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Theme:

Human Values at Work: A Consciousness Approach

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Editorial Note

Theme of human values has been drawing the attention of managers and leaders in the corporate world, society and Government. Human values are key to Good corporate Governance, Good Governance by the Government and creation of a good society. They are also key to the sustainable development as a new paradigm of development. In this journal volume, we take a consciousness approach to the human values.

G. P. Rao in his lead article, The Human Values at Work: Consciousness Approach, presents his Spandan approach to human values and traces the story of Spandan as an institution to spread the human values in education, organizations and society. Premise of Spandan is based on the belief that all human beings are innately divine. Their innate divinity is manifested through their basic goodness. The basic goodness of human beings is reflected through their desire to be of help to others; to do good without necessarily expecting any return or reward.

Sanjoy Mukherjee in his article, Leadership and Human Values: Consciousness Approach, highlights the shifting paradigm in Management and Leadership towards Spirituality and Consciousness. He suggests that human values provide a new pathway towards wisdom. For this new pathway we need to take a deep look into lives of great leaders – past and present, East and West, nd learn from their journey to pursuit of excellence with values.

Ashok Kumar Bhatia in his article, Of Homo Organizationum and Consciousness, observes that successful organizations which boast of a high brand equity follow several sustainable practices and one of these is the practice of treating their human assets with the respect and dignity they deserve. In such Functionally Humane Organizations an optimal balance is maintained between business results and human relations.

Dharm P S, Bhawuk in his article, Cultivating Meditation for Leading a Positive Life, highlights the significance of meditation for the human existence and life to cultivate positive worldview and positive energy in one's life. He also presents a historical perspective on the development of meditation as a tool for creating positive outlook.

G. P. Rao, in his article, The Mother and Consciousness: Spandan Perspective, dwells upon the concept of mother in the context of management and leadership. He has been developing this concept since last four decades and shares his experience on development of this concept and its application in organization and society context.

V. Ananda Reddy in his article, Four Pillars of Management: Based on Spiritual Values at work, identifies four pillars as Spiritual angle (Spirituality), Perfection, Harmony and Wisdom. These pillars provide future directions for evolution of management theory and practice.

In the next article, Human Values at Work: A Consciousness Approach; Excerpts-Quotes-Alumni Perception, some excerpts and quotes from well

known sources are presented along with alumni perception on human values at work. Data in this respect was collected by Prof. G. P. Rao as part of his continuing research on Human Values.

Next article presents information on Spandan IBA Award in Human Values and some of the selected Acceptance Speeches. These include acceptance speeches by Prof. Balamohandas, Memory of the IBA by Shella Barse and Agnwesh Thakur of Kadam Bridge School, Kadam Charitable Trust, Hyderabad, Telangana.

S. Ganesh Babu in his article, Human Values and I, shares his insights on respect for others as a fundamental human value that he has been practising as a professional and this has helped him in improving his personal productivity and quality of relationship with others in his professional path.

Natasha Jha Bhaskar in her article, Our Future Lies in Creating the Results that we Desire, suggests that answer to our future lies in creating the results that we desire. This article is rooted in the idea that talent is innate, and desire is universal. It is the desire to change that can make individual talent into a social asset and once this realization dawns wans, it can lead to better future for the marginalized and neglected sections of the society.

Anil Kohli in his article, Empathy and Trust in the Present Business Environment, shares his experience of empathy and trust in organization context and concludes that to counter the negative environment, the values inculcation has to be at a much higher level and consistently in order to create positive environment for people, organizations and society.

In Indian tradition, Shunya has two interpretations viz. Nothing as per Buddhism and Everything as per Poornavad. Meher Baba (1963), in his book 'The Everything and the Nothing', draws our attention to the same idea. Next two article deal with Nothing and Everything.

Ravi Thilagan in his article, I am Everything- I am Nothing, echoes the ancient wisdom of I am everything and I am nothing. I am everything refers to the possessions one accumulates in one's life time which at the end turn into nothing as one leaves this world. In the end a person is known by his/her good deeds.

Gauri A. Khan, in her article, Nothing is Everything! An Email to My Guru, shares her perspective on the theme of Nothing and Everything. Further in her second article, Human Values- Revival through TRUST, on the basis of her research on Indian Spiritual Movements she develops TRUST model of Human Values and proposes 'Sattva Model of Leadership' to transform work places and organizations into joyful places and joyful organizations.

Indroneil Mukherjee in his article, Values to Value Creation suggests a method for discovering and uncovering of core values of individuals and institutions and how values alignment can be achieved for various stakeholders. He argues for values driven organization culture as key driver for success of organizations.

Subhash Sharma and Isha Gamlath in their article, The Rishi Route to Reality: Its Application to Management, Leadership and Sustainability, explore the Rishi route to understanding reality around us and using this route to create new knowledge in management and leadership to achieve a new integration between science, spirituality and sustainability in contemporary society.

We hope that this volume on Human Values at Work: Consciousness Approach, will be useful to all those who are interest in propagation of human values in human beings, society and organizations.

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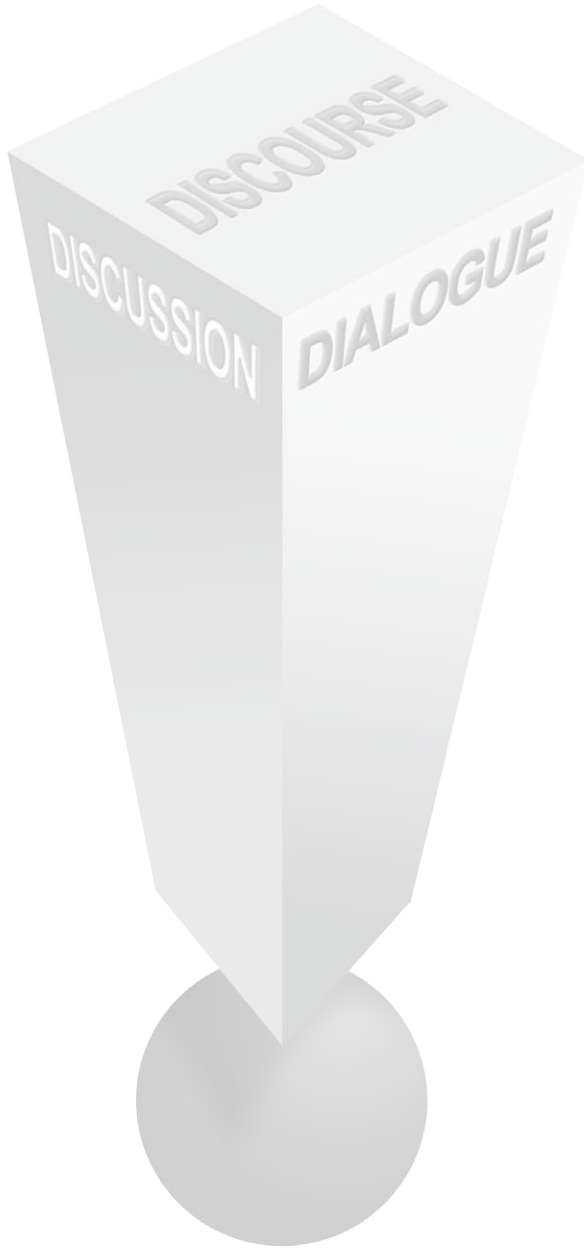
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The Human Vales at Work:
A Consciousness Approach

G.P. Rao

Founder Chairman, Spandan (Foundation for Human Values in Management & Society),
Chandigarh – Hyderabad

Spandan (Heartbeat) approach originates from the experience I have had as a teacher in management and related roles for more than four decades (circa 2002) and the belief systems I developed over a period of time.

I happened to be a student in the first batch of Indian Institute of Management, Calcutta (IIMC) in 1964-66. The IIM, Calcutta and its counterpart in Ahmedabad (IIM, Ahmedabad) ushered in management education at national level as an instrument for economic growth in the country. Later, I continued my career as a teacher in management. After my superannuation as a teacher in management in 1997, I had the good fortune of continuing my multi –faced work comprising teaching, research, training and consultancy in the sphere of human values in management education and profession - culminating in my assuming the responsibility of founder-chairmanship in 2001 of Spandan, a voluntary organization committed to propagation and inculcation of human values in management and society. One can, thus, note the rather unusual linking together – rather, co extensiveness – of one's career in management and the country's growth in the sphere of management education – as it happened in my case.

Management of Organizations

The origin and evolution of human values as an integral part of management education and profession in India is to be seen in the context of the Government of India's initiation of professionalism in management in early 1960s when, as mentioned, it created its first two Institutes of Management at Ahmedabad and Calcutta. The period since then can broadly be divided into four phases:

One: Early 1960's to early 1980's: Emphasis on Managerial Communication – with the assumption that communication effectiveness was equivalent to managerial effectiveness and organizational performance.

Two: Early 1980's to early 1990's: Emphasis

on Managerial Interpersonal Effectiveness – with the assumption that interpersonal effectiveness was equivalent to managerial effectiveness and organizational performance.

Three: Early 1990's and early 2000s:: Emphasis on values orientation at organizational level - with the assumption that values based organization is equivalent to managerial effectiveness and organizational performance.

Four: Early 2000s and onwards: Globalization, and the need to evolve global mindset and a vision that the world is one family (vasudhaiva kutumbakam)

Management of the world and the Universe.

My horizon of understanding of human behavior   during this, fourth, phase has, as can be noted, broadened from management of organizations to the management of the world and the universe. The logic and essence remained the same, viz. the innate divinity in the human beings and the universe. The difference is that at the levels of individual, group, institutional and societal levels, the emphasis is on the basic goodness of human beings- its awareness, acceptance and adherence. At the levels of the world and its interface with the universe, the consciousness of innate divinity of human beings expands transcends and envelops the universe in the form of Universal Consciousness and the 'divine essence of the universe' (S.M. Bhasker, 2009).

Similarly, the driving force, the Mother, as a symbol remains the same.   The difference however is that the divinity and highest degree of sensitivity and empathy of the mother were applied in managing people at individual, group, institutional and societal levels. At global and universal levels, the Mother assumes the role of Earth, the compassionate Mother Goddess (S.M. Bhasker, 2009), and as Shakti, the divine mother (Deepak Chopra).

S.M. Bhasker, in his thoughtful write up, The Environmental Crisis Has A Bright Side, Too, (Times of India, February 16, 2009) states: "In Indic tradition, the earth is worshipped as the compassionate Mother Goddess. It is believed that in her maternal aspect humankind not only find material needs or transcendental aspirations fulfilled but a chance to realize total Reality, God or Supreme Consciousness. This belief may have had a scientific basis, now obscured."

On Shakti being the divine mother, Deepak Chopra observes: "The all pervading energy source of existence, or Shakti manifests itself as creation. Shakti is the divine mother who gives birth to and nurtures the new born - whether it is a newborn baby, a brand new relationship, afresh idea, or a magical manifestation. Although Shakti is beyond the boundaries of gender, form or colour, we call it Mother because of its mothering and creative qualities."

An addition in this line of thinking relates to the work, "The Cosmic Detective- Exploring the Mysteries of our Universe" (2008). The book postulates that while science has helped to get rid of superstition to some extent, we need to continue asking the question as to why we are here." The author of the book, Mani Bhaumik, a Physicist, stated in an interview: "I do think there is a higher power. While we are more used to the power of being an abstract one as the Vedic Brahman, the Western notion of that power is in God as a person. To the skeptics, God is a stranger. But there is no such thing as a stranger; only friends you have not yet met…. As a physicist in quest of knowledge, both the outer and inner universes are important to me. Many physicists are now talking like Vedic philosophers."

The conclusion

The belief is that all human beings are innately divine. Their innate divinity is manifested through their basic goodness. The basic goodness of human beings is reflected through their desire to be of help to others; to do good without necessarily expecting any return or reward. The innate divinity, basic goodness and the intrinsic altruism of human beings are the crux of human existence, growth and development. Human sentiments, interactions

and activities based upon this belief are the touchstone for human harmony. These three values are accordingly considered as generic, foundational and transformational human values.

The fountainhead of such human harmony in turn is the operation of the trinity of concepts in human behaviour. These three concepts are Mother (Empathy of highest order), Spandan (Heartbeat) and Universal Consciousness (Oneness). The concept of Mother stands for faith in others and empathy of a high order. Spandan, a Sanskrit word, means Heartbeat, Vibration and Pulsation. Spandan is symbolic of sensitivity to, and identification with, others. Universal Consciousness represents the ultimate of oneness in all the elements of the universe including human beings. The odyssey of human beings of self diagnosis, discovery and development then reaches its ultimate in the concept of universal consciousness. As stated by Jacquelyn Small, the American spiritual psychologist, "We are not small human beings trying to be spiritual, we are spiritual beings practicing to be human."
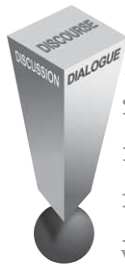
Leadership and Human Values: A Consciousness Approach

Sanjoy Mukherjee

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Introduction

In the wake of globalization when market economy has become the ruling ideology and fierce competition determines the nature and contours of relationships between people, organizations and even societies, the question naturally arises – what is the relevance of human values in this present scenario? When progress or growth is determined largely by technical and economic indicators, where is the space for ethics in our discourses on leadership and management? When the corporate leader today is leading the life of a busybody almost eight days a week, where is the time to stand and stare, look back and think again at a time when, to use a Shakespearean phrase, 'times are out of joint'?

While it is indeed true that the world of business and industry is surging ahead towards the single most objective of attaining economic and material progress via the profiteering route the search for leadership excellence in modern organizations nonetheless continues. This drive for excellence implies that the

human being within the leader is also gearing up to enhances his or her own effectiveness. The vital question today is, what is the notion of this effectiveness that we are trying to achieve? Is effectiveness limited only to the notion of efficiency that is understood in technical and quantitative terms? Is there a need to look at effectiveness from a deeper, wider and a more holistic perspective which includes, and accords importance to the subtler and qualitative aspects of human development?

On the other hand, as the entire 'global village' is passing through its euphoric experience of the phenomenon of globalization, some of the biggest scams and scandals in the western industrial world have come to public knowledge. Yesterday's corporate behemoths like Enron, Worldcom and Arthur Andersen were facing ignominy and disrepute of alarming proportions. Surely enough, the masterminds of manipulation, compelled to achieve financial success at any cost, were not lacking in competence from technical and

economic considerations. However, absence of competence from humanistic considerations starkly revealed failure of the professional leadership in these organizations to achieve effectiveness in a holistic sense. Irreparable loss of corporate reputation, that vital yet intangible asset, was the inevitable outcome.

If we now turn our attention to the individual, one finds a dominant trend of celebrating material progress at the dire expense of finer aspects of life and work. While there is no intrinsic problem with attaining material goals per se, but skewed emphasis on success and career oversets the balance of life. Standard of living becomes equated with standard of consumption as the pursuit of improving the quality of life loses its significance. Psychological energy hemorrhage and unmanageable stress in life and work become inevitable. What is more alarming is that these also produce a tremendous negative impact on the family, especially the children.

Thus, it is for the wellbeing of the individual and the benefit of the organization that there is an urgent need to arrive at a notion of all-encompassing, holistic effectiveness. The available current literature on leadership places a lot of emphasis on the ability to have a 'big picture awareness' on the part of the leader. But prior to this, every individual must be equipped with the requisite competence to develop a holistic perception of life and work. Then only will it be possible to redefine effectiveness in an integral manner beyond the tunnel vision of efficiency with its technical and quantitative connotations. Such a notion of effectiveness accords due importance to skills development at a functional and operational level but places it on a strong foundation of human values. While the field of application of skills is the outer world of human action and endeavour, the space for culturing of human values is the inner world of the individual, through the process of 'Becoming'.

Journey of Human Values: Making a Beginning

Where do we then begin our search for human values? They say, 'Those who can see deepest into the past, can also see farthest into the future.' So, let us go back 2500 years to Athens in Greece. In the crowded street of Athens, one can distinctly identify an old man, with long hair and unkempt beard and in tattered clothes, moving around with a lantern in broad daylight. When any passer-by would come his way, he would hold the lantern up close to the face of the stranger – looking for something! Then he would move on to the next person and do the same. A young man came near him and asked, "Signor! What is it that you are looking for, that you cannot see in broad daylight?" The old man stopped, dangled the lantern in front of the face of this youth and said, "Among these crowds of people, I am trying to find a human being". He then moved on to the next passer-by.

The above episode carries a symbolic message to us. As the process of 'becoming a human being' is going on within us, it is not quite visible to the outsider even in broad daylight. One would need a different kind of searchlight, like the lantern in the story, to have a glimpse of this inner world. Thus the search for effectiveness, managerial or otherwise, by culturing of human values is a journey within the individual, within the Self. This is the qualitative aspect of human development that is subtle, invisible, intangible and not amenable to measurements. No wonder the great management thinker Peter Drucker titled one of his recent articles in Harvard Business Review – 'Manage The Self'. Peter Senge, another leading management expert, places great emphasis on cultivating the art of 'Personal Mastery' in his famous book 'The Fifth Discipline'. Self-management thus holds the key to effective management of organizations in the outside world.

What do we mean or understand by human values? Without trying to offer one single definition, we think it is more important to come to a shared understanding of human values. Often discussions on human values tend to get diverted to arguments stemming from differences in opinions on the questions of universality and relativity of values. Hence

we would like to examine the whole issue of values from a psychological perspective in terms of the experience of the individual. There exists a nearly common agreement across cultures, religions and systems of thought on the perception of values like kindness, charity, compassion, humility and the like, which are registered as 'positive vibrations' within the psychological space of the individual. Similarly the experience of greed, jealousy, suspiciousness, hatred and the like are registered as 'negative vibrations' within our psychological space. Instead of branding them as 'good' or 'bad', let us try to assess the impact of both these kinds of vibrations on human relationships in life and work.

In the phenomenal world of our existence, every individual needs to interact with other human beings. Simply speaking, the 'I' is constantly engaged in relating to the 'Others'. When the positive vibrations are at play within us, the 'I' naturally reaches out to the others and including the others within its domain of concern. Whereas under the spell of such psychological vibrations like greed, jealousy or hatred, the 'I' finds itself getting separated and isolated from the others. It is in this sense that the positive vibrations can be called desirable human values, whereas the negative vibrations are undesirable because these block the expansion of the 'I' into the others. It is this separateness from the others from where stem most of our problems relating to unethicality in our thoughts, decisions and actions. The pathway to effectiveness through human values thus requires conscious cultivation of our positive vibrations and vigilant awareness of our negative vibrations.

How then should one begin this journey? At the outset it is important to realize that the developmental process for culturing of human values begins with the individual and not the organization and the society, nor the systems and the structures. Each individual has within oneself one's own unique constitution of these vibrations – positive and negative. The first step is to identify one's own strengths (positive vibrations) and weaknesses (negative

vibrations) through an honest and rigorous self-analysis or rather our own SWOT analysis, in the psychological sense. Then conscious effort is needed to strengthen and further develop one's own positive vibrations that are ever expanding in nature. Human consciousness has to be directed towards allowing for the expansion in our daily transactions with other human beings. Simultaneously one needs to be vigilant of the presence and activation of the negative vibrations so that one does not fall into the easy trap of that degenerative tendency of rationalizing one's own weaknesses. This holds the key to developing a positive approach to life, work and other human beings. This will practically translate into conscious effort to identify the strengths of the others and help them develop their positive qualities.

The Values Development Process: Reason and Emotion

We have already mentioned that the interplay and development or decline of values occurs within the inner psychological space of the individual. Now the question naturally comes – which of the human faculties are involved in this process of development? Broadly speaking, the human being has two sets of faculties – rational (reason/intellect/logic) and emotional (emotions/feelings/impulses). Let us take a deep look at the entire spectrum of vibrations as we experience them psychologically. Honest introspection will tell us that we experience these vibrations in our emotions and not the intellect. Charity or compassion, greed or jealousy are essentially feelings and not intellectual constructs. However our education system, right from the formative days in school up to the highest level, places primary emphasis on the development and sharpening of our rational faculties. Ironically enough, emotional enrichment of the individuals, which is critical to the values-development process, hardly finds a space in the modern curriculum. The situation becomes worse when one finds experts coming up with such smart yet ill-founded advice: "Don't be emotional! Be rational".

There is little appreciation of the simple truth that most of the values related problems primarily spring from the world of emotions and these cannot be overcome by sharpening of the intellect alone. It may be worthwhile to spend some time pondering over the following insights from two of the greatest personalities in the last century on this issue.

Albert Einstein: "And certainly we should take care not to make our intellect our God… The intellect has a sharp eye for methods and tools; but it is blind to ends and values".

Mahatma Gandhi: "And I know that ultimately one is guided not by the intellect, but by the heart… Man often finds reason in support of what he does or wants to do".

But the modern education system did hardly pay any heed to their insights on this vital aspect of human development. The discipline of management is no exception. Since the very beginning of the academic life in a management institute or a business school, the incumbents are made to pass through a grind that enhances sharpening of their faculty of logic, reason and intellect. This is extolled as the 'rigour' of the system and is considered and the faculty of the heart is either displaced or misplaced from the main curriculum.

Let us visit the words of wisdom from two of the stalwarts from the East and the West.

Bertrand Russell began his career as a Mathematician and later evolved to be a Philosopher of rare eminence. The element of surprise reaches its climax when he was awarded the Nobel Prize for Literature. Here are his precious words: "Even more important than intellect is the life of emotions…Unless men increase wisdom as much as knowledge, increase in knowledge will be increase in sorrow."

We take a turn to Swami Vivekananda, the spiritual ambassador of India to the West. His fiery and inspiring speeches ignited men and women from USA and Europe more than a century back. More importantly, he was an institutional leader, the founder of Ramakrishna Math and Mission in 1898. Western devotees in numbers cam and joined his movement with the twofold purpose of spiritual transformation and social development. Here are his words of wisdom:

"The intellect is blind and cannot move of itself. It is an inactive secondary help. The real help is feeling…Love."

In the light of the above, let us get back to some basics. Every human being is endowed with two sets of faculties – of the head and the heart. The faculty of the head concerns the development of our logic, reason and intellect. On the other hand, the faculty of the heart is about enrichment of our domain of emotions, feelings and impulses. Both are equally important in the process of human development. But one cannot substitute the other as the development processes of our rational and emotive faculties. Reason gives us direction as to 'what' to do whereas feelings give us the dynamism or motive power to engage in any arena of action. We often lose sight of a simple fact – all the letters in the word 'emotion' except the first one has to do with 'motion' or action. Inspiration is not just an outcome of our rational spark but also an expression of our emotional effulgence. It is in the presence of a Gandhi, Mother Teresa or Nelson Mandela that one can experience this ignition from within us.

This is the crux of our lesson in any learning situation – leadership, management or otherwise. From the first day in our schools, modern education system has laid emphasis on the sharpening of intellect. But the enrichment of the quality of the emotions has receded to the background. Even if we admit the importance of emotions in our life, work, relationships and organizational culture building our approach to the theme of emotions is primarily along the level of intellect. When one of our colleagues in the organization is suffering from an emotional crisis that is hampering his or her performance and effectiveness, we often tend to offer our counselling from the rational standpoint.

When there is problem at the centre of the heart messaging the head does not deliver the goods. The problem must be addressed from the level of the emotions and the solution also needs to be offered from the realm of feelings.

Over the last two decades, the field of management education has been enriched in this area by research and training on cultivating Emotional Intelligence and enhancing Emotional Quotient. But the modules of training still gives thrust on a rational approach to the issues in question. One needs to expand the frontiers of knowledge and wisdom in management to include literature from classical texts of time-tested relevance. Exploration of alternative and non-conventional sources and methods of learning will throw new light and fresh air in an education system that is bogged down with stereotypes.

Let us take a few examples that may sound out of the structured curriculum.

The Holy Bible comes clear in its pronouncement: "Blessed are they that are pure in heart." The sacred text does not say that blessed are they who are brilliant in intellect! We ought to consider this before we make any tall claims on holistic human development in our organizations. The Holy Koran makes it sharp and bold: "Greed robs a learned man of his wisdom." A learned man has developed his logical and intellectual faculties. But greed springs forth from the realm of our feelings. "We feel greedy". We don't 'think' greedy. We need to transform ourselves at the level of emotions to create a wholesome and inspiring organizational culture. In our celebrated text The Bhagavadgita, the Blessed Lord has advised his disciple Arjuna to embark on 'chittashuddhi' or purification of emotions prior to engagement in action.

Now the question comes – how do we enrich our emotional space? Let us first make it abundantly clear that intellect or reason has a significant role to play in our development process. By no means, we intend to underplay that role. The intellect generates alternatives in a decision making process, weighs the options from multiple perspectives and gives us direction to action. But the final momentum to action often comes from the world of feelings. That is why Gandhi would often rely more on his 'Inner Voice' rather than calculations.

In fine we may get back to the centre of the heart where there is a zone of silence. Silence is the mother tongue of humanity – the space from where all our thoughts emerge. One must learn to be in intimate and intense touch with our inner silence so that the best of thoughts may emerge and spread to humanity at large for our well-being now and forever.

But amidst the light and sound of modern life where is the time and space to be in touch with our zone of silence and listen to the 'Voice Within'? No wonder why the great poet T.S. Eliot lamented in his famous poem, The Rock,

> "Where is life, we have lost in living;
>
> Where is wisdom,
> we have lost in knowledge;
>
> Where is knowledge,
> we have lost in information."

Pathway to Leadership Wisdom

Wherein then lies the key to wisdom? What are the sources of learning beyond learning from the Book of Knowledge through the exercise of reason and intellect? Modern education has perfected the learning process from the Book of Knowledge to a fault. But it has missed out badly on opening our minds to two other important sources of learning. – the Book of Nature and the Book of Life. Learning from Nature was an essential feature of education in many ancient traditions, especially the Indian tradition and culture. Unlike many other modern civilizations, the Indian civilization grew in the lap of Nature. Observation of Nature and learning from the workings of Nature was integral to our classical system of education. Nature can actually offer us profound messages relevant to us even today if we care to keep open our eyes and ears – our doors of perception. Let us take an example.

In the early hours of dawn, Nature is quiet and serene. Throughout the day there is a grand ceremony of incessant activity going on in Nature. And again, when the evening falls, the Nature recoils into silence. This cycle of conservation – application – renewal of energy takes care of energy replenishment in a natural way. The human being is also engaged in application of energy throughout the day in all kinds of activities. Nature gives us the key to achieving effectiveness in our energy application. If we care to spend some time and effort in conservation and renewal of energy before and after application, the chances of our energies getting dissipated become minimal. The Nature does not feel the necessity of going out on holidays or weekends like us for rejuvenation! Do we care to ask why?

But what are we supposed to do for conservation and renewal? This is the time for reflection and contemplation, self-analysis and introspection. The human energy or consciousness is always flowing out from within during the phase of application – the centrifugal movement. During conservation and renewal, this energy is drawn within us from the outside world. Unless this centripetal movement is introduced in our daily life cycle, the balance of life gets disturbed leading to disorder and disharmony in our psychological space leading to dissipation and stress. This 'going within' or interiorization of awareness is another important aspect of values-development through introspection.

If we take our time to look at the wonderful play of activities in Nature, we immediately sense a rhythm that brings joy to us. Nature transmits to us this rhythm and joy through her dance and movement. Effectiveness in our action also consists in transmitting this rhythm and joy through our actions. The journey through human values has to be made adventurous and enjoyable at the same time. Otherwise it may not achieve the real transformation, which is the transformation of human consciousness. That is why the great savant J. Krishnamurti had observed: "The problem is not in the world, it is in our consciousness".

Unless the leadership consciousness is tuned to the rhythm and harmony in Nature, it will be extremely difficult to strike a dynamic balance between multiple priorities in life and work. The vast body of literature left behind by Rabindranath Tagore, our Nobel Laureate poet, is a veritable treasure house of wisdom on learning from Nature. It may be mentioned Tagore performed the most comprehensive experiment on creating and institutionalizing a learning ambience in the lap of Nature far from the humdrum of city life in his Viswa Bharati University at Santiniketan in West Bengal. It may be worth a while for modern leaders to open the vistas of consciousness to the golden lessons from Tagore for a natural flowering of human values and creative excellence.

Another important source of learning is the Book of life. Learning from the Book of Life consists in keeping ourselves open and receptive to learn something from anyone and everyone we meet in our daily life – from the CEO to the doorman. Such learning is possible only when we have mastered the art of 'seeing' and 'listening'. Most often we see things not 'as they are' but as we want to see them. We are more interested in talking than listening. And in the process we become ineffective in our decisions and actions. Proper seeing and listening demand a high quality our attention to objects and persons, which is only possible by improving upon the quality and intensity of our consciousness. Journey through human values is indeed an adventure of consciousness.

Shifting Paradigm in Management towards Spirituality and Consciousness

During the last three decades there has been growing critique of mainstream management education and its dominant paradigm based on capitalism and industrial mono-culture. It may be pertinent here to share some of these alternative initiatives that have also opened up the avenues of entry of the notion of consciousness and spirituality in management discourse and practice. In 2004 Ian Mitroff, Professor Emeritus, USC Marshall School of Business sent an open letter to the

Deans and faculty of business schools in USA where he came down bold and sharp of our existing management education where he identified five areas of failure that resulted in the following aberrations among the students and faculty:

1. "A mean-spirited and distorted view of human nature;

2. A narrow, outdated, and repudiated notion of ethics;

3. A narrow and highly limited definition of, and the role of, management in human affairs

4. A overly reified conception of the "sub-disciplines" of the field of management; and

5. A sense of learned helplessness and hopelessness among faculties, students, and workers regarding control of their careers and lives." (Mitroff, 2004)

All this points towards some glaring pitfalls in both the process as well as the outcome of mainstream management education – dominance of our techno-economic identity over deeper and nobler aspects of human nature; failure to impart values and ethics education in manner that is vibrant, engaging and relevant to the students; sharpening of instrumental reason at the cost of critical rational faculties; denigrating the power of lofty emotions in personal and organizational transformation; splitting the holistic conception of management into disconnected pigeon holes of areas and sub-disciplines; and, loss of meaning in work and purpose in life.

In recent times there has also been the emergence of powerful critique of our prevalent methods of learning among the academic circles in business and management. Such critical voice is often being raised by recognized stalwarts in this field (Ghoshal, 2005; Bennis and O'Toole, 2005). There is also a search for an alternative holistic paradigm of organic connectivity so that "…our heart and head does not split knowledge into dualities of thought and being, mind and body, emotion and intellect, but resonates with a wholeness and fullness that engages every part of one's being." (Kind et al, 2005) To usher in new air and new light into an otherwise structured, fossilized and ossified management education, illumined thinkers and leaders are seeking insights from disciplines like humanities (literature, arts, films, music, theatre etc.), sports, spirituality and others to establish the missing connect between learning and life. Otherwise we keep on 'solving the wrong problem precisely' using methods that are primarily techno-economic in nature whereas the systemic and spiritual perspectives are ruthlessly pushed out of our vista of vision and concern (Mitroff, 1998). The serious implications of attempting pseudo-solutions to the problems of our economy and society have been aptly depicted by Knut Ims and Laszlo Zsolnai (Ims and Zsolnai, 2006) in the opening chapter "Shallow Success and Deep Failure" of their edited book "Business within Limits". In this book they went ahead to present an alternative holistic and humanistic world-view rooted on Deep Ecology and Buddhist Economics. Michael Ray (Ray, 1992), on his part, proposed a similar paradigm in which he advocated that vision must replace profit as the key aim of business. S.K. Chakraborty (Chakraborty, 1995) identified the main pillars of wholesome business transformation in his concept of 'Business Ashram' on the founding principles of Indian philosophy, culture and ethos. This resonates with Stephen Covey's (Covey, 1995) emphasis on character beyond professional competence in his proposed shift in management metaphor from stomach to spirit.

The need to explore certain non-conventional sources and methods of learning has been highlighted by Mukherjee (Mukherjee, 2007) for a comprehensive all round development of the individual in organization. This is aimed at developing a 'quality mind' (Chakraborty and Chakraborty, 2006; Chakraborty 1998) or 'quality consciousness' (Chatterjee, 1998; Chatterjee, 2003; Chatterjee, 2006). Thus there has been an intense search for developing and

implementing an enduring and sustainable Indian model of management with a spiritual foundation as an alternative to the dominant market capitalism model of management thriving on fierce competition. In the West too, the search for alternative sources of learning for management prompted Michael Gelb (Gelb, 1998) to draw our attention to the principles of learning and creativity laid down by Leonardo da Vinci, the stellar figure of Italian Renaissance. Weick (Weick, 2006) propounded a new approach to learning through 'heedful relating' by cultivating the art of 'mindfulness'. There has been an increasing interest in Spirituality at Work (SAW) is evident from the rising number of publications on Spirituality and Holistic Management (Biberman, Whitty and Robbin, 1999; Bell and Taylor, 2004; Cash and Grey 2000; Fischer 1999; Mitroff and Denton 1999; Dehler and Walsh, 1994; Neal et al., 1999; Pruzan et al., 2007; Tischler, 1999). The concepts of Synchronicity (Jarowski, 1998) and Spiritual Quotient or SQ (Zohar and Marshal, 2000) are significant developments in this direction. Other important developments have been the concept of 'Soul work' in organizations (Mirvis, 1997) and Spirituality at Work (SAW) movement (Benefiel, 2005; Fry, 2005; Labbs, 1996; Marques et al., 2007; Milliman et al., 1999).

The Spiritual Sojourn:
Adventure of Consciousness

What then is the essence of spirituality or spiritual pursuit? The Latin word '*Spiritus*' connotes breath. Breath is the most fundamental and universal rhythm in our system that keeps us alive. We cease to live when we cease to breathe. Thus spirituality is the life-breath of any individual, organization, society, system and planet at large. It keeps any system vibrant, dynamic and ever flowing and enable us have the flavour of every moment of our existence. When the flow of breath is harmonious we feel the dynamic balance in our life and enjoy the drama of existence in its fullness and depth. When the harmony goes out of balance and the consciousness of breath is lost our life, individual as well as collective,

sinks into the abyss of dullness, monotony and oblivion. A sense of lack of purpose and direction then keeps us haunting until we find our anchorage in the Kingdom of Heaven within us.

Spirituality is not merely an end point or a destination. It is the entire journey of evolution of consciousness that is vibrant with living spiritual pursuit. Rabindranath Tagore, the Nobel Laureate sage poet from India put it very succinctly in verse with his matchless literary mastery:

"My pilgrimage is not at the end of my road/ my temples are all there on both sides of my pathway." (Translation mine)

Where does this pilgrimage or journey begin? It begins with the individual self. Each one of us has a certain notion of our own self. It is created by our perception of the body, the sense organs, the mind and the intellect. Usually our experience of the self is limited within the body-mind frame and we are often unaware of the fire in our heart and the flame of the spirit. The spirit is always soaring and pining for expression through expansion. This is the expansion of our consciousness that begins from our body but slowly reaches out to everything around us and finally unites with the world and universe at large. The spiritual journey begins to take off when we cross the limits of the body and start reaching out to the others by way of expansion of our consciousness. The process of evolution of consciousness can be likened to the expanding of a sphere along concentric spheres with increasing diameters. It progressively covers and includes the family, the organization, the society, the nation and finally the planet and the whole cosmos. When it is limited to the domain of the body and the objects of proximate concern, then the human being is called selfish, that is, concerned merely with his physical or material self and the immediate surroundings. The more it accommodates the others in its fold, the more its own petty concerns pale into insignificance. Finally when the whole universe is engulfed in this process

of evolution of consciousness the others find him a completely unselfish person.

What is the implication of this spiritual journey for the organization?

At first it makes the organization a vibrant and throbbing entity that is always in the path of evolution. Like breath, it brings to the society fresh air and new light so that it can come out of the stagnant dragging force of the dead habits and fossilized ideas and thoughts of the past while retaining its effulgent glory. It opens up new avenues of experimenting with our innate creative energy and find out novel and pragmatic ways of resolving our pressing problems that apparently had created an impasse in our personal and social spaces of development. To use a current phrase it shows us multiple ways of how to 'think out of the box'. Spirituality in essence embraces different pathways of liberating the self so that we may reach the zone of enlightenment. Enlightenment is not a sudden flash of light from the above. An old poem will make it clear.

"Before enlightenment, mountains are mountains and rivers are rivers,

During enlightenment, mountains are no more mountains and rivers are no more rivers;

After enlightenment, mountains are once again mountains and rivers are once again rivers."

Then what has changed? It is the way we look at the world and ourselves too.

Secondly, another important aspect of spiritual culture is encouraging the art of questioning and dialogue. One may recall the golden words of Socrates: "An unexamined life is not worth living." Such examination begins with asking the deeper questions that may often be uneasy. It may be mentioned here that the Upanishads have been composed in a mode of conversation between Teacher and Student or Master and Disciple. Profound subjects on philosophy and life in general have been raised here through questions from the student-seeker and the answers are offered by the Master. The text of the Bhagavadgita is all throughout a conversation between the disciple Arjuna and his Master, the Blessed Lord (Sri Bhagavan) Himself. The conversations as mentioned above are logically structured and systematically evolving taking the seeker gradually up along the progressively unfolding layers of consciousness to the final rendezvous. When the leadership consciousness also evolves in a similar fashion, with increasing clarity and depth, the dead woods are cleared and it steers ahead towards creating an enlightened organization.

Thirdly, with the human consciousness growing beyond the small self and then flowing into the others, the constricted notions of consumption, self-aggrandizement, mindless competition gradually give way to concern for others, welfare of the many and an individual as well as collective quest for something higher and deeper in life and world beyond our narrow limitations of a life that is closed and tight.

Fourthly, at a macro level, with our growing connectivity with the planet and the cosmos in heart and spirit, there is a natural flowering of ecological sensitivity within us. This is qualitatively different from the number crunching exercises that experts often engage in for generating environmental awareness. This is more a matter of feeling from the heart as one is in communion with Nature at this level of ecological consciousness.

And finally, with the evolution of spiritual consciousness, the interaction with the world and our relationships with others becomes like a sport that we begin to play as we are increasingly becoming aware that the other is essentially identical to us at the core but there is difference, rather diversity in outer forms like body, mind, intellect, senses and so on. This reduces the chances of violence and strife and can create a climate of peace and amity through mutual understanding and cooperation. Above all, like a game, we all begin to enjoy the drama of life while playing all the while with 'myself only' in essence but apparently with 'the others' as if like a child!

Sri Aurobindo, probably the most profound seer-philosopher of modern India, had given us the most beautiful and vivid depiction of God:

"What is God after all? An eternal child playing an eternal game in an eternal garden!"

Concluding Reflections

We began our journey 2500 years ago with the old man with a lantern in the streets of Athens. Let us conclude by keeping alive the search for this light – this time within ourselves – in the heartland of India around the same time - way back 2500 years.

This is an episode from the last part of the life of Buddha. Buddha is old now. In front of him is sitting his chosen disciple Ananda. Ananda is young and vibrant beaming with life and confidence. Ananda starts speaking.

"My Lord, I am convinced today that of all sages and seers that have appeared on earth you are the greatest. Your messages are relevant to humanity like that of no one else before. I had been fortunate enough to sit at your feet and learn these messages. Now I pray that you may bless and allow me so that I can spread your messages to the world. "

Ananda was exuding confidence. Buddha observed and kept silent for a while. Then he slowly started speaking. He asked the young man a few questions, five in a row.

"My dear Ananda, you said that I am the greatest of all that sages and seers that have come to earth. May I ask, do you know *all* the sages and seers? All of them?"

Ananda was silent. Then the nest question followed.

"Whoever among them you know have you read *all* their messages?

Ananda had no reply.

Then the next question –

"Have you understood the full meaning of their messages whichever you have read?

Ananda was quiet and nervous.

And now the fourth question –

Have you understood the full meaning of all my messages?

Silence!

Then came the fifth and the last question –

"Then what is the basis of your confidence that you will go and spread my messages to the world?

The ebullient young Ananda now broke down at the feet of Buddha and asked –

"Then what do I do My Lord?

Buddha gave his benign smile and uttered his precious gem of a message not just for all of us –

"Atmo Deepo Bhavo"

"Be a Light to yourself!"

When this light is kindled within us it radiates spontaneously to the world just like the radiance of the Sun and the fragrance of the flower. And there is the magic transformation without any campaigns or promos. This also comes as a fitting response to the clamours of over confidence bordering on arrogance that is often misplaced – something that is frequently encountered in our modern organizations.

True enough! To understand the truth behind this cardinal message, we need to take a deep look into the lives of great leaders – past and present, East and West. Be it Socrates or Plato, Christ or Buddha, Tagore or Vivekananda, Gandhi or Martin Luther King, Nelson Mandela or Abdul Kalam, Warren Buffet or Steve Jobs, Jamshetji Tata or Narayana Murthy, – their journey to humanism, values and pursuit of excellence started with the individual. It begins as a burning quest for truth and perfection by awakening the latent power, potential and Spirit within oneself. When one ignites that fire within, the light automatically radiates into the world outside – organization, society and the planet at large. The light touches and transforms the others. The rest is history.

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Of Homo Organizationum and Consciousness

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Successful organizations which boast of a high brand equity follow several sustainable practices. One of these is the practice of treating their human assets with the respect and dignity they deserve. While compassion and empathy govern their HR practices, it would be wrong to surmise that they do so by compromising on their business goals.

This unique species of organizations, referred to here as Homo Organizationum, is envisaged as the one comprising Functionally Humane Organizations, where an optimal balance is maintained between business results and human relations.

Let me share one such instance from my own career.

High Performance vs Domestic Bliss

A star performer in an IT manufacturing set up had to strike a fine balance between her role as a crucial final quality controller and that of being a home maker. In her absence, high priority shipments could get delayed. At home, she had to take care of an ailing mother-in-law and a kid. Her husband used to work in another set up around 900 kms away and would come visiting once every two months.

On a specific weekend, when an important shipment was to leave the factory late at night, message came that her husband was on his way home. Much to her dismay, a permission to leave the factory at the normal closing time was promptly turned down by her immediate superior.

The grapevine ensured that the incident of refusal of permission percolated upwards to the manufacturing head. The superior was called in without delay and given a dressing down. He, and the head of Quality Assurance, were guided on making alternative arrangements.

Eventually, the lady was delighted to receive a permission to leave the place of work by lunch time itself, adding a few precious hours to her domestic bliss. The shipment also got depatched without any compromise on the immediate business goal.

Several such examples abound. Regrettably, however, these are outnumbered by the kind of instances which involved blatant exploitation of employees. Across organisations, this manifests in so many ways. Inhuman treatment while pursuing an immediate business goal. Depriving the employees of their rightful dues, lower salaries, accompanied by liberal grant of personal loans and advances, thereby keeping the employees perennially indebted to the employer, and the like.

The Leaner Davids and the Flabbier Goliaths

When I look back at my 35-year exposure to the private sector, one thing stands out. The positive examples were mostly from the larger companies in the organized sector. The negative examples were invariably from the small scale sector.

Large companies have a better organized way of working. They often carry some flab. Systems take precedence over individuals. On the contrary, the smaller ones tend to be much leaner - though decidedly not fitter - simply because one person gets hired only when three are required!

The Consciousness of Organizations

Members of the species of entities known as Homo Organizationum thrive only when they can add value to their diverse stakeholders. However, to create a brand which is respected by their customers as well as their employees, as also to add value on a sustainable basis, they need to have a working culture which places a higher premium on such values as empathy, compassion, dignity, respect, justice, honesty, openness, transparency and equality.

Their employees then become their brand ambassadors, making it easier for them to attract better talent. This, in turn, makes them more efficient and effective.

All organizations have a consciousness which seeps through all its organs. It manifests itself in myriad ways; specifically, through its culture. It is reflected in the manner in which the seniors conduct themselves. It shows up in the way decisions get taken. Unlike grandiose Vision and Mission statements which adorn their physical walls, it is not easy to articulate it in words. Nor can it be readily replicated.

Just like a tiger is known by its stripes, an organization is known by the kind of consciousness it lives and operates by. The more humane the same, the higher the probability of sustainable success.

Some Crystal Gazing

Advances in technology are already re-shaping our organizations. Gone are the control-and-command structures. Hierarchies are getting flatter. Mundane tasks are being taken over by Artificial Intelligence and Robotics.

But Homo Organizationum run little risk of becoming extinct. On the contrary, it is quite likely that with advances in technology, the need for organizations to be humane would only go up in the future. Time for HR honchos to re-skill themselves.

Cultivating Meditation for Leading a Positive Life

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I start all my classes with a minute of laughter and end them with a five minute meditation. I ask my students to walk mindfully wherever they have to be at the end of the meditation. I also teach an online course in positive psychology in which students are required to meditate in the morning and evening for 30 minutes each time, and share their experience with everybody in a report that they post once a week. In this paper, I discuss how to meditate and what meditation is. This discussion helps understand how the practice of meditation leads to a meaningful life, which I hope is useful for the readers as it has been for my students.

How to Meditate

Some of my students ask if they can listen to music while meditating. We should not use any props to meditate. Meditation is the natural state, and it does not require any paraphernalia. Through the practice of meditation, we cultivate being in silence. Others ask if they should burn incense before starting meditation. No preparation is needed, though most traditions do suggest a few rituals, which are meant to focus our intention and energy on meditation.

I ask the students to sit up with their back straight in a chair or on the floor in any posture they are comfortable with[1]. The reason to keep the back straight is that one cannot fall asleep in this posture, however tired one may be. Then I ask them to do three cycles of *nADIzodhan* which is a simple process of breathing in and out through one nostril while keeping the other closed. First one closes the right nostril and breathes in through the left nostril. Then one closes the left nostril and breathes out through the right nostril. Then one closes the left nostril and breathes in through the right nostril. And finally, one closes the right nostril and breathes out through the left nostril. This

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[1] See *bhagavadgItA* 6.13: *samaM kAyazirogrIvaM dhArannacalaM sthiraH, samprekSya nAsikAgraM svaM dizazcAnavalokayan*). All non-English words are written following Harvard-Kyoto Convention for transliteration.

is one cycle. Another variation of this is to hold the breath for the same time that it takes to breathe in or breathe out (one breathes in, holds the breath in for the same count, and then breathes out). A third approach is to hold the breath after breathing in as well as after breathing out (one breathes in, holds the breath in for the same count, breathes out, and holds the breath out for the same count). Any one of the three approaches of *nADIzodhan* can be used before starting meditation. One can also start with the first approach, and after a few weeks or months cultivate the second. Finally, after a few more months one can cultivate the third approach. After *nADIzodhan,* I ask my students to simply sit quietly. Some focus on the breath. Others steadily focus their sight on the tip of the nose or between the eyebrows. Thus, starts the process of cultivating silence, and watching the dance of thoughts arising and vanishing in the *manas*.

Meditation practice needs to be cultivated. One has to start by sitting for five or 10 minutes first, and then increase the duration over the weeks. It is important to sit for at least 30 minutes at a time to benefit from the meditation practice. However, it is better to avoid the all or nothing position. Better to meditate for a short time than not at all, which is also true for exercise. Cultivation is needed, and it is to best to build the habit slowly. With practice, my students are able to meditate twice a day, sitting for 30 minutes each time. The benefits and joy accrue when we regularly do it for many years.

There may be certain events on our minds (examination, interview, presentation, travel, and so forth), and thoughts related to them will circulate in our *manas*[2] while we are meditating. We should allow the *manas* to think about it, and should observe it, rather than get annoyed that the *manas* is not calm. This process of observation mitigates the stress associated with the issues we are thinking about, and the *manas* becomes calmer with practice of meditation. However, it is unrealistic to expect a thought-free *manas* even after years of practice. Often this unrealistic expectation is the reasons why people give up meditation. The incessant flow of thoughts will continue to appear for many years, but the calm *manas* learns to let the thoughts arise and go away, rather than get agitated about them, or act rashly on them. We learn to accept events and people as they are rather than try to change them. The calm *manas* sees the Gandhian wisdom of being the change we want to see, and starts acting accordingly.

Meditation helps resolve issues that we struggle with. Unresolved issues pop up in our thoughts when we are meditating. By reflecting on them, accepting the emotion associated with them, and making peace with people and situations, we are able to resolve the issue. Some unresolved issues might need help from others, friends or professional. If we stick to meditation, we will be able to resolve the issues ourselves, but it may be better to seek help to address complicated issues from the past. By resolving issues, meditation reduces stress. We know this from research. Much research has been done on Transcendental Meditation (TM) and other forms of meditation, which supports that meditation is a stress reducer, which is good for the heart.

Some of my students say they don't have time to meditate. My advice is that time management is a part of positive psychology. We need to take stock of what we are doing, and maintain a log so that we can first find out how we spend our time and then evaluate the activities. Through this process we will be able to prioritize activities and then delete activities that are not necessary, and thus free up time for meditation. More importantly, not having time is a clear signal that our life is out of balance. Not having time leads to getting overwhelmed, which is the beginning of getting stressed. Meditation helps us not to get overwhelmed. It helps us develop a strategy to tackle the tasks, rather than shut

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[2] *manas* is the center of cognition, emotion, and action, unlike the English word mind, which only pertains to cognition.

ourselves down, which is what happens when we are overwhelmed.

Some people wonder if we should meditate when we are sick or have a headache or other ailments. All ailments are sign of the body needing rest, and meditation helps the body in the recovery. If we cannot sit, we should lie down and meditate. We can continue to be in bed, close our eyes, and focus on the breath, in-out, in-out. We can also focus on the pain, and ask the question — who has the pain. Reflecting on the question may cause the pain to go away.

We can also say a prayer when we are in pain while we are meditating. Here is one that I learned from Sei-Cho-No-Ie, a Japanese religious group, that works for me: "I am the most wonderful divine Child of God. Thank you very much. Thank you very much. Thank you very much." By saying it repeatedly, the pain may go away. I use it whenever a negative thought comes to mind, and the thought vanishes after I repeat it a few times like a mantra in my mind. Sometimes it takes longer. But with this practice, I am able to avoid negative thoughts for the most part. If we have a negative thought about another person, we can use the same prayer by replacing "I am" with the name of the person (X is the most wonderful divine child of God. Thank you very much. Thank you very much. Thank you very much.) This has helped me not to hold negative thoughts or feelings against anybody. My students also find it useful.

Some people say they feel good after meditation. That is a good sign. Meditation should bring positive feelings. Some fall asleep while meditating. And that is all right too. It shows that the body needs rest, and we should allow it to rest. There is no point in trying to force oneself to be awake. It does not work anyway. With practice, we become awake and alert when we meditate.

What is Meditation?

Meditation is not a tool to do more in less time. We should not meditate to improve our capacity to do more of something, anything. Meditation is not a mnemonic device to increase our mental capacity or our creativity. Meditation is non-action. Eyes are meant to see. Ears are meant to hear. All senses have functionality, and are meant for action. That is why we go to a quiet place so that the ears do not have to engage in their natural action. We close our eyes so that the eyes do not have to engage in their natural action. Meditation is shutting down all actions, all doing. Meditation begins the process of being by shutting down the process of doing.

Meditation is silence. Silence of thought. Silence of *manas*. We are in a natural state of silence, when our *manas* is stable -- not visiting past actions, not planning future actions, and not taking any actions in the present.

So long we have desires, we will have thoughts, and our *manas* will move from desire to desire. We have to learn to manage our desires to enable ourselves to meditate. Many years ago, I noticed that I used to get angry right after I came out of meditation if my family members acted in a certain way that I thought was not appropriate. I was puzzled. The whole purpose of meditation is to be calm. Upon reflection, I realized that when people do not act the way I expect them, I become angry. This principle is enunciated in the *BhagavadIta* (भगवद्गीता) in verse 2.62. Expectations are interpersonal desires. And I started addressing my expectations and desires. Knowing my desires and expectations helped me deal with disconfirmed expectations and avoid getting angry. Meditation helps us understand our desires and expectations in the space of silence. One way to manage desires is to cultivate what the *BhagavadgIta* calls *niskama karma*, which proposes that we do all actions without thinking about the outcomes of our actions. Also, uncertainty about the achievement of the outcomes should not discourage us from performing the tasks. Meditation also helps us cultivate the practice of *niskama karma,* and managing our desires helps in our meditation practice.

Meditation helps us see the movement (or spandan) of our *manas*. We become awake of our likes and dislikes, which helps us reduce our knee-jerk responses to events that trigger pleasure or pain. If we see a response arising in our *manas*, and we do not act on it, effectively, we neutralize the thought movement. Rama asked V*asistha*, "What moves the *citta* (*citta*) is used as a synonym of *manas* in Y*ogavasiatha*);what method helps keep the *citta* calm; and what is the treatment for the vacillating *citta* (Y*ogavasistha*, 5. 78. 4)?" V*asistha* explained, " *citta* and its wanderings are inseparable, and if either the *citta* or its movement decays, the other also ceases (Y*ogavasistha*, 5. 78. 7)." Meditation helps to calm the vibrations of *citta* or *manas*, and *jnana* (or knowledge) arises in the silence of the *manas*, which leads one to see the merger of the seer, sight, and seen (or knower, knowledge, and knowable). Just like a circle of fire is seen when a fire wood is rotated, the world is seen with the movement of *citta* (Y*ogavasistha*, 5. 78. 1). With meditation, the illusion ceases and the being emerges in silence. To quote Raman Maharshi, "Through meditation we end in pure awareness (or *jnanam,* ज्ञानं). Meditation needs effort; *jnanam* is effortless. Meditation can be done, not done, or wrongly done; *jnanam* is not so. Meditation is described as *kartru-tantra* (as doer's own); *jnanam* as *vastu-tantra* (the Supreme's own) (*Talks with Raman Maharshi*, 2001, p.481). By cultivating meditation, thus, we progress on the path where consciousness starts to unfold in our lives and interactions with others. Instead of acting mindlessly and unconsciously from a place of selfish desires and the associated frustration and anger, we act consciously and mindfully from a place of equanimity or being *sthitaprajna* (*BhagavadgIta*, 2.54-58, 61, 68). To quote Sri Sri Sitaramdas Omkarnath, "Supreme bliss dwells in one's heart. As soon as one turns inwards, the person finds the connection with the ocean (*Cloudbursts of Thousand Suns*, 2008. p.226)." By cultivating the practice of meditation we turn inward to lead a conscious and mindful life outward.

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The Mother and Consciousness:
Spandan Perspective

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My first 'brush', so to say, with the relevance of the concept of Mother in management came to me when I was a student of management during early '60s. G. Ramanujam, the then trade union leader, who subsequently rose to become Governor of Goa,, compared workers with baby sitters. Just as a baby sitter who is paid for looking after the child for a specific period during the absence of the mother, can not consider herself as mother of the child, a worker in a factory cannot consider himself as a 'mother' of the factory. The trade union leader was discussing the problem of employee identification with the organization in a system of capitalism and free enterprise where capital and labor are separated.

The second occasion of my understanding of the role of mother in management came to me as a researcher. I was studying, during mid '70s, Industrial Relations in a large nationalized bank which has had been honored with the Best Industrial Relations Award, 1975 by the Federation of Indian Chambers of Commerce and Industry (FICCI). I was interviewing a lady member of a staff of the bank , and was asking her the rather standardized questions: Whether she would leave the Bank if she was offered less than what she was getting in the bank; - if she was offered the same as what she was getting; and,- if she was offered more than what she was getting in the bank. To all the three questions, her answer was 'No'. I further asked her as to why she would not leave even when she was offered more than what she was earning in the bank. Her spontaneous answer was: 'Bank is my mother. Can I leave my mother?' This experience also relates to the issue of employee identification with the organization, but brings out the typical Indian attitude of referring to any respectable and loved entity as Mother.

The other implication is that it is possible to 'see', 'perceive' and 'identify' mother in other than own biological mother- and accordingly, sense of respect and reverence. It therefore means that if the management and leadership can generate that sense of respect and identification among its employees towards

their organization, then the outcome would be an optimal balance between its Results and relations.

This leads me to my next, third, experience in enhancing my understanding of the relevance of the concept of Mother to management. Such an experience in enriching my understanding on the role of Mother had literally 'happened' in 1981. I had been asked by a College to talk to its faculty and students of management as to 'Which style of Management would suit India?' At that time I was in Madurai Kamaraj University, Madurai; and, was traveling by bus from Madurai to Thiruchendur , an overnight journey of about four hours. I was while traveling asking myself as to which of the four key styles of management would be appropriate for India: Authoritarian; Paternalistic; Constitutional (Legalistic); or, Democratic Participative? In a country of the size of a subcontinent such as India, all the four styles could be found being practised-from highly successful to highly unsuccessful. Each style would be functional in a given set of circumstances; and, no style would be functional under all circumstances. All of a sudden a boisterous noise broke my chain of thoughts. The noise came from an infant from the lap of her mother shouting boisterously and uncontrollably. The father tried to control the child by shouting at her and asking her to shut up. The child, in turn, continued shouting more uncontrollably- and later, by crying. Then the mother quietly took a poopsie and put it in the mouth of the child. The child instantly became calm and concentrated her attention on enjoying poopsie This came as a sudden and significant realization in my life: Maternalistic Management .Failure of external control as symbolized by father figure; and , success of understanding the needs of others and acting accordingly as characterized by Mother. Here was the child with energy and enthusiasm not knowing how to use. Father trying by controlling; and mother by understanding the need of the child- that of unspent energy – and being successful in channelising the energy when

she put poopsie in the mouth of the infant. Maternalistic Management thus came as an answer to the question. A style inspired by the concept of Mother and characterized by certain relevant qualities like empathy, a high degree of sensitivity, nurturing, self sacrifice and compassion , would thus be – I submit- most suitable for Indian conditions. King Janaka, the father of Sita, in the epic of Ramayana, for example, is known to have identified himself as the mother of his subjects.

The touchstone of such a quality of leading by empathy of high order resulting in identification of self with all other human beings, living organisms and inanimate objects, I believe, emanates from one's willingness and ability to understand the others' needs WITHOUT BEING ASKED. Although deep asleep, the alertness with which a mother comforts her child the moment the child moves a little is a classic example of the sensitivity of the mother towards her child. I submit that this is the quality which any person assigned the responsibility of leading others is required to acquire and reflect in his behavior to be a leader in its true sense. The Sanskrit word *Spandan* tries to capture the spirit of such a quality sought in a leader. Heartbeat, vibration, resonance and echo are some words from English which are nearer to the concept of *Spandan*.

Perusal of literature and management practices world over, however, indicates that the maternalstic style is also a universal phenomenon. For instance, Moe Grzelakowski, the top female executive in the international high tech industry, who broke the glass ceiling at AT&T's Bell Laboratories, Motorola and Dell, weaves together the common leadership threads of 50 remarkable executives and outlines the 'maternal leadership' model. Leading through empathy is considered as a particularly female quality among them.

Very similar to this way of thinking relates to the Masculinity-femininity dimension of the celebrated, Four Dimensional Model of Management Styles of Geert Hofstede.

Hofstede provides an insight into national cultural side as it related to hardness/assertiveness and softness and nurturance of the given country.

Masculinity-femininity thinking emanates from an earlier understanding of human being in terms of left and right sides of human brain. The left side side represents intellect, reasoning, logic, quantity and Yin. The right side of the human brain represents intuition, imagination, emotions, quality and Yang.

The Mother's Ministry of Management as being practised since long as credo in Aurobindo Ashram at Pondichery (India), stands as a living example and standing monument for Mother's qualities becoming integral with work ethic and a way of life. Certain characteristics of the Mother's Ministry of Management are as follows:

– **Prerequisites of her management philosophy**: Faith and sincerity.

– **Approach:** Consciousness

– **Tool:** Harmony in thoughts and actions within and with others.

– **Aim:** Perfection.

A high degree of sensitivity and a sense of oneness with even inanimate objects like stones and the belief that they are equally prone to pleasure and pain through human touch and treatment is symbolic of maternal character of empathizing and identification with all in the environment. It is therefore not a coincidence that Gary Sobers, a resident – researcher of the Ashram, came out with doctoral thesis on Consciousness Approach in Management demonstrating that it is possible to influence through one's sheer strength of willpower and thoughts the behaviour of others living far away.

Four Pillars of Management Based on Spiritual Values in Work

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Change is Visible

A quantum change of view seems to be dawning on the horizon of Management principles and practices. The traditional atomic view held by physicists has given way to the quantum physics and which is now slowly penetrating the field of Management. In the old atomic view it was held that the atoms were the fundamental building blocks in Nature and that their motion and movement is ruled by fixed deterministic laws. This view lead to a rigid hierarchy of structure in a company involving many layers of authority and functioning. It was top-heavy Management and all the subordinates were more lifeless-robots than living human beings!

However, there is now a shift towards a quantum–based view. This view reveals that one can penetrate deeper into the atomic particles only to find that there is no fundamental particle, no solid matter as such. It comes close to the illusionist theory which promotes the view that the world is Maya, an illusion and that Brahman alone is real.

Similarly, the quantum view advocates the reality of energy which is the source of atomic particles which move in a wavelike motion. It implies that instead of fixity and rigidity there is probability, equality and wholeness. This theory leads to the strong belief in web connections both on the level of Matter and human beings!

This quantum outlook brought in a new vision and top CEOs started raising some fundamental questions regarding the very aim and goal of business and Management resulting in drastic changes not only in the structure but in the very attitudes of the leadership. Some leaders of thought in the business society have begun to ask deep-seated questions: "What is the purpose of business enterprises? Is it only to mint money at the cost of losing one's own identity and consciousness? Is it success gained for selfish ends which means attaining success at any cost? – killing others and killing one's own "humanness"! Sacrifice all higher values at the altar of one's ego?"

These are now single voices, but influential thoughts that are being taken note of from different and unexpected corners of affluent business communities. People like Casey Sheahan, former CEO of Patagonia, says, "Running a business with a higher purpose… taps into creative energy, creative consciousness. Running a business that way generally gives you great success, but it's not your real reason for being; your reason is to elevate mankind, to be able to live a better life and be happier." (Nilima Bhat, *Shakti Leadership*: 114) Again, says John Gerzema, co-author of *The Athena Doctrine,* "It's not about building bigger companies but about serving something bigger… There's so much cynicism that people are out for short-term gain. Leadership today is about taking people into a better future. That's a long trip." (Ibid)

It is an example of how a new angle of looking at man and his aim of life could bring in a quantum change in Management philosophy and we could move towards a "better future" In this change one of the most radical ideas could come from India itself for, as writes Sri Aurobindo, "the work which we have to do for humanity is a work which no other nation can accomplish—the spiritualization of the race" (CWSA 7: 977)

Usually, the Western mind considers man as being only a domestic and social being whose sole purpose is to be a wealth-producer, who is essentially an economic commodity with a flourish of political activism. With such an understanding of man, the principles of Management are obviously full of conflicts and violence. For the ancient Indians, these activities were important but they were not the chief activities of life. As writes Sri Aurobindo, "Do not dream that when thou hast got rid of material poverty, men will even so be happy or satisfied or society freed from ills, troubles & problems. This is only the first & lowest necessity. While the soul within remains defectively organised, there will always be outward unrest, disorder & revolution." (CWSA 12: 448)

Spiritual Angle

India, on the other hand, "has seen always in man the individual a soul, a portion of the Divinity enwrapped in mind and body, a conscious manifestation in Nature of the universal self and spirit. Always she has distinguished and cultivated in him a mental, an intellectual, an ethical, dynamic and practical, an aesthetic and hedonistic, a vital and physical being, but all these have been seen as powers of a soul that manifests through them and grows with their growth… "(CWSA 01: 426)

It is this kind of a philosophy of man that leads to a consciousness approach to life because it believes that the outer activities of man-- his physical activities, his emotional responses and his mental thought are the instruments for the expression of the soul. The outer becomes an extension of the inner, as it were.

When we speak of the consciousness approach, what do we understand by consciousness? Roberto Calasso, an Italian writer and a specialist in Greek and Indian mythology, who wrote his recent book, *Ka, Stories of the Mind and Gods of India,* said in an interview to Times of India: "Everything hinges on consciousness. If you want to have the highest intensity of thoughts then you have to go back to the time of the Upanishads. Sanskrit scriptures brought consciousness to the centre, way before modern-day scientists found it to be a new scientific theme." Hence, the essential theory of consciousness has been what Sri Aurobindo has defined in brief:

Consciousness is usually identified with mind, but mental consciousness is only the human range which no more exhausts all the possible ranges of consciousness than human sight exhausts all the gradations of colour or human hearing all the gradations of sound — for there is much above or below that is to man invisible and inaudible. So there are ranges of consciousness above and below the human range, with which the normal human has no contact and they

seem to it unconscious, —supramental or overmental and submental ranges. (CWSA 28: 15-16)

Consciousness is a fundamental thing, it is the fundamental thing in existence —it is the energy, the action, 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. (CWSA 28:22)

But, in order to activate it in our day to day works and thoughts, we need to have the will too, for, as emphasized by Sri Aurobindo

Awareness is the first thing necessary, you have to be aware of things in the right consciousness, in the right way, seeing them in their truth; but awareness by itself is not enough. There must be a Will and a Force that make the consciousness effective. Somebody may have the full consciousness of what has to be changed, what has to go and what has to come in its place, but may be helpless to make the change. Another may have the will-force, but for want of a right awareness may be unable to apply it in the right way at the right place. (CWSA 28: 24-25)

Looking at Management from such a consciousness point of view, we get a completely new understanding of man, the vision of an integral personality of man, one who is guided by the inner consciousness or the inner being of man, the soul. The present principles of Management emphasise on the outer living, external personality of man, promote false subjectivism, that of the blind, uncouth and self-destructive ego. India through her yogi and poet and philosopher, shares with the world her eternal vision of true subjectivism, that of the atman. Our ego, which wants to express itself in violence and division, is not our true self –it is our perverted self, narrow in its capacity, limited in consciousness. There is within us our true strength – the soul, the atman, the true "I" which manifests itself in harmony, peace, collaboration, unity, equality, fraternity etc.

Applied to Management Practices

Translated into practical steps which could be adopted in the field of Management, this perennial spiritual wisdom could be seen in human values in work which could become the four pillars of Management giving it a spiritual value-base. These are: Wisdom, Strength, Harmony and Perfection – the four aspects of the Divine as enunciated by Sri Aurobindo. The basic idea behind these human values or spiritual tenets is not only to change the Management principles but it is to transform human life into a spiritual life in all its facets and expressions. The aim is to spiritualise Matter and Life and Mind, to transform totally human life into a life Divine.

How do we link the above mentioned spiritual and human values in work directly to Management? On the physical level, it is in works that aspiration towards perfection is spirituality. On the life or the vital level, it is in harmony that we can practice spirituality. On the level of the mind, it is by the pursuit of intuition that one can follow higher spiritual truths. Lastly, it is by spiritual wisdom that one can be of the greatest help to the society, the nation and humanity.

Now, let us analyse these four central values in the light of the language and concepts familiar to Management. When we speak of "Perfection" in work, we mean bringing out the best in performance, or to work towards what is called excellence and quality in production. Similarly, when we talk of "Harmony" it relates to the inter-personal relationships, the Human Resource development and its application to the hierarchy in the corporate world. On the level of thought "Strength" comes into play when the higher level of Management has to deal with the power of thought, of planning, of setting up realistic targets of profit and growth. To get an overall picture of the company and to project it into foreseeable future, its mission and vision, belongs to the aspect of "Wisdom".

Perfection

Even before discussing the aspect of

Perfection, it may be necessary to clear some misunderstandings that are being widely promoted by Management ideals. The first question is: Is happiness the ultimate aim of life? If this were so, what we see in general is that the individual wants to live his/her life own life at any cost. It may mean achieving the end by whatever crook or hook method, without paying attention to one's inner growth, one's morals or even to society's wellbeing or security etc. This manner of self-centred action leads to an "obscure and aggressive egoism" says the Mother, which in its turn leads to conflicts and misery and disappointment and even catastrophe. This is no fiction of imagination because we see in the present day scenario many such cases of depression leading to suicides and social violence.

Secondly, another blind ideal that is promoted by the present Management gurus is the principle of success as the be all and end all. It is often done at the cost of killing one's own conscience, one's own values and one's own spiritual growth. People are ready to exchange truth for falsehood, going away from one's psychic consciousness, building a wall between the inner and the outer being! Ultimately, the success of earning money becomes a torment and even a curse!

Coming back to our analysis of the spiritual values that could be practiced in Management, let us see how we understand the concept of Perfection. What is the definition of "perfection" from a spiritual and yogic angle? In fact, there can be no final definition of "perfection" applicable to all things or events or objects. If we are, say in a depressed mood, we cannot find anything perfect in the otherwise perfect sunrise or sunset or a flower. However, what we can say at best is that there is something "common" to the definition of perfection and that is "it cannot be bettered". In this sense, we could say all things in Nature are "perfect" — the golden sunrise, the meditating trees, the happy animals and the singing birds. In reality, the sense of perfection is innate in all of us. Therefore, we all project an innate image of perfection in all things of life.

But, can we say the same thing about man— that he cannot be replaced? In fact, man alone can be replaced and bettered. All other creatures of Nature are complete but man alone is incomplete. So, man can be replaced by a better and more "complete" person. But how to know that "complete" person? Where or how is he to be found? Actually, we all carry within each one of us an innate image of a perfect man, an archetypal man. All our efforts through ethics, morality, religion, science and technology are only attempts to approximate that in our image of the perfect man. We all carry the archetypes of perfection in our inner selves and therefore when we see the objects of nature we find them perfect because it resembles the pre-existing archetype within each one of us.

The sense of perfection that we all long for is within us and we call it God or conscience. This thirst for the godhead is there because there is "someone perfect" within each one of us. Man can improve himself and move towards his inner image of perfection. It is the process of Yoga which gives us the possibility of moving towards perfection which is already present within each one of us. The more perfect we become, the more godlike we become. We may not become God himself but we can go closer to nature of the Godhead. That is what the Gita means when it speaks of *sayujyamukti, salokyamukti, sadharmya mukti, samipyamukti* etc.

Now coming to practical application of this interpretation of "Perfection" in the field of Management, we understand that on the level of work we all have to deal with material objects. And in today's commercial world we all have a tendency of use and throw. It is all an attitude of profit-making. This attitude is harmful for the spiritual consciousness. Indian philosophy tells us that God is there in Matter too and therefore nothing should be neglected. We believe that Matter and Spirit are one and therefore all needs to be looked after equally.

In India we perform the "*ayudhapooja*". On

this day all the instruments and the tools that we use on daily basis are cleaned and worshipped. In reality this *pooja*, this respect ought to be given to the instruments every day and not just on one day. No matter how cheap or expensive a thing is, we should always respect it because Matter is pregnant with Spirit. All we need to do is change our attitude towards material objects. We need to respect all material things. Like we do pranam at the walls and steps and pillars of the temple, can we not do the same with all things and objects around us on a daily basis?

Here are some practical steps that could be practiced in trying to achieve perfection in work. These are all culled/adapted from the Mother and Sri Aurobindo's writings:

Perfection in Work

- In all action, all work done, the degree of perfection depends upon the degree of consciousness.

- Your work can never be good if you go on thinking of the next thing. For work, it is the present that is most important.

- The past should not drag you behind, the future should not pull you forward. You must be fully concentrated on the present, on what you are doing.

- There must be order and harmony in work. Even what is apparently the most insignificant thing must be done with perfect perfection, with a sense of cleanliness, beauty, harmony and order.

- It is better to use the energies received from the Divine for perfection rather than for aggrandisement. The perfection of the work done is much more important than its bulk or the bigness of its scope.

- There is no matter animate or inanimate that does not respond to care and concern.

- In an institution the employees, systems of functioning, machinery, space, rooms and buildings require a certain minimum of attention.

- The truth is that the Divine is in all things and all things are Divine. By giving attention in the form of mental interest, loving concern, enthusiasm, physical care, we contact the Divine in matter.

Harmony

The second paradigm is that of "harmony". It is concerned with the interpersonal relationship. But it is not only about human relationship and our relationship with environment and animals that different environmentalists are talking about these days. The real reason for which one should respect and preserve Nature is because we believe in the philosophy of Vasudhaiva Kutumbakam. By following this philosophy we are trying to become conscious of the Spirit in Nature and in Man.

Here I would like to give the example of Einstein, drawing from a book, *Einstein: His life and Universe* by Walter Isaacson. The world knows him as a great scientist who has given us the theory of relativity and "his fingerprints are all over today's technologies," writes Isaacson. But what is specially interesting and important for us is that "Beneath all of his theories, including relativity was a quest for invariants, certainties and absolutes. There was a harmonious reality underlying the law of the universe." In another context he writes:

> "Try and penetrate with our limited means the secrets of nature and you will find that, behind all the discernible concatenations, there remains something subtle, intangible and inexplicable. Veneration for this force beyond anything that we can comprehend is my religion". (MS Srinivas, *Excellence in Professional Work – A Consciousness Approach:* 76-77)

Einstein seems to have written a letter to a young girl trying to bring out the connection between and religion:

> "Everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the universe – a spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble. In this way the pursuit of science leads to a religious feeling of a special sort." (ibid:77)

This "Veneration for the force beyond", his experience of being connected to infinity is the result of a harmonious blend of the left hand and right hand faculties of the human brain:

The faculties of the right hand are comprehensive, creative and synthetic; the faculties of the left hand critical and analytic. To the right hand belong Judgment, Imagination, Memory, Observation; to the left hand Comparison and Reasoning. The critical faculties distinguish, compare, classify, generalize, deduce, infer, conclude; they are the component parts of the logical reason.

The right-hand faculties comprehend, command, judge in their own right, grasp, hold and manipulate. The right-hand mind is the master of knowledge, the left-hand its servant. The left hand touches only the body of knowledge, the right hand penetrates its soul. The left hand limits itself to ascertained truth, the right hand grasps that which is still elusive or unascertained. Both are essential to the completeness of the human reason. (CWSA 1: 387)

It is interesting to see that Einstein had this perfect harmony between the two halves of the brain. Once, while in conversation with a poet, who emphasised the role of intuition, Einstein said, "It is the same for a man of science … of the imagination". On another occasion he even emphasised that "Imagination is more important than knowledge."

I have drawn on the role model of Einstein only to emphasise on the need of developing intuition for all those aspiring to be leaders in Management. It is a well-known fact that all great scientific discoveries are the result of intuition. In fact, the great mathematician – scientist Henry Poincare put it squarely:

"It is by logic we prove, it is by intuition that we invent. Logic, therefore, remains barren unless fertilized by intuition." (Henry Poincare)

There is indeed a need for the conscious cultivation of the faculty of intuition which brings in a flash the insights, the conclusions,

the knowledge, the decision required in a particular situation wherein the CEO finds himself helplessly floundering for a solution to the multiplex of problems around him. Evolution of consciousness is moving towards a step beyond the mental consciousness and Management is the right field in which such an advancement is most urgently necessitated because of the complexity of issues and decision–making etc.

There is surely a process for training oneself to develop the faculty of intuition. Her it is as given in simple terms by the Mother. "Calm the vital. Silence the mind. Keep the brain silent and still like an even surface turned upwards and attentive. And wait. ... (CWM 12: 140)

The other faculty that was emphasized by Einstein is imagination. Indeed imagination is a very powerful tool that could be used in the future. Regarding it the Mother clarified:

In fact, what is called imagination is a capacity to project oneself outside realised things and towards things realisable, and then to draw them by the projection. One can obviously have progressive and regressive imaginations. There are people who always imagine all the catastrophes possible, and unfortunately they also have the power of making them come. It's like the antennae going into a world that's not yet realised, catching something there and drawing it here. Then naturally it is an addition to the earth atmosphere and these things tend towards manifestation. It is an instrument which can be disciplined, can be used at will; one can discipline it, direct it, orientate it. It is one of the faculties one can develop in himself and render serviceable, that is, use it for definite purposes. (Ibid, 92)

In essence, "Imagination opens for you the path of realisation," emphasised the Mother. It could be realisation even in our mundane activities like the Management goals !

Now, coming to the practical aspects of establishing harmony amongst the colleagues

and the subordinates here are some hints from culled or adapted from Sri Aurobindo and the Mother's writings:

- Harmony and beauty of the mind and soul, harmony and beauty of the thoughts and feelings, harmony and beauty in every outward act and movement, harmony and beauty of the life and surroundings…

- The whole trouble comes from the fact that you cannot harmonise with someone unless he is in agreement with your own ideas and his opinion and way of doing things are in conformity with yours.

  You must widen your consciousness and understand that everyone has his own law. It is necessary to find the ground of understanding and harmony in a happy combination of individual wills and not to try that all may be the same in an identical will and action. (CWM 14: 266)

- The difficulties in work come not from circumstances or petty outer occurrences, they come from something which is wrong in the inner attitude, especially in the vital attitude: egoism, ambition, fixity of mental conceptions regarding work, vanity, etc.

- To let go the sense of ownership, of egoistic possession…

- When we have to work collectively, it is always better to insist, in our thoughts, feelings and actions, on the points of agreement rather than on the points of divergence.

- We must give importance to the things that unite and ignore, as much as possible, those that separate.

- You should be very polite with those who depend upon you for their living.

- If you ill-treat them, they feel very much but cannot reply to you as man to man for fear of losing their job.

- To look upon the co-workers not as mere workers and collaborators but as living souls with whom one needs to develop a sense of oneness on the deeper level.

- To learn to listen with empathy, with feelings and to communicate with transparency and sincerity.

- Such a trend could initiate new movements in management structures. Instead of the top-heavy hierarchical structure, which remains alienated from the base, there could be the horizontal structure, which is much more inclusive and democratic than the other.

- It is collective unity based on inside-out principle and intuition.

Strength

The next pillar of Management that we have been discussing is "strength". Especially with the leaders in all walks of life, "strength" in the form of "power" gets on to their head and they think all others to be subservient to them and they yield power over them and not use it for their benefit. This is where again leadership is failing the society. They all try to rule by power and forget the role of love in leadership. Till now God was conceived as Power and the emphasis has been on the harsher punitive aspect of God. But, if we portray God as the Mother, as the Divine Love we will not perhaps ill-treat others and rule over them. However, this combination of Strength and Love may be a farfetched demand on the present consciousness of man.

It is toward this "spiritual consummation" that management too ought to strive like all other pursuits of human life – the rational, the ethical and aesthetic. By such a spiritual consummation all leaders can rise in their consciousness, become wider & deeper in consciousness which would allow them to embrace a greater collectivity, identify with their colleagues and collaborators, superiors and subordinates. Such a trend could initiate new movements in Management structure. Instead of the top-heavy hierarchical structure, which remains alienated from the base, there could be the horizontal structure, which is much more inclusive and democratic than the other.

The source of these powers that manifest as energy and force on different levels is the cosmic energies that Nature provides. But

how do we connect to these universal energies and power dynamos? The ancient science of Hatha Yoga connects one to the universal energies while pranayama with its varied breathing techniques has the same results. The vital energy is gained through development of aesthetics and harmonious relations with human beings and nature. The mental energy is obtained through a calm and controlled thought movement, study of books that contain higher vibrations and consciousness of the author. This is also enhanced by generosity, unselfish acts and thoughts etc. And spiritual energy or power can be developed through aspiration, rejection and surrender to the Divine – through a constant and conscious offering of all one's thoughts, feelings and acts to the Divine.

Out of all the forms of power or strength, we can take up that of money for it is the most misused power bringing into the society most of its present ills. What could be the practical steps to be practiced in the Management of money-power? (As above these suggestions are again taken from Sri Aurobindo and the Mother's writings or thought.)

- Wealth is a force...a force of Nature; and it should be a means of circulation, a power in movement, as flowing water is a power of movement. It is something which can serve to produce, to organize. It is a convenient means, because in fact it is only a means of making things circulate fully and freely.

- Money is meant to increase the wealth, the prosperity and the productiveness of a group, a country or, better, of the whole earth.

- Money is a means, a force, a power, and not an end in itself. And like all forces and all powers, it is by movement and circulation that it grows and increases its power, not by accumulation and stagnation. (CWM 13: 149)

- Money seems to have become the Supreme Lord these days—truth is receding in the background, as for Love, it is quite out of sight! I mean Divine Love because what

human beings call love is a very good friend of money. (Ibid)

- It is infinitely more difficult to be good, to be wise, to be intelligent and generous, to be more generous...when one is rich than when one is poor...as soon as the pockets are full, one is caught by a kind of illness, which is a sordid attachment to money. I assure you it is a curse. (CWM 7:54)

- Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for the [Divine] … you must feel that it is… [He] who is demanding through you a very little of what belongs to …[Him] and the man from whom you ask will be judged by his response.

Wisdom

The beginning of all wisdom is to know and master oneself, says the Mother.

This means to be conscious of one's inner truth, conscious of the different parts of one's being and their respective functions. You must know why you do this, why you do that; you must know your thoughts, know your feelings, all your activities, all your movements, of what you are capable etc... And to know oneself is not enough: this knowledge must bring a conscious control. To know oneself perfectly is to control oneself perfectly. (Ibid: 81)

Further, the Mother explains "that you are not separate individualities, that life is a constant exchange of forces, of consciousness, of vibration, of movements of all kinds". It is this aspect of which the leadership in Management has to be most conscious about. The most difficult but the inner truth of all leaders in Management is that --

To be individualised in a collectivity, one must be absolutely conscious of oneself. And of which self? – the Self which is above all intermixture, that is, what I call the Truth of your being. And as long as you are not conscious of the Truth of your being, you are moved by all kinds

of things, without taking any note of it at all. Collective thought, collective suggestions are a formidable influence which act constantly on individual thought. And what is extraordinary is that one does not notice it. One believes that one thinks "like that", but in truth it is the collectivity which thinks "like that". The mass is always inferior to the individual. Take individuals with similar qualities, of similar categories, well, when they are alone these individuals are at least two degrees better than people of the same category in a crowd. There is a mixture of obscurities, a mixture of unconsciousness, and inevitably you slip into this unconsciousness. To escape this there is but one means: to become conscious of oneself, more and more conscious and more and more attentive. (Ibid, 84)

Again let me give here some practical steps adapted from Sri Aurobindo and the Mother to guide the leaders who want to bring in the aspect of wisdom in their daily dealings in Management.

• Leaders who will help humanity are: they must be understanding, patient and enduring, full of sympathy and warm and friendly goodwill, not out of egoism to win friends for themselves, but out of generosity to be able to understand and help others. Must be inspired by higher ideals. To be a true leader one must be completely disinterested and efface from oneself as much as possible all self-regard and all selfish movements. To be a leader one must master one's ego…

• They will be comparatively indifferent to particular belief and form and leave men to resort to the beliefs and forms to which they are naturally drawn.

• They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and never forget that it has to be lived out by each man inwardly or it can never be made a reality for the kind. (CWSA 25: 265)

• They will recognise a spiritual evolution as the destiny and therefore the great need of the human being. (CWSA 25: 265)

What is the destiny of the spiritual evolution that is spoken of here? It is that of what the Vedanta tells us: "*aham Brahmasmi*" – I am That. This realisation is the highest truth which India has given to humanity and all great seers from the past to Sri Aurobindo have held that India's mission as a country is to spread this deep spiritual message through all activities of human life – on the physical, vital, intellectual and spiritual levels.

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Human Values at Work:
A Consciousness Approach

Compilations by G.P. Rao

A. Excerpts

1. Alka Nigam, Four Mahavakyas, Essence of the Upanishads, *The Times of India* (The Speaking Tree), December 3, 2016.

Upanishads are concerned with knowledge about self and its relation with Supreme. It is not known how many Upanishads existed but 108 have been preserved and 16 recognised by Adi Shankara who wrote elaborate commentaries on 10 of them...

Mahavakyas are four sutras in the Upanishads, each representing a Veda. They guide us on the journey from gross reality of annamaya kosha or physical body to manomaya kosha, the astral body and then to pranamaya kosha, the causal body. The soul, free from entanglements of body, attains jivanmukhta state. The awakened self is now a part of the all-pervasive Brahmin.

'Tat Tvam Asi'-That Thou Art-occurs in the Samaveda's Chandogya Upanishad. Svetakety, son of Rishi Uddalaka...Projected in many. By knowing the self as part of that subtle essence, you come to know of that immortal Supreme Self.

'Pragyanam Brahmin' occurs in the Rigveda's Aitareya Upanishad. An object is defined by telling its many attributes. First two chapters tell about the Creator and then the many souls in which He entered. One soul takes birth in many bodies. When desires are stilled, the soul mingles in the mighty sea of One Consciousness.

'Ayam Atman Brahmn, appears in the Atharvaveda's Mundaka Upanishad. At his father Maharshi Vyas's instistence, Rishi Shukdev reluctantly goes to King Janaka for his teachings. Janaka tells him to cut the bars of attachment with the body and objects of gratification because the body will perish. So always remember that you are Brahmn.

'Aham Brahmasmi' appears in the Yajurveda's Brihadaranyaka Upanishad. Through the dialogue between Gargya, son of Balaki, and Ajatashatru, King of Kashi, this mahavakya establishes the true nature of Brahmn. Gargya says that Brahmin is the light of sun and moon, the power of wind, water, and all that is seen outside and within that I meditate upon as Brahmn. But Ajatshatru says these

are all outer manifestations of Brahmn. When a conscious, intelligent being sleeps, he enters into a withdrawn state of self but when he sleeps and dreams the weaves his own world of desires and identifies himself with that body. The body perishes; the Self remains-the true knower of Brahmn. Duality vanishes.

2. M. N. Kundu, Jesus ever alive in Christ Consciousness, The Times of India (The Speaking Tree), April 14, 2017.

That fateful Friday afternoon when Jesus was crucified, he showed his greatest miracle of Christ-compassion on the cross as son of God with his immortal prayers, "Father; forgive them, for they know not what they do. " Just after three days he resurrected himself to demonstrate supremacy of spirit over nature and exhibited immortality of Christ-consciousness to reveal the significance of his message, "I and my Father are one."

Christ pronounced absolute non dualism as the culmination of spiritual realisation of oneness with God.

Complete self-consecration resurrected Jesus into oneness with the Divine. The phenomenal consciousness of cosmic delusion got entirely dissolved into transcendental consciousness and again descends into cosmic consciousness as the saviour of suffering humanity.

3. Arup Mithra, Origins of the Universe and Consciousness, *The Times of India* (The Speaking Tree), May 4, 2017.

Like a huge tree emerges from a tiny seed the vast universe is said to have originated from a tiny egg-like structure, as per the perception of ancient Indic philosophers. The big bang theory too suggests that the present vastness has emerged from a tiny and compressed hot, dense mass. The discovery of the remnant heat following the big bang which is known as cosmic microwave background radiation and which is present uniformly everywhere, is a recent one.

2. Quotes

1. Glenn T. Seabong, Unity of Knowledge

There is in mathematics in music, a kinship of science and poetry the description of nature and exquisite form in a molecule attempts to place different disciplines in different camps are revealed as artificial in the face of the unity of Knowledge.

2. Nelson Mandela, Hope you the next me

Our human compassion himself the one to the other- not in play or patronisingly, but as human beings who have learned how to common suffering into hope for the future.

3. Swami Vivekananda, "Help and not fight", "Assimilation and not Destruction", "Harmony and Peace and not Dissension" should be the banner of every religion. Swami Vivekananda's dream was to harmonise Vedanta, the Bible and Quran, because he believed that all religions are but expressions of Oneness and that each individual has the right to embrace his religion and choose the path that suits him best.

All difference in this world are of degree, and not of kind, because oneness is the secret of everything.

4. Yoga Vasistha, Sign of liberalism

He who knows that all activities merely happen because of the near existence of consciousness even as a crystal reflects the objects without intending to do so –is liberated.

3. Alumni Perception

Rajesh Panner Selvam: When you realize you are nothing then you become everything (DOMS-MKUNEW)

Rajat Barua: The answer to the question lies in the answer to whom am I? (Facebook)

Swarna Kumar Guntur

Both correct. Sometimes this and sometimes that. That is life.(Facebook)

Vignesh Rajan

Obviously both are right sir. That depends on time and place, the way you are clustering or looking

Natesapandian Sundara Raj

As a normal human being i (we) am (are) nothing. But as you say in your Spandan 'intrinsic goodness" lies with everyone 'a few individuals like Swami Vivekananda, Sri Rama Krishna Paramahansa, Lord Buddha, Jesus the Christian Prophet, Prophet Mohamed etc, attained the level, realised they (I)are (am) everything.

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Spandan - IBA Annual Awards in Human Values, 2007 and Onwards

Instituted by Spandan and Indus Business Academy (IBA), Bengaluru, an institutional member of Spandan, in the year, the Annual Award in Human Values for professionals in management, administrators and entrepreneurs aims at identifying and honoring individuals involved in inculcating human values as an integral part of work ethic and culture in their won spheres of activity Such a recognition, it is believed spurs others to follow the lead so that an optimal balance is achieved and maintained between Result and Relations in the given organization as a whole.

The professionals in management, administration, non-profit organizations and related fields and entrepreneurs are invited to corporate with us by participating in our endeavour. Participation is to be accompanied by a write-up containing particulars such as: The circumstances under which the nominee started believing and adhering to values in his/her professional life; The growth decline in such adherence over a period of time; Influence of such adherence on one's own beliefs and behavior; Impact of such adherence on one's own work group and possible on the organization as a whole: and the possible direction and intensity of such adherence which he nominee aims at / anticipates in near future

The best presentation adjudged by the Jury is honored with the Spandan-IBA Annual award in Human Values.

Awardees., till 2017

Dr. Amla and Varun Vidyarthi, Directors, Manavodaya, Lucknow, Joint winners 2007.

Dr. Sister Sunita Chandak, CEO & Managing Trustee, Spiritual Quotient & Consulting Centre & Spiritual Education, Surat, Co Winner, 2008.

Dr. P. Hanumantha Rao, Chairman, Sweekar Rehabilitation Institute for Handicapped, Secunderabad, Andhra Pradesh, Co-winner – 2008.

Prof. Varun Arya, Director, Aravali Institute of Management, Jodhpur, Rajasthan, Winner, 2009.

Shaleen Mitra & Saurabh Sachdeva, Project Managers, Rashtrahit Seva Sangathan, Gurgaon. Joint winners, 2010.

Pradeep Kashyap (also called the Father of

Rutal India) Divya Kashyap, Partner and HR Manager, MART, 1st Floor, A-32, Sector 17 Noida 201301. Joint winners 2012.

Dr. (Prof.) Kamlesh Misra, Vice Chancellor, Auro University, Surat, Gujarat.. Winner, 2014.

Dr. (Prof.) V. Balamohanadas, Former Vice Chancellor, Nagarjuna University, Guntur, Andhra Pradesh. – Winner, 2015.

Dr. Sheela Barse, Noted Social activist, in the spheres of Children, Education, Child labour, Tribals and Forest etc. Winner 2016.

Kadam Bridge School, Kadam Public Charitable Trust, Hyderabad, Andhra Pradesh, 2017.

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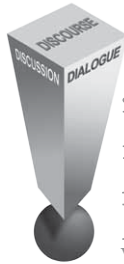
Acceptance Speech -7th Spandan - IBA Award in Human Values

V. Balamohan Das

Former Vice-Chancellor, Acharya Nagarjuna University, Guntur
Former Professor of Management Studies, Andhra University, Visakhapatnam
Former AICTE Emeritus Fellow in Management Studies, Andhra University, Visakhapatnam

One day a rich daddy took his son on a trip to a village. He wanted to show him how poor someone can be. They spent time on the farm of a poor family. Dad asked – "Did you see how poor they are? What did you learn?" Son said – "We have one dog, they have four. We have pool, they have rivers. We have lanterns at night, they have stars. We buy foods, they grow theirs. We have walls to protect us, they have friends. We have encyclopedias, they have God teachings. Thanks Dad for showing me how poor we are." It is not about money that makes us rich. It is about simplicity of having God in our lives.

It was my fortune that I lived in a remote village up to my thirteenth year with my relatively less formal but more informal educated God fearing father and illiterate mother , both of them very rich in human values who lived very simple life in terms of material things but exemplary life in terms of moral, ethical and spiritual life. Since I was born on 15th August 1947, India's Independence Day, as a mark of respect to the Father of the Nation, my father named me as 'Mohandas', with 'Bala' as a prefix since Goddess Durga has been our home deity. My father was a lower middle class merchant and had a hobby of rendering stories of God reciting ithihasas like Ramayana, Mahabharata. Bhagavadgita etc., at village congregations (Haridas). I used to accompany my father playing a small musical instrument and listen to all his teachings. It was my father from whom I had the foundations of my moral and human behavior all through my life. He always taught me that **Godliness without Goodness is no use. Goodness even without Godliness is fine. Godliness and Goodness together are always desirable for human beings. Being human is important for all human beings.** I had also the benefit of moral stories in my childhood from both my mother and maternal grandmother. Though they were illiterates, their comprehension of the concerned knowledge was unimaginable

when I recall now. I realize that literacy or no literacy, what is important is moral thinking and practice. The popular saying goes that **we need to be humans in Thoughts, Words and Deeds.** Even today I remember the essence of 72 questions of Yamadharmaraja in the guise of an Yaksha and the answers given by Yudhistara in Mahabharata. They are central to the concept of human values.

But by the time I have learnt these values, I had some bad experiences also. Due to the association of some friends, I developed the habits of playing cards, collection of empty cigarette packets in streets, some form of gambling, etc., while I was doing my sixth class. When my father has come to know of this, he was upset and asked me to discontinue my school studies and placed me to do agricultural work and looking after our cattle. So I had to be called as a school drop-out and continued so almost for two and half years. This made me to realize my mistakes and set right myself. This was my punishment and repentance period and was trying to rectify my behavior and discontinue my association with the so called unworthy friends and never repeated such bad habits. I heard recently from a vedic pandit that friendship with unworthy friends is one of the Five Sins (Pancha Mahapathakams). However this period gave me the opportunity of learning agriculture and cattle related work. We used to identify the various 21 leaves with which we perform the pooja of Lord Ganesha and collect them at the time of Vinayaka Chaturdhi. Loss of education on one hand and some botanical and agricultural knowledge on the other. It was my elder brother (six years older to me, no more now) who was responsible for convincing my father to put me back in studies. It was my fortune that I was shifted to a nearby town for my further studies. I already lost three valuable years of study and so I was taken to Shri M. Gopala Krishnaiah, who was a lawyer by qualification, but engaging in tuitions for coaching drop-out students like me for matriculation of Andhra University. Thanks to him, and my determination to be

a worthy student, I passed matriculation examination in just eleven months. The English grammar foundation   laid by him is unforgettable. He taught English grammar to us every day including the day on which we had to take the University mathematics examination. I always remember the lawyer-teacher who was instrumental for putting me back on the right track. I felt very sad when the UGC asked all universities to discontinue matriculation examination.

Luckily for me, those days the study period required at that time was 10+1+3 years for becoming a graduate. I could finish my Graduation (thanks to matriculation) in 6+1+3 years. I had very good friends in my college studies who gave me all the support and cooperation in my studies and in extra-curricular activities. It was Mr. Sitaramaiah , who was my classmate from Matriculation who infused confidence and provided tips for improving oral and written communications. My teachers in my Graduation at S. S. N. College, were responsible for shaping me what I am today. They at times complemented me that I am fit for becoming a lecturer even without PG degree responding to my class room participation. May be it was at this time I fixed my goal of becoming a teacher than go for any other job. I was active in elocutions, debates, seminars, etc. apart from cultural activities. I was on the Students Union Executive. I felt humble when as the VC, I met my teachers (They retired by that time) on my visit to my almamater which happened to be an affiliated college of our University. I touched their feet in public which came prominently in news next day. When I was VC, I attended alumni meet of the college as an alumnus only during the visit of NAAC Peer Team visit which was appreciated by one and all.

Obtaining First Class and Fifth Rank in my graduation (There were only a total 7 first classes in the entire Andhra University), I was interested in my going for Post –graduate course at Andhra University campus at Visakhapatnam.   But my family financial

resources had put my intentions in doubt. My luck again, it was the father-in-law of my younger sister who has come forward to sponsor my PG studies. Those were the days of people demanding dowry and further gifts from daughter-in law's home, but in our case it was financial assistance coming from them for my studies. How lucky I was. I finished my PG in First Class with University second rank. My participation in studies, co-curricular activities and good conduct made my teacher–mentor Professor K.V. Sivaiah to invite me for a teaching position at Andhra University immediately after my PG. Though I got a job offer as an officer of RBI, Probationary Officer in a reputed commercial bank, and the post of Inspector of Income-tax, I opted to be a teacher –my life-time choice, that too where I was a student in a beautiful campus of Andhra University which has the unique location with land-scaping, hill-scaping and sea-scaping.

Having joined as a lecturer at Andhra University, I never looked back on my career. I had the academic support of my seniors, colleagues, and administrators. I did part-time research to complete Ph.D. During my early years of my lecturership, I had the privilege of co-authoring a University level text book titled- "Indian Industrial Economy" at the age of 25 years (First edition published in 1972- Second edition subsidized by the National Book Trust in 1975 and gone into 12 editions so far) along with my teacher, Professor K.V. Sivaiah. Soon after my return from a foreign trip from Berlin School of Economics, sponsored by the UGC, becoming a Professor of Management Studies at Andhra University in 1978 when I was hardly 31 years (a record in India in the University system) was an unforgettable event in my life. I had definitely learnt from many of my professors and administrators and at times I had also learnt from some of my best students. I always felt that learning is continuous process and there is need to learn from all with whom we interact. I never deviated from my chosen human values and treated every individual with respect irrespective of their position. Once I

became Professor, it was automatic to get into administrative positions as per rules in force. It was not my ambition anytime to become a Vice-Chancellor. I had seen the functioning of nine Vice-Chancellors at Andhra University during my teaching career there. I am sure I had their influence in my functioning on things 'what to do and what not to do'. A long career of teaching at Andhra University for over three decades gave me an opportunity of interacting with so many academicians on several occasions. I remember that it was in 1980's, Professor G. P. Rao, the then Head of the Department of Management Studies at Madurai Kamaraj University visited us at my invitation to address our M.B.A. students. I was impressed by his appearance, humble behavior and academic excellence. I saw a role model for me in him. At one of the seminars in the early 2001 at Guntur, I heard Professor Subhash Sharma as Chief Speaker on Ethical Values. I was really impressed with his talk and looking into myself to find out where I stand on the ethical front. I am happy today that I am recognized by both of them to be eligible to receive this Award.

I was happy becoming the Vice-Chancellor of Acharya Nagarjuna University in 2005 invited by the Government of Andhra Pradesh. Probably I was the only VC who did not meet the Chief Minister for becoming the VC, but met him to thank after joining. I always thank Dr. Konijeti Rosaiah , the then Finance Minister and later Chief Minister of A.P. and presently Governor of Tamilnadu who spotted me on the consideration of merit to become a Vice-Chancellor. Acharya Nagarjuna had been considered as the Second Buddha and I was happy to head the University named after him. I did my BEST there with all the values I cherished in my life. It is very difficult to chronicle them. The stakeholders should tell how I performed than myself listing the achievements. My only concern was I should never deviate from my chosen principles, come what may, even stepping down from the position. I scrupulously followed and tried to spread what I believed. The fact that

the persons who served the University as the Rector and the Registrar in my term as the VC have been my successors respectively is a reflection of my achievement as an effective leader. I feel happy when I get feedback from the Nagarjuna University community even now after I laid down my office as the VC six years ago about the impact of establishment of human values by me. I always practiced the Role Play method in my dealings with the students and faculty to solve any problem. I used to get into their shoes and requested them to get into my shoes so that appropriate decisions are taken. I got about 75 hoardings erected on the campus depicting various human values and quotations of great people. I always felt that **it is far more important to be a Man of Values than a Man of Success.** It was my strong belief that **once you have values, success automatically follows.** I believed in punctuality and tried to impress upon the society about the same. I can proudly claim that I was never late for any of the 1700 and odd general meetings I attended as Distinguished Guest in the three districts of Guntur, Krishna, and Prakasam, our University area. I received Gold Medal from the Governor of A.P. for organizing a blood donation camp where students donated 3241 units of blood, the highest so far in the country in a single camp. I had the pleasure of developing the Ganesha Herbal Garden in a five acre land on the University campus where all the 21 trees whose leaves are used for the pooja of Vinayaka .   I have created the best infrastructure with 24 buildings on the campus and its PG centres giving the building construction activity to the Central Public Works Department to avoid any scope for corruption for the University Engineering wing or anybody on the campus. We are the only University in India , as of today, where we have an exclusive Sports Hostel to accommodate as many as 1050 sports persons at any point of time. The Government of Andhra Pradesh is considering now to locate some administrative wings of the Government in the Nagarjuna University campus on the eve of their decision to shift the Capital City

from Hyderabad due to bifurcation of AP. The media reports on this always gave credit to my term as the VC there.

After the successful completion of my term as the VC of ANU, I am back in my lovely city 'Visakhapatnam' and associated with many social, literary, cultural and academic activities of many institutions and NGOs of the region. I am associated with 'Praja Spandana' , a people's forum on public issues and the 'Forum for Better Visakha' suggesting ways of improving the civic amenities in Visakhapatnam. As the President of 'Gandhi Centre' of Visakhaptnam, I am involved in its various activities of spreading the Gandhian Values among the students and the public. All of us know that there are pearls of wisdom in Gandhian teachings. I wish to mention his concept of 'Seven Sins—Politics without Principles : Wealth without Work : Commerce without Morality : Education without Character : Pleasure without Conscience : Science without Humanity : Worship without Sacrifice . You are aware that his grandson Shri Rajmohan Gandhi added one more sin –'Rights without Responsibility'. Following honestly his pearls of wisdom will solve all our current problems inflicting our society. I am invited to give talks on social issues and share my ideas. I was so happy when the public sector concerns in Visakhapatnam like the Hindustan Shipyard Ltd. , and Bharat Dynamics Ltd. and service clubs like Rotary International and Lions International invited me to speak on 'combating corruption' during the vigilance week in October 2014. I am part of an NGO- Anti-corruption Bakasura Brigade- in Visakhapatnam. Our family started 'Vasantha Mohana Foundation' with the objective of helping children, women and senior citizens and also recognizing meritorious selfless service of at least five persons every year with a Visista Seva Puraskaram consisting of a citation and a cash award of Rs.5,000 / each on every Christmas day. We have been doing this for the last six years. I am a life member of Senior Citizens Associations like 'Sneha Sandhya' and 'Vintage Visakha' and has been

given the role of Chief Adviser of the same to guide them on various activities. I am on the Governing Boards of two Universities and four colleges. I had the fortune of being the AICTE Emeritus Fellow at Andhra University for two years working on a project on Management Education in Andhra Pradesh. I have authored in 2010 a spiritual book 'Ananta Vinayakudu', a comprehensive volume on Lord Ganesha in Telugu language (now in third edition) and translated versions of the same in English, Hindi, Tamil , Punjabi and Marathi already released. The Marathi version was released in Mumbai on January 11, 2015. Since I happen to be a non-political person, I had been the choice of people of Vizag to be the Chairman of the Non-political Joint Action Committee for Samaikya Andhra Pradesh Movement. I led the peaceful movement and tried to inculcate values even in such a people's movement. I coordinated the Visakha Samaikya Garjana on the Ramakrishna Beach of Vizag where more than a lakh of people gathered and exhibited their solidarity for the United State of Andhra Pradesh. Satya Sai Baba used to say **'Values are in the blood of Bharat. Let us invoke them'.** I am associated with the AICTE, UGC, NAAC, NBA, UPSC, etc., and do my assignments with the expected decorum. I did my best in the recent hudhud cyclone affected Viskahpatnam city mostly in slum areas and devastated schools.

I understand that there are a good number of students in this gathering who are determined to hone their human values. Given the time constraint, I wish to bring to their attention not many but the following:

1. **Bhagavadgita—When You Read It , It Changes You**

   An old farmer lived on a farm in the mountains with his young grandson. Each morning, Grandpa was up early morning, sitting at the kitchen table, reading Bhagavadgita. His grandson wanted to be just like him and tried to imitate in every way. One day, the grandson asked , ' Grandpa ! I try to read the Bhagavadgita just like you, but I don't understand it, and what I do understand I forget as soon as I close the book. What good does reading the Bhagavadgita do?' The Grandpa quietly turned from putting coal in the stove and replied –' Take this coal basket down to the river and bring me back a basket of water .' The boy did as was told but all the water leaked before he returned home. The grandfather laughed and said , 'you have to move little faster'. The boy did repeated so fast but he could not succeed. Grandson said ' I will take a bucket and get water'. Grandpa said- 'No, I only want a basket of water'. The boy tried many times and tired . Out of breath, he said –'It is useless'. The Grandpa said- 'So, you think it is useless. Look at the basket.' The boy looked at the basket and realized that the basket was different. It had been transformed from a dirty old coal basket and was now clean inside and outside. Grandpa said-' Son, that is what happens when you read Bhagavadgita. You might not understand or remember everything but when you read it, you will be changed inside and outside. This is the work of Lord Krishna in our lives.'

2. **Greeting Someone**

   There was a person working with a freezer plant. It was almost the day end. Everyone had packed up to check out. A technical snag developed in the plant and he went to check. By the time he finished it was late. The doors were sealed and the lights were off. Trapped inside the ice plant whole night without air and light, an icy grave was almost sure for him. Hours passed thus. Suddenly he found someone opening the door. What a miracle? The security guard entered there with a torch light and helped him to come out. On the way back, the person asked the security guard –' how did you know that I am inside? who informed you?' The guard said –' none Sir, this unit has about 50 people. But you are the only one who says 'hello' to me in the morning and 'bye' in the evening. You

had reported in the morning, but did not go out , that made me suspicious.' Never did the person know that a small gesture of greeting someone would prove to be a life saver for him. So do us. Remember to greet when you meet someone of course with a smile . We do not know, that may work a miracle in your life too.

3. **New Technology**

A Girl said to her Daddy—" Dad, I am in love with a boy who is far away from me. I am in India and he lives in UK. We met on a dating website, became friends on Facebook, had long chats on Whatsapp, proposed to each other on Skype. And now we had two months of relationship through Viber. I need your blessings and good wishes Daddy." The Daddy said-" Wow! Really! Then get married on Twitter, have fun online. Buy your kids on E-bay, send them through Gmail and if you are fed up with your husband, sell him on OLX…" You are all Generation 'Y' people. Use technology, but donot become slaves to it.

People should live with honour. Honour is to live with dignity and Honourable is to be worthy of respect. Respect should never be demanded but be commanded. We need to have a sense of fairness, empathy, and integrity which lead to justice, compassion, and trust respectively. Swamy Vivekananda always stated that 'Character is above culture and curriculum'. Character is the sum of many qualities which reflect values. As human beings we have the duty of being promoters and protectors of values. To me, values are universal and eternal and do not change with time and calendar. I believe in value based behavior. I had no occasion to deviate from this. While I observe that there has been a gradual decline in value system in our country, we should not lose hope and do our best to inculcate human values among the public in our own way. **Hats off to Spandan Foundation for Human Values in Management and Society for its concern and efforts in this regard.**

This is my updated version of my brief write-up on my Personal and Professional Journey so far submitted to the Jury of the Award when I was invited to be one of the nominees . To me the word 'AWARD' is an acronym where – 'A' stands for Acknowledgement, 'W' stands for Work, 'A' stands for Accomplishments.' R' stands for Responsibility and 'D' stands for Dedication. Hence it is an acknowledgement for my work and accomplishments done with responsibility and dedication. I profoundly thank the Spandan Foundation for Human Values, the IBA and all the members of the Jury for this coveted Award conferred on me today. I humbly accept it.

—m—

My Memory of IBA

Sheela Barse

Winner of 2016 Award in Human Values

«Ko ≤ asi - who are you

Ko ≤ asmi - who I am?

One tries to know. A daughter ?

A person who recognised God given opportunity and was grateful?

A person who received warm hearted recognition from caring human beings from different fields.

Thank you IBA"

—m—

Ninth Spandan IBA Award in Human Values 2017

Kadam Public Charitable Trust, Hyderabad, India

Based upon the recommendation of the Jury, headed by Prof. Subhash Sharma, Director, IBA, Bengaluru, Spandan has pleasure in conferring the Award to Kadam Public Charitable Trust, Hyderabad run under the leadership of SMC Chagla, V.Hemant and Nipun Jain of Infosys at the Function scheduled on Tuesday, the 24th of January 2017, 10 AM to 1 PM at the IBA Campus, Bengaluru, India.

The nomination received for the Award:

Background

During 2013 winter, when we were driving past Lingampally Railway station, we came across a bunch of street kids who were picking up rags. We followed them for a couple of weeks, struck conversation with them and went in to their slums to understand their lives and living conditions, and the reason as to why these kids were not going to school. In the 2 months that followed, we surveyed all the families in the slum and found that there were more than 200 kids who were not going to school. When we went into their huts, we were surprised to see that there were

no cooking provisions at all. We spoke to the parents and understood that these parents were daily-wage workers - they go out every morning, work all day, earn about 200 rupees and spend the entire amount on alcohol. The kids are sent out for begging every day. They beg for lunch and dinner, not just for themselves, but also their parents. If they don't bring back dinner for their parents, they get thrashed. With the rags that these children pick, they make about 100 rupees every day which they hand over to their parents. So the kids are both the source of income and food for these families.

Challenges

We saw two pressing challenges at that moment.

1. How do we take these kids from streets to school?

2. How do we sustain their interest in education once we enroll them?

To address these challenges, we planned to set up a bridge school in the existing lingampally government school itself. But this school

doesn't have sufficient infrastructure or staff to support these street kids. We spoke to District Education Officer (Rangareddy District), Rajiv Vidya Mission team and Headmasters of the nearby government schools and finally decided to start a Bridge School.

Initiation

Kadam Public Charitable Trust was formed in April, 2014 with the aim of providing free education to underprivileged children (beggars, scavengers, child labour) who have never been to school or have dropped off from school early on in life. Through the trust, we started a bridge school – "Rajiv Vidya Mission – Non Residential Special Training Center" in August 2014 with 25 kids and 2 teachers. Within 2 years, the strength grew to 65 kids and 5 teachers. Our school is a bridge school and we follow a curriculum called bridge schooling curriculum. Our aim is to bridge the gap in out of school kids within two years and put them back in mainstream along with the kids of their age.

What do we provide?

1. **Free High Quality Education**

   We recruited 4 full-time B. Ed teachers to teach all the 65 kids in our school. Teachers are encouraged to make use to audio visual teaching aids to make the education more effective and interesting to students. We provisioned equipment like laptop, continuous internet connectivity, projector, speaker and supporting peripherals to make the learning seamless. We also make sure that all the kids get free textbooks, notebooks and other stationary on a timely basis.

2. **Free Nutritious Food**

   Coming from very poor background, these kids do not have access to nutritious food. We acknowledge that healthy and timely food is very important for a child's health and learning. So we provide free breakfast, lunch and snacks to all the children on a daily basis.

3. **Security**

   All the classrooms and the school premises are monitored 24 x 7 by CCTV cameras to ensure utmost security. In addition to security, this ensures transparency in whatever we do at school. All the donors are provided this live streaming link and access credentials. Any donor can log on to the portal at any time of the day and monitor what is happening in the school.

Impact

- Within 2 years, the kids who were illiterates are now in a position to read and write comfortably. 75% of the kids reached grade 3 level competency and others are a couple of months away from reaching that level

- In addition to education, kids are encouraged to learn dance, music, public speaking and painting. We enabled this by collaborating with reputed clubs in organizations like Infosys, Deloitte, Dell and ISB (Indian School of Business)

- We provided affordable housing and employment some families in the slum already and are planning to provide rehabilitation to other needy families in the years to come, In addition to that, we are empowering these families on all services (housing, healthcare, scholarships, loans, etc.) that are relevant to them and provided by the government

- We started evening school for females members of the slums to provide basic literacy to illiterate families

—ɷ—

Acceptance Speech for 9th Spandan Award at IBA in Human Values

Agniwesh Thakur

Trust Member, Kadam Public Charitable Trust, Hyderabad, Telangana

Kadam Public Charitable Trust whole-heartedly thanks the Spandan Foundation & Dr. G. P. Rao and his team for this recognition. This especially means a lot to us to motivate our children in the Kadam Trust - Bridge School to study well, work harder & achieve their dreams.

Desmond Tutu, the Nobel Peace Prize winner (for his campaign to end apartheid in South Africa) said "Your ordinary acts of love and hope point to the extraordinary promise that every human life is of inestimable value."

It rings so true.

What started off as an ordinary act of stopping a few children from begging on the streets, learning to read & write instead, lead us to believe that we could someday ensure the extraordinary promise that no child will be deprived of the basic right to education. This is the first step from our side and a small contribution towards that dream.

It all started with a bunch of street kids like Ruthu, Anjali… who were seen begging around the Lingampally Railway station in Hyderabad. It was not just these few kids, we surveyed all the families in the nearby slum and found that there were more than 200 kids who were not going to school. The kids are sent out for begging every day, they had to fend for themselves & their parents. Most parents were daily wage workers who spent all their measly earnings on alcohol & were brutally harsh to the children too.

Kadam Public Charitable Trust was formed in April, 2014 with the aim of providing free education to underprivileged children (beggars, scavengers, child labour) who have never been to school or have dropped off from school early on in life. Through the Trust, we started a bridge school under the support of Government run Sarva Shiksha Abhiyan Mission. This school is a Non Residential Special Training Center started in August 2014 with 25 kids and 2 teachers. Within 2 years, the strength grew to 65 kids and 5 teachers. The school follows a curriculum called bridge schooling curriculum. Our aim is to

bridge the gap in out of school kids within two years and put them back in mainstream school along with the kids of their age group. We provide Free High Quality Education, Free Nutritious Food & an atmosphere of Affection & ensure Tight Security. We believed in setting up a transparent organization where the accounting books are open for any donor's scrutiny, where the children's assessment is regularly done by external volunteer support & there is a webcam facility for anyone to see what is going on in the school during the operating hours.

Due to the relentless work of a few core trustees, the teachers & the students themselves , we have seen the following impact:

- Within 2 years, the kids who were illiterate are now in a position to read and write comfortably. 75% of the kids reached grade 3 level competency.

- In addition to education, kids are encouraged to learn dance, music, public speaking, yoga and painting too.

- As a part of the larger aim for the organization, We provided affordable housing and employment some families in the slum & are looking to focus more on rehabilitation for the needy.

- We are empowering these families on all services (housing, healthcare, scholarships, loans, etc.) that are relevant to them and provided by the government.

- We run an evening school for females members of the slums to provide basic literacy to illiterate families.

This would not have been possible firstly without the support of the parents from the slum, they trusted us & agreed to send their children to our school. Even today we struggle to make few parents understand the importance of this but have the support from a majority of them. We thank the children who are struggling against the odds and come to school every day. We thank the teachers and staff of the school & the support of people like our landlord Mr. ?, the government school headmaster Mr.? for supporting this school as an extended arm of the Sarva Shiksha Abhiyan mission. A special mention for our regular and occasional donors who have been with us through this journey.

Thank you all again for this opportunity and on behalf of Kadam Trust , I wish Spandan all the very best in all their endeavors.

—m—

Human Values and I

S. Ganesh Babu

Winning Minds Solutions-for Next Level Growth

When I think of Human values that I had deeply inculcated and demonstrated in my personal and professional life, some profound values are coming to mind. Those are *punctual to any event, honesty in dealing with any people or instances, being loyal to my institute or organization, respect others, commitment to my work, orientation to result* etc. However, I would like to take only one value from the profound list and elaborate the insight of that value and how it helps me in my improving my personal productivity and quality of relationship with others in my professional path.

Respect Others

I use to demonstrate RESPECT TO OTHERS through my communications to people either oral or written. While most of my professional career was in the project-based environment in which I did not have direct reportees, but I need to get the things done by working with multi-functional and different age group of peoples. For instance, when I need some analysis report or inputs from somebody within stipulated time, I use to communicate my requirements by explaining to them why the input is required, the purpose of his input, how would I use those input, how his input help organization, by when the input is required, etc. I realized that instead of commanding or dictating my requirements when I explain the purpose to the individual and their contribution, it touches their self-esteem or ego. Others feel comfort or touched when i take the effort to respect them and explain. *When i take time and effort to communicate in detail, indirectly, i convey the message to others that as a human being, I am respecting you irrespective of your age, positional hierarchy, urgency, etc. and as a fellow employee how important you are to the organization. This makes a lot of difference in their response.*

The benefit I use to get from this value is that most of the people respond with the input on time, quality and more importantly, they like to work with me as i treat them as equal rather than using my position or authority. This realization was reinforced when people had given their feedback by stating this value of mine and how they liked to work with me when i left my career from corporate to my venture.

Wishing you Excellence in Life.

Our Future Lies in Creating the Results That We Desire

Natasha Jha Bhaskar

Lok Sabha Television (LSTV), Indian Parliament, New Delhi

"Can I study?" - A woman in a rural district in Bihar asked me, almost summing up the history of suppression, gender discrimination and denial of education. I discovered what I take for granted, almost as a birth right, is still a hooked exclamation mark for many. Growing up, my relative liberty, education, choices, opportunities were largely unapparent to me. My concepts of inequality and injustice were informed by trivial unfairness. My experience and learning today remind me of my unearned privilege, a privilege that continues to motivate me to advocate for justice and equality for others less fortunately situated, to see myself as a change maker - to act as an empathetic and socially conscious individual, who must build capacities and empower others.

I have always believed that the answer to our future lies in creating the results that we desire. Working in the edifice of Indian democracy, the Indian Parliament has helped me feel the pulse of the nation. Every story begins and ends in Parliament, as surely as the story of

India's development or lack of it. Here I have experienced contrasts: best framed policies and worst implementation. Sometimes I am incredulous that these Parliamentarians are the voice of millions and the hope of those whose lives are lived around the same old tragedies: flood, drought, food, water, shelter, electricity. The face of tragedy never changes, only the faces of people who live with it change.

I have always marveled at the concept of democracy. From my days in school, where I was taught that democracy is, in which government represents its citizens, it is the institutionalization of freedom, it is about the protection of human rights, it is about people's participation, and it is about being committed to the values of tolerance, cooperation, and compromise, to my transition to a life of social analyst where real life experiences jolted me. The wish to contribute to the lives of others, I may or may not know is actually a selfish one. Because existence readily defined is happy coexistence.

What we forget is, contented existence, is neither an abstract ideal nor an individualistic value. It is, rather, a collective commitment to the common good, translated into a collective set of actions. And it is always a work in progress, a collaborative work of people in their communities who understand that the rights they enjoy are possible only if they assume responsibility for protecting the rights of all members of the society. The world of paradox, of conflicts and promises, of ups and downs, of abundance and deprivation, this is the world in which we play a more important role than ever before.

The pain of the marginalized, the compulsions of the elected, the blocks in the system and the gaps between the electors and the elected are the larger issues that I try to explore through my work. It is said that talent is innate, and desire is universal. It is the desire to change that can make individual talent into a social asset.
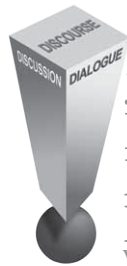
Empathy and Trust in the Present Business Environment

Anil Kohli

Entrepreneur, Pharmaceutical Expert, Panchkula, Haryana

Virtues are the bedrock for a humane attitude. The world would not move or be very wicked if virtues such as empathy and trust did not exist. Unless the feelings for another fellow being, backed by trust, goodness would cease to exist and the world would be a terrible place to be in. This is so much more relevant in the business environment.

Today's business environment is laced with total mistrust. Creating non economic value in an enterprise in the prevailing environment puts the organization in a distinctively difficult position. It would be hard to find commercial organizations totally subscribing to the values of empathy and trust with all the stakeholders. It sure would make the organization a hugely exploited one. The Maverick – Ricardo Semlar is a very unusual story.

Some years ago I accepted an assignment in a company, the ownership of which did not have a great reputation. The reason I took the job was to be able to change the mindset of the top and its team to make it a performing organization with higher values than they

had. It was a daunting task as falsehood and manipulation had become a kind of alter ego of the people that worked there. Trust was completely absent at all levels. To create a professional outfit that became liked by the stakeholders was not going to be easy. Soon after I took the assignment I was loaded with more roles than I visualized. The principal role was to double the business value to Rs.1500/- crores. One fine morning the boss called me to join him in his office where I found seated, another very senior executive who had spent several years there. The boss soon brought the subject of the prevailing underlying current in the organization and the need to take actions. The very senior executive was asked to provide an update of his "findings". I patiently heard the findings, which in essence was feed back of some employees against the newly joined HR head. I asked him his source of information to which he replied that this was the grapevine.

The boss was now ready to take action but asked me for my reaction to this.

Already tasked by the Boss only for a turnaround and having noticed the decayed culture, I firmly stated- it is time we get over the grapevine culture if the task of making it a Rs 1500/- crores could be attempted. Both the Boss and his yes man blanked out and left open mouthed. I did some more explaining and left the room- leaving them to put sutures to their egos.

Shortly after this episode I offered the Boss a copy of Maverick and got a commitment from him to read the same. Days after this he handed me back the book and asked me- " Do you really think that all this stated in the book happened?" Is it possible for us to do anything like that, he asked. If not all can we take baby steps. While he yessed it but I knew he had no faith in this direction.

It is my belief that the number of people that have values and empathy may be more than those who do not, yet the negatives remain more in the mind than the positive instances.

Several decades ago, at almost midnight and as a young entrant to the business world, an even younger person approached me. He narrated his tale of woe of having been pickpocketed with no money and having to return home he needed a temporary advance. That was truly a good cause and putting myself in his shoes, I pulled out what would get him a bus ticket and some more for a snack on the way. He took all my details promising to return the money next morning on arrival

at home. That day never came. It was only when I exchanged notes with some friends that I realized that I was not the first victim of Empathy and Trust.

On several occasions, many people have been affected. These situations are now so common and frequent that "empathy" as an adjective would gradually walk out of reality and so would trust.

Any business deal requires us to wade through huge amounts of paper work with each side looking how to protect themselves and insist on commas and full stops that would change the interpretation. Endless litigation in all courts reflects the low side of the trust as each side scrutinizes the words and punctuation to keep at bay, the devil that sits in the detail.

Years ago, one of my personal staff in the past, who had now graduated to making decent property deals, was facilitating a deal for me. Even when the consummation was some time away, he sought to get an advance to cover his needs. The deal did not get consummated but the advance did.

The common connotation today is that you empathize, be also ready to take some hit.

Yet we cannot stop propagating values. Actually, to counter the negative environment, the value inculcation has to be at a much higher level and consistently. My mother used to say "if the bad is not stopping from doing what he does, why should you stop doing good."
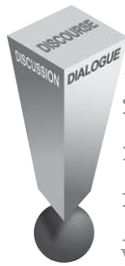
I Am Everything - I Am Nothing

Ravi Thilagan
Head, HR, Chennai

For myself, I am everything. Everything I see, I see it from my eyes. Everything I feel, I feel from my senses. Everything I know, I know from (thru) my mind. Everything starts and ends with myself. This is my house, my wife, my children, my parents, my brother, my sister, my everything. If I cease to exist, nothing exists – for myself. I am everything – to myself.

But, in the scheme of this world, its vastness, its billions of years – and perhaps the universe in which the world is in insignificant dot – I am nothing. Absolutely nothing. I just come and go – like a little flash – like a flame which just came and went. It did not exist before it came and does not exist after is goes. It is nothing.

Sultan Suleiman Khan, of the Ottoman kingdom -which was perhaps the largest kingdom the world has ever seen – ruled for 46 years – the longest ever – said "even I have to go one day". And he did go. While his name is there for now 500 years, he is gone. No more. Even his name will be lost after a million years – which is not a long duration – in the scheme of the world.

When Achilles went to his mother to seek her advice – if he should go for the war in Troy, his mother Thetis said to him "if you do not sail, you will find a wonderful woman. You will have children. They will love you. And they will remember you, when you are gone. And, after their children and thereafter, your name will be lost. But, if you go to Troy, they tell stories about you for thousands of years. You will have glory.

If you go to Troy, you will not come home. Your glory walks hand in hand with your doom. I shall never see you again. Achilles did not go home. And his name is there till now. Perhaps that will also be lost in a million years.

So, I am everything and I am nothing. Perhaps, I am what I am.
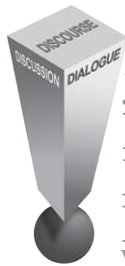
Nothing Is Everything !
An Email to My Guru

Gauri A. Khan
Smits Consulting, Hyderabad

While scrolling my mailbox I found the treasures of feelings. Amongst which some emails were written to my husband when he went abroad, some to my best friend and some for my sister. So in the midst of nostalgia I found something which was really very close to my heart and I shared only with my teacher under whom I completed my thesis. This email which is a treasure to me because it was me and my feelings were pure. The email is as follows:

Today (March 2, 2015) is the day for which I was waiting for so long and now it has arrived in my life. Today I got my PhD degree. I am at airport sharing my experience, my feeling to myself.

For me everything happens due to some known or unknown reason. May be I am alone here so that I can do some chintan (reflection) on what I have done and now what and how do I have to contribute. Early in morning I was happy and relaxed that finally one stage is over, but as the day is passing I am understanding the myth of being happy because with every passing moment I am visualizing myself away from the shore of the sea and now I have to move forward but alone, as my Guide and Guru Prof. Subhash Sharma has taught me swimming.....

> *Zero is also where everything starts. Nothing would ever be born if we didn't depart from there.*
> *~Shinichi Kudo #detective*
> *#SayQuotable*

It is my responsibility to swim forward and that too in an ocean.

Things, scenarios, conditions have drastically changed now...Its not because I am setting my parameters with reference to others but for myself to soar high...as what my guru

expects from me... To bring out the highest level of energy to do something good. Am I undergoing through a fear pressure???

I am sure you must be thinking that why am I sharing all this. But as I stated earlier that everything happens due to some reason. Yesterday my daughter who is just 4.5 yrs old after returning from school said, "Mumma do you know what does zero means, I said no you tell me for which she said 'Zero means Nothing'." I felt different because I was able to relate it with state of Nothingness. The state which led fear in me and also the pressure of doing something. But that state was frightful as I knew nothing and was moving forward with time. It is the state of Vacuum energy. The state of Zero Consciousness. Zero state is the state of meditation when you have nothing to deviate i.e. your kinetic energy is zero but your potential energy is at its full. It is that state where you are ready to dissipate at your fullest.

I am Nothing   =   I am Everything

Hold that state, it is volatile. It is that energy which you were unaware of. From the state of nothing and the state of aloneness towards the state of fullness, is the journey which you travel and that journey gives a lot of lessons of life. Those are the experiences which you will cherish throughout. That is the time when you step forward from your intellect to intuition and that is when human is arising in you.

Osho has quoted a baul Mystic Chandidas in his book; Intuition, knowing beyond logic where he said "Sabar upar manas satya; tahar upar nahin" (Above all is the truth of man, and above that there is nothing). Osho decoded it with his thought and said that Once you have reached to your human potential in its total flowering, you have reached home. Thanks to my guide and guru, I have begun that journey.
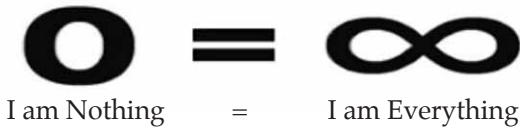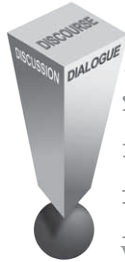
Human Values - Revival through TRUST*

Gauri A. Khan

Smits Consulting, Hyderabad

Spirituality is the quest of truth, the infinite energy. Spirituality and mystical charm have always attracted people from outside world to India. India is a land of culture, knowledge, love, bhakti and the teachings of Vedas. India is a land of great spiritual leaders like Valmiki, Mahavira, Gautum Buddha, Patanjili, Adi Shankaracharya, Swami Vivekananda, Mahatma Gandhi, Sri Aurobindo and many more who always had a quest of truth. They always taught about family hood i.e. Vasudhev Kutumbakam and gave message of peace. As the world becomes increasingly capitalistic and materialist, the quest and urgency for spirituality grows more and more. The traditional Indian way of life has helped in the evolution and growth of Spiritualism. Numerous cultures and religions have thrived and flourished together for ages and resulted into the unique Indian way of life.

India is a land of Yoga and Ayurveda. Indian spirituality is all about showing respect to all living beings-animals, trees, rocks and even water and lead a positive and healthy life.

Through the ages, various Ashrams and centers of excellence came up in different parts of India. These centers have helped in spreading the message of compassion, care and positive living.

The quest of truth and liberation gave birth to various spiritual movements in India. Indian Spiritual Gurus like Ram Krishna Paramhans, Swami Vivekananda, Sri Aurobindo and The Mother, Swami Dayananda and many more always had an inclination towards knowing the truth of life. They always wanted to know and teach the path of liberation (moksha) to the mankind.

• **Indian Spiritual Movements**

In general three traditions viz., Shruti, Smiriti and Shastra define ancient Indian literature.

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* This article is based on doctoral research undertaken by the author, Gauri Khan, at Banasthali University, Banasthali, under the guidance of Prof. Subhash Sharma

"Veda" refers to knowledge, wisdom or vision, and it manifests the language of the gods in human speech. The Vedas are called "Shrutis" revelations orally communicated by God, and heard. Vedas teach the path of living the way of life. They narrates the path of holistic living. The impact of Vedas in one form or other has led to the evolution of many spiritual movements in the contemporary times. Though thoughts were floating in the air of spiritual land of India but in modern times, as a movement Arya Samaj was a dominant movement that came into limelight to directly draw upon Vedas and applying its teachings to create a new movement. The rise of the Arya Samaj and the Brahmo Samaj movements in India in the 19th century was a response to the growing British presence in India and the British challenge to Hindu traditions. There were various other movements like Ramakrishna's Vedanta movement. He wanted to teach the philosophy of Vedanta to the whole world and Swami Vivekananda fulfilled his mission and Ramkrishna mission emerged as a global movement. Later in 20th century other movements such as Brahama Kumaris and Gayatri Pariwar came into existence. The basic teachings of these movements were related to the peaceful soul and the path to reach God with the help of truth and yoga. After these movements various other spiritual movements emerged and India became a land of movements representing various spiritual movements. These movements have made a mark in the Indian and world history leading to some revolutionary changes.

Though modern world is about the impact of Western management, MNCs and Profit Maximization but "On the cost of Humans?" They treat Humans as resource; a resource for production, a resource for profit maximization, a resource of cost benefit analysis, but they do not understand that except money what these employees earn. Stress, blood pressure problem, mental tensions, stress burnouts etc. are the common problems which today's employees face. In present scenario people opt for stress management courses and

meditation programmes. These demands have given rise to new Spiritual movements such as Art of Living of Sri Sri Ravi Shankar in Bangalore and the meditation centre of OSHO in Pune, Baba Ramdev's Yoga. A large number of people from West have been attracted towards these centers as the courses offered in these centers help them to reduce stress and allow them to meditate. With the help of these centers large numbers of people are motivated to develop their competence for this competitive world. These movements have helped Indian Spiritual Gurus to bring a revolutionary change in the mindset of people and to help them understand the path of liberation through good deeds.

During the research work the below listed Spiritual movements that have created global impact have been studied in detail. The purpose of this study is to draw management and leadership lessons from these spiritual movements and to find out the benefits of these spiritual movements for the management world.

1. Ramakrishna Mission
2. Brahama Kumaris
3. Gayatri Pariwar
4. Sri Aurobindo Society
5. Preksha Meditation
6. Vipassana
7. Art of Living

Research Methodology

During research a mixed methods approach to research was used and the methods used included Exploratory method, Appreciative Enquiry, Grounded theory and Questionnaire method.

Framework used in this Study

Alan Keith of Genentech said "Leadership is ultimately about creating a way for people to contribute to making something extraordinary happen."

Bass defined **transformational leadership** in terms of how the leader affects followers, who are intended to trust, admire and respect the transformational leader.

He identified three ways in which leaders transform followers:

- Increasing their awareness of task importance and value.
- Getting them to focus first on team or organizational goals, rather than their own interests.
- Activating their higher-order needs.

Spiritual communication implies communion, the deepest shade, tint and tone of all other levels of communication. It stands for creating together, sharing together and dissolving together of the communicator and communicates as a gestalt phenomenon for generating the most effective dimension of communication. It's not merely hearing, analyzing, interpreting and understanding but also applying the words of wisdom in life in their purest form.

Leaders use inspirational motivation build emotional commitment to a mission or goal. Physical and emotional excitation is aroused in the process. Values, beliefs, and responsibilities are all encouraged by the transformational leaders.

One common aspect of a leader prescribed by Indian Ethos, Modern Social and Spiritual thinkers and Indian Management Scholars is stress on value based or spiritual leadership. A spiritual leader is more powerful as he is inspired for larger causes than his personal benefits (Verma, 2008).

Indian scholars have paid attention to application of Indian Ethos in management and leadership. Some comprehensive and integrative models have been conceptualized and suggested by Prof. Subhash Sharma, an eminent management thinker whose work has drawn global attention. In his models spiritual dimension is embedded in the models and thus is an integral part of the models. Since this study is focused on spiritual movements, his models because of embeddedness of spiritual dimension provide us the right basis for study of these movements. Drawing upon his writings, frameworks for the purpose of this study include the following:

1. Corporate LCM

2. KTG Yantra and Theory J.

3. Spiritual Satisfaction Index

According to Prof. Subhash Sharma (2007), Corporate LCM can be enhanced through the multiplier effect of enlightened leadership, higher order communication and inspirational motivation. For enhancing Corporate LCM, he suggests VEDA model of enlightened Leadership, OSHA Model of higher order of Communication and AUM model of Inspirational Motivation.

Enlightened Leadership through VEDA: He defines VEDA as V- Vision, E- Enlightenment, D - Devotion and A - Action which also reveals the convergence of four margas i.e. *Raj yoga, Gyan yoga, Bhakti yoga and Karma yoga*. According to him this is also a model of **Transcendental Leadership.**

Higher Order Communication: He presents OSHA model as a model for human being. It stands for: O- Oneness, S- Spiritual, H- Humanistic, A- Animalistic. It provides an overarching construct for human behavior and relationship management. It is also a model of **higher order of communication**.

Inspirational Motivation: He suggests AUM model of inspirational motivation, wherein A-All Energy, U-Unmanifest Potential Energy and M- Manifest (Kinetic) Energy. According to him there are two kinds of energy which a human being posses i.e. Un-manifest Potential Energy and Manifest / Kinetic Energy and a force is required to convert Potential Energy into Kinetic Energy. This force is represented by **Inspirational Motivation.**

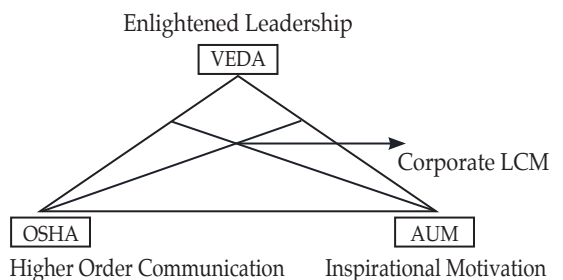Prof. Subhash Sharma's Corporate LCM model is presented in Fig.1.

Fig.1 : A Framework for Enhancing Corporate LCM

(Source: New Mantras in Corporate Corridors: From Ancient Roots to Global Routes, Subhash Sharma, New Age International Publication, New Delhi, 2007, p.267)

KTG Yantra and Theory J

Proposed by Prof. Subhash Sharma (2007), KTG yantra integrates Theory K of Management, Theory T of Leadership and Theory G of Spirituality/ Human Quality Development (HQD). Discussion on these ideas in terms of Theory K equation, Theory T equation and Theory G equation is as follows:

Theory K: $K = X^a + Y^b + Z^c$

X, Y, Z refer to Theory X, Theory Y and Theory Z of Management and a, b c represent the intensities with which X, Y and Z styles are used.

Theory T: $T = T1^a + T2^b + T3^c$

T1, T2, T3 refer to Transactional, Transformational and Transcendental approaches to Leadership and a, b, c refer to intensities with which these styles are used.

Theory G (Guna):
$G = (Tamas)^a + (Rajas)^b + (Sattava)^c$

a, b, c represent the intensities with which Tamas, Rajas and Sattava approaches are used. Tamas, Rajas and Sattava refer to 'levels of consciousnesses'. Theory G implies that managerial and leadership processes should operate from 'higher level of consciousness' .i.e. from Rajas and Sattava levels of consciousness. It also implies appreciating Goodness (G) dimension in every human being.

Theory K, Theory T and Theory G constitute the foundation for KTG Yantra and KTG Yantra provides a foundation for Theory J. Theory J stands for creating conditions for Joining-in through 'spiritual praxis' (creation of spiritual synergy and positive spirit within movements, organizations and institutions), wherein people Join-in to create institutions of significance and importance to the society. It reflects the force which enables in the formation of an organization, which is spiritually awakened and which is for the betterment of the society. Theory J is essentially a theory of 'spiritual praxis' with focus on Joining of Heart and Spirit (JHS) in order to draw upon Heart energy and Spiritual energy and bring them into display in all activities. This is achieved through Enlightened Leadership, Higher order communication and Inspirational motivation. It can also be considered as a theory of spirituality in management. Fig. 2 provides a KTG Yantra and a framework of Theory J wherein Theory K, Theory T and Theory G are integrated.
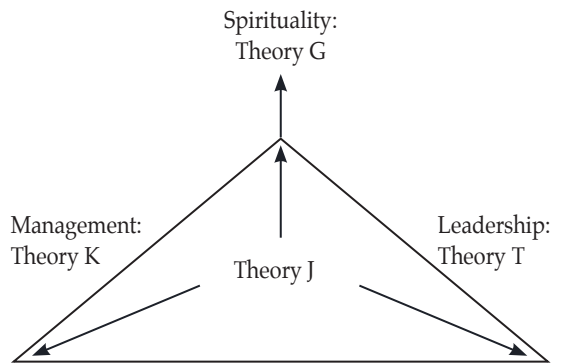

Fig. 2 : KTG Yantra and Theory J

(Source: Sharma Subhash, Institution Building: Way of Theory J, 3 D…IBA Journal of Management and Leadership, Vol.2, Issue 2, Jan. – June 2011, pp.95-102)

These models helped in analyzing the spiritual movements and researcher was able to drive out many management concepts.

Research Findings and its Impact on Corporate World

Below mentioned are the key concepts which emerged from these spiritual movements as they were studied in details.

Key Management Concepts emerged from Indian Spiritual Movement:

Sangha	Youth Community
Atma Santosh	Satisfaction of highest level
Karmic Effects	Effect of One's actions
Mandli	Team & group cohesiveness

Swah ka vikas	Self-development
Samvedna	Compassion, sympathy towards others
Seva	Helpful action
Kalyankari Communication	Healing/Beneficial Communication
Drishti Communication	Wisdom Communication
Bharat Mata concept	Respect for Women
'Hum Badalenge – Yuga Badalega', 'Hum Sudharenge – Yuga Sudhrega'.	When we reform ourself - the world will be reformed, when we transform ourselves - the world will be transformed
Atmavat sarvbhooteshu	All living beings are soulkins
Vasudhaiv Kutumbkam	Entire earth is our family
Lok Samman/ Janta ka Samman	Respect for everyone
'Vichar Kranti'	Thought revolution
Sadhna	Meditation practice
Samdarshita	Equanimity
Karunamai	Compassionate
Kalyankari	Beneficial
Satsang	Fellowship

These spiritual movements have various management concepts as listed above and indicates that leaders of these movement followed the idea of 'Leading Through the Intrinsic' reflected in predominance of the Sattavik qualities in their leadership styles. Hence researcher coined the phrase, Sattava Leadership Model to refer to this style of leadership wherein 'Looking Within and Leading Through the Intrinsic to Change the Extrinsic' is the key element in leadership.

How to build TRUST at workplace

We all can sense the stress level is getting higher day by day in corporate world.

Corporates have become furnace of fire. On the one hand Corporate world is a world of fulfilling desires, making relationships, networking and rationality on the other there is so much of stress and nothing to cure as it has become normal routine life of corporate world now. People are running towards stress management institutes and courses. Is it giving them relief? Since focus is on partial curing, people search for better solutions that are provided by spiritual movements.

The study helped to identify themes and can helped in driving the lessons which can be learnt from Indian Spiritual Movements and practices can be categorized broadly under five main themes:

1. Employee Engagement Activities
2. Employee Development Activities
3. Interpersonal Relationships
4. Stress dissolution
5. Soft skills

The success of these spiritual organizations is dependent upon the connectivity of self with the people and not related to the motive of brand building and customization.

To illustrate more about the practical spirituality in organization context, Prof. Subhash Sharma suggests a framework of 'Spiritual praxis' through expression of Spiritual Synergy (SS) and Positive Spirit (PS) in his book New Mantras in Corporate Corridors (2007, p. 85) which can be envisaged through the above observations in the employees of an organization. According to him when Spiritual Synergy (SS) and Positive Spirit (PS) combine with each other, Positive mental attitude arises leading to positive energy at the workplace and in organizations.

When these five aspects are developed in organizations, they lead to TRUST (Truth, Respect, Unity, Supportive Culture and Transparency) with roots in Theory J, Sattava Leadership.

Thus, lessons for the corporate transformation can be conceptualized through the TRUST Model presented in Fig 3. This model indicates

that 'spiritual praxis' is at the heart of Corporate Transformation to make workplaces as harmonic and fulfilling workplaces. TRUST Model of Sattava Leadership at the work place is the key lesson that emerges from this research.
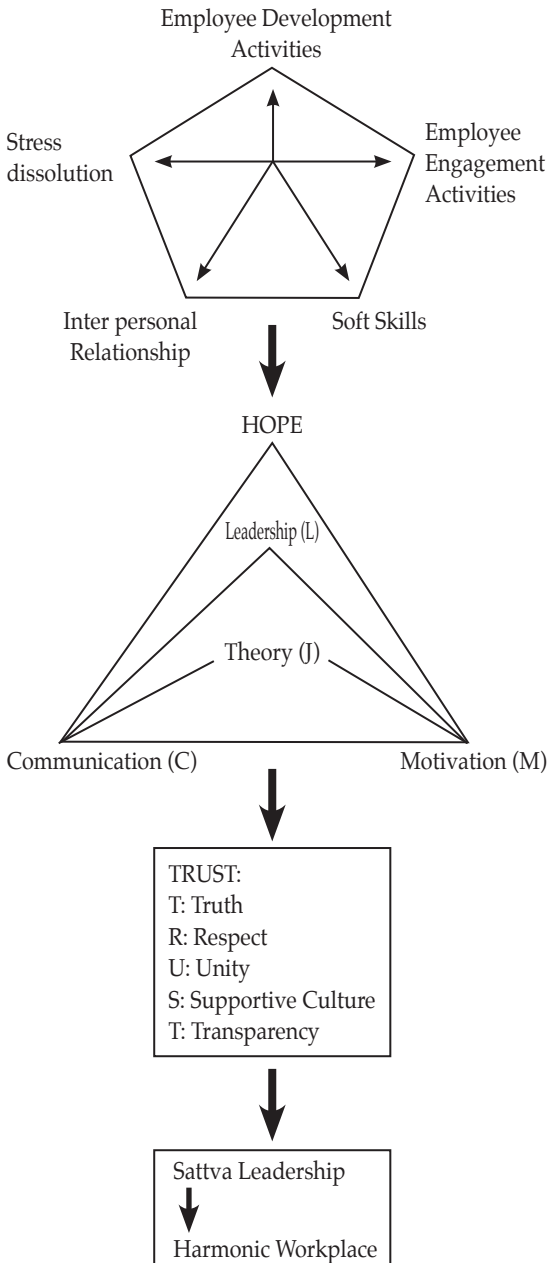

Fig: 3. TRUST Model for Corporate Transformation through Sattva Leadership and Spiritual Praxis

It may be indicated that TRUST model suggested here captures the essence of the idea of 'Looking Within and Leading through the Intrinsic to Change the Extrinsic'.

Key steps of implementing TRUST model at workplace

MNCs have incorporated these values in the sets of Values of the company. Companies have set the appraisal systems also where employees are rated on these values at the time of mid-year and end of year appraisal. However we still see the stress level of the employees are increasing, disengagement happens, attrition rate and lay off are increasing day by day. We can visualize all the five aspects of TRUST models in the values of the corporate.

- T- Truth- Truth leads to Integrity. Integrity has become as one of the values in many MNCs. Employees are expected to be Honest towards work. It is always said "Integrity is something which either you have it or you do not have, it doesn't come as a partial package" Swami Vivekananda says "Be sincere and do your duty. Everything will come all right Truth must triumph"

- R- Respect- Employees should understand the essence of giving and getting respect to each other. It enhances the culture of perseverance and professionalism

- U- Unity- It is the collaboration and the team work which is the key to success as it is always said "Together everyone achieves more".

- S- Supportive culture- It gives courage to everyone to take risks and to aspire high for the betterment of the companies. Supportive culture gives employees motivation and courage to work for the betterment of the company. It enhances onus towards the company.

- T- Transparency- It helps in driving the Quality of work and there is no compromise to it. Transparency at workplace leads to ethical business.

Through five elements of TRUST and right kind of mentoring the human values can be revived as they are diminishing in this competitive era. Mentoring is an aspect which could be leveraged by the corporate. It is a helpful relationship based upon mutual trust and respect.

"Mentoring is to support and encourage people to manage their own learning in order that they may maximize their potential, develop their skills, improve their performance and become the person they want to be." Eric Parsloe, The Oxford School of Coaching & Mentoring.

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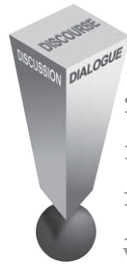
Values to Value Creation

Indroneil Mukerjee

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*It does not matter 'what' you do or how you do it.
What fundamentally matters is 'why'
you do what you do.*

- Indroneil

If business corporations had upheld and honored this correlation between human values and stakeholder value creation and brought it to practice, not only could many a bloodbath in stock exchanges been averted but also the economy could have been more resilient to artificially induced downturns and upturns by creating inclusive value for stake holders.

It is reported that 21 business corporations became bankrupt between 2001 to 2009, amongst which are featured the likes of Enron, Lehman Brothers, Worldcom, Tyco and US Air. Closer home and in recent times we saw the much bandied Kingfisher Airlines and the Sahara Empire going down. Whatever was the economical reason touted, fundamentally, they all failed to create value, for either they did not authentically practice a set of shared values or they did not have one, aside of what

they displayed in boardrooms and websites to sound politically correct.

Most businesses are run driven by motives of profiteering in the short term. They are driven by need and / greed to play a zero-sum game, which is like sitting on a see-saw – making stocks shoot and plummet alternatingly, given a reasonable period of time. The net value they create across stake holders in the eco system is zero.

If businesses, on contrary, instead of being driven by such short term needs / greed decide to be driven by values – shared values that take into account the values of their stake holders – they will not only create inclusive value but also be more enduring. Companies like Zappos, Ben and Jerry's, and Southwest Airlines have aptly demonstrated it over the last few years.

The theme I am delving upon here is not new. It's been written home about, expatiated and critiqued in management journals for ages. The question that arises is despite the correlation between human values and stake holder

value creation having been established again and again, why is it not prevalently seen in action and practice in business corporations?

There are multiple factors contributing to the gap, principal amongst these are:

1. Lack of understanding of what values are and how they work.

2. Ignorance of methods of discovering / uncovering values and absence of shared institutional values.

3. Mis-alignment of stakeholders to the organizational values / value mismatch.

4. Lack of executive intent and investment in building a values driven culture.

5. Human values unmapped to metrics of value-creation.

6. Being influenced by shadows of values.

7. Primacy of the vicious world of conditioned drivers.

Understanding Human Values and How They Work

Values, amongst other things, are perhaps the least understood and most misused concept in the area human and humanistic growth and development. Often the term is used to mean morality and ethics. At other times it connotes qualities like humility and integrity.
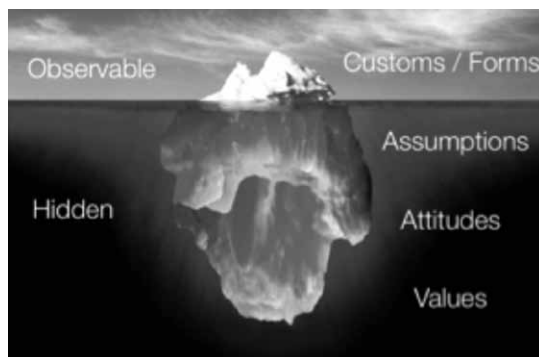
Values are none of these. They definitely do not denote a *quality, talent* or a *trait* in an individual. It may or may not have anything to do with imbibed and learnt character either.

Values are essential (relating to the essence of an individual / institution) strands of the memetic DNA of a human / humanistic 'being', the other strands being purpose and life-giving forces or core talents.

So what essentially are values?

Core human values are innate drivers and direction providers. In the journey of life, along the blue print of one's life purpose, one often finds oneself in crossroads of bewilderment. They find reasons falling short to make choices. It's in those times, like sign posts in an unknown terrain, values show the most

meaningful course to take, invariably leading to a sense of fulfillment and meaningfulness.

Courtesy: https://www.slideshare.net/emilymccarren/rdfz-xishan-sage-isummit-2014-emily-mccarren

The reasons why values are most often not understood and ignored is perhaps because they operate at a level which lies deep below the water-line in the ice-berg of human makeup. It is a common tendency for most of us to believe that what is not known in not possible and what is not seen does not exist. Consequent to this limiting mindset in man, coupled with the habit of securing everything from outside, he looks for data for critical decision making from outside. The education to be pursued, employment to be undertaken and enterprise to be built – all such decisions are made outside in, rationally, based on trends and cognitive data related to that. It's only when one hits a dead end and has no option but to pause, does one sometime get to hear the soft murmur of one's core values, that is, if one chooses to. Often to find radically different options which are aligned to one's purpose. Yes, that is the real functionality of values. They are like pillars supporting one's life purpose. Being value-driven is the only way for one to stay on one's purpose, thereby making life more meaningful, more joyful.

Let's take an example of this individual whose life purpose is to honor the flow of love and life. That's the blue print she is expected to live by every moment of her existence. When it comes to figuring how to live this purpose, she falls back on her core values to show her the way. Her value of Courage makes her

tread into territories where others do not dare – spaces that are inhabited by those who are marginalized, wronged and diseased. Her value of Affection makes her empathize and connect with the inhabitants of this space and her value of learning helps her to figure out ways and means by which she can help them honor the flow of love and life and reclaim the life-force to bounce back. She, driven by her values and empowered by her life-purpose has among other things enabled women especially those who are socially-economically challenged to be empowered and independent. She chooses to heal individuals who have residual energy to live a zestful life but are constrained by old age.

It's the unique combination of values, purpose and talents that makes an individual unique. Thus, without an understanding of ones values, one gets lost in the crowd as a me-too and finds it difficult to survive, leave aside thrive and evolve.

How Core Values of Individuals and Institutions can Be Discovered / Uncovered

Human values cannot be crafted or engineered. Neither can they be handed down or imposed. They are innate and intrinsic of the human essence. To know what values one cherishes, they need to be discovered / uncovered.

At this stage it needs to be understood that there are espoused values – the ones that an individual or institution prefers to adopt – and then there are practiced values – the ones that are practiced, consciously or unconsciously.

Discovery of values can only be carried out with practiced values. It is an expert art where one cannot go wrong, just like one cannot go wrong in finding ones blood group or biological DNA. The steps involved are:

1. Listening to narration of real life experiences, particularly of moments that were hi-points in life and taking note of recurring themes

2. Enquiring into the cause for having taken certain decisions, especially at critical junctures, and drilling down to arrive at the root driver.

1. Describing the root cause as a fundamental driver and then referring to a standard list of values and there nomenclatures to find the most appropriate value. A partial list of values in Annexure A, adapted from Values List of Milton Rokeach 1973, (Reference: The Nature of Values, Milton Rokeach, 1973) empirically verified with more than 10, oo0 individuals may be referred to.

3. In case of doubt, where the description of the driver points to more than one possible value, a value clarification exercise needs to be carried out. What-if scenarios are presented and responses are elicited to the scenario.

4. The responses once again are examined for the causes, drilling down to the root to arrive at the core driver / value.

Here's an example. There could be someone who regularly donates to charities by means of directing a portion of one's monthly income to support the cause. Why does he do it? It could be that the person is compulsively driven by the value of Helping and feels most purposeful when one does so. It could also be that the person is driven by the value of Affection towards other sentient beings and to see someone in pain or plight evokes his compassion. He gives out of empathy towards the other. It could also be that the person feels valued and honored by the charity when he gives and is driven by the value of Recognition. Thus, the art of discovery involves asking question and eliciting response to eliminate the more obvious drivers and arrive at what it really is, based on data derived from description of life events of individual / institutional, for whom the discovery is happening.

The prevalent practice, particularly in business institutions, is to enlist certain espoused values that look and sound good. Some of them like customer service and team work are not even values – they are at best value driven behaviors. Worst still these so called

values are rarely shared values – they come out of some imaginations of the head of the organization or a few at the top, more through some madness than any method.

Discovery of institutional values can happen using a method similar to that explained above. The only exceptions being that instead of listening to a single individual's narration, it is a focus group that comes together to share experiences in the organizational life. The focus group needs to be carefully formed comprising of members across demographics and psychographics which is representative of the organization. Also it must include founders and early members of the organization.

What comes out of this exercise is a list of what we may call as shared values – values, which have consciously or unconsciously been practiced by the organization and its constituents, as a part of its culture. A long list of shared values becomes unwieldy for ensuring organization-wide practice. Very often therefore the focus group votes for top few values and the result of this collective voting are shared core values while the rest are considered as situational values.

While there are a few other methods of discovery which involve creative visualization and emotional association, the method describe above is one of the most proven and accurate ones. I have personally used it to discover core values of thousands and validated my findings through subsequent behavior in critical situations. The result has been more than 99% accuracy.

Value alignment of stakeholders

The recent debacles in the TATA's and Infosys have aptly underscored the significance of value alignment. To me, it has also highlighted the relative disregard towards the overarching laws of ecology that governs all humanistic systems (business organizations being no exception) as compared to the laws of economics and strategies governed by the same. Both Mr. Sikka and Mr. Mistry are victims of misalignment and mismatch of their personal values with the values of their respective organization. It must be noted here that living organizations like the ones named above, the ones who develop a being of their own, distinct from the collective, are complex systems with complex value-based forces (even if a formal value discovery process has not been undertaken), often working through the organizational unconscious. Bringing them to the surface through group interventions and re-visiting them often is an absolute must to avoid unpleasant surprises.

Value alignment is the most critical and at the same time the toughest step to engage human values in value creation. It's like a newly-wed bride coming to stay with her in-laws. Through a twin process of directional telling of the family norms (yang) and mentoring through role modeling (yin) by the in-laws, the bride ultimately gets aligned to the values and culture prevailing in her new home. Often the path is not smooth and strewn with conflicts, predominantly due to dynamics created by implicit messages and the associated meaning making process. Different degrees of confront-ability on both sides can, however, smoothen the journey by bringing the unsaid to the surface and clarifying many an assumption.

After the shared values have been discovered and institutionalized, for each shared value stakeholder facing valued-driven behavioral norms are defined, preferably by a cross-functional team. These norms are then communicated and socialized organization-wide for adoption, along with measures of success. Whistle blowers are appointed to observe members for adherence to the norms and any non-adherence is reported to the concerned member.

Alongside this rather masculine process, Value Champions are appointed for each value. They typically are network leaders with high innate influencing capability. These Champs go about evangelizing the respective value through demonstration and other mediums (audio-visual mediums are most effective). This is an ongoing process and may take anywhere between 6 to 12 months for members of any organization to be aligned.

While the above process is applicable for existing members of an organization, for new joiners it is recommended that the very selection process is value aligned. The process needs to be such that through quantitative (psychometric tools) and qualitative (Behavioral incident interviews) value match of the candidate with the shared values of the organization is ascertained. Most organizations, bypass this process for dearth of so-called 'right talent' (which in practice hardly ever goes beyond experience, knowledge and skill), and end up paying a heavy price including negative impact on the stocks.

Building a values-driven organization culture

If culture eats strategy for breakfast, its guts are made out of value - values that have been practiced consistently across the organization over a period of time.

There are companies like IBM, HP, Microsoft, Apple and Shell which have created for them a way of being. It has taken time to for this 'way' to be not only institutionalized but also all pervasive when it comes to deciding the manner in which they will engage with their stake holders and vice versa.

While one option is to leave it to time and chance for such a culture to get built, the other is to consciously work with the core shared values of the organization and build a lasting culture. The steps to be taken to build a value-driven culture are extension of the alignment process. Once the values have been abstracted to stake-holder facing value driven behavior and the practice of these behaviors have been enforced / enabled across functions, it is important that a concerted organization-wide communication exercise is carried out by, amongst other things:

1. De-mystifying each value in as many ways as possible by relating to day-to-day activities

2. Carrying out ongoing induction / training programs to enable inculcating of these values

3. Showcasing the practice of values by publishing case studies

4. Awarding those who, over a period of time, demonstrate practice of these values

5. Creating a value-led language unique of the organization and training people in use of the language

6. Encouraging value-based conversations as a part of the organization inner dialog

7. Re-building the company's brand based on values and making it public

Human values mapped to metrics of value-creation

One of the outstanding benefits of being value-driven is that it inevitably leads to tangible value creation. Be it and individual or an institution, if it consciously practices its core values tangible outcomes are inevitable.

For example if an individual is driven by the value of Power s/he will most inevitably be driven to stand-out as *numero uno* by creating a unique pioneering reality of her / his own being the leader in her / his category. Driven by the value of Commitment s/he would naturally be driven to measure her / him by CSAT scores and strive to maximize on customer delight. Driven by the value of Wisdom one would delve into the depth of phenomena and in all likelihood create sizeable wealth of intellectual properties.

If we are to look at an entity carrying the above three values of Power, Commitment and Wisdom the entity in all likelihood would be a pioneering initiative that is more customer-driven than product driven, conceptualizing and creating customized solutions to ensure customer delight, thereby creating many intellectual properties and artifacts. The bottom lines on which it should measure its performance are category leadership (based on valuation), customer satisfaction and IP creation.

Refer to Annexure B for a partial list of values mapped to recommended metrics of value creation.

Shadows of human values

She had this habit of procrastinating, especially if there was a critical project at hand, till it assumed proportions of crisis and then jumping into it with quixotic vigor and zeal to complete the execution. When she went through a value discovery exercise it was revealed that Courage was one of her values which pre-empted crisis and fear for her conviction to be at its height. In taking this approach, though she would manage to deliver, it would often be marred by quality issues which would lead to a diminution in economic value. Sometimes there would be time over-run which again would lead to increase in cost of deployment and reduced project profitability.

This is a typical case of values going on an overdrive – referred to as shadows of human values. In this case it was the shadow of Courage that led to value diminution, besides creating more stress in the system.

How do values go on over drive and display their shadows?

The stack of human unconscious, besides carrying values, talents and purpose, also carries deep-seated conditionings developed early in life due to the growing up conditions. During that time, due to repeated experiences of assumed powerlessness and worthlessness, the voice of the inner critic plants sponsoring thoughts in the unconscious which becomes predominant drivers of one's behavior often leading to mysterious instances of misfortune. Sometimes, to be able to carry a mask of self-respect and to hide the conditionings, the individual dons compensatory behavior. Thus one, who is driven by a deep-seated conditioned sense of worthlessness, may react to her current reality in a manner that she is noticed for her valor and courage, especially if she has Courage as a driver. Thus her conditioning of worthlessness latches on this value takes it on an overdrive and legitimizes its primacy.

Refer to Annexure A for a partial list of values mapped to their shadows.

Primacy of the vicious world of conditioned needs

At the beginning it was a full circle – perfect whole and complete.

All that was, was encircled in this Holy Circle – the word 'holy' and 'whole' coming from the same root.

Till man came with a curious mind to explore and exploit and create illusions of opposing realities – the good and bad, the right and wrong and the virtuous and the vicious.
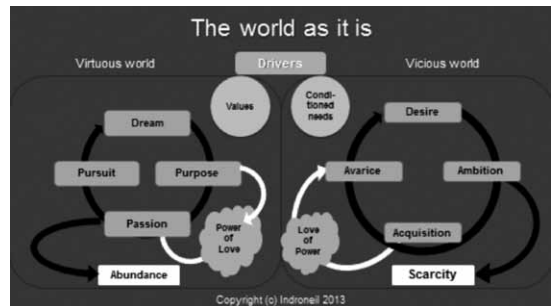
The prime driver of the vicious world – be it individuals or institutions – is conditioned needs of comparing / competing and being one up. It's a world, caught in a diminishing cycle of desire to ambition to acquisition. In an environment of scarcity and drenched in the love of power, avarice to hoard and have more is born. This is seen and called as growth. In reality it is a short term illusion of growth arising out of zero sum games, the players of which are like ones on a see-saw – the one who is up goes down and the vice versa.

In contrast the virtuous world, albeit small where the entities, driven by values are going through a reinforcing cycle of value-led dream, to purpose, to passion. In an environment of abundance and soaked in the power of love pursuit of purposeful actions to is born. This is real inclusive growth. Growth in which all stakeholders move together up the spiral of inclusive value creation.

Man twisted the circle around its center to create the co-existence of the virtuous and vicious circles in a 'figure of eight', thereby inventing for himself a never ending pre-

occupation of passing from one to the other and called it life.

Not realizing that it is the same Circle of wholesomeness that he has fragmented, he assumed them to be two different worlds.

When perched in virtuous circle, he looks down upon those who are languishing in the vicious circle with an illusory sense of arrival.

And when down in the dumps, tucked somewhere in the vicious circle, he will play victim and cry hoarse to prove how the virtuous have wronged.

He feels trapped and deprived of the freedom of The Circle and tired of making meaning of the mess at the meeting point of the circles he has created. He struggles to come out of his world – the circle which he has assumed to

be his home. Not awakened to the truth that the very nature of his circle of life is the same as The Circle. The collective intelligence of mankind carries the imprint of this primordial Circle.

For man to occasionally experience in moments of flux between the two circles of the figure of eight, often arising out of his alternating between struggling and giving up.

These are those moments of truth when man gets to see, know and acknowledge the primacy of The Circle and his hand in twisting it to create the illusion of duality. It is in such moments the figure of eight gets untwisted to reveal The Circle with its true nature, its vastness, its universality. And it is in such moments only that man gets a glimpse of his true home – the Home he came from.

Annexure A – Partial List of Values with description and shadows

VALUES	ATTRIBUTES	VALUE-DRIVEN BEHAVIOR	SHADOWS
Achievement	Mastery, Accomplishment	A sense of accomplishment (a lasting contribution)	Obsessed with details, losing sight of the big picture
Advancement	Growth, Promotion, Ambition	Opportunity focusing to moving up / forward.	Not being contented with the responsibility / role. May lead to jealousy / animosity
Adventure	Exciting life, Anticipation	New & challenging experiences, a stimulating active life	Being reckless, unstable, unreliable, complacent, distracted
Affection	Love, care, compassion, empathy, appreciation,	Valuing and caring for all sentient being	Smothering others, lack of assertion, over-empathizing / sympathizing, gullible
Commitment	Pro-activity, Assurance	Standing by promise made, come what may	Rigid, self / other denial, deferring promise
Competition	Success, contention	Winning against another, taking risks	One-upmanship, jealousy
Cooperation	Sharing, supporting	Working together, team work	Not taking accountability, overcrowded space
Courage	Bravery, valor	Fear-led conviction, with prayer on the lips	Fool hardiness, arrogance, risk-prone, procrastination
Creativity	Adroitness, Articulacy	Being imaginative, innovative, creative	Fantasizing, divorced from reality, inaction, instability
Economic security	Financial independence	Steady, adequate, seeking job security	Hoarding, miserly, unethical in wealth accumulation

Fairness	Justice, Equality	Equal opportunity for all, without prejudice	Dogmatic, judgmental, prejudiced
Fame	Popularity	Being famous, well known	Megalomaniacal, obsessed with performance
Family	Belonging	Taking care of loved ones	Low task / goal orientation, family-obsessed
Freedom		Independence, autonomy, free choice	Irresponsible, insensitive
Friendship	Adoration	Close relations with others	Co-dependence, exploitative
Health	Alertness	Physical and mental well being	Physically obsessed, low acceptance
Helpfulness	Benevolence	Working for the welfare of others	Intrusive, overbearing
Humor	Amusement	Creating, instilling laughter / joy	Frivolous, insensitive
Inner harmony	Authenticity, honesty, integrity, sincerity, trust	Principled and driven by one's truth, being upfront about things which may not be acceptable as a statement of truth	Righteousness, rigidity,
Involvement	Camaraderie	Participating with others, belonging	Action avoidance, socializing, irresponsibility
Learning	Humility, acceptance, adaptability	Readiness to go through experience and figure things out	Caught in the rut, false modesty, intellectualizing, being vicarious, goal avoidance
Loyalty	Faithfulness, obedience	Duty, respectfulness, standing by in good and bad times	Slave mentality, non-confrontative, not taking responsibility
Openness	Accessibility, Approachability	Transparency to self and others, readiness to reflect and confront	Awkward, embarrassing, incomprehensive, blunt
Order	Organization, Conformity, Accuracy	Tranquility, stability, conformity, external harmony	Obsessed with process, anxious for perfection, inflexible, insensitivity towards stakeholders
Personal Development	Knowledge seeking	Enhancement and use of potential	Lack of application, content / cognition obsessed
Pleasure	Comfort	Fun, laughter, leisurely lifestyle	Gregarious, irresponsible

Power	Leadership, Aggressiveness, Assertiveness	Control, authority beliefs, and influence over others	Coercion, manipulation, exploitation, imposition
Recognition	Visibility, reward seeking	Being valued and acknowledged by others	Narcissist, approval seeking, sycophancy
Religion	Altruism	Strong religious beliefs, closeness to god	Ritualistic, fanatic, dogmatic
Responsibility	Agility	Dependable, reliable, Accountable for results	Blaming, resenting, rebelling, getting stuck
Self-respect	Status, position, honor	Self-esteem, deference for status / position	Uptight, inaccessible, acting pricy
Service	Humility, stooping down	Serving others, voluntarily	Intrusive, insensitive to self and others' space
Simplicity	Beauty, natural order	Being plain, basic and easily understood	Over simplifying, generalizing, lack of depth
Wealth	Abundance, Affluence	Creating, extracting, enhancing value in tangible terms	Overtly materialistic, anxious, restless
Wisdom	Knowledge, exploration	A mature understanding of life, understanding of the meaning of life, innate knowledge	Investigative, engagement averse, research obsessed

## Annexure B – Recommended Value-Creation Metrics

VALUES	VALUE CREATION METRICS
Achievement	Performance
Advancement	Incremental Growth
Adventure	Innovation, discovery
Affection	Employee engagement
Commitment	Customer / stakeholder satisfaction, retention
Competition	Industry ranking
Cooperation	Team / CoE performance
Courage	Impact on marginalized sections, new business activation
Creativity	Lead time to resolve / trouble shoot, turn-around time
Economic security	Employee retention, long service

Fairness	Diversity ratio
Fame	Brand awareness / equity
Family	Inclusive wealth sharing
Freedom	Employee satisfaction, intrapreneurship
Friendship	Collaboration
Health	Employee well-being
Helpfulness	CSR / ISR
Humor	Employee well-being
Inner harmony	Integrity and ethics
Involvement	Partnerships, employee enrolment
Learning	Re-use, reduction in cycle time
Loyalty	Employee retention, long service

Openness	Accessibility, lead time to resolve	**Religion**	Employee well-being and retention	
Order	Quality, conformance, brand leadership	**Responsibility**	Turn-around time, stakeholder value	
Personal Development	Employee growth, job rotation	**Self-respect**	Certification and standards, promotion	
Pleasure	Employee well-being	**Service**	CSR	
Power	Market leadership, category leadership	**Simplicity**	Speed and agility	
Recognition	Awards and recognition	**Wealth**	Equity valuation	
		Wisdom	Patents and IP valuation	
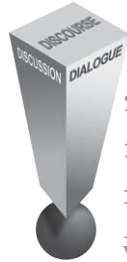
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The Rishi Route to Reality: Its Application to Management, Leadership and Sustainability

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The desire to search for the ultimate nature of reality has invaded the human mind for timeless centuries that it stretches as far back as the ancient civilization in Greece and the Vedic and Upanishadic periods, which stand as milestones in Hindu religious philosophy. The several explanations offered for the nature of reality by both the earliest Greek thinkers, the Pre-Socratics and the Vedic rishis correspond with each other recalling the fact that people of kindred cultured and civilizations such as the Greeks and the Indians, were in possession of similar ideas and beliefs. This was mainly due to their close political, social and cultural relations and most conspicuously the fusion of Hindu religious traditions in to Greek thought. The search for reality is one such idea that attracted the minds of both the Greeks and the Indians. Referred to, in the present study as the Rishi Route to reality,

this search was a rational enterprise that involved concentration on and concentration of the ultimate source from which all things originated and returned to.

Thales calls this source water (Aristotle, Metaphysics, xxi.196) and so it is in the Rg Veda (x.82.3).

Anaximenes calls it Air, (Aristotle, Physics, 24.26 A5) while the Rg Veda notes its equivalent as vata or prana (x.168.3,4).

Anaximander leaves behind such material explanations and introduced the Apeiron or the Boundless (Aristotle, Metaphysics 984,9.5). Similarly Aditi is boundless (Rg Veda, 1.89.10).

For Heracleitus this source is none other than fire while it is Agni in the Rg Veda (1.143.3).

The concept of atoms as the original source is akin in both Leucippus and Democrities and the Nyaya - Vaisesika and Jain philosophical theories.

The Vedic rishis and the Pre-Socratics have succeeded in providing acceptable solutions for the origin of the universe. they have realized that.

'From the imperishable living beings of many kinds go for the and again return to thim'. (Mundaka Upanishads, 1.1.7).

The age old realization of Brahmn as imperishable; the inner controller of nature or antaryamin, the soul of nature or atman; the bliss of all joy or sacchidananda; the light of all lights or jyotisam jyotih is made possible through following the Rishi Route. Whether it is the Hindu aspirant or Greek thinker the Rishi Route to reality paves the way for the acquisition of knowledge of the ultimate essence of nature.

The Rishi Route to reality includes jnana or wisdom devoid of avidya or ignorance. Jnana offers a spiritual consciousness of self-discovery or atmanam Vidhi. The Yoga Sutra is a discussion on moral training consisting of the following:

Non - injury or ahimsa. Truth-speaking or satya, celibacy or brahmacharya. Possessing nothing or aparigraha. Purity or sauca, Contentment or samtosha. Austerity or tapas. Study of self or svadhya, Devotion to God or Isvara Pranidhana.

This and breath-control in the form of several postures or asanas results in a perfect discipline of sense; a withdrawal from corporeal illusions; a blend of serenity and virtue. Patanjali notes the cardinal obstacles that prevent the cultivation of morals and virtue they are -

Ignorance or Avidya

Egoism or Asmita

Attachment or Raga

Hared or Dvesa

Self-love or Abhinivesa

These cause illusion or Maya and nescience or Avidya which holds the soul in corporeal bondage. The true lover of wisdom whom Socrates frees himself from all sensory pleasures (Plato, Phaedo, 81D - 83A) and tries to get more and more closer to the divine (Plato, Theaetetus 176). The eschatological teachings of Orpheus, Pythagoras and Empedocles, too, are in striking similarity to the Hindu teachings which are of course based on the Rishi Route.

The Orphics believe that the soul undergoes the samaric cycle of rebirth and finally becomes one with the divine Aither; in sheer bliss that it cries out in final liberation 'I am mortal no longer' for he has 'flown out of the sorrowful weary wheel' (Gold Tablet, 5, Jane Harrison, p.670). on a similar footing is the Hindu aspirant who follows the Rishi Route by regular association of the Vedas, Upanishads, Aranayakas and Samhithas, and embraces jnana and finally unites with Brahman. He who follows the Rishi route to accomplish this unity is compared to a lump of salt fallen into the ocean (Brhadaranyaka Upanishad, ii.4.12) or to a river joining the sea (Maitri Upanishad, i.2).

He then realizes paravidya from aparavidya, or higher knowledge from the lower (Mundaka Upanishad i.1.4.5). He retains his jnana till the end of the cosmic process and spends his birth educating his kind and associating the Rishi Route as much as possible.

Such a spirituality fulfilled and morally content virtuous life that transcends all limits and boundaries and embraces all living creation into its selfless care based on the route that the rishis had introduced and followed can be successfully applied to managerial enterprises of the present day. The perfect attention on the goal only and nothing else, the well-disciplined mind that faces all obstacles with zeal and tireless vigour, obedience to the authority of rishis can be utilized to the fullest managerial effect.

Continuity of the Rishi Route

The 'Rishi' route to reality found its continuity

in varying forms as is revealed by the spiritual view of history. There are many views of history such as creativity and civilizational contributions views and closely connected with the creativity and the civilizational contributions views of Indian history, is a spiritual view of Indian history wherein the Rishi route finds its continuity. While 'secular' views of history focus on economic, political and other material conditions, the spiritual view sees history as unfolding of the spiritual consciousness in different periods of history. India is widely acknowledged as land of 'spiritual heritage'. This heritage has been manifesting itself in varying forms in different periods. In fact, we have following dominant manifestations of spiritual consciousness during ancient, medieval and modern periods:

1) Vedic Period
2) Mahavir & Buddha Period
3) Shankara Period
4) Bhakti Period (Gurunanak & others)
5) Vivekananda, Gandhi and Aurobindo (ViGA) Period
6) New Era Spiritual Movements Period of ISKCON, Brahma Kumaries (BK), TM

(Transcendental Meditation), Art of Living, etc.

Each period represents unfolding of spiritual consciousness though an ancient connectivity like the flow of the river. In the process, new rivers have also joined in this unfolding and interesting metaphors have been used to describe this phenomenon. Vivekanand's "Brothers & Sisters" metaphor established the 'fellowship of religions' and a 'coalition of religions' and Gandhi's "Ishwar Allah tero naam…" created path for oneness of religions and a roadmap for confluence culture'. New Era spiritual movements such as ISKCON, BK (Brahma Kumaries), TM (Transcendental Meditation), Art of Living, etc., have now emerged. These movements are also taking the rishi route, a step further and have emphasized 'oneness of all religions'. This is at times reflected in their symbols that provide sufficient space for integration of religious symbols of all religions. This is also because their followers come from different religions and backgrounds. These movements have also acquired global presence. Fig.1 presents the spiritual view of Indian history.
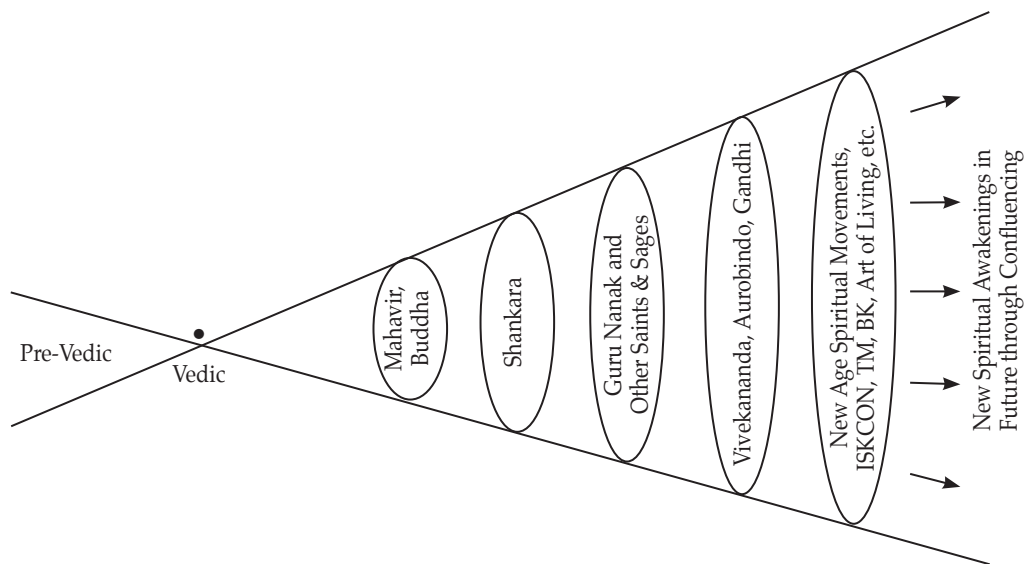

Fig.1: A Spiritual View of Indian History: Continuity of the Rishi Route

(Source: A Brief History of History: Some Models of History and Lessons for Leadership and Management, Subhash Sharma, Journal of Human Values, Vol. 11:2 (2005), p. 130)

Fig.1 not only presents the past unfoldings of the spiritual consciousness but also suggests that in future new spiritual awakenings would be unfolded through new "confluence movements", wherein there would be new global confluence of various spiritual traditions of the world. Rishi knowledge unfolded through Indian spiritual traditions has already acquired a global presence e.g. globalization of yoga, etc. This would also pave the way for new confluences for which the path was created by a modern trinity of Rishi- Philosophers viz. Vivekananda, Gandhi and Aurobindo. Thus, we see the continuity of the rishi route from ancient times to contemporary times.

AUM Foundations of USC & The Rishi Route

'AUM' the sacred syllable stands for 'All Unmanifest & Manifest' (Sharma 1996 in Western Windows Eastern Doors: WWED) i.e. Brahman ("All") in its unmanifest and manifest forms. It is indeed interesting that these echoes of 'aum' can be heard in the voice of David Bohm who has suggested the idea of 'implicate' and 'explicate' order in this universe. 'AUM' constitutes the foundation of 'Universal Spiritual Consciousness' (USC) which manifests itself in varying forms. Ancient rishis were searching for the 'light of aum' presenting itself as 'light of USC'. This light was described by various names and forms. Gita refers to it as 'Light of all lights'. The continuity of Rishi route suggests that this light has infinite potential and a continuity of its own and the modern rishis have also 'seen' its unmanifest & manifest forms and described its attributes in their ways depending upon the space time and location contexts. In fact, various religions could be viewed as narratives and descriptions of the extra-ordinary experiences of their founders with respect to 'universal spiritual consciousness', which they have described in terms of luminosity of 'light of all lights'. Hence, 'modern rishis' such as Vivekananda, Gandhi, Aurobindo and others consider various religions as 'various rishi routes' to understand the same reality and

reach the same destination. In fact, 'aum' finds its manifestation in spiritual and material forms in the 'atma' and the 'atom' wherein the two are integrated in the form of an 'infinity loop'. While scientists explore its 'atom' aspect, the mystics explore it 'atma' aspect and their search now seems to be leading to similar conclusions as we understand from the recent work in quantum physics. In fact, nature's PEN (Proton, Electron, Neutron) has a deeper connectivity with consciousness and scientists are trying to understand the same. In future, we may have a better understanding of the consciousness ("atma") behind the atom. Hence, in future there may be a convergence of the scientific route and the rishi route.

Rishi Route in Managerial Context: Towards 'Corporate Rishi'

'Rishi route' led us to the development of 'Rishi knowledge'. Is there any relevance of the 'rishi knowledge' to the contemporary world of management? Swami Rangnathananda (1980) created a new rishi route showing us the application of ancient rishi knowledge to the day to day problems of management and administration. Earlier, Swami Vivekananda had suggested the concept of 'Practical Vedanta' as a basis for organizing human activities and a basis for holistic living. Swami Jitatmananda, Swami Someshwarananda, Swami Bodhananda and many others from 'religious orders' have taken the 'rishi route' and 'rishi vision' to the world of management. In addition to these efforts, there have also been many scholarly efforts to the application of 'rishi knowledge' in the managerial and corporate world. Pioneering work of Prof. S. K. Chakraborty (2003) is a pointer in this direction. Drawing upon the ancient scriptures, Chakraborty suggests the 'raj rishi' model of leadership for the corporate world. Athreya (2002) also draws upon the 'rishi knowledge' from epics and suggests the 'shrestha ' (perfect and the best person) model of leadership. Sharma (1996, 2001, 2002, 2006, 2007, 2012) drawing upon 'rishi knowledge' takes the 'model building' approach and suggests many workable

models such as 'VEDA' model of enlightened leadership, OSHA model of human behaviour and interpersonal interactions, 'MBA' model of decision making, 'Ahamkara' to 'Aumkara' model of self-transformation, Rishi as Re-see approach etc. He suggests the 'Corporate Rishi' model of leadership for the corporate world (Sharma 2002). In the discussion below, we provide a brief outline on these models to indicate the continuity of the rishi route to the contemporary times.

1) 'VEDA' Model of Enlightened Leadership (Sharma 1996, 2001, 2003)

2) 'OSHA' Model of Human Behaviour (Sharma 1996)

3) 'MBA' Model of Decision Making (Sharma 1996)

4) 'From Ahamkara to Aumkara' Model of Self-Transformation (Sharma 2006)

5) Rishi Approach as Re-see Approach (Sharma 2001)

The 'VEDA' model of enlightened leadership (Sharma 1996, 2001, 2003) views leadership as a four dimensional concept of Vision, Enlightenment, Devotion and Action. The great leaders of the world exhibit these four qualities. They provide Vision, they are Enlightened and fully Devoted to their cause and mission and are Action oriented. Modern day leadership theories view the concept of leadership in terms of vision, mission and action. These are close to the 'VEDA' model, wherein the Vision - Action (VA) gap is filled through Enlightenment and Devotion. It may also be indicated that the 'VEDA' model also suggests us the integration of the four paths to self-realization viz. path of vision (raj yoga), path of enlightenment (jnana yoga), path of devotion (bhakti yoga) and path of action (karma yoga). Thus, it captures the essence of the rishi route to reality.

'OSHA' model (Sharma 1996) with its roots in 'triguna' theory of sattavik, rajasik and tamasik gunas in nature, highlights the four levels of existence viz. O (Oneness), S (Spiritual), H (Humanistic) and A ("Animalistic"/ Aggressive). In fact, model can be considered

as essence of Gita. In organizational and managerial contexts it implies reducing 'A' - 'A' (Animalistic - Animalistic) interaction and thereby reducing the negative energy or negergy, Feminine counterpart of OSHA model is the OSHE model wherein O, S, H, E imply Oneness, Spiritual, Humanistic and Existential aspects of life. When combined together OSHA - OSHE model represents an extension of the concept of Shiva - Shakti as well as the Yin - Yang. Management literature has now accepted the concept of 'androgynous' leader and the OSHA - OSHE combination of human personality provides the intellectual foundations for the same.

'MBA' model of decision making (Sharma 1996) views the decision making processes in organizations and society in terms of 'Manas' driven (intuition and right brain oriented), Buddhi driven (rationality and left brain oriented) and Ahamkar or ego and power driven. Now the management literature has recognized the role of intuition and creativity in visioning and envisioning the radical changes. The rishi route emphasizes the wisdom approach of combining the intuition (Manas) and reason (Buddhi) and avoidance of 'ahamkar' (ego).

'From Ahamkara to Aumkara' (Sharma 2006) is a model of self-transformation, from lower self to higher self. In Gita and other scriptures, we find the conflict between the lower self and higher self. Lower self is ego oriented, higher self is eco oriented. Higher self drives an individual towards Higher Order Purpose of Existence (HOPE). In terms of OSHA model, it implies transformation from 'A' (Animalistic, Aggressive) state to 'O' (Oneness, Om) state of consciousness. In fact, we can identify three levels of self viz. Sin, Win and Yin. Sin level represents the lower self, Win represents the middle self and Yin the higher self. While, 'sin' is the ahamkara level, Win represents the self-actualizing level and Yin represents the aumkara level. Transformation from ahamkara to aumkara implies self-evolution towards Yin. This is also the finding of the ancient rishi route. In managerial context

it means movement towards Yin model of leadership.

Rishi as Re-see (Sharma 2001) represents the reformulation of Rishi approach for its contemporary relevance. Rishi route implies re-seeing and re-visioning the reality in new perspectives. Thus, a Corporate Rishi is one who can re-see the reality around him / her in new perspectives.

Concluding Comment:
Towards New Convergence of Science, Spirituality and Sustainability (SSS)

In the beginning of this paper, we observed that there was a convergence between Indian and Greek thoughts during the pre-Socratic era. Subsequently, Greek thought took its own route which subsequently gave rise to 'scientific' worldview (also represented by the metaphor of 'Western windows') resulting in development of science and technology in the West. Indian thought continued its journey through the Rishi route (also represented by the metaphor of 'Eastern doors') with its focus on 'spiritual worldview' resulting in further development of spirituality and transcendence. In fact, there have been three revolutions viz. spiritual revolution that is more than 5,000 years old, industrial revolution that is nearly 300 years old and new age 'knowledge revolution' that is nearly 50 years old. Industrial revolution improved the material conditions of humanity with side effects of problems of ecology and sustainability and time has come to overcome the same. Spiritual revolution provided foundation for improvement in spiritual advancement and is helping in overcoming the problems created by industrial revolution and side effects of modernity such as pollution etc. Popularity of yoga, meditation, mind stilling, mindfulness, heartfulness and other similar techniques in contemporary times is a pointer in this direction. It is also providing new guidance to move towards sustainability and holistic development. With the new knowledge revolution we are moving towards a new convergence of the 'Scientific' and Rishi routes to reality and application of this approach to management, leadership and social sciences is leading us towards new ideas and new perspectives in these fields. This will also help us in using insights from science and spirituality for sustainability issues. In fact, this convergence of the Western windows (Scientific approach) and Eastern doors (Spiritual approach) is a new pathway for sustainability and sustainable development.

Note 1: This is a revised and extended version of an earlier paper, Rishi Route to Reality: Its Implication to Management and Leadership, presented at the World Congress on Vedic Sciences, organized by Vijnana Bharati, Bangalore jointly with M. S. Rashtriya Veda Vidya Pratishthan, Ujjain, SLBS Rashtriya Sanskrit Vidyapeetha (Deemed University), New Delhi & Indian Council of Philosophical Research, New Delhi, August 9-13, 2004, held at Swami Vivekananda Yoga Anusandha Samsthana (SVYASA) University, Bangalore.

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BOOK REVIEWS

Conversations on The Remaking of Managers

Conversations between Daniel Albuquerque and Subhash Sharma

IBA Publications, Bengaluru, India, 2018

Reviewed by

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Conversations on the remaking of managers, the newest edition released by IBA publications, 2018, contains conversations between Prof. Subhash Sharma and Dr. Daniel Albuquerque based on a selection of academic papers presented at national and international conferences, workshops and panel discussions at university departments of psychology and philosophy and professional associations of economists.

The work instigates yet another groundbreaking form of illustration of ideas. This time Prof. Subhash Sharma teams up with Dr. Daniel Albuquerque on an enlightening journey in to the depths of reality where the dialogue form is used for creating fresh ideas for a unique purpose -'remaking managers.' The opening lines of the book is an invitation to join Prof. Subhash Sharma and Dr. Daniel Albuquerque in their lively conversation:

'Dear Reader, we – Daniel and Subhash – would like to join us in our conversation.'

While the invitation stimulates the reader to join in the conversation the two authors launch on a valuable venture with a pioneering objective - the 'remaking of managers' for the future. This objective is enhanced by the need to 'explore various venues and nuances of management and its education from all possible aspects and angles.' The venue of the first conversation is a south Indian restaurant in Bangalore which caters to diverse needs not only food (also non-vegetarian cuisine) but also medicine, garments, juice bar and paan kiosk. Inspired by this set up both authors

share the same idea that the atmosphere of the restaurant is the work of 'intuition' (02). In Dr. Albuquerque's estimation it is the time to 'unmake' managers but as Prof. Sharma notes the time is right to 'remake' managers. This, he says, will train the manager to understand the needs of the customer, just as the waiter of the restaurant did (02). Engrossed in his usually lively theoretical discussion Prof. Sharma re-introduces his 'OSHA-OSHE' model to explain the 'oneness, spirituality, humanistic and animalistic' levels of existence. The OSHE includes the first three but is added with 'existential dimensions.'(06). The OSHA-OSHE model, similar to the Limmat and Siel rivers in Zurich (07), is extended to another innovative theory, HOPE (08). At a certain juncture Dr. Albuquerque reminds of the well-known 'Subhash mantra' which has a great impact on managers and leaders (09). The conversation moves at length to acknowledge that not 'quantity' but 'quality' is very much in demand (11). Dr. Albuquerque rightly declares that it is for the managers to 'reflect and meditate deeply and internalize natural beauty and at the same time appreciate its productive power' (13). The discussion ends with yet another of Prof. Sharma's theories, HQD (Human Quality Development) and its deeper roots (14-16).

In the second conversation Dr. Albuquerque enjoys the several festive celebrations in India (18). The spiritualist in Prof. Sharma reveals the limitations of the Darwinian theory of the survival of the fittest (19) and he brings forth an interesting pointer and that is the 'arrival

of the best to lead the rest' (20). Moving his theoretical discussion towards his own theory of the 'sacro- civic' vision Prof. Sharma refers to H1, H2 and H3, as Happy Individual, Holistic Management and Harmonic Society (21). The discussion leads to politicians and their reforms when Dr. Albuquerque refers to Nelson Mandela and Prof. Sharma to Mahatma Gandhi and Martin Luther King (26). The conversation is wrapped up by Prof. Sharma's thoughts on the possibility of creating 'harmony, synergy and hope' among future managers (27).

The focus of the third conversation is the holistic development and management (30). Several models are introduced by Prof. Sharma to make his ideas clearer to Dr. Albuquerque (32-36). Dr. Albuquerque is simply 'fascinated.' (34). Motivated, Albuquerque puts forth Sharma's theory in a case study of Chinese economy (34-35). Sharma, who acknowledges Dr. Albuquerque's idea, adds the symbolism of the theory of four lions (36). These theories are discussed to describe the explicit value of ideas of people like Swami Vivekananda and historical depictions like emperor Asoka's pillars (38).

Conversation four concentrates on mother earth and what she has to offer for developing better mangers in future. Referring to the celebrated Indian economic theorist, Kautilya, Prof. Sharma voices his opinion on 'new earth sastra' (41-42). The synergy model of 'new earth sastra' offers a conceptual foundation for demonstrating its validity for the corporate sector (44). Moving from such ideas as 'green economics' (45) to 'transcendentalization,' which for Dr. Albuquerque is a 'mouthful (45) the conversation is full of thoughts which lead to the ethics in management (46) such as the 'Eco – curricula' (48) and 'Environment curriculum model (52).

Conversation five reveals the iconic nature of the 'enlightened corporate citizen.' (55). Sharma has a fresh corporate vision when he explains the three statues model (56). Dr. Albuquerque is fascinated by the lush beauty

of Kerala and tries to explain the challenges that confront managers in a place like Kerala (61-62). The discussion breaks off when the authors share the same idea and that is they will 'hope' for the best among the managers (63).

The sixth conversation is titled 'the leader as seer' (65). Several examples of outstanding personalities are put forth by Dr. Albuquerque (66). Prof. Sharma brings forth his famous theory of the 'rishi route' (67). The process of 're-seeing,' declares Sharma, is essential for the 'Corporate Rishi' (67-68). The process is a captivating benchmarking system which could be applied in the context of 'remaking' managers (68). Dr. Albuquerque mentions that 'thought models' (69) of Prof. Sharma are moving in the direction of 'remaking' managers (69).Dr. Albuquerque provides illustrations of several business leaders who can be considered expounds 'corporate rishis' (72). These, in his calculation, is the ultimate of 'what is demonstrated as seer leadership (71-72).

The last conversation emphasizes the all-empowering significance of wisdom (74). The importance of wisdom for 'sustainable and development oriented management' is stressed (75). Moving beyond the process of knowledge creation through 'windows, door and corridors' (76) Prof. Sharma launches an enterprise well-worth noting as the HOPE gate (77). After focusing on institutions based on wisdom, Sharma exchanges his views with Dr. Albuquerque by taking in to consideration several sutras one of which is the IBA success formula (80). Dr. Albuquerque summarizes a lengthy idea by mentioning that each manager ought to envision the success of his associates (81) to which Sharma adds that the manager has to fly high as the swans he once envisioned and that the manager has to reach global heights just as the term 'Indus Business Academy' has more potential value on a global level as 'India in us and India in the US' (81). After listening to a brief description of the management program at WISDOM at Banasthali Dr. Albuquerque compliments

Prof. Sharma's theories of HOPE and Higher Order Purpose Existence (84). The discussion ends with Prof. Sharma's 'dream' for a better hope in future so that the HOPE gate will one day open and that a HOPE university will be established someday (86).

The conversational tone is extremely effective as it helps establish coherence and clarity throughout the work. The conversations, between the two authors, which are highly thought provoking transmit a pioneering effort for 'remaking' managers for posterity. The effort deserves appreciation as it provides a proper footing and scope for a rationalistic reflection of a fresh topic in the managerial sector such as the 'remaking' of managers.
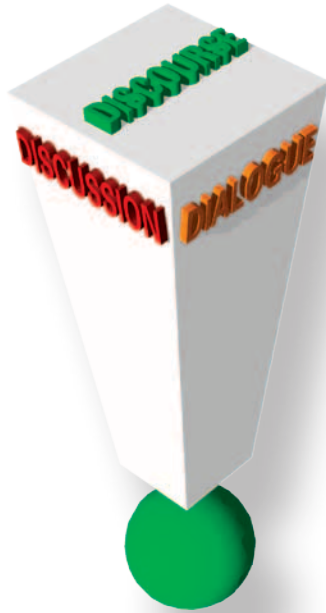
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