

ESSENCE OF
INDIAN TRADITIONAL KNOWLEDGE
MODULE 1- PART 2



**APPLICABILITY OF LESSONS FROM SCRIPTURES FOR EFFICIENT
BUSINESS OPERATIONS**

VEDAS

- Ancient India has produced many precious takeaways for the upcoming generations. From among them, the most important and sacred ones have been the Vedas.
- The **Vedas** are a large body of religious texts originating in ancient India. Composed in Vedic Sanskrit, the texts constitute the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism.
- Vedas are śrutī ("what is heard"), distinguishing them from other religious texts, which are called smṛti ("what is remembered").
- There are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda.
- They also had a vast influence on Buddhism, Jainism, and Sikhism. Scholars have determined that the Rig Veda, the oldest of the four Vedas, was composed about 1500 B.C., and codified about 600 B.C. It is unknown when it was finally committed to writing, but this probably was at some point after 300 B.C.
- The Vedas contain hymns, incantations and rituals from ancient India.
- The Indian civilization, with recorded history of more than 5,000 years is one of the oldest civilizations in the world and the contribution of India and Indians to this world is enormous in various fields of knowledge including Business Operations field also.
- Several classics such as Vedas, Puranas, Upanishads, Ramayana, Mahabharata etc. offers several Business Operations lessons which can be useful even in modern context.



LESSONS FROM VEDAS:

1. Divinity of all souls: Every human being reflects the divine. All humans must realise that they are the spirit. You are not a human being who sometimes goes through a spiritual experience. Instead you are the spirit going through a human experience. Have a strong, steady and inextinguishable faith that you and all others around you are divine. Hence, the basic idea of Indian Ethos is to manifest the divinity within people around you.

2. Aham Brahmasmi: Aham Brahmasmi basically means I have immense potential. I can make the impossible possible. This principle will help you to perform your work related tasks with confidence.

3. Why to Work? The Vedas give answers to basic question as to why you need to work? There are two basic reasons to work:

- a. For your personal growth
- b. For the welfare of the world.

4. How to work? Vedic principles help us to understand how to work in an organisation. The principle of Seva Tyag helps us to understand how to work in an organization.

Seva + Tyag i.e. serve others....Give your best for the good of others.

5. Yoga Karmashu Kaushalam (Work is Worship): Yoga means excellence at work. Kaushalam means doing work with devotion and without any attachment. One must keep in mind that one is a mere instrument of God performing the task and he must do it with complete devotion and dedication. Work must be offered to the supreme power or God, because the energy which enables us to perform work is given by that power or God. Hence, **Work is considered as worship**. Thus, the kind of work culture required is "divine" work culture characterized by purity, self control etc as against a "demonic" work culture characterized by egoism, delusion, etc.

6. Parasparam Bhavayantah (Nurture each other): Parasparam Bhavayantah basically means Nurture each other - It basically indicates that each employee should help each other in an organisation for conducting day to day business activities. The focus is on nurturing a win win approach in the organisation that will help to achieve the desired result.

7. Fostering Team Spirit: Accepting the divinity in all creation, humans must nurture one another. By co-operation, respect and feeling of fellowship all of us can enjoy the highest good - both Material and Spiritual.

Thus the idea is to inculcate team spirit and work as a TEAM:

T - Together
E - Everyone
A- Achieves
M - More

8. Face Competition (Principle of Dvaita): The principle of Dvaita i.e. Duality is the law of Nurture. It basically states that Happiness -Sorrow, Success- Failure, Pleasure- Pain are all an inseparable part of life and should be taken positively. In the same manner, a business organisation should take competition as a positive energy and motivation to work. It advocates that competition will only help you grow in the long run.

9. Detachment from Results (Nishkama Karma): Nishkama Karma or selfless or desireless action is an action performed without any expectation of fruits or results. Nishkama karma is a concept of Bhagwad Gita. This concept advocates that an individual should perform his duties in life without any desire for fruits or without any attachment to fruits. It is 'duty' ought to be performed for the sake of duty'. One has a right to perform one's duty but had no claim or control over the result.

VEDAS VERSUS UPANISHADS

Comparison	Vedas	Upanishads
Composition date	Between 1200 and 400 B.C.E.	Between 700 and 400 B.C.E.
Type	Composition	Sub-category
Content	Ritualistic and philosophical aspects of life	Philosophical
Reason	To preserve ritualistic traditions, uses, and details	Spiritual enlightenment
Amount	4	200+

Difference Between | net

RAMAYANA

- ❖ The Ramayana is a Sanskrit epic from ancient India, one of the two important epics of Hinduism, the other being the Mahābhārata.
- ❖ Rāmāyaṇa consists of seven books which are called as Kandas, organized into 645 sargas (chapters), and 23,672 verses. Rāmāyaṇa is a vast history of Rama but also consists of many other related instances.
- ❖ In India, we have more than 40 versions of Rāmāyaṇa in different languages like the Rāmacaritmānas in Avadhi, Kamba-Rāmāyaṇa in Tamil, Madhava-Kandali in Assamese, Gona Budha's Ranganatha- Ramayana in Telugu, Jagamohan-Rāmāyaṇa in Oriya, Narahari-Rāmāyaṇa in Kannada, etc.
- ❖ The Valmiki Ramayana is translated into many languages. There are reportedly around three hundred versions of Rāmāyaṇa.
- ❖ Ramayana takes a normative approach while Mahabharata takes a descriptive approach to present events and decisions.
- ❖ It is interesting to note that almost all countries of Southeast Asia have the Rama story, albeit in varied forms and content. From the thirteenth century onwards several Thai kings assumed the title Rāma and the tradition continues.

LESSONS FROM RAMAYANA

1. **The importance of peace and brotherhood** - Ramayan has travelled from India to other parts of Asia such as China, Turkestan, Burma, Thailand, Java,

Cambodia, and Vietnam during the first millennium in the common era spreading the word of peace, brotherhood and gratitude. Through several characters Rāmāyaṇa provides a rich opportunity to understand important aspects of peaceful co-existence and successful living.

2. **The importance of virtue-** The first and the most important lesson of Ramayana is the significance of Dharma in one's life. Prabhu Shriram always lived as a truly righteous person, fulfilling his moral duties and responsibilities as the ideal son, the perfect husband, and a virtuous king. This teaches us to shoulder our responsibilities and moral duties with the same sincerity without faltering. According to Rāmāyaṇa Rāma is not merely a human being but an embodiment and a living entity of the concept of Dharma.
3. **Family is important -** Prince Ram was all set to be anointed the King soon, being the eldest of the four sons of the King of Ayodhya. Yet an otherwise loving step-mother Kaikeyi was unnecessarily instigated into obstructing the path to Ram's ascendance. But Lord Ram did not behave bitterly towards anyone, including the step-mother. He kept his father's promise which he could have easily side-stepped. Father's honour became a question of his own honour. This kind of bonding and positive attachment between members of the family can finally make all things come full circle.
4. **Team Motivation is Crucial -** Jamvant the divine-king of bears motivating Hanuman is the best example of a good Manager who can help his personnel in realising their potential and achieve common goals.
5. **Value Your Subordinates-** Ravana always showed the signs of a poor leader manager which led to his ultimate demise. From the beginning, he ignored the advice of his ministers and brought devastation on his land with war with Ram. A good leader is a good listener and always heeds to what his subordinates think and tries to hold them together particularly when the business is in crisis and needs them the most. But his mismanagement was responsible for his wisest minister and brother, Vibhishan abandoning him during this crisis and joining forces with Ram.
6. **Moving out of the Comfort Zone -** When Ram was exiled for fourteen years, Ram and Sita took it as an opportunity and engaged with local countrymen, rather than staying confined to the comforts of the forest. Moving out of the comfort zone and mingling with the members of the organization can help a leader in having a better perception and understanding of the ground realities.
7. **Excellence in Execution -** Hanuman executed the plan to find Sita brilliantly. His wisdom with which he conducted his search and his single-minded pursuit of his ultimate goal is a pristine example worth emulating by leaders at every level.

MAHABHARATA

Mahabharata is considered the largest epic in the World. In Mahabharata, there was a fight between Kauravas and Pandavas. Kauravas were led by Dhronacharya and

Pandavas were led by Lord Krishna. Mahabharata narrates the events and aftermath of the Kurukshetra War, a war of succession between two groups of princely cousins, the Kauravas and the Pāṇḍavas. It contains philosophical and devotional material, such as a discussion of the four "goals of life" or puruṣārtha. Mahabharata encompasses many lessons on Management which can potentially be applied to modern business practices

LESSONS FROM MAHABHARATA:

1. **Work on your Weaknesses and convert it into your Strengths:** One of the main lessons to be learnt from Mahabharata is identify your weaknesses, work on your weaknesses and convert it into strengths. During exile the Pandavas, having recently lost their kingdom and honour, utilized their time to acquire new skills and tried to convert their weaknesses into strengths. In the same manner, an individual should continuously try to learn new skills and try to convert their weaknesses into strengths.

2. **Share Responsibility:** Efficiently sharing responsibilities among the workers is vital for the success of the organisation. In Mahabharata the Kauravas had a centralised leadership with entire responsibility on one person. This resulted in the failure of Kauravas. On the other hand Pandavas had a Modern Management Structure with proper sharing of responsibility and authority among different individuals. Thus, sharing of responsibility and power leads to a democracy in the management and reduced reliance on one individual, thus reducing risk.

3. **Team Work leads to Success:** The Kauravas had number advantage i.e. they were more in number than Pandavas. But Kauravas lacked the team spirit and they all fought individual wars. On the other hand, Pandavas fought with one goal, setting aside personal beliefs and turned out to be successful. Thus, we can learn that Teamwork Succeeds where individual fails, but the team formed must have the same vision, goals and passion.

4. **Commitment is more important than Competence:** The Kauravas had highly competent people with them as compared to the Pandavas; still the Kauravas were on the losing side. It was the difference in the commitment of people on both sides that made the difference.

Thus, when selecting a team it is always better to have people who are passionate and committed rather than people who excel individually. The best man for the job is not the one with the best skills but with the greatest commitment.

5. **Take Calculated Risks:** Any venture in the real World comes with associated risk with it and all the decisions require us to take decisions after evaluation of these risks. In Mahabharata. Krishna has acted as a greatest crisis manager showing how to take calculated risks at the time of crisis. Management is all about taking calculated risks. Pandavas and Kauravas both took risks but Pandavas took calculated risks which mostly paid off. Thus, taking calculated risks with well associated decisions is the trademark of good management.

6. **Women Empowerment:** Mahabharata is probably the oldest and the only one to recognize the importance of women Pandavas relied on the involvement of women and their thoughts. In any decision making structure, women always bring in a holistic view at the situation. The aggressive and dominative masculine traits are balanced by harmonic and sustainable traits of a woman. It is only a team that is able to have this balance is able to sustain in the long term.

7. **Know every Member's Potential:** For a Manager, it is very important to know what role suits the best to which employee. Pandavas knew how to harness energies from each man in their army. The manager should be smart enough to use his team's ability and potential to the maximum. The art of taking sound decisions is vital for success of the organisation. An individual should grab the opportunity at the right time to gain.

8. **Decision Making:** The art of taking sound decisions is vital for the success of the organisation. An individual should grab the opportunity at the right time to gain competitive advantage over the competitors.

QURAN

Quran is the central religious text of Islam, believed by Muslims to be a revelation from God. It is organized in 114 chapters which consist of verses.

There are several Ayahs in the Holy Quran which declare the “Usool” or principles in doing business transactions.

LESSONS FROM QURAN

1. **Obedience and Respect for Authority:** Obedience and respect for authority is essential in any corporate organisation. If the workforce does not have obedience and respect for the authority, the organisation structure would fail. The organisation would not be able to function properly. Holy Quran instructs: 'Obey Allah and His Messenger and those in position of authority among you'.

2. **Mutual Consultation and Team Work:** The Holy Quran advocates the concept of mutual consultation and team work for better results. The Japanese Management has proved the benefits of team work to the world. There is almost no field in the world where team work does not work. Thus, we can say that team work is essential for success of organisation as:

T -Together

E- Everyone

A - Achieves

M – More



3. Equal Opportunities to everyone: The concept of equal opportunities basically states that all employees should have an equal right to grow, to contribute and be rewarded. This concept is very important for the success of the organisation. Almost all the companies have to adhere to this principle when they advertise for new job offers. Equal Opportunities make employees work more enthusiasm.

4. Fulfilling Contracts, Commitments and Promises: For any business to survive, fulfilling its contracts, commitments, promises is extremely important. For employees, it is utmost important to respect the deadlines and deliver work when promised. An organisation will be successful if these principles are followed. The Holy Quran has instructed→ "Allah says, Fulfill your contracts. Contracts will be asked about."

5. Optimum Capacity Utilisation: The Holy Quran emphasizes on this principle: "No soul shall have a burden laid on it greater than it can bear". It basically indicates not to over-burden any resource, whether it is a machine or an employee, or not to under-load any machine or employee and to have a balance in the workload.

6. Elimination of Wastages: Quran advocates elimination of any kinds of wastages. Wastage elimination is one of the modern concepts implemented by organisations all over the world. Waste elimination helps to increase the efficiency and lower the costs in almost all aspects of the organisation.

7. **Just in Time:** Quran advocates the concept of Just in Time. Just in Time is a concept pioneered by Toyota. It means keeping as much inventory as needed. It reduces cost and wastage.

8. **Kaizen:** Quran also lays importance on quality improvement techniques. Kaizen is a Japanese word meaning continuous improvement. In Arabic, this is nothing but Jihad which means continuous struggle to improve or striving in the path of God.

9. **Customer Satisfaction:** Quran also lays importance on Customer Satisfaction for success of business organisation. Customer satisfaction is a sure business model and it has proved its effectiveness for more than one big company. Dell established its operations worldwide for just this.

BIBLE

The Bible is a collection of religious texts or scriptures, some, all of which, or a variant of which, are held to be sacred in Christianity, Judaism, Samaritanism, Islam, and many other religions.

- The Bible is an anthology, a compilation of texts of a variety of forms, originally written in Hebrew, Aramaic, and Koine Greek.
- These texts include instructions, stories, poetry, and prophecies, and other genres.
- The collection of materials that are accepted as part of the Bible by a particular religious tradition or community is called a biblical canon.

LESSONS FROM BIBLE

The Bible has plenty to say about business etiquette and ethics which needs to be in day to day business activities.

1. **Be Humble** - Bible teaches that an individual should always be humble and avoid any kind of ego or pride. Thus, a manager must be humble and treat everyone with respect and humility. A manager must accept and encourage criticism, especially from his employees that understand the business better than anyone. By creating an environment that allows suggestions and criticism, he can greatly improve his business and allow employees and customers to feel more part of the business

2. **Build a reputation for integrity and honesty** - Bible teaches that an individual should conduct business with utmost integrity and honesty. There is no greater temptation to cheat than is a business setting where one can earn more profits. If one can overcome this great temptation, one will reach a high level of character that others esteem. Moreover, when one conducts his business in fair and honest manner, he will have support of his customers, employees and his business will grow.

3. **Treat your employees fairly** - One of the most difficult parts of running a business is dealing with employee issues. Bible teaches that you should always treat employees equally and fairly. There should be no discrimination among employees

on the basis of race, age, gender, religion, colour etc. Moreover there should be no discrimination in payment of salaries and promotions, transfers should also be purely on the basis of merit. When you develop a reputation for fairness to your employees they respect you more and know that they were treated properly.

4. Charity - As per Bible, charity means "love". It is all about loving and caring for the poor and needy by means of Charity. This is also applied to business organisations. A business organisation uses resources from the society and depends on the society for its business. Thus, it has a moral responsibility to give charities and pay back to the society. The Bible says, 'A generous man will himself be blessed, for he shares his food with the poor'. Thus, Bible promises blessings to those who believe in charity.

5. Sowing and Reaping - 'As you sow, so shall you Reap' - The Bible teaches this in various places and ways. This means that if we sow good, we reap good things. If we sow evil we reap evil things. Then, if you sow very little you will reap proportionately very little. This principle applies in day to day business activities. If you put more efforts in your business you will earn better returns.



6. Conflict Management - It is often said that it may not be possible to resolve every conflict, but it is possible to manage conflicts. The Bible teaches us to live peacefully with those around us. We are taught the Golden Rule from childhood, treat others the way you want to be treated.

7. Work Hard - The Bible says "He who works his land will have abundant food, but the one who chases fantasies will have his fill of poverty". It basically means that it takes hard work to become profitable. You cannot succeed until and unless you work hard.

8. **Have the highest level of customer service** - Bible teaches- put yourself in the shoes of the customer and treat them as you want to be treated. While many companies struggle with how to handle customer service, following this standard is the best way to build a long term loyal customer base. Customers prefer to patronize businesses that are fair on returns/exchanges and that treat them well. The high level of customer service can help the organisation to differentiate themselves from the competitors. Treat your customers the way you would want to be treated.

9. **Be honest with customers** - Bible teaches that an organisation should always be honest with the customers and do not cheat them in any manner. There may be situations wherein the organisation can take undue advantage of the customer such as - increasing profits by using a cheaper material or a second hand product. Use lower cost components even though the customer believes you are using high end components. However, Bible teaches us to be honest with customers and do not cheat them in any manner.

10. **Always act as if you are being watched** - The Sages say, "Know what is above you: An eye that sees" When you realize that someone above is always watching you, the answer is easy. You act differently and work under a higher standard. You run your business and personal life honestly all the time.

KAUTILYA'S ARTHASHASTRA

Arthashastra, the paper on Economic Administration was written by Kautilya in the 4th century before Christ. It consists of 15 chapters, 380 Shlokas and 4968 Sutras. All the powerful kings in ancient India like Ashoka had learnt Arthashastra and practiced it to expand their kingdom, develop winning strategies, habits and practices. Thus, Kautilya's significant contribution to the field of ethics is also relevant to the present business environmental set-up.

LESSONS FROM KAUTILYA'S ARTHASHASTRA

1. **Business management principles:** Kautilya's Arthashastra has given many principles that helps in day to day management of the organisation. According to Kautilya, basic fundamentals and principles of management and business operations remain same irrespective of what kind of business you are undertaking.

2. **Adequate distribution of profits/ earnings:** Kautilya explains the importance of making a balance among the various uses of profit / income simply and beautifully. This is applicable to the management of business finance as well. The way a business organisation distributes and manages its profit determines its future financial wellbeing.

3. **Examination and Auditing:** In the Arthashastra, stress has been given both on fraud prevention as well as fraud detection. Kautilya had listed several ways by which funds are misappropriated (misused). Some of these frauds relevant in today's corporate environment are as follows:

- a) Falsification with a motive of personal profit.
- b) Misrepresentation (of income received or expense incurred) with a motive of personal profit.

Kautilya admitted that some degree of corruption would always exist and cannot be scrutinized perfectly. He therefore recommends strictest punishment to overcome such frauds.

4. **Focus on Sustainable Economic Growth with People Welfare:** Kautilya literature is aimed at fulfilling the welfare of the people. He said that good governance and financial stability go hand in hand. According to him, there is stability if rulers (managers) are responsive, responsible, accountable, removable and recallable, otherwise there would be instability.

5. **Avoid misuse of power:** Kautilya had laid down the rules and regulations that needs to be implemented by the bureaucrats and the statesmen to avoid any kind of misuse of power.

6. **Ethical Conduct of Business Activities:** Kautilya's Arthashastra focused on conducting business activities in an ethical manner. He believed that organisation's prosperity and society's welfare should go hand and hand. He believed that application of ethics in business activities will help to distinguish between good and bad, moral and immoral, etc. Clearly Kautilya's Arthashastra provides many valuable lessons to be learned by the present day rulers, managers and administrators. What is surprising is that what he taught about 2,400 years ago is relevant even today. His vision and farsightedness is a precious gift to managers, business teams and management education.

BUDDHISM

Buddhism also known as Buddha Dharma, and Dharmavinaya is an Indian religion or philosophical tradition based on teachings attributed to the Buddha. The Buddha's central teachings emphasize the aim of attaining liberation from, or release of, the fetters and hindrances, which cause attachment or clinging and mental unstableness or unease.

LESSONS FROM BUDDHISM:

1. **Organisational Management** - The essence of business is good management. Buddha's teaching supports the achievement of business planning, effective human resource management and ensuring the high level of satisfaction to clients. This helps in achieving organisational goals and helps in business management.

Vipassana, an ancient Buddhist meditation practice, is being used by many corporate houses across the world to calm their minds and to develop emotional intelligence in order to have a successful professional and personal life.

Buddhism also teaches businesses to foster an environment where there is no fear of authority and the staffs feel comfortable in discussing any serious issues that may arise.

- 2. Conflict Management** - Buddhism encourages peaceful coexistence and harmony. Conflict management forms an important part of Business management. In accordance with Buddha's Four Noble Truths, any issue or conflict is associated with some reasons. Reasons for conflict must be completely assessed and understood to find a proper solution. Once you get to know about the root cause, the best solution and methodology can be devised and implemented in order to resolve the conflicts without hurting those concerned. Businesses can use this concept of conflict management as it emphasises on group harmony in organisations for productive outcomes. It sees miscommunication as the root cause of conflict and finds that the best way to avoid conflict is by encouraging communication among the people. This will help in employee satisfaction which ultimately contributes to the higher rate of staff retention.
- 3. Financial Management** - Buddha's principles emphasise earning only by ethical means. Although Buddha's teachings have lead monks to follow the path to enlightenment by living a non-materialistic life, he has encouraged people to work for the well-being of their families first and only then to engage in charity. The script Singalovada Sutta talks of managing finance and business in a proper and ethical manner. It also talks about that one's income should be divided into four parts, where one part should be consumed, two parts reinvested and the remainder saved for the future. Thus, guiding the entrepreneurs in financial management.
- 4. CSR** - The Buddha said, "To light, a lamp for another will brighten your own way." Buddha's teaching encourages charity and helping fellow human beings. Buddhist scripts have highlighted the sustainable practice in terms of financial contribution for social causes. Businesses follow this strategy through CSR to benefit the society which ultimately ensures long-term sustainability in business practices.
- 5. THINK, WAIT, FAST** - The ability to think, infer, analyse, and plan is humanity's most differentiating quality. Great thinkers are also great strategists; great strategists, particularly when paired up with hard-nosed operators, can make outstanding business leaders. The ability to wait is another often unappreciated attribute of successful leaders. High achieving entrepreneurs and CEOs recognise that company success is a long-term thing, and they have the patience and resolve to see through the hardships that are so prevalent in the early days. These thick-skinned executives have the tenacity to hold on, and the doggedness to keep going, even if success takes a lot longer than initially anticipated. The ability to fast is rarely associated with success in business. Entrepreneurs in the early years of a start-up often have to go without the frivolities that a top job can afford. This period of

‘fasting’ can often last a very long time, until an exit finally occurs. While ‘fasting’, entrepreneurs have to make many personal sacrifices, forgoing worldly pleasures such as big houses, fast cars, and luxurious holidays that have become synonymous with the upper echelons of today’s business world.

JAINISM

- **Jainism** is an Indian religion teaching a path to spiritual purity and enlightenment
- Jainism also known as Jain Dharma, is an Indian religion.
- Jainism traces its spiritual ideas and history through the succession of twenty-four tirthankaras (supreme preachers of Dharma), with the first in the current time cycle being Rishabhadeva, , the twenty-third tirthankara Parshvanatha, whom historians date to the 9th century BCE, and the twenty-fourth tirthankara Mahavira, around 600 BCE.
- Jainism is considered to be an eternal dharma with the tirthankaras guiding every time cycle of the cosmology.
- The three main pillars of Jainism are ahimsā (non-violence), anekāntavāda (non-absolutism), and aparigraha (asceticism).
- Like Hindus and Buddhists, Jains believe in reincarnation. This cycle of birth, death, and rebirth is determined by one’s karma.

LESSONS FROM JAINISM:

1. **Excellence in work & managerial effectiveness:** Excellence in work and managerial effectiveness is the most important and essential factor for successful management. Managing man is supposed have the best tactics materialistic and spiritualistic. Thus management is a process in search of excellence to align people and get them committed to work for a common goal to the maximum social benefit. The critical question in every manager’s mind is how to be effective in his job. Jainism tells us to develop visionary perspective through right knowledge, right perception, and right character. These are the key of excellence and effectiveness. According to Jain philosophy, right knowledge, right perception and right conduct is the path of emancipation but these term can be used for successful management. If manager’s knowledge, perception and conduct will be right then his action will also be in right direction for achieving goal.
2. **Leadership, Motivation & Inspiration:** Along with motivation and inspiration, leadership is a means of directing. Leadership is the ability of a manager to induce subordinates (followers) to work with confidence and zeal. Zeal reflects ardour, earnestness and intensity in the execution of assignments, confidence reflects experience and technical ability. Jainism tells the way to develop leadership qualities through the conception of self-realisation. Self-realisation accelerates the momentum of one’s own activity. Self-realisation, self-exertion, self-control, self-discipline are the keys of perfect leadership. Self-realisation involves renouncing egoism, putting other before one self, team work, dignity, sharing, cooperation, harmony, trust etc. Self-realisers are the visionary and innovators. Their resolute

efforts enable them to achieve the apparently impossible. They overcome all barriers to reach their goal. The visionary leader must also be missionary, extremely practical, intensively dynamic and capable of translating dreams in reality. This dynamism and strength of a perfect leader flows from self-realisation. Self-realisation is not merely developing the leadership quality but it is the theory of motivation and inspiration as well.

3. **Decision Making: Decision making-** the actual selection from among alternatives of a course of action – is at the core of planning. Jain principles, doctrines and tenets are helpful in making right decision. Jain theory of unity and diversity; Non-absolutism; Doctrine of ‘Pratyaksha’ and ‘Paroksha’ etc. give us a guideline to making right decision. According to Jain philosophy, unity and diversity both are real, both are co-related. Unity without diversity and diversity without unity is unreal. Each and every object in this world has infinite properties. All these properties can be comprehended only with references to context. No property, whatsoever, can be delineated absolutely. This theory of non-absolutism is helpful in decision making.
4. **Attitude towards work:** Attitude towards work is one of the important concepts of management. For effective work performance attitude towards work must be visionary. For example three workers were engaged in erecting a temple. As usual a HRD consultant asks them about their work attitude. First said “I worked because I have to maintain my family”; second said “I work because I want to show that I am the best temple worker” third said “I work because want t built the most beautiful temple in the country with a visionary gleam. The job of all the three workers was identical but their perspectives were different. Jain philosophy tells us is to develop visionary perspective in the work we do. It tells us to develop a sense of larger vision in one’s work for the common goal.
5. **Work Commitment:** Jainism teaches that we are the makers and moulders of our own fate, and infuses life, strength and vigour by awaking in our high sense of moral obligation and responsibility the foundation – head of all virtuous deeds. Jain theory of ‘Karma’ gives dedication towards work. If we are always calculating fruits in our efforts, then such work can not be commitment oriented but it will be results oriented. So Jainism tells us not to mortgage the present commitment to an uncertain future. Jain theory of cause and effect makes the doer responsible for the consequences of his deeds. Detached involvement in work is the key to mental equanimity and this attitude leads to a stage where the workers begin to the presence of supreme intelligence guiding the empirical individual intelligence.
6. **Achievement of goals:** The critical question in every manager’s mind is how to achieve the goals successfully. The answer to this fundamental question is found in Jain philosophy which repeatedly proclaims that exert yourself in right direction through right knowledge, right vision and right conduct, you will achieve the goals successfully. If knowledge is right, action will be correct and if action will correct, goals will surely be achieved.
7. **Managerial Problems:** Managerial and labour problems like conflicts, tensions, low efficiency, absence of motivation, absence of human values, exploitations,

strikes, Dharna, friction etc. are the result of mismanagement. Jain philosophy has all the elements to address these problems. These include –

- a) Jain principle of equality
- b) Principle of non-Violence
- c) The principle of consequentially
- d) Principle of responsibility
- e) Principle of reciprocity etc.

SHRAMANIC TRADITIONS

- Shramanas were ancient Indian ascetics and renouncers who gave up worldly life and practised austerities (tapah) in order to attain liberation.
- They were members of a variety of independent groups and movements known as Shramanic (Sramanic) or renouncer traditions.
- The Shramanas defied Brahmanic societal norms. The Shramanas accepted the ascetic and forest practise while rejecting the supreme God divine.
- They did not believe in 'creator God' and refused to perform sacrificial rites, instead emphasising the importance of human effort.
- Only Buddhism and Jainism have survived among the numerous renunciant traditions that originated in India. The rest went missing.
- Many Shramanic traditions, like the plethora of New Age Movements and Guru Traditions that exist today, appear to have sprung up in an environment of great intellectual and spiritual churning. Many others must have died in quick succession as new ideas and movements supplanted the old, promising a brighter future. Some, particularly those belonging to the Shaiva, Vaishnava, Shakta and Tantric traditions, were most likely assimilated by the Vedic tradition. The rest went missing.
- Some of the important Shramanic traditions- Ajivikas, Lokayatas, The Charvakas, The Sasvatavadins, The Ahetuvadins, Jainism and Buddhism.
- The Shramana tradition gave rise to Jainism, Buddhism, and Yoga, and was responsible for the related concepts of saṃsāra (the cycle of birth and death) and moksha (liberation from that cycle).
- Sramanism, emphasizing thought, hard work and discipline, was one of the three strands of Hindu philosophy.

LESSONS OF SHRAMANIC TRADITIONS:

- **Emergence of new religions:** All the Shramanas sects denied the supremacy of philosophies of Vedic texts. Some of them like Budhha and Mahavira got enlightenment through meditation and after realising truth propagated the right way of life to their followers.
- **Simplifying the meaning of truth:** In vedic literature the concept of truth was metaphysical and complex for common people to understand. Like truth (Satya) in the Brihadaranyaka Upanishad is equated to Brahman which connotes the highest

Universal Principle, the Ultimate Reality in the universe. Shramanas sought to simplify the meaning of truth, like Buddha said there are Four Noble Truths:

- The world is full of suffering.
 - All sufferings have a cause: desire, ignorance and attachment are the causes of sufferings.
 - The suffering could be removed by destroying its cause.
 - In order to end sufferings one must know the right path. This path is the Eight Fold Path (Ashtangika Marga).
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- **More emphasis on karma than rituals:** Shramana held a view of samsara (world) as full of suffering (Dukka). They practiced Ahimsa, Eight Fold Paths and believed more in the principles of Karma rather than rituals. Shramanas believed that the aim of human life should be Moksha and viewed rebirth as undesirable.
 - **Increase in power of the social groups of Vaishyas and Kshatriyas:** With the economic and political developments, the Vaishyas and the Kshatriyas became more influential classes. Unlike the Brahminical order, Shramana traditions of Buddhism and Jainism did not give much importance to the notion of birth for social status, they attracted the Vaisyas and Kshatriyas to their fold.
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- **Rejection Of Caste system:** Another reason for the rapid spread of Shramanic traditions was their rejection of the existing caste system. This egalitarian outlook of shramanic traditions appealed to the masses, who were exploited in the caste system like the shudras, to leave the complex brahmanism and adopt simple doctrines of sects like Buddhism.
 - **Change in royal patronage:** The royal patronage by powerful kings like Kings of Mauryan dynasty to these non brahmanical orders **enabled greater social acceptance**. For example, After the Kalinga war, Ashoka propagated Dhamma as the state policy of Magadha on the basis of Buddhist teachings and that has created more depth in the learnings of Buddhism.
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- **Promotion of social harmony:** In Brahmanical traditions, wars were fought among different tribes for performing different Yajnas. This often wrecked the social peace, the Shramanic traditions' adherence to non violence (Ahimsa) and support to universal brotherhood seemed more appealing to the peace loving societies and that has been their constant teachings to their followers.
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SAMKHYA AND YOGA SCHOOLS OF PHILOSOPHY

- ❖ The Samkhya-Yoga philosophical system begins with the basic premise that Prakṛti the source of the physical Universe and the self' are sub-ordinate to a larger force called Puruṣa and liberation of the self' involves getting to know the right knowledge of the Puruṣa and Prakṛti and their relative role.
- ❖ According to these schools of thought, Prakṛti is the first cause of the Universe (of everything except the spirit) and entirely accounts for whatever is physical, both matter and force.
- ❖ Prakṛti is conceived as constituted of the tri-gunas. The evolution of Prakṛti causes the Universe, bringing the multi-various forms and entities. The preponderance of the three Gunas and their role in establishing the link between Puruṣa and Prakṛti is another common ground for both the philosophical systems. Finally both the schools agree that the process of final liberation involves the realisation of the true nature of Prakṛti and Puruṣa.
- ❖ Samkhya school does not acknowledge the existence of an ultimate god (Ishvara). On the other hand Yoga acknowledges the existence of a supreme being. Yoga has an emphasis on a more structured, practical methodology for cessation of all activities of the mind.

To facilitate this process the Yoga system of philosophy provides a practical step-by-step approach for this journey. On the other hand, Samkhya school emphasises more of contemplation and analysis leading to experiential knowledge.

SAMKHYA SYSTEM - PURUṢA AND PRAKṚTI

According to the Samkhya system, two basic elements constitute everything in this world, matter (Prakṛti) and spirit (Puruṣa). Puruṣa is the pure consciousness, sentient, changeless, eternal, and passive. Prakṛti on the other hand is the root cause of all activities including the entire creation. When the Prakṛti comes in association with the Puruṣa it assumes diverse shapes and forms, gross and subtle, and manifests as body, senses, and mind. Prakṛti is made of the three basic constituents namely sattva, rajas, and tamas. These are also called Gunas and are known only through inference. Sattva is the faculty that is light and causes knowledge and pleasure.

Rajas is the one that causes movement and is the cause of pain. Tamas is heavy, causes ignorance and indifference. Before the manifestation of the Prakṛti its constituents, sattva, rajas, and tamas are in equilibrium.

The evolution of the Prakṛti results in creating the following elements:

- 'Mahat, which is also called Buddhi'
- Ego or Self-consciousness (Ahankara), which introduces the sense of 'I and 'mine
- Mind (Manas), the master of the organs and the conduit between the internal and external instruments
- Five sense organs (Jñānendriyas): ears, skin, eyes, tongue, and nose
Five organs of action (Karmendriyas) the mouth (speech), hands, feet, sex organs and anus
Five generic classes attributable to objects perceived through sense organs (Tanmātras) sound, touch, form or colour, taste and smell
Five gross elements (Bhūtas) ether, air, fire, water and earth
- When the Puruṣa is conditioned by the twenty-three elements it becomes embodied and perpetually transmigrates from one body to another.

This is the cause of all mundane existence, and this continues so long as it does not discriminate the difference between Puruṣa and Prakṛti. Once the conscious self comes out of this ignorance, through the actual knowledge, he realises that he is

separate from the Prakṛti and its manifestations, he does not feel pleasure, etc. anymore. This is called liberation (kaivalyai.e.mokṣa) in the Samkhya doctrine.

YOGA

- Yoga as a school of philosophy is said to have been founded by Patañjali through his yoga- sutras. Some Indologists assign a date of 5th century CE for this work, while many others associate this work with Patañjali, who wrote the Mahabhaṣya for Panini's grammar.
- In that case, it will be dated to the 2nd century BCE. Yoga serves as a methodology to the realisation of the difference of Prakṛti and Puruṣa. It elaborately establishes the necessary practices an individual needs to go through to have the realisation of this separation.
- The unique thing that establishes Yoga as distinct among the other darśanas is its emphasis on understanding the mind, its various states, its cognitive activities, and methods to control it.
- The other schools have a difference of opinion on the matters of epistemology, and the concept of mokṣa with Yoga. However, they accept methods prescribed in yoga to gain control over the mind.
- The Yoga philosophy rests on the basic premise that if a person wants to understand his true nature, and experience bliss eventually, he must focus on the physical, psychological and moral states of his being and make simultaneous progress on all the three.
- To achieve this, the basic prescription is to develop the capacity for single-pointed concentration of the mind. Therefore, Yoga-sutras begin with the definition that 'Yoga is the cessation of mental modifications“.
- Yoga system provides an eight-step process to gradually attain complete cessation of the activities of mind.

The details of the eight steps are as follows:

Yama: The ultimate journey to complete cessation of the activities of the mind starts with the first step which is forbearance or control over mind, body, and speech. Five activities are prescribed for practice in this stage; abstaining from harming (Ahimsa) speaking the truth (Satya), not stealing others' belongings (Asteya), keeping away from lust (Brahmacarya), and resisting from accumulating wealth (Aparigraha). According to Patanjali these are to be followed irrespective of time, place, and status by a sadhaka and this is called mahāvratā (greatest of all austerities)

Niyama: The five kinds of forbearances, specified in the previous step relate to abstaining from negative injunctions. On the other hand, in the second stage, five kinds of observances, which are positive commands are prescribed. The five niyamas include cleanliness of body and mind (Sauca), being happy with what one

possesses (Santosa), tolerating heat, cold and other physical difficulties and purifying the senses and the body (Tapas), the study of Vedas and other scriptures (Svadhya) and the meditation of Ísvara (Isvara-pranidhāna) These two stages are to be practiced by an individual (sādhaka) at all times.

Asana- A meditative posture where one can sit comfortably for a long time. Various modes of keeping the body in position at the time of performing Yoga are prescribed in this stage. As per Yoga-sutra, the sitting posture must be firm and comfortable for the sadhaka. Henceforth, all the aspects are of the meditation process.

Pranayama: This stage focuses on controlling the breath. Breath is directly connected to the mind, hence having it in control is the key to controlling the activities of the mind. Patanjali prescribes four types of prāṇāyāma practices meant for controlling the mind.

Pratyahara: The next stage of practice is withdrawing the cognitive senses from their objects, bringing them to a state as if they were not in contact with their objects.

The first five stages are external in terms of effort (bahiranga-prayoga) and help the practitioner purify the thoughts and regulate or moderate the inner self by avoiding various distractions. Once this stage is reached, it will be possible to focus on internal efforts (antaranga-prayoga) The last three stages of the 8-step process provide details on this.

Dharana: Focusing the mind on an object, not letting it perceive other objects by constant practice is the next stage of this process.

Dhyana: Meditating continuously on an object without break is called dhyana. It is achieved by fixing the mind on something, external (such as a picture, OM sign, a deity) or internal using the tip of the nose and the space between the 2 eyebrows as a reference to focus inside or visualising OM in the mind.

Samadhi: The final step in this process is being completely absorbed into the object of meditation, known as samadhi. Once a person reaches here the activities of his mind completely cease leading to the realisation that the conscious self is separate from Prakṛti and thus becomes liberated free from all pains.



1 yamas

5 social ethics

ahimsa - kindness
satya - truthfulness
asteya - nonstealing
brahmacharya - moderation
aparigraha - generosity

2 niyamas

5 personal practices

saucha - purity
santosha - contentment
tapas - austerity
swadyaya - self-study
iswara-pranidhana - surrender

8 samadhi

pure bliss

Constant complete harmony
of the Self with universe

3 asana

postures

Easy comfortable positions
of the body, connecting
the mind and spirit to
experience stillness
and infinity

7 dhyana

de-concentration

Dropping all the efforts and letting go

4 pranayama

mindful breathing

Honoring the breath to
uncover the light within

6 dharana

concentration

Focus and
attention

5 pratyahara

turning inward

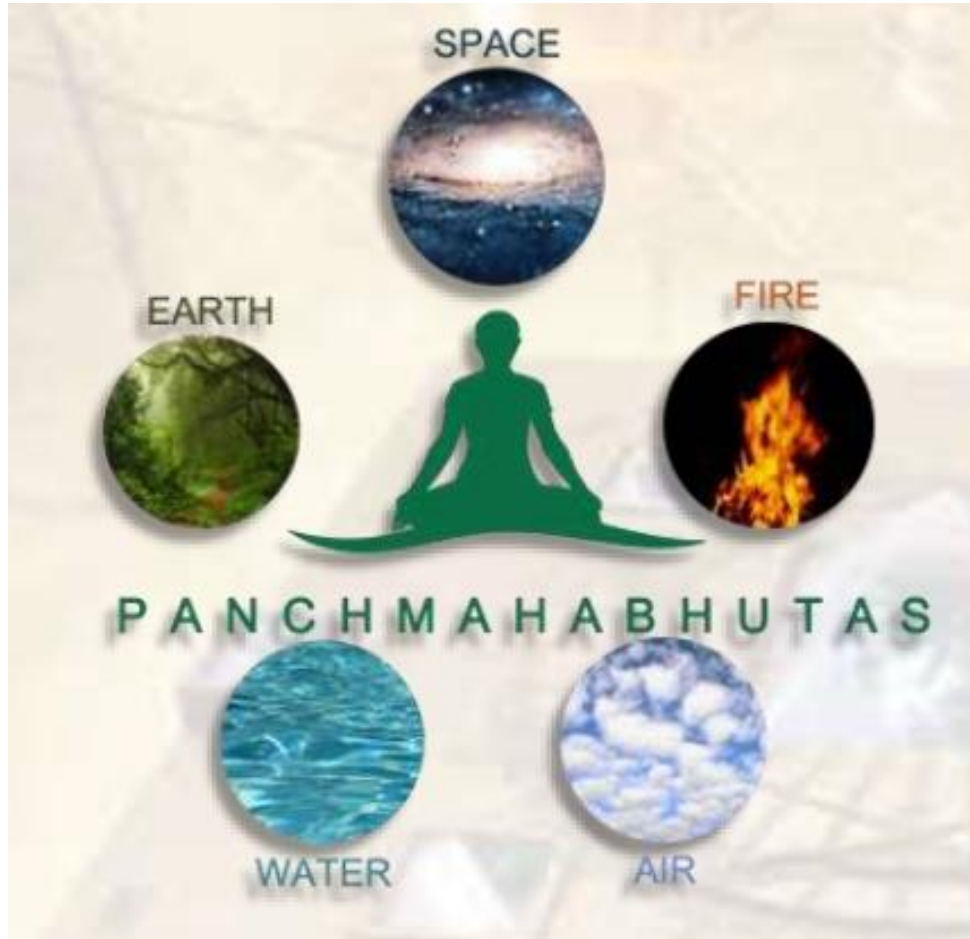
Providing alternate 'inner point of attraction'
(like breath, chakra) to the senses to go inward

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PANCHAMAHA BUTA: ELEMENTS OF NATURE

- ✚ The Pancha Bhuta are the basic elements that make up any living organism on Earth or anywhere else in the Universe.
- ✚ Pancha Bhuta or Pancha Maha-Bhuta - five great elements, also five physical elements, is a group of five basic elements, which, according to Hinduism, is the basis of all cosmic creation.
- ✚ These elements are: Prithvi/Bhudevi (Earth), Apas/Varuna/Jala (Water), Agni (Fire), Vayu (Air), Akasha/Dyaus (Space/Atmosphere/Ether/Sky).
- ✚ According to ayurveda and Yoga, Pancha Bhuta are associated with overall health of human being. Any disorder in human body indicates imbalance of one or more of these elements.
- ✚ Yoga Tattva Mudra Vijnana relates these five elements to five fingers of human being. Different Mudra were developed to balance these in human body which form the Hasta Mudra in yogic tradition and are used in naturopathy.

- ✚ The three dosha- three intrinsic tendencies, which, according to ayurveda are intrinsic in every human being, are representation of combination of these five elements in human body.
- ✚ The three dosha (Tridosas) have subtle positive essences which control the mind and body function.



- ✚ These five basic elements include -

- ***Ether or Universal Space (Aakash)*** – Akash means space i.e. having space/freedom to move. The qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda.
- ***Air (Vayu)*** – Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha.
- ***Divine Fire (Agni)*** – The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa.

- **Water (Jala)** – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when we add water to soil, then only we can easily mould the mud into a shape we desire like mud pot or balls etc. Thus, this important element is constructive in nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.
- **Earth (Pruthvi)** - This earth element is solid, gross, hard and dense. Earth element gives form, shape, structure and strength. For e.g. teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha. These panchmahabhoota imbalance create “tridoshas.” Every individual’s constitution is created by these three doshas at the time of fertilization during *garbhdharana* (when the embryo is formed.) The proportions of these 3 doshas’ are determined at this time and remain unchanged during his/her life. These doshas together determine our prakruti (body organization).

These panchmahabhoota *imbalance create* “tridoshas”

- ‘tri’ means three
- ‘doshas’ means basic components which constitute every human body.

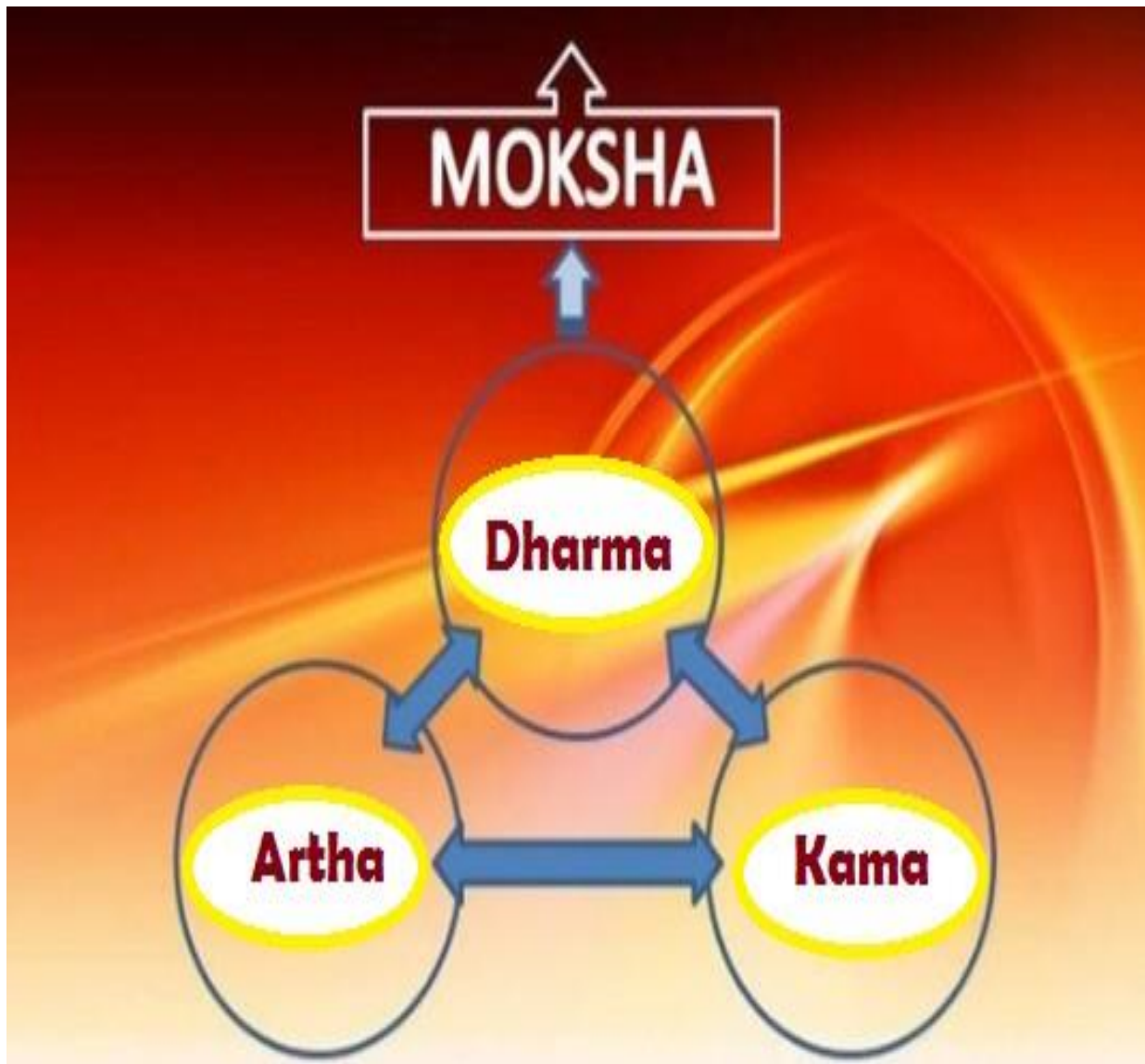
Each human being is either of -

1. Vaat prakruti (prakruti dominated by vaat dosh) or
2. Pitta prakruti (prakruti dominated by pitta dosh) or
3. Kafa prakruti (prakruti dominated by kafa dosh)

PURUSARtha CHATUSHTAYA:

DHARMA, ARTHA, KAMA, MOKSHA

Every living being in this Universe feels the need for happiness and makes all-out efforts to achieve this. No living being wants to experience sorrow. In the ancient Indian system an overall framework was provided for achieving this by setting four life goals (Dharma, Artha, Káma, and Moksa) known as puruṣartha. Dharma is righteousness. Artha is material possession. Kama is the enjoyment of this-worldly sensuous pleasures. Moksha is seeking spiritual liberation, thereby attaining salvation.



➤ **Dharma (Duty)** First Purushartha is known as Dharma has very vast and a multitude of meanings. The normal translating words, for 'Dharma', are religion, truth, righteousness, wholesomeness etc. These all meaning coincides moral and spiritual duty. Each and every activity of people should be nonharming, non-irritating for other. The work, duty or activities which are favorable for one-self and other is said as Dharma. People mistakenly believe that they should do spiritual work, prayer, worship etc to do dharm. This has resulted in suffering. Some think theists perform dharm but an atheist cannot. It is not a correct concept. The so-called theist, if does harmful deeds; it would be against dharm. Whether you believe in god or not, but out action of body, mind, and speech should be directed towards the welfare of all. It is the activity which is justice for self and other. It seeks the justice. Dharma has both gross and subtle meanings. For the inner world of an individual, the word 'Dharma' gives subjective meaning. It may differ from one person to another person. It also differs from one situation to another situation. However, it seeks to be true to the self and other. Dharma is a law of Nature. For example, Sun shines, planets revolve around the sun. It is much more than religion. It has nothing to give and take from the narrow religious idea, faith. In fact, Dharma

is free from religious doctrine. Dharma cannot be imprisoned within the theory of religion. To walk on the path of Dharma is doing what ought to be done. The law of nature always gives a positive result. It seeks the sustainable and true benefits of all. Dharma takes people at the top when followed properly.

➤ **Artha (Worldly gain)** It does not mean that people have to earn a lot of wealth. It means to earn in a systematic and right way. It suggests to be prosperous but keeping the dharma in mind. Prosperity is essential to lead a happy life. Earning in a wrong way is not a proper duty. The householders need to earn for the livelihood of all family members and whoever are dependent on them. If they earn in excess amount their duty is to donate to the needy people. It is a good rule that a person has to donate the one-tenth portion of his earning. They have to maintain a progressive status to improve both dharma and artha simultaneously. The word 'artha' also gives the meaning earthly recognition. The prestige, name, fame, sound relation in the society etc are the earthly gain. Another important worldly gain is good health. Unless one is healthy, he cannot achieve the goals of life. Being healthy all the time is itself of treasure. It is the basis and foundation for performing any work.

➤ **Kama (Physical and Sensual Pleasure)** Hindu philosophy also includes the worldly pleasures, including sexuality, love, marriage, arts, music, food, etc during the second stage of life. It includes innate urge as well in order to attain one's ambition. Achievement of these aspirations is linked with Kama. It is the lord of desire to enjoy the life in the fullest extent. Kama also refers the relationship with the higher concept of beauty through artistic expression. However, during the achievements, one should sincerely observe the dharma. Anything which is acquired in absence of Dharma will take towards misery. Most of the people perceive Kama as a sexual pleasure. However, it has a broader meaning. Actually, anything that brings joy and pleasure in our life is Kama. If one completely tuned at present, live in present, then he acquires real pleasure. At the highest stage of Kama, we connect to our higher self or divinity. It is a conscious stage at the present moment.

➤ **Moksha (Liberation or Enlightenment)** At the fourth stage of life, after having all the experience of the world, human have to strive for liberation. Fixing dharma as a basis, if one has achieved the first three Purusharthas, gradually a time appears when one surpasses them. If Artha and Kama are based on Dharma, then attaining the final aim i.e. moksha will be easier. As one goes through the first three goals, he will realize that there is no permanent happiness in them. So, he feels that source of eternal peace and joyfulness should be sought. But, if there is not a good foundation, then moksha is impossible.

Pursuing Atma **DHARMA**
(conviction to realize God)

Earn **ARTHA** wealth through rightful means
(under the protection of Atma Dharma)

Satisfy the requirement of all amenities / desires
(**KAMA**), with wealth earned through rightful means,
always focussed on the Atma Dharma

Fulfillment/ fructification of Atma Dharma by
attaining **MOKSHA**

Actually, Mokshya is the liberation of freedom from the recurring births into the body after destructing all the karmas. It requires a higher level of wisdom and self-realization. It is the realization of highest truth. These four aims (Purusharthas) are incomparable to each other. Each of them has its own importance. Each helps other to reach the final destiny. They are like the legs of a chair, all are equally important for the existence of chair. They are the pillars of a fulfilling life. They interweave each other. However, first three Purusharthas are the gear to approach the fourth. When the people start striving towards these Purusharthas, life becomes happier and easier. The life will be incomplete without achievement of these Purusharthas. The success of life is hidden on the achievement of the four aims.
