CORE VALUES & LEADERSHIP – THOUGHTS & APHORISMS

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RÁJARSHI:
THE IDEAL INDIAN LEADER

''तत्र राजर्षिवृत्तम्,
तस्मादरिषड्वर्गत्यागोनेन्द्रियजयं कुर्वीत, वृद्धसंयोगेन प्रज्ञाम् ...
उत्थानेन योगक्षेमसाधनम् ...
विनयं विद्योपदेशोन,
लोकप्रियत्वमर्थसंयोगेन, हितेन वृत्तिम।''

"A Rājarshi is one who-has self-control,having conquered the senses, cultivates the intellect by association with elders…is ever active in promoting the security and welfare of the people… improves his own discipline by learning in all branches of knowledge and endears himself to his people by enriching them and doing good to them."

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– Kautilya's Arthashastra (1.7.1)

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CORE VALUES& LEADERSHIP – THOUGHTS & APHORISMS

Let us ponder over some wisdom statements:

- "The more I study physics, the more I am drawn towards metaphysics." (**Albert Einstein)**

- "…Excess of knowledge and power without holiness makes human beings devils." (**Swami Vivekananda)**

- "Basically, from the viewpoint of real human value we are all the same." (**Dalai Lama)**

- "….Man must become humble and recognise that there is something higher than the intellect. Above all, man must realise that he is but a tiny component of a "mysterious meta-organism". Only if he recognises the "mystery of being" will man forsake his desire to control nature for his own purposes." (**Vaclav Havel, Ex-president Czechoslovakia)**

- "Life is much less a competitive struggle for survival than a triumph of cooperation and creativity…. Ecology and spirituality are fundamentally connected, because deep ecological awareness, ultimately is a spiritual

awareness… . The Mystic and the physicist arrive at the same conclusion; one starting from the inner realm, the other from the outer world. The harmony between their views confirms the ancient Indian wisdom that Brahman, the ultimate reality without, is identical to Atman, the reality within." (**Dr. Fritzof Capra,** *The Tao of Physics*)

- "If we are to go forward, we must go back and rediscover those precious values – that all reality hinges on moral foundations and that all reality has spiritual control." (**Martin Luther King Jr.**)

- "……It is increasingly evident that the values of the western world are becoming more and more anachronistic. Their golden age is in the past, they cannot assure a dependable future for the human race…. The philosophy of the 21st century must be grounded in a philosophy of diversity…. At the same time, we must begin to define certain moral maxims or ethical commandments that constitute values common to all humankind…. The beauty and uniqueness of life lies in the unity of diversity." (**Mikhail Gorbachev,** *The Search for a New Beginning*)

- "India will teach us the tolerance and gentleness of mature mind, understanding spirit and a unifying, pacifying role for all human beings." (**Will Durant**)

- "It is the intense spirituality of India and not any great political structure or social organisation that it has developed, that has enabled it to resist the ravages of time and the accidents of history."(**Dr. S. Radhakrishnan**)

- "The crisis in business in spiritual… All management ideas till now have been external-directed paradigms, developing behaviour and skills, not character and values. But, meaning and richness must flow from mind to work, not the other way. We need a fundamental shift from the current reductionist, fragmentist, materialisticparadigm to one which recognises relationships, consciousness and spirit as the right approach." (**Prof. S. K. Chakraborty)**

A WORD ON CORE VALUES

Variously described as "timeless guiding principles", "heart and soul of an individual or collective alike", "an enduring set of emotional or feeling-level dispositions in a person which (a) underpin the choice of his/her goals and (b) determine the kind of means used to achieve those goals", core values are those inviolable and non-negotiable attributes which lend a distinct cultural identify to an organization. They succintly and truthfully capture the essence of an organization – its business goals and the means with which it is pursued. To quote the Indian Management philosopher Dr. S.K. Chakraborty, "human values are those values which nurture good human beings from within.… They are stable inner dispositions as opposed to 'valuables' which are external objects of want and desire." In a formulation of wisdom, the management sage holds that, 'HOLISTIC EXCELLENCE $=$ EFFICIENCY $+$ ETHICALITY $=$ SKILLS $+$ HUMAN VALUES.'

'Core Values' is a statement of organizational identity and not a mumbo-jumbo of operating practices, business strategies, technical/functional competencies etc. Commonly understood, values are norms of behaviour that are accepted and expected in

society, evolved over a period of time. As Peter Worsely, the eminent sociologist notes "these values become set standards that are internalized in the process of individual (as well as organizational) socialization, reflected in interaction in terms of beliefs, attitudes, behaviour patterns reinforced by the group's endorsement and approval of such behaviour." Similarly, each organization develops or evolves its own core values around which revolve the spectrum of human interactions and the dynamics of group behaviour. Over time, these unwritten, uncodified, yet powerfully embedded set of values go about to form the unique mind-sets, of the organizational men. Viewed thus, values offer a right-brain foundation for the left brained legal-rational-analytical manager. The question as to why one should have a set of consciously chosen core values is questionable in as much as we as societal animals/organizational beings (with consciousness that is) have them anyway. In a way, we internalize the society/organization into our character, identity and consciousness through the process of acculturation slowly but inexorably. No man is so poor as not to be able to afford a set of chosen values (*samskāra* in Hindu tradition and mythology). Nor, one is so rich as to be able to do away with it. He may have negative degrading values, but disvalues all the same. Consciously or otherwise, we are only ambassadors of our values (or, disvalues) to the outside universe at large. So, the question is therefore, not one of "values or no values' but what kind of values, what kind of preparations and interventions to achieve the desired level of congruence between individual values and organizational values, the desired sequence of inculcation for getting them embedded in the individual employee consciousness.

In the contemporary times of over-scientification and technologization, it is imperative to bring back values to their rightful place across the domains of society including organisations. The over-emphasis on skills-multi-skilling, skill set, skill profile for a 'job that pays' has led to such an impasse that success at any cost has become the ruling formula in the market and pursuit of excellence/perfection is given a rather underserved go by. The imbalance inherent in such a theoretical perspective-cum-action plan has put the individuals, society as well as the environment at a perilous point of existence. Values may be intangible, but not worthless by any count. They are invisible, but let us not forget that "those who see the invisible do the impossible". It is faith and faith alone which moves mountains. Technology may take you far, but consciousness shall take you farther. Outer engineering is great, but inner engineering is greater still. In his seminal article on "Ethics for Business: Drawing on Indian Values; (IIM (B) Journal, Vol 14, No. 4, December 2002), Prof. S.K. Chakraborty, rightly argues that, "…….ethics has fundamental existential payoffs. Especially in today's fast paced world, where patience is no longer a virtue and 'false gospels' such as rank ordering and corporate gladiatorism are being embraced in toto by the Indian Intellectual elite, without pausing to reflect on their own tradition and ethos……. The foundation of ethics in practice lies in values within. Values are the cause and ethics is the effect. Distorted values or disvalues jostle with positive human values and our actions depend on which of the two is on the ascendant…… while an efficient institutional and oversight framework is essential to enforce ethics, human ingenuity can beat the best surveillance mechanisms, if the will to ethics is weak…… when we recognize

the hiatus between 'correct knowing and correct behaviour,' we enter the field of consciousness ethics where we can build the courage and the stamina to act upon our knowledge.'

In their *In Search of Excellence*, Peters and Waterman after a wide-ranging organizational survey have identified "value-driven" organisations as the successful ones. Figuring it among the eight attributes of excellence, they argue that 'the right values, clearly expressed, will help define an organization.'

Having established the salience of values in organization, apt here is a delineation of their impact.

AA)   Shared values lead to consensus

Role of shared values is crucial in converting an organization from a familiar crowd to a crowded family. Social organizations are necessarily premised upon a consensus – a substantial measure of agreement as to what is right and good. That being so,an organization must have some general agreement upon values among its members.What ensures compatibility is the existence of a consensus about shared values. For, employees coming from widely diverse backgrounds with difference aspirational levels and occupying various professional roles in modern complex organizations, it is shared values that play the role of a cultural glue that holds together the lot and gives a common purpose and direction.

BB)   Values lead to Orderliness

On internalization, values get transformed into our inner convictions, personal preferences and expectations of

others. They also become our articles of faith, our commitments to action, our unshakable code of conduct and behavioural guide. As such, they provide for predictability in everyday activities and bring orderliness in inter-personal relations. As an anti-dote to deculturation, values preserve the organizational essence against internal and external threats. Values lend identity (an internal, ingrained one in essence) to the organizational men and the organisations they man in the organizational society of ours.

CC)   Values as Stress-reliever

The criticality of values as a reliever of stress, alienation and anomie is an acknowledged one. Values provide an anchor to tide over the trials and tribulations of the torrid times during the course of one's organizational life. The despondency of Arjuna (*Arjun-Bishāda Yoga*) on the eve of the Mahabharat war and Srikrishna's transformational narrative of the *Bhagavat Gitā*-the song celestial is one of the greatest pointers in this direction. A values-driven person is necessarily less affected by the dualities of life and is rather characterized by equivision (*Samadarshitā*). Stress being one of the greatest silent killers of employees in our times of quantification and surveillance, it is all the more imperative to inculcate and continually reinforce the values against all odds.

DD)   Values Provide the Winning Edge

Because organizations are necessarily human enterprises, values provide the winning and often, the

differentiating edge. Ajanta E Chakraborty, in her *Geeta and the Art of Successful Management* holds that, "In terms of Gita..... values are like the soul in a corporate body, the indestructible that passes through time and age and links the greatness of one period with another."

EE)   Values lend Brand Image

Core values and their conscious pursuit lends an organization a distinct brand image eg the Tata Group, Japanese companies like Sony, Matshushita etc. Such companies shall quit particular business or recall defective products from the market, but won't compromise on the values they have adopted for themselves.

FF)   Trinity of Vision, Mission and Values

Much like the holy trinities of the spiritual tradition of Hinduism and Christianity, a consciously and consensually formulated set of core values along with the statement of vision and mission constitute the "holy trinity" of an organization to be upheld against all odds.

●   **Core Values and *Purushārthas* (Life Goals)**

Core values across organizations present an interesting comparison with the traditional Indian Life-goals model of "*Purushāratha*." It is a comprehensive summation of life goals consisting of "*Dharma, Artha, Kāma and Mokhsha*," where the material and earthly pursuits of life (*Artha and Kāma*) are to be sought within the spiritual and moral boundaries set by *Dharma* (Righteousness)

and *Moksha* (Liberation). *Dharma and Moksha*, in an inviolable way, serve as the boundary conditions defining the rules of the game, as it were, in order that '*Artha'* and *'Kāma'* don't make us run amok in furtherance of the revolution of rising expectations. The *purushārtha* model also provides centrality to "human values" in any set of core values, as we shall see in the following examples in respect of various companies.

Core Values of different Corporations/Institutions

Tata Group	IIT Bombay
Integrity	Integrity
Understanding	Merit
Excellence	Academic Freedom
Unity	Excellence
Responsibility	

Indian Army	Google
Loyalty	We want to work with great people
Duty	Technology innovation is our life blood
Respect	Working at google fun
Honour	Be actively involved: You are Google

Integrity	Don't take success for granted
Personal Courage	Do the right thing: don't be evil
	Earn customer and user loyalty and respect everyday
	Sustainable long-term growth and profitability are key to our success
	Google cares about and supports the communities where we work and live.

Sony	Toshiba (Seven principles)
Curiosity	Contribution to society
Empathy	Fairness and honesty
Integrity	Cooperation and team spirit
Ambition	Excellence
Responsibility	Untiring effort for improvement
Visionary	Courtesy and humility
	Adaptability
	Gratitude

Softbank, Japan	Samsung
Go for No.1	People first
Challenge yourself, Don't fear failure	Pursuit of excellence
Plan back from your goal to your starting point	Leading change
Act quickly to get results, Speed is key	Integrity First
Whatever it is you do, do it all the way. No excuses.	Sharing with neighbours
Personal Courage	Do the right thing: don't be evil

Maruti Suzuki
Customer obsession
Fast, Flexible and first mover
Innovation and creativity
Networking and partnership
Openness and Learning

Purpose and Values of the TATA Group

The Tata name is one of the most respected and trusted names in India, and a strong reason for this are the values on which the foundation of the group was laid and that each and every company adhere to till date. The five core Tata values underpinning the way we do business are:

Integrity: We must conduct our business fairly, with honesty and transparency. Everything we do must stand the test of public scrutiny.

Understanding: We must be caring, show respect, compassion and humanity for our colleagues and customers around the world, and always work for the benefit of the communities we serve.

Excellence: We must constantly strive to achieve the highest possible standards in our day-to-day work and in the quality of the goods and services we provide.

Unity: We must work cohesively with our colleagues across the group and with our customers and partners around the world, building strong relationships based on tolerance, understanding and mutual cooperation.

Responsibility: We must continue to be responsible, sensitive to the countries, communities and environments in which we work, always ensuring that what comes from the people goes back to the people many times over.

Our (NTPC) Core Values (I COMIT)

Integrity

The word integrity has etymologically evolved from the Latin adjective "integer" meaning whole or complete. In management parlance, it would mean the quality of *poornatwa* (wholesomeness in terms of the highest Indian spiritual tradition) upholding the principles (and not policies!) of honesty, truthfulness, uprightness in the face of adversity and the strength of character to stand up for what is true and eternal. Suffice here it is to supplement that without "integrity" as a core value, men are hollow and the organizations they people are only grand architectural facades without any sustainable foundation whatsoever. It is the invisible glue that holds together any group be it a family, an institution or an organization across size and complexity.

In our contemporary times of falling standards of public morality and business ethics, it is well-nigh impossible to come across contrarian examples of integrity against the tsunami-tide of temptation. Yes, this true story as narrated by Prof.S.K. Chakraborty – the doyen of writers on **"human values in management"** during one of his transformational workshops attended by me has a background of the 2004 tsunami that devastated the Indian coastline. As the true story goes, in the aftermath of the unparalleled tragedy, the govt. of Tamil Nadu decided to compensate the affected people. As a part of this relief campaign, a certain district collector was disbursing cash to the fishermen of a remote village who had their boats lost or damaged during the tragedy. A few days after the camp was over, a fisherman reached the collector's office and requested the staff

to help him return the money received by him as he had meanwhile retrieved his boat lying ashore a few miles away from the village coastline and as such, he was no more entitled for the compensation. Sounds strange, as such people are rare to come across in one's personal as well as professional life. Imagine, what kind of a giant-mirror of integrity the humble fisherman holds before all of us indulgent CTCiians!

All great spiritual traditions uphold **integrity** as a deep seated virtue and if an iota of it can be injected on one's own volition into any organization, it would certainly go a long way from being "a pinch of salt" to the "salt of the earth". To end with a gem from Thoreau,"To the man who cherishes a secret in his breast, there is a still greater secret unexplored. Our most indifferent acts may be a matter for secrecy, but whatever we do with the utmost truthfulness and integrity, by virtue of its pureness, must be transparent as light."

Defining integrity as a spiritual legacy, the Japanese spiritual Guru Ryuho Okawa ("*Invincible Thinking*") avers that "it is vital that you go beyond mere worldly successes. Unless you possess that which surpasses earthly success, you cannot claim to have achieved true victory in life. …Ability is something that you are born with; but integrity is something that comes into being in the course of your life…. it is an acquired trait. When faced with misfortune, they (men of integrity) are able to detect a divine intention in it and ask themselves what this affliction is supposed to teach them… the people who are really to be admired are those who use to read divine intention in their predicament and use this as the basis to build their character. "The second sort of circumstances that give rise to integrity involve success…. When

success finally comes, the way you handle it is very important. You must not try to claim the fruits of successes for yourself. Rather, tell yourself that it was not achieved by your own efforts but by the will of the heaven. The attitude of not trying to turn success into a personal achievement gives rise to great integrity." Perceiving oneself as an instrument of the divine is an important aspect of developing integrity even according to the Indian mythological and spiritual traditions. The learned Japanese guru's statement only reinforces the learning from the ancient Indian texts on integrity.

Customer Focus

To begin with a classic quote on customer focus by Gandhiji "A customer is the most important visitor on our premises. He is not dependent on us. We are dependent on him. He is not an interruption of our work. He is the purpose of it. He is not an outsider of our business. He is part of it. We are not doing him a favour by serving him. He is doing us a favour by giving us the opportunity to do so."

A mindful reading of this profound statement inexorably leads one to the following inferences: -

- "He is not an outsider of our business". What a profound statement! Rather, he is the core of it, the sole justification of it, – the raison d'etre, as it were. If he is perceived as an outsider, the entire business is sure to run afoul, contrary to our protestations about core values, vision, mission, corporate plan, business strategy etc. Centrality of the customer is beautifully captured in a

statement of simplicity and wisdom.

- The bank defaulters of real estate, gems and Jewellery, spirit and high flying etc. may take a note of caution: had they heeded this century old utterance, both they and their poor motherland would have been in a much better shape now (the former legally and morally and the latter financially).

- Another key takeaway from the pious quote is that in the human Universe of *Amritasyah Putrā* (nectar's sons) and not human resources (!) as trumpeted by the Western management gurus and their echoing *desi* foot soldiers, customers must never be viewed as an interruption of our work. They are, so we are; not the other way round. It would be rather catastrophic to imagine a business world without customers. Of course, with new needs, new compulsions, R & D, need for innovation and productivity and the changing product profile etc. the customer profile may undergo change, but the focus and its ethicality and sustainability part would remain the same.

- The element of ego *(ahamkāra*/lower self as defined in the vedantic psycho-philosophy) makes a wild rush into our muddled business thinking, the moment we tend to think that we are doing him a favour by serving him. Rather, he gives us an opportunity to do a favour by serving him, thereby enabling the arousal of the our Higher Selves (*Nishkāma Karma* as enunciated in the Bhagavat Gita).

- That man is not merely a 'homo economicus' i.e. economic man-living for greed, profit, calculated competition, market manipulation and what have we;

- That there must be an underlying spirit of service/benevolence in the interface between the consumer and the person who delivers the goods and services in question;

- That a consumer is the be-all and end-all of our work. Our business universe exists because of him. Our sole purpose is to ethically satisfy his needs and ensure that he turns out to be our best advertiser and critic rolled into one.

- Much as we entice him with edifying words like 'customer is the king'; 'customer ecstasy' etc. and glittering multimedia advertisements which grab our eyeballs day in and day out (24x7x365) we must realize that he has all the choice in the world to go for another goods and services provider without falling into our trap.

- Ethicality lies at the core of customer focus and that is the sole basis of its sustainability (for example Toyota's recalling lakhs of defective vehicles from the market for the sake of maintaining its brand image even while incurring huge revenue losses).

- He is giving us a benign opportunity to prove our worth by serving him in a mutually beneficial, trustworthy and transparent manner.

- Business can be social business too, as exemplified later in its true letter and spirit by the Bangladeshi economic

Nobel Laureate and founder of the Grameen Bank - Md. Yunus. His plethora of networks to serve the poor (*Nara Nārāyana* as Gandhiji called them) is mind boggling. Here, NPA and glorified wilful defaulting have never been an issue. Many may not know, Grameen Bank even lends to beggars and encourages them to embrace an entrepreneurial route to get out of the vicious circle of poverty. **Customer Focus at its sublime best.** Many of us may not know that Grameen Bank even has branches in the Mecca of Capitalism-the USA.

Organizational Pride

Far from collective Narcissism or any tribal/herd/primordial negativity, 'organisational pride' underlines the willingness of the 'universe of organisational men' to live by and die for the organisation they man. No economic terms (e.g. pay cut) can suffice to explain this essentially spirited, intangible that defines great organisations and segregates them from the chaff of the rest. Although palpable, there is arguably no way one can measure it; although visible on the surface, there is no way one can audit it. One is reminded of Carl Sagan's statement about God, "absence of evidence doesn't mean evidence of absence." In a similar vein, one could very well say, everything including latest technology, high finance, a perfect business environment etc. shall come to nought if the employees don't have organisation pride. The collective self-perception must be one of the temple builder as opposed to the stonecutter both incidentally performing the same job.

It is like the collective life-breath (*Prāna* in the Hindu mythology) of the organisation, without which the cultural scaffolding shall lose its deep-rootedness and the super-structural built up shall collapse without a trace. Without **organisational pride**, many companies have been listlessly consigned to the dustbin of history, without a trace. One can very well say, **organisational pride** prompts us to be true to our salt. Militant trade unionism, row over unjustified overtime allowance, extracting more than one's pound of flesh even if the company is going through a rough patch are striking examples of lack of **organisational pride**. There are many contrarian examples also. Members of the security forces sacrificing their lives in the interest of the country. Erstwhile founder-members stepping in to save company of global repute like Infosys, when its standards of corporate governance fell under the professional CEO Vishal Sikka. Ratan Tata running the Mundhra UMPP even while accumulating a loss of up to INR 46000 crores to honour the power purchase agreement and the Court verdict thereon (even while the Adanis took the opposite route) and removing Cyrus Mistry as Tata sons chairman for not agreeing to pay a huge arbitral award to the Japanese Telecom major Docomo (among other reasons), as per the agreed terms of the contract.

It is a fundamental law of Physics that an image cannot be better than the object. So, be watchful of the mirror watching you. Without **organisational pride**, a sense of collective self-esteem and team spirit at its throbbing best, no organisation has yet become a dream-come-true organisation. But, mind you, let it not be confused with a sense of collective lower self-ego, which is downward pulling and ultimately self-destructive.

Mutual Respect and Trust

It is a core human value which provides the pivot around which organisation moves along its cultural axis. At the risk of exaggeration, one could verily say that without the solid and embedded foundation of mutual respect and trust, no other core value would find its anchorage and help the organisation to survive. Deep down, this value has spiritual underpinnings. A study of Masters like Sri Ramakrishna Paramahamsa, Swami Vivekananda, Leo Tolstoy, Rumi, St. Assisi, Guru Nanak, Sri Aurobindo and others tells us that when I respect you, I respect the spark of divinity in you which also dwells in me. So, hierarchy, inequality, discrimination, exploitation and such like negativities are exceptions and not rules of the Grand Cosmos and its transcendental governing principles. Everything and everybody has a defined role and purpose and that must be respected in order that equipoise and harmony *(ritam)* are maintained in the organisation. Rules, laws, acts, guidelines etc. are artefacts with loopholes; but, a collective *Samskār* (organisationalculture of mutual respect and trust) is what it takes for any company to get transformed from great to good. A good company is a great company, not vice versa.

To quote a few great spiritual Masters to buttress one's point:

- **Sri Ramakrishna Paramhansa:** "God is everywhere, but He is most manifest in man. So serve man as god. That is as good as worshipping god."

- **Leo Tolstoy:** "Respect was invented to cover the empty place where love should be."

- **Rumi**: "Love is the bridge between you and everything."

- **Swami Vivekananda:** "The reason for every misunderstanding is, we see the people as we are but not as they are."

- **St. Assisi**: "It was pride that changed the angels into devils; it is humility that makes men as angels."

it is a realised (if not researched) truth that no social formation, organisations not excepting are more culturally strong footed if there is a pulsating sense of mutual trust and respect. Structures are temporary and tinkerable, but it is difficult to repair the tip of the needle-yes, I am referring to the mutual respect and trust part of the organisation's core values.

Innovation and Learning

Innovation and learningconstitute the heart and soul of any organisation and if we are not doing them then in the poet Pablo Neruda's famous words, "we are slowly dying". Citing the example of Ole Bull and the power of innovation, someone wrote, "the most stimulating success in history come from people who are facing some kind of limitations and handicaps, took them as a part of life's game and played splendidly in spite of them. Once when Ole Bull, a great violinist, was giving a concert in Paris, his A string snapped and he transposed the composition and finished it on three strings. That is life- to have your A string snap and finish on three strings".

And about learning, what is more appropriate than the Upanishadic quotes: O' Lord, lead me from darkness to light;

ignorance to knowledge and death to immortality"; "let noble thoughts come to us from all sides". While the former emphasizes on the incessant search after truth, the letter stresses on openness.

In the contemporary times, we live in a hyper competitive market where management by innovation is more about next practices than best practices. The imperative here is to outthink the competition and manage to stay afloat in a tsunami infested business ocean. As professor Khandwala avers "it is the mavericks who do the work that matters most – the work of originality, creativity and experimentation. They demonstrate that business, at its best, is to exciting, too important and too much fun to be left to the dead hand of business as usual. Like true business originals, they rethink competition, reinvent innovation, reconnect with customers and redesign work creating a maverick agenda – an agenda from which every business can learn...... They understand that the only sustainable form of market leadership is thought leadership".

One must always remember that the best people are inspired more by passion than money. People want to believe that they are working-and competing-with the best people in their field. Besides, in our times of disruptive technology, it is more of C + D i.e. connect and develop, rather than R&D i.e. research and develop. As Khandwala mentions, Procter and Gamble imports half of its new technologies and product ideas from "outside". That's in-sourcing-working on other people's ideas.

An E.lily employee said "most of us have to change our job descriptions and stop thinking of ourselves as problem solvers.

We have to become solution-finders. That's not a semantic distinction."

Essential among the steps towards creative workplace are:-

- Keep the focus narrow and tightly defined;

- Don't limit the circle of participants to Specialists (e.g. the Idea product design firm in Silicon Valley and it's 'unfocus groups of extreme and exceptional people from all walks of life);

- Keep it fun;

- Share the benefits;

- Keep challenging yourself and

- Never forget the human side of the enterprise.

As regards learning, one can hardly ever ignore mentioning the name of Peter Senge and his seminal work "The Fifth Discipline", wherein he coined the concept of 'learning organisation'. Learning organisations are organisations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free and where people are continually learning to see the whole together. He identifies 5 component technologies which converge to innovate learning organisations. They are:-

- Systems thinking
- Personal mastery
- Mental models
- Building shared vision

- Team learning

Systems thinking reflects the observational process of an internal system. Managers have to understand that every action and consequence is correlated with another. Many a times, the managers focussing on the issue at hand miss out on the bigger picture. When the correlation is understood, it enables us to see the interrelationships and patterns of change in particular situations.

Personal mastery occurs when an individual has a clear vision of a goal, combined with an accurate perception of reality. The gap between the vision and reality drive the employee to practice all necessary and related activities to realise the vision.

According to Senge, the employees must identify the values of the company and what the business is all about. A correct understanding of who we are will enable us to visualise where to go and how to develop further. The organisation has to be flexible in accepting changes to new mental models and a new image of the company. The most successful companies are those who can learn and adapt to new models to become faster than its competitors.

In learning organisations, the vision should be created through interaction with the employees in the enterprise. The only way to create a **shared vision** is by compromising the organisation's and individual's visions. People who do not share the same vision might not contribute as much to the organisation. Shared vision positively changes the employer-employee relationship leading to productivity and meaningful engagement within the organisation.

To accomplish excellent functional team dynamics, team learning is of primary importance. It is the discipline by which **personal mastery** and shared vision are brought together. It is crucial for the workforce to consider its colleagues as team members instead of rivals. It is the first step to set up dialogues wherein people have to be vulnerable and express their real personality. The working environment should be safe where honest mistakes are forgiven. Otherwise, no learning can be experienced.

The key point of understanding and applying the five disciplines cannot stand independently. Implementation of the five disciplines of learning organisations will lead to a continuous learning process, thereby creating a learning and competitive organisation. However, some disabilities such as the experience of a traditional hierarchy in the organisation can make the implementation challenging.

Total Quality and Safety

'Total quality' as pioneered by Joseph Juran and William Deming and originated in the industrial sector of Japan in the 1950's can be used for a wide ranging cross section of organisations. The objective of TQM is doing things right the first time over and over again like the Mumbai dabbawalas. It focuses on the customer, involves the employees, is process-centred, decides on the basis of facts and believes in communication and continuous improvement. Apart from the structural aspects, some authors like professor S K Chakraborty lay emphasis on a total quality mind developed through a rigorous process of discipline which

would deliver total quality output.

 "Safety first" is an old adage which in the post-industrialisation era received its deserved societal attention, resulting in the formulation of the laws of enforcement all over the world. In India, the Factories Act (1948) as amended from time to time in its chapter IV has provided for safety measures that have to be compulsorily followed. It also mandates employment of a qualified Safety Officer to oversee the implementation of the safety provisions in their true letter and spirit. However, blind targetism results in bypassing of the safety provisions and often results in casualties. As a matter of caution, it may be noted that safety must not be reduced to a ritualistic agenda in the company's talk shops. Nor, the Safety Officer be the most unadorned one whom people hardly listen to. Conscious efforts must be made to facilitate employees to improve safety practices at the behavioural level. "Zero tolerance of accidents" must not be reduced to sloganeering.

There has been a shift towards behavioural safety approach in recent times. It is based on the premise that a significant proportion of accidents are primary caused by the behaviour of front line staff. The recent spate of safety audits and surveys also point to the lack of Management commitment towards safety as a value vs target as a priority. All these call for necessary remedial action at a deeper level so that behaviour is automatically directed towards safety as a principle of inviolability and non-negotiability.

A NOTE TO MYSELF

To conclude with the eternal gem from the ancient Indian sage Yajnavalkya, "The truest value transcends all values; where there is no desire, no becoming and no movement, because there is no other, who is there to see whom? Who is there to know whom? The knower of Brahman becomes verily Brahman." Much in the same way, the knower-practitioner of the core values becomes the embodiment of the values themselves. Inculcation and practice of values in the work-a-day life being a tough call, much like defying gravity, pertinent here is a note to myself for their scrupulous observance.

AA) Remember that excellence/perfection and not success is the ultimate goal of human life.

BB) Values are inviolable and non-negotiable principles to live by.

CC) Be true to your luminous Higher Self – "APO DIPA BHAVA" (be a light unto yourself) – Buddha, even when you are not under surveillance.

DD) Be on a perpetual guard against the negative values as mentioned in the Bhagvad Gita (*Shadaripus*-six enemies)/ Bible (Seven Biblical sins) and other scriptural traditions.

EE) Watch your thoughts, they become your action, watch your actions, they become your habit, watch your habits, they become your character, watch your character, it becomes your destiny.

While the Human Values and other core values delineated above are important for the sustenance of the organisation, their

development and preservation depends on the Leadership which must be consistent with them. Therefore, a discussion on the salient features of the kind of Leadership that is necessary to drive these values esp. in the Indian context and based on some direct and long corporate experience of the author appears relevant here.

Leadership: Thoughts and Aphorisms

"It is already becoming clear that a chapter which had a western beginning will have to have an Indian ending, when the world adopts rich thoughts of Indian ethos and wisdom if it is not to end in the self-destruction of the human race"

– Arnold Toynbee.

A profound statement coming from an eminent historian and a Nobel laureate must not be lost on the theoreticians and practitioners of management which seems to have surpassed economics in jargonising and making simple things incomprehensible. And not to forget, there is a growing army of yoga-vedantists like David Frawley, Prof. S.K. Chakraborty, and others who have debunked with certitude the shallowness of the western knowledge on management based as it is on jargonised research and not pure and profound realization, which and which alone yields the kernel of truth (without editions!)

In this paper, it is endeavoured to touch upon some thoughts and aphorisms on leadership and in the concluding part it is attempted to arrive at an interface between Patanjali's Yoga Sutras and the Leadership Sutra-an engaging, yet contentions issue of management. For all we know, it is a modest beginning,

but the intent here is in the words of Sadhguru Jaggi Vasudev, to stop the "dance of Macaulay upon Eastern wisdom".

Leadership is the favourite whipping boy of controversialists (a coinage used for Machiavelli-the Kautilya of the west) across the cognitive domain encompassing intellectual disciplines, politico-economic-societal practices and even at times encroaching into the space of art, literature, music and of course the "digital drugs" spewing out of the world of technology. it is well-nigh impossible to keep a count of the literature published on the subject of leadership. But it is a certitude that a consensual last word is yet to be spoken on the matter which has kept us engaged for so long. A journey through the crowded Jungle of quotes is often misleading, not necessarily because of the excessiveness of insight, but because of the linguistic verbosity of sound and fury. One could very well say it's a case of more of wordy research and less of "silent mind-stilled realisation". But it must be remembered that realised truth (although not patented and intellectual right protected) is eternal, transcendental and stands the test of time. The same cannot be vouched for empirical research and its findings whereupon most of the current crop of leadership literature is based. Or else, there won't be a parading proliferation of books, articles and training interventions on the subject over the years. Niceties of language don't necessarily create a novel perspective. Nor does empiricism of a limited Universe (i.e. manageable stratified random sample) imbue the survey findings (notwithstanding the masterfully formulated statistical tools of research) with validity, reliability and much less universality.

Now, the aphorisms:

- We are yet to realize that the most fundamental existential crisis of human beings is a deeply embedded spiritual one. Or else, how come is it that despite so much exposure, we are still plagued by leadership crisis in all walks of life?

- Steven Covey avers that true leadership and success are founded on the personal growth and inner strength that come when people seek there inner self and the fundamental values that direct their lives……… Achieving personal growth, leadership and effectiveness is an inside-out process that begins with the recognition of the essentiality of character. Pertinent here is a mention of the Gandhiji's famous seven deadly sins which every leader needs to avoid in order to attain the heights of greatness:

  1. Wealth Without Work
  2. Pleasure Without Conscience
  3. Knowledge Without Character
  4. Commerce (Business) Without Morality (Ethics)
  5. Science Without Humanity
  6. Religion Without Sacrifice
  7. Politics Without Principle

- Even while being aware of the fact that leadership is incomplete without followership, why there is hardly any study worth the salt on followership?

- Why impeccable intellectual pedigree, deceptively spotless business experience and a la de la crème market branding still does not help 'the-icon-that-was' from succumbing to the call for fall in tune with the pied piper like Mammon?

  > The statistics is chilling and deeply disturbing – 1% of the wealthy Indians owning 73% of the country's wealth; shamefully lengthening list of wilful billionaire defaulters (some of them gleefully managing to fly out for continuing with their hellish good time!)

- Why the much hyped leadership summits and starry conclaves fail to sift the chaff from the grain of truth and converge on something like a durable "leadership sutra"?

- "Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru." (Sri Aurobindo/ "Living words" (page 74)

- Why is it a matter of common observation that leadership is being over-exposed to technology and its toxic tentacles and under exposed to the living concepts of consciousness and inner engineering? It may not be common knowledge that there is a growing outrage in the US against GAFA (Google, Apple, Facebook, Amazon). In an insightful article in the TOI dated 16.2.18, Vivek Wadhwa (a fellow at Carnegie Mellon University) and

Alex Salkever (writer, futurist and technology leader) lament that big tech companies manipulate us and deliberately limit our choices for the sake of profit. They aver that "economists are even suggesting that the very technologies that we suppose make all of us so productive have, through their destructiveness, instead become responsible for a plateau in the growth of worker productivity in the past decade." The same point has been forcefully made by thought leaders like David Frawley (digital drugs), Prof. S.K. Chakraborty (technoxification), and Stuart Heller (DED-Dashed Expression Depression). "One of the most outspoken of Silicon Valley's moguls, Roger McNames, who was a mentor to Mark Zuckerberg, has published several articles highly critical of Face-Book and has just launched a campaign "Truth about Tech," to educate the world about the evils of Big Tech and strategies for healthier interactions with technology" write Wadhwa and Salkever.

- Swami Vivekananda – the cyclonic mark whose writings and utterances have immense significance for management had said more than a century ago that "Leaders are born.....it takes many lives..... the brutal mania for leading has sunk many a great ships in the waters of life. Take care especially of that, i.e. be unselfish even unto death and work...... Hold on to your own ideal.... Above all never attempt to guide or rule others, or, as the yankees say, "boss" others. Be the servant of all (*Dāsasyah Dāsa*)." He left behind one of

the greatest concepts of leadership (without so much of intellectual property rights for same measly gains!) which was later on unabashedly and without acknowledgement plagiarized by Greenleaf and rather deftly marketed as "Servant Leadership". Sister Nivedita quotes Swamiji elsewhere ("The master as I saw him "PP 90-91),…..I am persuaded that a leader is not made in one life. He has to be born for it, for, the difficulty is not in organisation and making plans, the test, the real test of a leader, lies in holding widely different people together, along the line of their common sympathies. And this can only be done unconsciously, never by trying. Then, so much for our leadership development programs, grooming, succession planning, leadership search engines and pipeline!

- Lost in the all-too-familiar trappings of leadership are the essential feminine qualities like intuition, creativity, empathy etc. which lend the process a sense of integrality and completeness. Without awakening and coming into play of the right brain and its concomitant humane qualities, life itself, leave alone leadership would become complete. As the Hindu mythology rightly affirms, Shakti or the Feminine Energy is essential to the process of creating and its preservation.

- *Swarāt Samrāt bhavati* – the ancient Indian dictum refers to the salience of self-management as an imperative enabler of management of enterprises or statecraft by the leader concerned. It inherently presages that the leader is free from the worldly sins and that the process of

leadership is relatively more stress free.

- Blooming of the leadership quality in an individual, in true sense of the term, is like awakening of the *kundalini* energy (spirit) alluded to in the Hindu mythology, when awareness of the individual attains the highest level. Call it the dawning of philosophy in the king (Plato); arousal of *Rishi*-hood in the *Rājā* (king) (Prof. S.K. Chakraborty) or corporate leadership mystique, from that interiorized vantage point (*ekāgrachitta* i.e. single-minded, uninterrupted and focussed energy field), the qualitative nature of the leader's decision-making multiplies manifold. Imprint of the Higher Self (as mentioned in the ancient Indian spiritual thought) of the leader on the decisions taken becomes all the more visible, positively impacting the organisational culture and the incessant collective march towards attainment of the corporate vision, in line with the stated mission statement without compromising on the conditions precedent of the core values.

- It is a rather sad commentary on the state of leadership in the contemporary politico-bureaucratic-managerial context that it is mostly success-driven (in a Machiavellian way) and not excellence or perfection oriented. The focus is more and more towards better financials, howsoever unethical the foundation on which they are based. Exceptions are there, but numerically rare. No wonder, purity of means as a managerial imperative tends to be grossly compromised negatively impacting the ends. What we see all around the corporate

world today is a singularly negative case of intelligence (*Buddhi-vritti*) riding roughshod over conscience (*Hridaya-vritti*). This needs to be reversed howsoever slow or long drawn out the process may be.

- Leadership is at most of the times confused with positional command and control points much like in a militaristic iron-clad perspective, whereas it should better be an amorphous combination of the best of values and skills available in the group-process with a touch of flexibility, yet not anarchic, like a seamlessly changing formation of flying birds.

- Srimad Bhagavad Gita – the essence of the classical Indian ethos elaborates three major attributes of human beings-*Sattva* (pure illumination, truth-consciousness), Rajas (dynamism, kinesis, action, but without the charioteering of *Sattva*, often leading to a blind alley)' *Tamas* (indolence, delusion and lack of any illumined and sustainable perspective). As Sri Ramakrishna Paramashansa the great Indian spiritual master avers in his "sayings", "In the case of a person endowed with the quality of *Sattva* (Purity of being), action naturally falls off. Even if he tries, he cannot engage himself in action." Much like noble gas escaping the polluted atmosphere, a pure, unalloyed *sāttvik* leadership is an impossibility. In a similar vein, purely Tamasic leadership at the lowest end of the spectrum is also not viable characterised as it is by inaction and delusion. That leaves us with the possibilities of *Sattva-rajo*, *Rājasic* and *Rajo-Tāmasic* variants of leadership. The *Sattva-rajo* with *sattva* (e.g.

Srikrishna acting as the conscience-keeper of Arjuna in the Mahabharata) laying down the *dhārmik* framework of action for   Rajasik action would approximate to Prof. S.K. Chakraborty's seminal concept of "*Rājarshi leadership*". He elaborates upon the ancient and medieval Indian Rajarshi emperors like Ashoka the great, Harshavadhana, Kanishka, Samudragupta who were surrounded by spiritual advisors to ensure that the *rājasic* statecraft does not go astray in the conduct of its business. No wonder, this concept is India's seminal gift to the world of management discourse. Down the ladder comes '*Rājasic*' leadership which, though energetic, vivacious and action oriented is, however, without the much needed direction and conscious guidance of a or a group of *sāttvik* personality(s). As such, it is expected that such leaders may not adhere to the purity of means and understand their interpenetration with the end. Here, Indra-the god of the devas in heaven comes to mind who does not go tor tapas (ascesis) and although prosperous to the hilt is forever goaded by the insecurity complex of being dethroned anytime.

Rajo-tama leader is a variant of the leadership type where Rajas (the action, motion, momentum component) is directed by and for Tāmastic purposes. Here again, one can gainfully turn to Indian mythology which is replete with instances of demons indulging in severe tapas (ascesis) for obtaining an unrighteous boon from the Supreme Lords for the selfish gain of their constituency of demons. Their coveting the heaven, battling it out with

Indra-the Lord of the Heaven but ultimately losing out to Vishnu, Shiva, Shakti (in Her various manifestations), Ganesha inexorably points to the self-destructive nature of Rajo-tama leadership. This kind of leadership is characterised by indolence, negativity, proclivity to violence within an over-arching framework of insecurity. At the lowest end of the spectrum, purely Tamsic leadership is not possible as it smacks of inaction and delusion. Such a leader is incapable of leading any social formation.

- A leader may not necessarily be the best performer in the field of action. e.g. it was not Arjuna-the best archer of his times who led the victorious pandava army in the epic battle of Mahabharata, but Dhrishtadyumna-the brother of Draupadi born out of the sacrificial fire, who donned the mantle of leadership of the Pandava army.

  In much the same way, the Indian batting legend Sachin Tendulkar relinquished the captaincy of the national team in favour of a junior player lesser than him in batting prowess. And, he had all the humility in the world to put his seniority on the backburner for the sake of the team. In yet another variant of the process, one may point out the case of Mike Brearly, who led the English cricket team to memorable victories, in spite of not being its best performer. As many sports journalists would attest, the chemistry between Brearly and Botham-one of the greatest all-rounders the game has ever seen was such that his best performance was reserved for Brearly-the skipper.

- The ultimate aim of leadership in any field of human endeavour including management must not be to establish an individual or collective on a pedestal in a rather narcissistic manner. Rather, the true calling of leadership would better be to lend strength to the collective purpose at large with a touch or welfare and ethicality. The more broad-based the leadership pyramid, the more symbiotic and sustainable it would be.

- Intuition plays a vital role in leadership, as heightened awareness enables one to demystify and see through many a smokescreen and hit the bull's eye, much like the seer and mystic of yore. It is intuition and intuition alone that stands a leader in good stead, when the information available is inadequate, when their interface and analytics is not clear, when the logic is failing, when the stakes are very high and the time to decide is running out thick and fast. Although popular leadership literature in circulation hardly takes any cognizance of this rather abstract factor, it is instructive to quote one of the greatest minds ever to have dwelt on the subject.

  Sri Aurobindo defines intuition as the power arising out of a higher plane of consciousness than the mind. He further elaborates "the true intuition on the contrary carries in itself its own guarantee of truth; it is sure and infallible within its limit. And so long as it is pure intuition and admit into itself any mixture of sense-error or intellectual ideation, it is never contradicted by experience. The intuition may be verified by the reason on the sense-perception afterwards, but its truth does not

depend on that verification, it is assured by an automatic self-evidence. If the reason depending on its inferences contradicts the greater light, it will be found in the end on ampler knowledge that the intuitional conclusion was correct and that the more plausible rational and inferential conclusion was an error. For, the true intuition proceeds from the self-existent truth of things and is secured by that self-existent truth and not by any indirect, derivatory or dependent method of arriving at knowledge (Sri Aurobindo; "The Synthesis of Yoga" PP 459-460)

Echoing the same sentiment from an entirely divergent perspective, Albert Einstein laments that, 'the intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honours the servant and has forgotten the gift."

Carrying forward the line of argument, one could very well mention that, recent insights and discoveries in the field of neuroscience have given new importance and credibility to the role of intuition in leadership, especially when it comes to decision-making. In developing the strategic skills of senior management in the corporate universities of several of the world's largest corporations, the Oxford Leadership rates 'intuitive intelligence as one of the most important areas of leadership development.'

And, just come to think of it, the ancient Indian sages (*Rishis*) were named so because they could see through things by sheer wisdom and a deep-seated awareness. No wonder, they were patronized by the emperors of yore and their imbibing a holistic learning of statecraft as a

probationary condition precedent before occupying the throne of thorns.

Now that oxford has awakened to the **'Oriental Truth'** as alluded to by Prof. Toynbee, when shall we Indians wake up from our age old stupor?

- Lao Tzu-the celebrated Chinese philosopher observed that, "a leader is best when people barely know he exists." Inviting on a long march without looking back to keep a count. Anonymity without compromising on the rigorous standards of governance. Delegation at its best. Exhibitionism, narcissism and projection of the lower self-relegated to the backyard of ignominy. As the mythology and history of India testify, ideal kings used to move around the country, in cognito, to get a first-hand knowledge of the conditions of the citizenry. Indeed, a glorious tradition of emperors who were democrats at heart. Alas, today we have democracy, democracy everywhere (from society to state to organisation to boardroom), but not a drop of pure democratic spirit to savour.

- Leaders, imbued with ethicality are 'corporate mystics; meditators, whereas the run-of-the-mill CTC aggregators are no better than mediators among different business segments and often beyond. The former essentially believe in "managing from the heart' and connecting with the people at large, whereas the latter are double

entry book-keepers-duplicitously rule-compliant at best and loophole-exploiters-to-the-hilt at the worst. The former are transcendental-forever raising the bar and challenging the limits of the possible, whereas the latter are reluctant drivers of innovation and change, unwilling to charter into new waters.

A sense of deep rootedness in spirituality makes the former leaders strive after '**realization**' as compared to '**research**'. They are holistic and not binary- far removed from being obsessively data-centered. Intellectually wrestled conclusions and analytical post-mortems interest them less than the deep-rooted insights leading to novel decisions. More than intellect and energy, as Warren Buffet, the legendary investor argued, such leaders value integrity, of the members of their corporate family.

- All great leaders are excellent communicators trading in heart-touching quotable quotes which instantly reach out to the multitude and touch their deepest chords on a durable basis. Memorable among the examples are Swami Vivekananda's "brothers and sisters of America", Netaji Subash Bose's "Give me blood and I shall give you freedom', Martin Luther King Jr.'s "I have a dream', Gandhi's "Do or die", Lincoln's "Of the people, by the people and for the people" et. al. But, one should be careful enough to distinguish between such deep-seated utterances and cleverly camouflaged demagogy. The heart-to-heart and soul-to-soul outreach enables a total

transference of meaning between the leader and his followers, strengthening the chemistry of legitimacy, thereby making the whole set up a convergent community of understanding, trust and fellowship. One could even surmise that Gandhi's dressing up like a common Indian peasant was a master-stroke in the subtle art of political communication.

- Such kind of leaders are aggregators, unifiers, consolidators, harmonizers and not discriminators or differentiators. It is a burning passion for self-sacrifice which distinguishes them. Remember the previously mentioned quote from Swamiji "…the real test of a leader lies in holding widely different people together, along the line of their common sympathies…"

- A leader leads as much as he follows-his mentor, his ideology, his inviolable core values, the personal and professional mission and vision statements. He is not a fancied man on the horseback, out of the stable to ride roughshod over all that he surveys. Rather, he is a humble Satyajit Ray receiving the highest French civilian award, a humble Sachin Tendulkar made still more upon receiving the Bharat Ratna Award, a Pundit Hari Prasad Chaurasia playing the flute for 24 hours on every Janmashtami Day as a mark of obeissance to the Divine Flautist Shrikrishna, a Ratan Tata living in a rented flat in Mumbai and plying by a taxi, a Rajarshi emperor like Harsharvadhana giving his all at an annual renunciation ceremony, an honourable union railways minister like Lal Bahadur Shastri resigning his post on hearing the news of

a tragic rail accident; an emperor like Devanam Piyadassi (beloved of the Gods) Ashoka going in for Dharma Vijaya (wining over by righteousness) over Ranavijaya (winning over by conquest); the greatest scientific mind ever Einstein swearing in by the law of nature. Such leaders step back for reflection, recollection and renewal vis-a-vis compulsive natural/societal forces. Much less than the megalomaniac autobiographer of his self-serving super deeds, he professes to leave behind his anonymous footprints in the sands of time for someone to attempt on obituary for history to archive and refer for the greater good of humanity.

● Great leaders true to their salt are born and refined through their great deeds, but never made, nor like to have any mantle thrust upon them (with due apologies to Shakespeare!). Such leaders do not seek any positional perpetuation once the ordained mission is accomplished. Sacrifice and renunciation constitute the defining characteristics of their core identity. A consciously engineered inner voice guides their actions. They live their values and their deeds outlive them long further into posterity.

● Romain Rolland- the French Nobel Laureate who wrote the authoritative biographies of Sri Ramakrishna Paramahansa and Swami Vivekananda wrote about the "joy of being many"(akin to Walt Whitman's "I am the multitude"). Transposed to the leadership space, that would translate as the leader being in his elements when in a group. This highlights the imperative communitarian

attributes of a true leader. In the commune of his constituency, he is never found wanting.

- Any thought on why do we need a leader at all? Order, harmony, discipline, or some sort of a mystical glue that helps in holding together the aggregate? A charismatic presence surpassing all understanding, yet palpable and floating around in the key nerve centres, of the organisational space. It is for sure that no organisation is a mechanical contrivance peopled by skilled, yet breathing robots who just fit into their respective silos. Rather, it is a living entity housing the corporate soul with the leader as the high priest. But, then again, he can't do it all, given the sheer size and complexity of the organisation, it's his aura that makes all the difference by becoming the prime mover. Amidst the perplexing uncertainties of the business environment and the urgency in real time to take decisions with far-reaching implication, it is the leader who is looked upon to deliver.

- Defining the contours of compassionate leadership, His Holiness Dalai Lama writes in an article in the Speaking Tree (dated 24th March 2019) that "as per the Buddhist tradition, there are three styles of compassionate leadership; the trailblazer, who leads from the front, takes risks and sets an example: the ferryman, who accompanies those in his care and shapes the ups and downs of the crossing; and the shepherd who sees everyone of his flock into safety before himself. Three styles, three approaches, but what they have in common is an all-encompassing concern for the welfare of those they

lead. Other authors also have emphasised upon compassion as one of the heavenly virtues of leadership; although less emphasised in the contemporary literature on the subject, compassion constitutes an essential ingredient of holistic leadership.

- "Management of contradictions" constitutes yet another defining attribute of a leader. He seamlessly goes through the triad of thesis, antithesis and synthesis in a spiral of divine dialectics each time raising the bar. He, much like Sri Krishna in the Mahabharata is not constrained by the conventional morality like Bhisma-the grand sire bound to the throne of Hastinapur. He rises to the occasion every time like a true statesman setting examples in transcendental morality. The bounds of contradictions does not so much confine him to the levels of his incompetence. Rather, such contradictions egg him on to rise and set new examples of attainment. This constitutes the core of one's self development and a trailblazing one at that energizing the entire collective. If the contradictions get the better of him, then he is bound to be worse off and pay a heavy price for it like Dhritarashtra in the Mahabharata, Kings Jajati in the Indian mythology and Midas in the Greek mythology and many others.

- Before endeavouring to dwell upon the interface between Patanjali's yoga sutras and leadership, the author is tempted to quote some inspiring passages from the "Rishi as the vedic model of leadership" authored by David Frawley (Padma Vibusan, Acharya Vamdev Shashtri) of the American Institute of vedic studies. He writes. "the

Rishi is a visionary, connected to the conscious forces of the universe, in harmony with nature's intelligence and living a life of *dhārmic* values.… The Rishi is similar to a yogi who can access higher states of consciousness at will. Yet the Rishi is also called the local – *krit* or *bhuta krit*, one who is a creator, a world maker-a maker of culture and has a vision of the future evolution of humanity. The Rishi is not simply one who has renounced the world, though he has given up the ego, but one who is seeking to guide the world in the greater unfoldment of all beneficial and harmonious potentials to the highest self-realisation. **A *Rishi* is not a political figure who takes on a political office. But *Rishis* can guide rulers who are humble and receptive to their profound influence. Ancient Vedic kings and Emperors (*Chakravartin*s) had their *Rishi* Purohits like Raja Sudas or Raja Bharata and Rishi Dirghatamas.…** The Rishi has a vision of the welfare of the whole life, not merely that of human society… (He) has a cosmic vision, extending even beyond any planetary concerns.

Today, the ancient Rishi role must be redefined in the light of modern science and the new information technology. It means that the new Rishi must be able to show us how to reorient science and technology so that these can aid in the unfoldment of a deeper Consciousness between human life, the whole of nature and the greater universe, which in the Rishi Vision forms a single intelligent organic system. In other words, the rishi must be able to provide guidance as to how science is best used, what its values and limitations may be and how to adapt science so that it does

not undermine the organic and spiritual basis of life as is too often happening today.…. The Rishi has a higher vision of dharmic values, including the necessity for human beings to honour the Earth and other species and to place the search for higher consciousness above the pursuit of material enjoyment as our main cultural aspiration. The Rishi will promote higher dharmic and yogic education, not just outer educational skills, job training or adjustment to the current social order or the new technology."

Emphasizing the need for "New Rishis", Frawley writes that "presently our new technology is guided and directed by technocrats, who are mainly business leaders following commercial compulsions.…… We need a deeper vision to guide and direct our technology, particularly as to how information is used and presented. Technology as mechanical in nature cannot properly guide life and consciousness that are organic and the product of millions of years of natural evolution. The Rishi brings an understanding of the limitations of information technology, into proper usage, but also when to shut it off and look beyond it (disruptive consciousness!). The Rishi helps us understand that information is not knowledge in the true sense of the word, which is profound wisdom… information, of which there are many types and even contrary studies, can be cited in support of almost any point of view, including those that are contrary to each other. This is because information is rarely definitive; it is at best suggestive. For the proper use of information, we must develop our decision-making capacity with true insight. (The jungle of data analytics seldom gives the right way!)… Technology, however, much information it provides or the sophistication of its

instruments, does not have the solutions."

Commenting upon "Using technology to create the Freedom for higher consciousness", the realized soul writes, .…."…The Rishi tells us that better outward functioning through technology is not an end in itself. We must create a society that uses the free time created by technological advances to free our inner creative spirit and deepen our research into consciousness……The Rishi vision of the infinite and eternal creates a broad field in which we can place our technological advances in time and space but not be overwhelmed by them."

In a poser beyond compare, "How does the Rishi compare with other leaders today' he writes in his inimitable way", the research scientists can invent new technologies but may not know how to fully develop or apply them or counter their side effect. The technocrat and business leader may know how to popularize, adapt and promote new technologies but may not know their long term effects upon society or the human being. His concern is often coloured by short-term profits and market competition. The political leader who wants to modernize and make better technology in his region or country may also not know the long term effects of his action relative to the entire society or greater human life. The Rishi knows the human mind and universal consciousness and how to connect the two. This is not a matter of outer technology but of an inner technology of yoga and meditation, for which outer technology can provide the free time, releasing us from outer necessities. .….If technology reduces us to shadows……of machines.…. caught up in outer physical and sensory enjoyment, then that technology has failed us and will only produce another brave new world that may not last. This is

the current negative trend that is developing.

New Rishi leaders are necessary, not just scientists, marketing agents, or liberal politicians. May a new generation of Rishis arise again to guide us forward. We must awaken a cosmic creative intelligence, not simply a new technology or artificial intelligence".

And, whom to turn to in the matter of yoga, if not Maharshi Patanjali?

Without so much attempting a depth-perspective of Patanjali's Yoga sutras, a humble endeavour is being made to gather some key learning points which have a timeless bearing on the process of leadership.

- Yoga means union with the Godhead, somewhat akin to the Christian concept of mystic union. This and only this forms the bedrock behind Gita's transcendental concept of *Nishkāma Karma* and oneself only being an instrument of the divine, detached from the fruits of one's action.

- Yoga is the control of thought waves in the mind. As Swami Prabhavananda in his erudite commentary mentions "we have to unlearn the false identification of the thought waves by smashing the organs which record them. This process of unlearning involves a complete transformation of character,' a renewal of the mind' as St. Paul put it. ....Every mind.... Can ultimately be disciplined and transformed-can become in Patanjali's phrase 'one-pointed'.

Here, the author is tempted to quote an unsurpassable passage from Patanjali which every leader worth his salt must imbibe.

'When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bonds, your mind transcends limitations; your conscious expands in every direction and you find yourself in a great, new and wonderful world.'

The key to attaining such a state of single-mindedness, uninterrupted state of being lies in systematically following the "Ashtanga Yoga" which resembles Yagnavalkya yoga and also reminds one of Buddha's "Noble Eightfold Path' The eight "limbs" or steps prescribed in the second *pada* (part) of the Yoga sutras are: *Yama, Niyama, Ásana, Prānāyāma, Pratyāhāra, Dhāranā, Dhyāna and Samādhi*.

1) *Yama*: refers to five things to abstain from. These are the same as the five vows of Jainism

> a) *Ahimsā*: non-violence, inflicting no injury or harm to others or even to one's own self, in thought, word and deed:

> b) *Satya:* truth in word and thought:

> c) *Asteya:* non-covetousness and hence, non-stealing:

> d) *Brahmacharya*: celibacy in case of unmarried people and monogamy in case of married people:

> e) *Aparigraha*: non-possessiveness.

2*) Niyama*: refers to five things to observe:

> a)*Shaucha*: Cleanliness of body and mind:

> b) *Santosha:* satistaction:

> c)*Tapas*: austerity and associated observances for body

discipline:

d) *Svādhyāya*: study of the vedic scriptures to know about God and the soul, which leads to awakening of the soul too:

e) *Ishvarapranidhāna*: surrender to God.

3) ***Ásana****:* Postures for preserving vital energy and harmonising body and mind.

4) ***Prānāyāma***: Control of breath is conducive to concentration of the mind;

5)   ***Pratyāhāra***: Withdrawal of the mind from the senses;

6)   ***Dhāranā****:* Concentration

7*)*   ***Dhyāna***: Meditation

8*)*   ***Samādhi***: The crown of meditation

Supplementing this seminal point of Pantanjali on "*Nivritti*" (abstinence), it is pertinent to mention that the first and foremost KALA(attribute) of Lord Jagannath, who has the maximum possible sixteen divine attributes ,is that of *nivritti* (i.e. restraint, self-control from the human frailties). Srikrishna during his enunciation of Gita- the Song Celestial cautions Arjuna against the" *SHADARIPUS*" (the six common enemies of *KÁMA* i.e. lust; *KRODHA* i.e. anger; *LOBHA* i.e. greed; *MADA* i.e. ego or pride; *MOHA* i.e. attachment and *MÁTSARYA* i.e. jealousy. The Bible cautions against the seven sins of lust, gluttony, greed, sloth, wrath, envy and pride. In a similar vein, Sikhism also lays down that it is the primary aim of the practising Sikh to subdue the five inner vices of lust, rage, greed, attachment and conceit

and render them inactive .The actions of one's mind should be above ,beyond and without interference from these five inner evils. In yet another seminal injunction, Islam mentions that "greed robs a man of his wisdom."

> The sterling example quoted and suggested by Prof. S.K. Chakraborty (*Rājarshi* Leadership) from Indian mythology is that of king Videha (Janaka-the father of Sita) who had attained the spiritual level of leaving behind his gross body and roaming around, in cognito, in his subtle body at will to have a first-hand knowledge of the matters of state and society. If an idea is imagined, it is realizable –that's certitude. Now, it is up to the leaders to up the bar till there remains no bar or continue stooping to deeper and deeper levels of self-shameless depravity.

To conclude with Swamiji's quote that "the greatest manifestation of power is to remain calm." And, it is for a certitude that a monk does not lie. But, it is a civilizational regret that we, the pygmies casting long shadows do not pay heed to the noble words of unpatented wisdom only to our inevitable peril and self-destruction.

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Readers are welcome to send their feedback or comments by e-mail to Prof. B K Sarkar, Managing-Trustee and Editor *Shraddharghya* series (profskcmemorialtrust@gmail.com)

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