls upon the general socio-economic environment. Finance managers are, after all, a microcosm of the larger civil society and are governed by the vicissitudes of life as anyone else. At the micro level let us argue that if a student had paid hand over fist to secure admission in a management college, it is natural for the student to try and recover the amount as soon as possible after securing gainful employment. This is when corners will be cut and values will be flouted. At the macro level we should examine the role of the state and how it has contributed to the ethical behaviour of the finance manager. Many alternative strategies are possible and an examination of state policy would then be in order. For instance, Sadri and Jayashree in their 2007 paper had suggested that instead of the Indian state capitalist system taking over the insurance sector and allowing medical aid to flourish in the private sector, perhaps it would have been more expedient to have done the reverse. This would have guaranteed a high level of public health service that would become the state's social responsibility and an insurance sector in private hands that would have acted as a body enforcing a form of corporate governance.

As explained elsewhere, Sadri et al (1999) had referred to the Praxis Mode as creating a band of social conformists who are too insecure to beat the uncharted terrain. They make good followers. Jayashree (1996), for instance, stated that the Praxis Mode creates a self-perpetuating mediocrity. They make up the *mediocrat-bureaucrat* a term coined by Sadri *et al* (2002). Once again the positive and negative aspects of the mode of conduct are thrown up for examination. Jean Jacques Rousseau in his masterpiece *the Social Contract* rightly sums it up thus: *The strongest is never strong enough always to be master, unless he transforms strength into right and obedience into duty.*

In discussing the mind based school of thought founded by Sadri in XLRI the word

praxis was borrowed from Marxist literature. It denotes "the process of conversion of theory to practice", and was adopted (as we saw) by Sadri in 1994 since it best explains why Indian managers in their craving for materialist values and peer group approval behave in the manner that they do. It signifies a conversion of their value system into managerial decision-making. The Praxis school, was born out of the results of an extensive survey conducted among managers. It suggests a kind of sophistry based on managerial responses from the corporate sector of the Indian industry but which has universal relevance, given the "dog eat dog" world we live in. If a manger can discuss her or his decision openly and freely within her or his peer group, then such a decision is deemed to be ethical. The inordinately large number of financial managers (as discovered in our study) who subscribe to this view seems to suggest that this school of thought is not without merit, although it may be without much gumption. In a developing country where state capitalism is being replaced by market capitalism ever since 1991, where there is a marked absence of an established social security system and where unemployment levels are rising, the *praxis paradigm* is a real possibility as this paper using financial managers has tried to demonstrate.

References

Aristotle, (n.d.) (1999), Politics, London, Heron Books Edited By John Warrington

Arya P L and Sadri S, "Managerial Ethics: A Considered Sociological Treatment", in BMA Review April

Dastoor Dhun S (1995), A Critical Study of Managerial Responses to an Ethical Dilemma, unpublished fellowship thesis, NITIE, Mumbai

Friere Paulo (1970), Pedagogy of the Oppressed, Continuum International Publishing Group, London

Fleischer, Helmut: epochal phenomenon Marxism. Wie wird Karl Marx den Marxismus _berdauern? Edition gesellschaftsphilosophie, Verlag Walter G. Neumann, Hannover 1993. How is Karl Marx Marxism surviving? Gesellschaftsphilosophie edition, published by Walter G. Neumann, Hannover 1993. (cited elsewhere)

Frtitzsche D. J. (1997), Business Ethics McGraw Hill, New York

Hartman, Laura Pincus(1998), Perspectives in Business Ethics, Irwin McGraw Hill, Chicago

Jayashree S. (1996), Business Ethics: Some Conjectures and Refutations, International Journal of Value Based Management, No 9

Jayashree S. (2005), What Every MBA Should Know About HRM, Himalaya Publishing House, Mumbai

Jayashree S. (2006), Unethical Managerial Behavior: some observation culled from studies in Western India, Indian Journal of Training and Development, New Delhi, Winter

Jayashree S. (2005), What Every MBA Should Know About HRM, Himalaya Publishing House, Mumbai

Jayashree S. (2007), Shifting Paradigms in HRM, being an invited paper at the National HR Conference in Mumbai, December

Jayashree S. and Prakash A. (2008), A Virtuous Circle of Leadership Brand Development in R P Mohanty (ed) Quality Management Practice, Excel Books, Delhi.

Jayashree S., Oke J. and Sinha D. K. (2008), Managing for Excellence, forthcoming

Kolb D. A. (1984) Experiential Learning: Experience as the Source of Learning and Development, Engelwood Cliffs, Prentice Hall

Madsen, P and Shafritz J. M. (eds) (1997) Essentials of Business Ethics, Penguin, New York

Sadri, S. (1994), Business Ethics: a Managerial Perspective, Occasional Paper, J R D Tata Foundation on Business Ethics, XLRI, Jamshedpur

Sadri S., Dastoor D. S., and Jayashree S. (1999), The Theory and Practice of Managerial Ethics, Jaico Publishing Co. Mumbai

Sadri S., Jayashree S. and Ajgaonkar M. (2002), Geometry of HR, Himalaya Book House, Mumbai

Sadri S. and Jayashree S. (2007), An Empirical Study of the Response of Medical Practitioners in India to an Ethical Dilemma, Vilakshan, Spring

Sadri S, Mohanty R. P. and Dange P. (2008), Eminent Speaker's Address on the "Shifting Paradigms in Corporate Social Responsibility" delivered on 06.11.2007 and forthcoming in International Conference Proceedings edited by G L Sharma, Lal Bahadur Shastri Institute of Management, Delhi

Sadri S. and Jayashree S. (2008), Business Ethics and Corporate Governance: Towards Organizational Excellence Universities Press, Hyderabad

Sadri S., Jayashree S. and Nayak N. (2008), Human Resources Management: a strategic approach, Himalaya Publishing House, Mumbai

Sadri S. and Mohanty R. P. (2008), Business Strategy: Theory and Practice, Excel Books, Delhi

Sadri S. and Guha B. (2009), Business Excellence: Concepts, Criteria, Confluence and Commentary Excel Books, New Delhi, (forthcoming)

Sharma Subhash (1996 & 2006), Management in New Age: Western Windows Eastern Doors, New Age International Publishers, New Delhi

Shekhar R. C. (1997), Ethical Choices in Business, Sage, New Delhi

■

Osmotic Meditation:
A New Tool for Stress Management and Mind Expansion

Subhash Sharma

Dean, Indian Business Academy, Bangalore & Greater Noida
re_see@rediffmail.com

The concept of 'Osmotic Meditation' developed by this author derives its conceptualization from the concept of osmosis that we observe in nature and combines it with the Indian concept of meditation rooted in intellectual heritage of yoga, dhyan and sadhna. There are various techniques of yoga. Broadly, 'yoga' can be defined as 'yearning for oneness and gaining advancement'. This definition suggests that 'yearning for oneness' represents the essence of yoga. This is in consonance with the fundamental definition of yoga as 'union' between individual consciousness and universal consciousness. By realizing this unity, an energy flow is created and this energy can be used for stress management as well as healing purposes.

Introduction

During recent years several yoga and meditation techniques have become popular.

Most of them are rooted in physical asanas and varying forms of pranayams or breathing exercises. Credit for bringing yoga from 'Himalayan caves to Corporate caves' goes to Maharishi Mahesh Yogi who popularized the 'Transcendental Meditation' in the West during 1970s. This technique was subjected to scientific investigation and scientific testing and as a result it was accepted as scientific approach to mind stilling and stress management. Today a variety of other techniques such as Vipasana Meditation, Brahama Kumari's Rajyoga meditation technique, Osho's Dynamic meditation, Art of Living Sudarshan kriya, SVYASA (Swami Vivekananda Yoga Anusandhan Samsthana at Bangalore) cyclic meditation, Chakra meditation, Preksha meditation etc. have become popular. Many of these variants have been found to be useful for stress reduction and psychic healing. It may be indicated that

stress reduction leads to better efficiency and effectiveness in decision making as well as task performance because of better focus of mental and physical energies. It may also be mentioned that these techniques are rooted in the wellness ('sukh': happiness, positive mental attitude and creation of synergy) view of the world.

Three Aspects of Wellness & Corresponding Knowledge Streams

There are three aspects of well being viz. physical health, mental health and spiritual health. Medical sciences have made tremendous advances to improve physical health and discipline of psychology emerged to improve mental health. Now discipline of 'Spirituality' is emerging as a new body of knowledge to improve the spiritual health of human beings. Hence we are witnessing a paradigm shift from psychology to spirituality. Spirituality as science or 'scientific discipline' or 'vishesh-gyan' (vigyan) has its own set of tools and techniques perfected over centuries. Three most important interconnected techniques include yoga, dhyana and sadhana. While yoga is now getting global attention, 'dhyana' found its way to Japan in the form of 'Zen' through Zen Buddhism. Much later it influenced the management thought emerging from Japan and thereby found its expression in the concept of 'quality'. Now 'psycho-meditative' healing approaches are taking us beyond Freud's psycho-analysis leading to a paradigm shift from 'couch' to 'consciousness'. Thus, India's ancient wisdom and spiritual heritage have contributed to some new knowledge streams that are now also influencing the corporate world of business and management. These are illustrations of 'tradition' shaking hand with 'modernity' and moving ahead along with modernity in its travel to future. Fig 1 presents the three aspects of human wellness and corresponding knowledge streams.

Development of the Concept of Osmotic Meditation

Concept of osmotic meditation developed by this author draws upon ancient wisdom,

Fig 1: Human Wellness and Corresponding Knowledge Streams

spiritual heritage, earlier models of meditation, concepts of creative imaginations as well as from the scientific concept of osmosis. Its techniques presented below are useful for busy corporate executives who may not have time for practicing time demanding techniques of many traditions. This author has undertaken trial and testing of Osmotic Meditation techniques with corporate executives in several management development programs and MBA students (at WISDOM: Women's Institute for Studies in Development Oriented Management, Banasthali University, Banasthali and at IBA: Indian Business Academy , Bangalore and Greater Noida) and found them useful for mind stilling, stress management and synergy creation. As synergy creation tool, it is useful for team building and therefore has a direct relevance for organizational context in addition to its relevance for individuals.
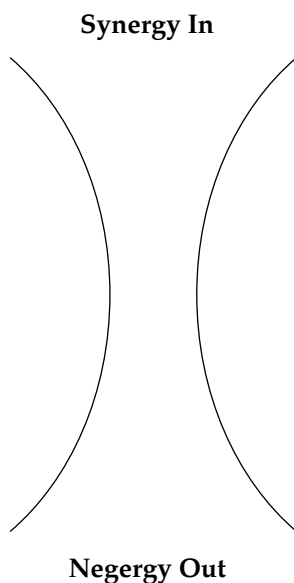
Osmotic Meditation Exercises

In the following discussion we provide an introduction to exercises that an individual can undertake to practice osmotic meditation.

Exercise 1: Synergy In Negergy Out

One of the techniques to practice Osmotic Meditation is to stand keeping the hands in vertical position in a position of reaching out to

sky and take a deep breath with the utterance 'Synergy In' and then while releasing the breath and bringing the hands down, one should say 'Negergy Out'. Movement of hands would make a parabola. This should be repeated five times to correspond to panchkoshas to clean all the five koshas. It can also be repeated in multiples of five. This exercise leads to stress reduction and generation of positive thoughts as it allows flow of 'cosmic energy' in the form of synergy or positive energy in the body and outflow of negative energy (negergy) from the body, heart and mind. Fig 2 presents the diagram of hands movements during this exercise. I also refer to this exercise as KEY (Kosmic Energy Yoga) because focus of this exercise is to tap universal cosmic energy and channelize it for one's wellness.

Synergy In

Negergy Out

Fig .2: Diagram depicting Hands Movements during Osmotic Meditation Exercise

Exercise 2: Expansion of Consciousness: From Shunya to Sky

This exercise is undertaken in following steps:

Step 1: Condense yourself into a small steel ball. Write your feelings _____ .

Step 2: Flow like river
Write your feelings _____ .

Step 3: Feel like fire
Write your feelings _____ .

Step 4: Feel like wind
Write your feelings _____ .

Step 5: Feel like sky
Write your feelings _____ .

This exercise leads to expansion of consciousness from small sphere to vastness of the sky. It also helps in use of emotions in dealing with stress. Illustrative responses of some executives are presented in Exhibit I.

The exercise is rooted in 'Panch-tattva' (five elements) concept that was captured by Kabir in his immortal 'doha' / verse:

Khixit jal pavak pawan samira,
Panch tattva mil banyo sarira.

This can be translated as follows:

"Earth", "water", "fire", "wind" and "sky"

These five elements constitute the human body.

We can also refer to above exercise as energy tapping exercise as it helps in tapping the following energies:

1. Potential energy represented by condensed steel ball.
2. Kinetic energy represented by flowing river
3. Thermo-dynamic energy represented by fire
4. Wind energy represented by wind flow
5. Cosmic energy represented by sky

This model can also be referred to as a model of five emotional energies that can be positively tapped for better living. We also refer this exercise as 'shunya to sky' because condensed point represents the 'shunya' (full with condensed energy/ full potential inherent in every human being) and the fifth level is 'sky' i.e. an expanded state of consciousness that we can refer to as 'sky consciousness'
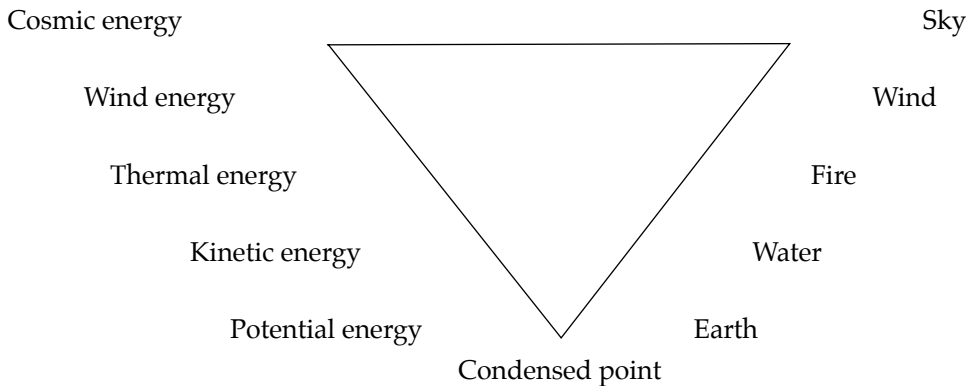
Fig. 3 : Towards Sky Consciousness

Exercise 3: Inner Being (IB) and Anchor (A) connectivity

Identify your anchor and establish an instant connectivity with it. This exercise is very useful in crisis situation and helps an individual to cope up with crisis. Unconsciously many people use this technique during crisis as it provides a 'shoulder to cry' and helps in releasing the stress. However, when it is used consciously, it becomes more effective for dealing with stress.

Anchor could be one's role model, values that inspire a person, a favorite song, natural scenes, one's favorite God or idol etc. Many times we find display of inspiring slogans at work places. They also tend to act as anchors.

An interesting anchor is rainbow leading us to experience of mind expansion as we connect us with rainbow. While travelling on a flight once I was occupying a window seat and I saw full circle rainbow and this invoked all seven colors of consciousness with expanding circles from red to violet. It is indeed interesting that they also correspond to seven steps of evolution of mind in terms of following spectrum from Reason (R) to Vision (V):

Reason (R) Intuition (I) Wisdom (W) Insight (In) Revelation (Rv) Imagination (Im) Vision (V)

Red (R) Orange (O) Yellow (Y) Green (G) Blue (B) Indigo (I) Violet (V)

The seven steps indicated above are interrelated in terms of following linkages:

I.   R + I = W (Wisdom equation)

II. R + I + W = In (Insight equation)

III. R + I + W + In = Rv (Revelation equation)

IV. R + I + W + In + Rv = Im (Imagination equation)

V. R + I + W + In + Rv + Im = V (Vision equation)

Figure 4 provides the seven steps model of evolution of mind.
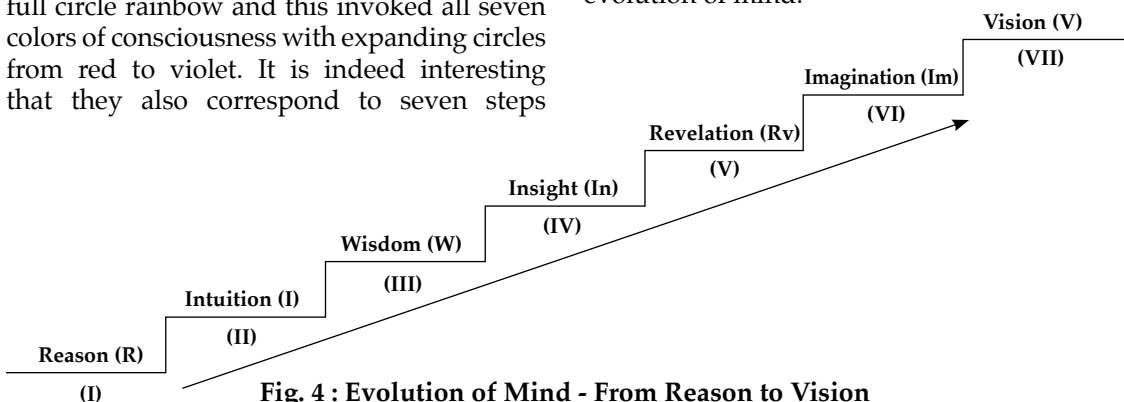

Fig. 4 : Evolution of Mind - From Reason to Vision

It may be indicated that all the seven colors are also contained in black color. Hence in 'black point meditation'/ 'black color meditation', we concentrate on the black point or an object of black color and experience the unfolding of seven circles of mind's expansion from Reason to Vision through unfolding of the seven colors from Red to Violet. As we experience expansion of consciousness, our ability to think beyond the box improves because our mind moves away from rationality to higher levels of consciousness.

In consonance with above, there are seven 'SHARMAN' states of consciousness reflected by Scientist (S), Humanist (H), Artist (A), Rishi (R), Muni (M), Avatara (A) and Nirvana (N) states of consciousness. These seven states indicate evolution of Mind from 'Newton' to 'Nirvana' through a step by step process of self-evolution. Figure 5 presents these states of consciousness. In this figure the central dot represents shunya/omega point and seven

circles represent the 'SHARMAN' circles of consciousness.

It may be indicated that seven 'SHARMAN' steps of consciousness have an echo of seven chakras of 'Chakra meditation'. I refer to realisation of 'SHARMAN' states of consciousness as 'SHARMAN' meditation. This meditation is very useful for Creative-Meditative research in management and social sciences, wherein a researcher views reality from different states of consciousness. Infact, one can view social reality as a Scientist, as a Humanist, as an Artist, as a Rishi, as a Muni, through an Avatara like state of consciousness and through Nirvana state of consciousness. This provides different perspectives and different views of the same reality. Infact work of different social thinkers can be analyzed through 'SHARMAN' prism. We can also refer to this as 'SHARMAN' analysis for analyzing social and organizational realities. It may be indicated that the above presented
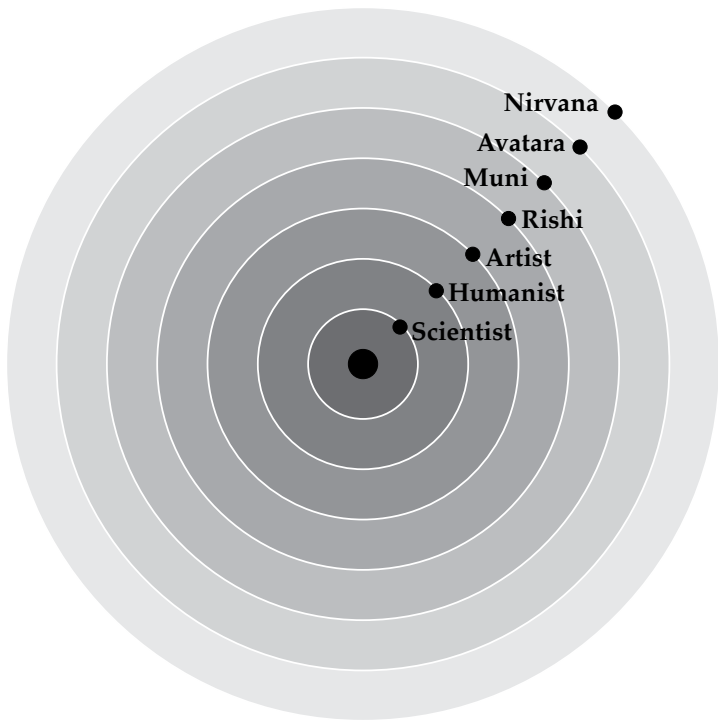
Fig. 5 : From Newton to Nirvana - 'SHARMAN' States of Consciousness

'SHARMAN' model also has implications for mangement and leadership. 'SHARMAN' leaders operate from higher steps of consciousness.

Exercise 4: Extending Sensory Perception (ESP)

1. I want to see like _____ .
2. I want to hear like _____ .
3. I want to smell like _____ .
4. I want to think like _____ .

Exercise 5: Learning from Nature: Lessons in Spiritual and Human Qualities

1. Lesson from Mountains _____ .
2. Lesson from Ocean _____ .
3. Lesson from Trees _____ .
4. Lesson from Birds _____ .
5. Lesson from Moon _____ .

Exercise 6: Connecting with the 'inner star' and the 'light' in one's heart

Following is a modified version of the popular rhyme, Twinkle Twinkle little star:

Twinkle twinkle inner star
How I wonder where you are
Deep within the inner sky
Radiating the inner light
Radiating it all the while.

Purpose of this exercise is to connect one self with 'inner star' and thereby with 'light in my heart'.

Exercise 7: Feeling the Inner Strength through Imagination: From Horse power to Swan power

Hanuman was unaware of his inner strength. He realized it once an awareness was created in him about his potential. This is true for most human beings. While Horse power is a measure of physical power, the metaphor of 'swan power' is a measure of mental power. In Indian spiritual traditions, swan has spiritual significance e.g. phrases such as Raj Hans and Param Hans are used for mystic. An individual's 'swan power' can be enhanced through 'mind flying' i.e. allowing the mind to go 'beyond the box'. The following imaginations help in realizing the inner strength particularly during crisis situations:

1. Imagine moving with speed of light
2. Imagine flying like eagle
3. Imagine swimming like fish
4. Imagine flying like swan
5. Imagine seeing through a wall
6. Imagine swimming like a fish
7. Imagine lifting a mountain
8. Imagine running like wind
9. Imagine fluttering like a flag
10. Imagine fighting like a superhero
11. Imagine thousand lamps shining
12. Imagine thousand kites flying
13. Imagine thousand lotus bloom
14. Imagine thousand stars shining
15. Create a statue of liberation

Exercise 8 : Swans are Flying, Bull is Meditating – Bull Meditation

This technique is drawn from the idea of Nandi looking at Shiva, as can be seen in Shiva temples. Taking a clue from the same wherein Nandi is in a meditative posture, the following exercise forms the foundation of the Bull Meditation Technique:

(i) Sit like the bull. Keep the eyes open and look straight. Move your head towards left. Bring it back to straight position. Move it towards right. Bring it back to straight position. Look at the sky and imagine / see the swans flying and clouds floating.

(ii) Stand up and repeat the head movement exercise described above. After completing the standing exercise go back to sitting posture.

Repeat the above exercise five times in consonance with "Pancha Koshas" (Five level of consciousness). If you are in office, or at airport or a place where sitting bull exercise

is not possible, you can do the standing exercise.

It may be indicated that Bull Meditation generates inner strength, optimism, and hope. Even in Stock Market, bull is a symbol of optimism and hope. Bull meditation as a technique of Osmotic Meditation, is very useful for busy corporate executives who operate under stressful conditions and have to keep optimism and hope alive.

Conclusion: Towards Any Time Meditation (ATM)

In this paper we have presented the concept of Osmotic Meditation derived from ancient Indian wisdom and the scientific phenomenon of osmosis and have also presented eight exercises of osmotic meditation. We refer to them as ATM: Any Time Meditation as they can be undertaken 'any time anywhere'. These exercises have been tested in several management development programs and with MBA students of WISDOM, Banasthali and Indian Business Academy (IBA) Bangalore and Greater Noida. It may be indicated that these exercises are very useful as quick relaxation techniques for busy corporate executives. Since, they are 'any time any where' types they can be practiced any time any where e.g. in home, office, while traveling in car or aircraft. They don't demand sitting cross legged and are sufficiently flexible and can be undertaken in short period of time. As testified by several participants they tend to reduce the stress level immediately. Further scientific testing could be done through control group experiments to test their efficacy. In conclusion it may be indicated that osmotic meditation techniques are useful for (1) mind-stilling (2) stress management and (3) synergy creation. Hence,

they are useful not only at the personal level but also at the organization and society levels to increase synergy within organizations and society.

Notes

1. This is a revised and extended version of paper presented at the AIMS (Association of Indian Management Scholars) 6 International Conference, Modern and Ancient Management: Directions for Future of Management Thought, held at Indian Business Academy (IBA), Greater Noida, Dec. 28-31, 2008.

2. An initial discussion on Osmotic Meditation is available in this author's book, New Mantras in Corporate Corridors: From Ancient Roots to Global Routes, Subhash Sharma, New Age International Publishers, New Delhi, 2007 (p. 388).

3. The idea of Osmotic Meditation was also presented along with two demonstrative exercises viz. synergy in negergy out and linking inner being with anchor, at Management Seminar on Spirituality @ Workplace organized by Akhil World Gayatri Parivar at Veer Narmad South Gujarat University, Surat, Feb 23, 2008 at Surat. Nearly 200 executives participated in this session. A video record of the session is available with Akhil World Gayatri Parivar, Shantikunj, Haridwar.

4. The concept of Osmotic Meditation was also presented along with demonstration at the National Seminar on Indian Management: From Evolution to Revolution held at Institute of Business Management, VBS Purvanchal University, Jaunpur, March 19-20, 2008.

EXHIBIT - I
Illustrative Responses to Emotional Energies Model of Osmotic Meditation
I. Feel like Steel ball
Quantum of energy, Rigid, Feeling like sun, No one can move me, Tough, Hard to crack, Hardness, Solidity, Very compact, Determination
II. Flow like River
Feeling of freedom, Calm and receptive, Peaceful and clean, Flowing and free, Movement, Flow of music, Purity, Loosen spirit, Flexible, Vibrancy
III. Feel like Fire
Bursting with energy to flow in all directions, Very energetic, Lot of anger, Restless, Anger-power, Furious, Destruction, Arrogant & Angry, Enlightenment Truth
IV. Flow like wind
Calmness soothing, Searching for direction, Relieved and independent, Carefree, Shapeless, Storm, Mobile, Life without baggage, Burdenless
V. Feel like sky
Shield, Achiever, No boundaries, Protection, Expansion, Vastness, Shelter, Peace, Endless, Solitude, Many things still left to achieve, Umbrella, Limitless

Management and Development

John Clammer

Professor, United Nations University
clammer@hq.unu.edu

The UNU is not a conventional university, but the think tank for the UN system, carrying out fundamental research and sharing the knowledge generated on the main issues facing the world today - poverty, environmental issues, gender equality, conflict resolution, peace-keeping, and so forth, and with a special mandate to promote the Millennium Goals set out by the General Assembly in 2000. In our world we have found that to promote holistic development it is necessary to bring together often separated groups- NGOs, academics, business and the multilateral institutions. In doing so we have tried to move beyond the concept of "corporate responsibility" to a deeper notion of business as development, business that is focusing on the development of entrepreneurship and poverty alleviation. Both development studies and business need in fact to be oriented to the future, a future in which resource problems, population growth, social changes and climate change will make the future very different from the present. While this means putting development back onto the business agenda, it also implies new

alliances between business and development. In particular I would like to stress the need for CREATIVITY and HOLISM as being the two key factors relevant to both fresh approaches to business and to development. We need in fact to focus on creating a culture that is humane, sustainable, and fulfilling for the greatest number and which will not simply promote greed, consumerism and over use of resources as people rise out of poverty. We need then new models of management education sensitive to sustainability, training in leadership from below rather than top down versions, the collecting and sharing of good practices and successful models and experiments from a round the globe, and much wider South-South cooperation. India with its experience has much to teach Africa for instance at a time when imported and imposed models from the North can be seen to be not applicable and the cause indeed of many forms of underdevelopment. This is an exciting challenge and one that I hope we will collectively take up.

Within Powers

Pravir Malik
President, Aurosoorya

P.J. Trivedi
Chief Knowledge Office, Aurosoorya
www.aurosoorya.com

We live in unprecedented times. The confluence of crises ranging from Climate Change, signifying a fundamental macro-level restructuring of the very physical foundation we have come to rely on, at one end, to the global financial meltdown signifying the breakdown of the very vital foundation replete with various flows our economy and present-day society have come to rely on, leads us squarely into the necessity of a basic mental level reorientation at the other end. Our conception of ourselves must of necessity alter such that the subjective powers, the powers within, begins to count for more than the objective. It has become a necessity that we restructure all manner of organization so that these PowersWithin1 may find a more concrete platform to exercise their influence in practical life. It is only in the re-equationing of the fundamental balance between subjectivity and objectivity that whatever is seeking to express itself through the chaos of the time will find its most secure surfacing.

Manifest Signs of Powerswithin

We believe that the time for leveraging Powers Within has arrived. There are several concrete indications of this:

• The knowledge of the physical world has increased to such an extent that it is trying to break its own bounds. The search for the bases of matter is leading to more and more subtle particles that are themselves increasingly subjective in quality.

• The veil between the outer and inner physical, vital, and mental capacities and powers are breaking, and the outer physical, vital, and mental possibilities are awaiting to get more power from within rather than from the external material level as in the past.

- Manifestation of excessive vital powers and its practices in the material world exerts such a high pressure that it has resulted in the formidable problems such as Climate Change and the global financial meltdown and is leading to the collapse of the very foundation we have based much of our activity.

- Conventional industry is dying before it is even declared as sick

- Increasing collapse of all hierarchical and patriarchal structures around the world

- Crises are very deep rather than superficial

- Consequence of practicing falsehoods is becoming concretely visible

- Nothing can be hidden any more

- The strength of women, naturally more subjective beings, is on the rise

- There is more and more awareness of and focus on the unknown

- There is a growing urge toward freedom and equality

- Jobs are shifting from production to service

PowersWithin is a major service platform of Aurosoorya

Powers Within

Every thought, word, and act, which already is a means for the vaster powers of harmony and mutuality, of knowledge and wisdom, of service and perfection, of power and energy and courage, to manifest themselves, must more completely surrender to that which is seeking to manifest. For on closer examination one can perhaps see that it is indeed these powers from within – harmony and mutuality, knowledge and wisdom, service and perfection, power and energy - that stand behind all that we see manifest around us. Consider a simple example of a chair. For centuries perhaps, people sat on

the ground, or on boulders. Then one fine day somebody had a flash of insight, and the concept of sitting on a moveable, comfortable chair became real. The concept itself was the result of the power of knowledge. Having had the sure vision of the thing to be done, the force and energy to do it became real. This is the result of the power of energy. Now, of course, was the issue of making the concept real. Elaborate plans were then drawn out, specifying materials to be used, implements to be used, alternative end-designs, and even the process of production. This was the result of the power of harmony and mutuality. Finally the blueprints needed to be executed. The skill and workmanship and overseeing of the project had to be embarked upon. This was the result of the power of service and perfection. Or consider the example of the human body. One can again see the action of the archetypes in the very creation of the human body. Thus, the archetype of wisdom and knowledge creates the thinking ability resident in the brain and mind. The archetype of harmony and mutuality creates the lungs and heart, by whose action the individual can remain connected to, or a rhythm of the vaster breath all around, and keep connected the different parts of the body whose individual rhythms are in tune with the heart within. The archetypes of power and energy create the entire digestive system by whose action food is assimilated and provides power and energy for all that the body needs to do. The archetypes of service and perfection combine micro-elements into atoms, and these into molecules, these into plasma for cell, these into organs, and these into the body itself, which then becomes the sac within which all the other archetypes and their representatives can act.

When the researcher, thus, is seeking after a new insight, it must be done with a one-pointed commitment and concentration so that the very wells of knowledge resident in hidden suns feel compelled to reveal their great secrets. When the manager is seeking to motivate his team he must do so with such

conviction and energy that the very powers of the wind and fire feel compelled to manifest in the team. When the organizer is seeking to design and arrange parts of an organization he must do so with such a sense of rhythm and harmony that the beauty of nature becomes apparent in the designed forms. When the engineer is constructing his device he must do so with such a sense of accurate detail and attention that perfection itself arises through his touch.

These four powers must be allowed to express themselves in their purity. Currently, and in accordance with the unrefined vital tendency of the age, all the sub-powers of the four powers have submitted themselves to the dynamics of commercialization, itself an unrefined power of mutuality and harmony. Thus, Art is created and valued for its ability to generate monetary wealth. Sports too have become big business. Knowledge is valued only for its ability in generating monetary gains. And so on. When we say that everything must express itself in its purity, therefore, we mean that knowledge must be pursued for the sake of knowledge, art to express beauty, sport to perfect the body, enhance organization skills, and develop many other noble qualities, and so on. But it also means that the myriad capacities contained within these four powers will more easily exercise themselves in our functioning.

Thus the development of the archetype of knowledge within oneself will perhaps imply not only the seeking of knowledge in areas related to one's immediate work, but even seeking of knowledge in other areas, of a need to research and create new knowledge, of a temperament that is calm and turned to introspection and even meditation, of a tendency to want to dominate all emergence of passion and vital tendencies by reason, by the urge of wanting to spread knowledge amongst all, and by the seeking after truths too profound to perhaps even be contemplated.

The development of the archetype of mutuality and harmony within oneself will perhaps imply the understanding of rhythms of all kinds, the understanding and even mastery of the great laws of interchange by which organizations are built, of the need of amassing in order to throw out in even larger measure in order to create an even greater return, of even the ability of compelling others to unite through harmony, and the insights into practicalities – of making even abstract thoughts and ideas manifest practically.

The development of the archetype of power, leadership and energy within oneself will perhaps imply the development of an unflinching courage, of the ability and need to be a leader in noble causes, the need to protect the down-trodden, the ability to muster and possess great energy for any new endeavors, the ability to see the new and needed, and the ability to convince others of the worthiness of new adventures.

The development of the archetype of service and perfection within oneself will perhaps imply an extraordinary attention to detail, a need to labor at any discipline in order to achieve perfection, a giving of oneself to that which one loves without concern of the self, a sense that nothing is too small to be the object of attention, and a sense of what has already been accomplished and what remains yet to be accomplished.

Implications For Organizations

Once each power is developed and expressed in purity then only will multiple motive forces become the engine of development. When this happens, then truly robust organizations, flowering organizations, can begin to come into being.

Consider the example of Silicon Valley. While it may be primarily a commercial organization, yet we begin to glimpse something of what may become possible when the powers just talked about can begin to interact with one another in free fashion. That is, without the motive of doing everything for the sake of generating money only. In the case of Silicon Valley we see that the climate and beauty of the Bay

Area began to attract many talented people into the vicinity. Over time the talent pool became progressively diversified. Educational institutes, such as Stanford University and University of Berkeley cropped up and became centers of cutting-edge research.

The Armed Forces were attracted to the area for the same reason, and came with their huge requirements for research for research's sake, and their huge funds in support of the area. Graduates from the universities started companies that began to in turn support the universities with handsome funds. Talent moved around from company to company like people from department to department. Thus we see that even when individual companies failed, Silicon Valley functioned as a larger organization and was able to retain the talent in the area, was able further, to buffer the shocks to some extent, hence preparing the ground for future waves of innovation. Pragmatically speaking this dynamic of functioning as a larger meta-organization meant that some level of commercial-immunity began to develop, so that people losing their jobs was not necessarily considered as that stressful an event. There was a freeing, thus, from the purely commercial element. If the various powers of beauty, aesthetics, knowledge, power in the form of money, plus the myriad streams of talent – from engineers, scientists, managers, lawyers etc., did not exist in such close proximity, and further, if the various professionals could not thus support each other through their continued informal meetings, through the urge to create the next wave of innovation, through the urge to pursue progress for the sake of progress, then they would have left for other areas and the phenomenon of Silicon Valley would never have been.Modern day organizations cannot provide these various buffers and opportunities for interaction that Silicon Valley provides, and hence when hit with adversity, more often than not, simply crumble. This is perhaps due to the fact that it is always only one-dimension that drives them, and when the health of that is threatened or falls, the organization resorts to tactics that will ensure that that dimension looks good at any cost,

in the bargain sacrificing the development of the other dimensions, and therefore its longer term health.

The Powers Within-led organization will be something like a community. Having attained freedom from an exaggerated commercial impetus, people will 'live' their 'jobs' because it is what fulfils them. Such a freedom is what will allow the four primary powers to manifest to greater and greater degree within them and their environment. Seeing thus, their ability to become centers of knowledge and wisdom, or mutuality and harmony, or power and leadership and energy, or perfection and service, or some unique combination of these primary forces, so increase, a sense of satisfaction with life will more easily accompany all that they continue to do. Under the freer flow of these powers their uniqueness will be refined and flourish, and correspondingly, so too will the uniqueness of their respective organizations.

An organization may be political and hence be primarily driven by the power of leadership and courage, or it may be social and hence be primarily driven by the power of service and perfection, or it may be commercial and hence be primarily driven by the power of mutuality and harmony, or it may be research-oriented and academic and hence be primarily driven by the powers of knowledge and wisdom, but always each of the other powers will also be behind it, fulfilling and completing its primary urge. Even the number of fractal savants will continue to increase, become guiding lights so that the community will spontaneously begin to move in holistic directions consistent with the urge of people, of the sub-organizations within the community, of the community itself, and of the larger system of which the community or meta-organization is a part.

Even perhaps, something that may be behind the four archetypal powers, something that may be behind the building of all uniqueness – individual and organizational, if something like that exists, that is, may be compelled to come forward, seeing how developed its means of expression and action have become.

∎
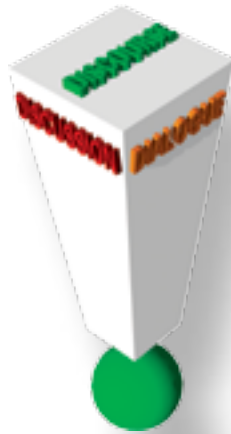
Forthcoming Issues of

3D... IBA Journal of Management & Leadership

• Vol. - 1 • Issue - 2 • January - June 2010

Theme :
Practical Spirituality and Human Development

Guest Editor :
Dr. Ananta Giri
Professor, Madras Institute of Development Studies
Chennai

* * * * * * * *

• Vol. - 2 • Issue - 1 • July - December 2010

Theme :
Leadership and Consciousness

Guest Editor :
Dr. Sangeetha Menon
Professor, National Institute of Advanced Studies
Bangalore

Indian Business Academy

Bengaluru Campus
Lakshmipura, Thataguni Post, Kanakapura Main Road
Bengaluru - 560 062. India

• Ph: +91-80-26083700 (30 lines) • Fax: +91-80-2608 3717, 2608 3708
• e-mail: info@ibainternational.org
• www.ibainternational.org