“Every body is gifted with spiritual values; It is just that some people never open the package”

- Vedic Understanding

ANALYSIS OF MBS CONCEPTS FROM THE RAMAYAN, MAHABHARAT AND HENRY FAYLOS PRINCIPLES
CHAPTER VI

ANALYSIS OF MBS CONCEPTS FROM THE RAMAYAN, MAHABHARAT AND HENRY FAYOL’S PRINCIPLES

An attempt has been made to enlist the management thoughts from the Ramayana, the Mahabharat and the related analysis from those scriptures in terms of MBS principles which lead to key findings. This chapter also analyses the management principles of Henry Fayol vis-à-vis the Spiritual Support System (SSS).

6.1. MBS PRINCIPLES FROM RAMAYAN

At most times, in the discussions on Ramayana, references and quotations are Valmiki Ramayana, which is like an ocean of literal beauty with spiritual instructions but it requires very deep analysis to get the gems or the real meaning of Valmiki’s instructions.

6.1.1. THE IDEAL HEROS:

The hearing, reading, remembering as well as discussion of Ramayana purifies the mind as it is also a part of devotional service (sarvanam kirtanam vishu smaranam……..). Almost everyone of the personalities in Ramayana has a lesson to teach. Rama as the ideal son, brother, husband, king and etc, Sita as the ideal wife, Lakshmana the ideal
brother and so also Baratha and Satruguna, Sugriva as the ideal friend, Hanuman as the ideal servant plus many more lessons that can be learnt from Dasaratha, Sumantara, Guha, Vibisheena, and the rest.

The lessons from Ramayana can also be applied in modern management of organization especially the leadership qualities of Lord Rama in administration of Ayodhya. There are also many modern management concepts such as EQ, MBO, Kaizen, strategic planning, organizing principles and etc where its origin can be traced to Valmiki Ramayana. Ramayana has great influence in many part of the world.

6.1.2. SPAN OF MANAGEMENT

To begin with, it may be relevant to discuss the aspect of span of management. Several news articles describe that the organizations fail due to lack of proper control since they have out grown in size. However, going back and referring to Ramayana, wherein Lord Rama took thousands of monkey soldiers to fight with Ravana and other Rakashasas. He never lost touch with people. Therefore the theory of loosing touch with people due to the large size of the organizations is infact not correct. A leader must find time to reach out people and understand from Ramayana that Lord Rama always had the time for its subject. In the recent past, Jack Welch of GE was found successful by adopting the strategy of keeping in
touch with people to manage the organization immediately after his takeover. This disproves the theory of Span of Management.

6.1.3. VISION

In Ramayana, the battle leading to the climax was being played out. Rama’s motley group of men and monkeys were no match for the evil Ravana’s forces and weaponry. When Rama was asked by Vibhisahn as to how Lord Rama propose to defeat the mighty army of Ravana, He told Vibhishan, who listened with rapt attention, that He will defeat by a clear vision, and a cause worth fighting for. In the case of Ramayana, the cause was to rescue his beloved Sita and the vision was to defeat the evil forces. Thus it is clear that setting the vision is important for a leader.

6.1.4. WALK THE TALK

Coming back to the battlefield of Ramayana, Rama narrated to Vibhishan, that the four wheels of the chariot are character, courage, ethics, and valor. Character is the most fundamental thing for a leader. As a leader, one must know thoroughly the organization and what it stands for and communicate the same to the people through actions rather than words. It is essential for a leader to walk the talk; leadership or respect doesn’t come from a business card., it is the ethics, the value system one embody that exhibits. Courage in this scenario would be the ability to take
unpopular decisions, while valor is the courage to defend those very decisions. Rama continued to enumerate what the horses drawing the chariot stood for. They are, strength, energy, and passion. In administration, one must have the strength to discriminate between the right and wrong, and the zeal and perseverance to keep working towards your goal. The four reins of a horse, are forgiveness, compassion, consistency, and equanimity. It is essential to touch the hearts before one may ask for the hand. Touching heart needs compassion and forgiveness. Consistency and equanimity are hallmark of character which creates trust with the followers. The chariot’s wheels, the horses, and their reins are among the most important of a warrior’s (and therefore a leader’s) repertoire. The weaponry, knowledge, strategy, intelligence, skills, commitment, and a restraint of ego—these are the weapons that will help the leader win this mammoth battle of management. Rama proclaimed to his army and Vibhishan before leading them, that they should arm themselves with these and no war will be lost. After a spirited battle, Rama’s army—the motley group of men and monkeys defeated the heavily equipped Ravana and his forces. Thus MBS concepts can be applied in management.
6.1.5. CONSISTENCY

One needs to be consistent in approach to different people, no matter who they are and where they are coming from. Leadership calls for consistency, one of the reins of the horse, as the Ramayana so beautifully enumerates. Keep the words of the charioteer in mind and results are sure to follow. As leaders, one might be doing 200 things, from inspiring to coaching to strategizing but nothing will be accounted for if one doesn’t produce results. And the best way to produce results is the ability to motivate oneself using SQ and inspire the team to achieve the goals. That’s what leadership, as well as the essence of Lord Rama’s words.

6.1.6. LEADERSHIP AND COMMUNICATION: A SCENE FROM RAMAYAN:

Competence, Courage, Communication, Commitment and compass are known 5 Cs of corporate leadership skills and requirements. Competence is about skills and qualifications. Compass is integrity and the rest are straightforward.

Hanuman’s 4 Cs are well known and how he uses the 5th C, the communication skills, is for managers to learn. Rama and Lakshmana while walking in search of Sita meet Hanuman who is in the disguise of a Brahmin, for the first time in Kiskinda where he was living with Sugriva in
exile. The moment he sets his eyes on Rama, he identifies him to be the only guy qualified to restore back the throne to my boss Sugriva and carefully addresses them and examines the brothers from Ayodhya.

ANALYSIS OF SCENE MAPPING FOR MBS

When Hanuman finishes his initial address Kambar says Rama asks Lakshmana who is this master of words, embodiment of (the wealth of speaking skill) (a rough attempted translation of 'Yarhol ichh SOLLIN SELVAN'). Such was the wisdom of Hanuman's words, Rama melted like a butter and was ready to sign any agreement even at the cost of his reputation as he realized Hanuman is the essential minister for the job at hand "locating and bringing back Sita". Thus the managers should possess excellent communication skills to get across the point.

6.1.7. CONSIDERATE

Vibishana with four his trusted aides were waiting for an answer from Rama whether his surrender will be accepted. Rama calls for an emergency discussion with his top core group of Generals, whether to take Vibhishina or not. Sugriva, Jambhavan and Neelan say "No" and justifies with valid and sound reasons for not taking him. Rama then looks at Hanuman for his opinion and Veer Hanuman starts slowly analyzing the situation. He says Yes and explains his view point.
ANALYSIS OF SCENE MAPPING FOR MBS

None would have read any better spoken words anywhere in literature than Kambar's verses 388 to 407 in Yudha kanta attributed to Hanuman negating other seniors opinion but taking the entire leadership with his wisdom and logic and is the best piece of oratory in Ramayan. Rama and others are spell bound when he finishes and Rama readily consents and endorses His desire to follow Hanuman's advice.

There are many more examples of Hanuman's management skills (The entire Sundra Kantam is of his exploits, courage, commitment and decision making skills and assessment skills) that includes a beautiful one man commission report to Rama on his return from Lanka. Needless to say, Hanuman gets 100% and easily tops the list on performance evaluation. The Ramayana can serve as a useful reference book for those willing to learn. With Rama Rajya as a model for good governance, the Ramayana is a must read for management practitioners.

6.1.8.COMPASSIONATE DECISION: SCENE FROM RAMAYANA:

After Rama killed Vali, He makes Sugriva the king of Kishkinda and tells him to rest and relax for the next two months of rainy season and
after that help him in finding Sita. Sugriva gets intoxicated with alcoholic drinks and pleasures of flesh that he forgets his promise to Rama. After stern reminder by Hanuman, Sugriva sends messengers with orders to assemble the monkey army in Kishkinda.

ANALYSIS OF SCENE MAPPING FOR MBS

First time Lord Rama postpones the activity to send squads in search of Sita, by two months knowing that not much can be achieved in rainy season. It will sap the energy of the monkey army to carry the search in rain and it may kill their motivation to fight Ravana’s army later. When Sugriva delays the search further due to negligence and distraction, Rama reprimands the monkey king, but still forgives him because he has marshaled the army. Thus Rama exhibits the process of decision making with compassion, keeping the higher purpose. (Long term goals).

6.1.9. TQM : THE SCENE FROM RAMAYANA:

In Sundarakandam, there is a fine description of Pushpaka Vimaṇa, an aerial car that is in possession with Ravana. After describing how spacious and neatly decorated the Vimaṇa is and how it can fly from one place to another on voice commands and how smoothly it lands etc. Valmiki says that it was build by Vishwakarma, the divine architect, exactly as conceived in the mind of Brahma. Again he says that there
was no part of the car that was not built with great effort, no part that was not significant, and no part that was not from the best material. (literal translation of the sloka). It means each and every part of the aerial car was considered significant and built with the best material available and with all required effort to make it perfect. Brahma gives it as a gift to Kubera. Ravana engages Kubera in a war and takes possession of the Pushpaka vimana.

HOW THE SCENE MAPS TO THE MBS PROCESS:

What captured the attention is that it was build by Vishwakarma, the divine architect, exactly as conceived in the mind of Brahma. This is the definition of quality. If it can be assured that the design and construction processes employed is such that the product turns out exactly as conceived by the customer in his mind, is what is called customer delight, exceeding the expectation. This is indeed TQM. Again, this statement, “each and every part of the aerial car was considered significant and built with the best material available and with all required effort to make it perfect” sounds like the earliest definition of Total Quality Management. Finally after Ravana was killed, Rama returns the Vimana to Kubera. This proves the moral and ethical practices observed without any consideration.
6.1.10. HOLISTIC DECISION- SCENE FROM RAMAYANA:

After killing Ravana and making Vibhishana the king of Lanka, Rama sends for Sita. When Sita arrives, He tells her cruelly that he defeated Ravana only to uphold the honor of the family and that He is not interested in her as she has stayed too long away from him. He tells her that she can freely choose to live with anyone else. These words gravely hurt Sita. She enters fire vouching that she shall be protected if she is truly chaste in her heart. Fire god brings her back alive and gives her to Rama. Rama accepts her wholeheartedly. The whole world finds what Rama already knew that Sita was pristine pure.

HOW THE SCENE MAPS TO THE MBS PROCESS

This scene is usually misunderstood but it also teaches leaders to take holistic decisions considering the past. To clear the misunderstanding this scene should be seen in conjunction with an earlier scene. When Rama goes behind a deer that Sita desired, He orders Lakshmana to stay back and safeguard Sita. Sita was disillusioned to believe that Rama was in danger by Ravana’s sting operation. She tells Lakshmana to go after Rama. Lakshmana replies that Rama will never need his protection whereas she does. But suddenly Sita gets into a fit of anger and accuses Lakshmana that he has come to the forest not to help but lusting after her and that is why he
is letting Rama die away. She says that Bharatha sent him to kill Rama and get her. For a character as spotless as Lakshmana, these were like arrows of fire into his ears but he leaves. Soon Ravana comes there and abducts Sita.

When Lakshmana reaches Rama, Rama chides him for leaving Sita alone. Lakshmana explains his action. Rama says that it is still a mistake that he disobeyed the order and it is going to lead to great grief.

For Rama his team includes both Sita and Lakshmana. He gave Lakshmana feedback on the same day. Rama wanted to show Sita how it feels if one’s character is assassinated when one is innocent at heart. So he created the scene, where he disowns Sita and then accepts her again.

6.1.11. SCENE FROM YUDDHA KANDA AND FROM RAVANA’S COURT ROOM:

After witnessing Hanuman’s devastating prowess, Ravana called a meeting with all the leading raksasas. He said that impenetrable Lanka has been ravaged. According to authoritative opinion, the root cause of victory is good counsel and he describes three classes of men.
1. The wise person takes counsel of superiors and friends who have a common interest. Then according to their advice, one exerts himself to his fullest capacity, while ultimately depending upon the Lord.

2. The mediocre, thinks over a matter himself considering things in the light his own understanding and then acts accordingly.

3. The vilest of men, entirely give up the faith in the Lord and perform the actions whimsically, simply to satisfy their ego.

Similarly, there are three types of advice.

1. Good advice is given after an objective study of problem and in alignment with scriptures.

2. Mediocre advice is given after a heated discussion of the problem and places more emphasis upon self interest than scriptural principles.

3. Bad advice is given out of false pride or flattery without considering the ultimate consequences.

Rakshasas like, Durmukha, Vajradamstra, Vajrahanu etc boasted of their prowess, assuring Ravana that they would conquer the enemy single handed. This falls under third type of advice. However, Vibhishana said that the wise have advised that violence should be
resorted to only after other three tactics of conciliation, gifts and
dissention have failed and that too against those who are evil, and hence
Sita to be returned to Rama. Later, when the heated discussion took
place between Vibhishan, Indrajit, & Ravana, Vibhishan, chose to leave
the irreligious rakshasas and decided to join Lord Rama. Thus
Vibhishan’s advice falls in the first category.

HOW THE SCENE MAPS TO THE MBS PROCESS:

From the above scene, the leaders doe’s and don’ts can be learnt.
The discussion clearly indicated the three classes of counsel available and
the art of decision making using consultative/ participative style. It also
portrays the responsibility of the leader or manager for ultimate decisions
taken. From the Counsel of Vibishan, the leaders learn the secret of use of
confrontation as a last option after due consideration of the first available
processes- conciliation, gifts and dissention. This is an effective way to
conflict resolution in corporate world.

Similarly, Rama’s words of advice to Bharata are as relevant today
and it maps to the MBS process, as they were in the Treta period, the time
when Lord Rama lived. It is worthwhile to ponder over the thoughts and
managerial wisdom of Lord Rama for corporate and other administrative
areas. Thus the analysis of Ramayan, which is like a ocean, reveals several pearls of wisdom in its depth of understanding.

6.2. MBS PRINCIPLES FROM MAHABHARATA

Mahabharata, one of the greatest epics of all times, is not just the story of a fratricidal war or a fount of wisdom for philosophers, it is also a comprehensive manual on strategy. The analogy between kingship and leadership and the application of kingship to modern business practices, makes Vyasa’s poem a pertinent handbook on management. According to some, Mahabharata falls in the same league as other management bibles such as The Art of War by Sun Tzu, The Prince by Machiavelli and Go Rin No Sho (The book of five Rings) by Miyamoto Mushasi. Similar to what has been described in chapter IV about the management principles in Tirukural, one may find many such management lessons of MBS in Mahabharata. These are the insights to be learnt by the managers and students of business schools for application of MBS.

6.2.1. DUTY

It is imperative that the managers should be duty bound. Mahabharata brings out the guidelines for the administrative heads as to how to perform the prescribed duties.
A king can easily cross the oceans of the world with kingly duties as his boat, urged on by the breeze of gifts, with the scriptures as the tackle, intelligence as its helmsman and kept afloat by the power of righteousness. As regards the execution of ones duties successfully, it is stated that a king who is compassionate to all creatures, who never loses time by procrastination and who is careful in protecting his own self, succeeds in advancement.

6.2.2. SHARING TO SUCCESS

It also brings out the motivation factors of sharing and honoring. The enjoyments of good things after sharing them with others, paying proper honor to the ministers and subjugation of persons intoxicated with strength are said to constitute the duties of a king, which is applicable for managers.

6.2.3. MANAGEMENT BY SACRIFICE

Victory acquired by battle is very inferior. Having started (a war/marketing policy), one should see the act to the end. A king should acquire a large army consisting of four kinds of forces: infantry, cavalry, and chariot and elephant warriors. But one should first seek to accomplish what he desires through peace. A king should first subdue himself and then seek to subdue his foes. If by slaying a single individual
a family can be saved, if by slaying a single family a village can be saved,
and if by slaying a village a kingdom can be saved, such acts of slaughter
are not transgressions. The management lesson to be learnt can be termed
as **Management By Sacrifice**. For the overall success of any organization,
the basic criteria are the sacrifices made by the leaders. The marketing
/competitive policy should be drawn by the leaders in such a way that it
should not be aggressive but in a way that brings in peace and healthy
competition.

**6.2.4. FINER ASPECTS OF HR**

Mahabharata brings out nicely how the administrative head should
guard against unrest. Kingdoms in which anarchy prevails cannot exist.
They are afflicted from without and the inhabitants devour one another. No
one should dwell in a kingdom torn by anarchy. A king should, without
doubt, look upon the subjects as his children. In determining their disputes,
however, a king should not show compassion. That king who, even when
overcome with danger and fear, still keeps his eyes on the duties of all
men, earns the merit of the people. A person who serves the king cannot
(with impunity) be guilty of heedlessness in doing the king’s work. All the
said rules are applicable for current date HR.
6.2.5. DEALING WITH PEOPLE

To manage an organization, one may need to have a proper team. Mahabharata explains that it may be possible that in a matter of time, a friend becomes a foe and a foe becomes a friend, for this reason everyone should be trusted and also mistrusted. Manager has to be cautious to deal with the people. The boon that a friend can become, a foe is capable of the same intensity of treachery. A king cannot ignore a foe, however weak, for “a spark of fire can produce a conflagration and a particle of poison can kill”. Kings may have many friends as also many enemies. However, he should ascertain who are friends and who are foes. Thus the manager can learn how to handle people carefully.

6.2.6. COUNSELORS

Mahabharata also explains about the importance of proper advice. A managerial team should have proper combination- right man for the right job and at the same time confidentiality should be maintained. In his court, the king should have preceptors and mighty bowmen, persons skilled in architecture, astronomers and astrologers, physicians and men of wisdom and learning. The kingdom has its roots in the counsels of policy that flow from its ministers and its growth proceeds from the same source. Like the tortoise protecting its limbs by withdrawing them into its shell, ministers
should protect their own counsel. A king should never disclose counsels to a minister who is not devoted to him. The most important principle for managers as discussed in various scriptures in chapters IV, V and VI is to control the senses. Mahabharata also brings out the importance. In all matters of importance, leader should appoint persons who have their senses under control.

6.2.7. FINANCE

A king who is mindful only of the means of acquiring profit never succeeds in acquiring either merit or wealth. A kingdom that has never been afflicted with calamity can never have prosperity. The treasury is the root of felicity in heaven and victory on earth. The one with the profit motive alone can never acquire either wealth or merit. If desirous of prosperity, a king should adopt all arts—humility, conciliation, bowing his head, inspiring hope and the like. Thus leaders must learn the MBS concepts from scriptures.

6.2.8. CONDUCT

The mantle of counselors should be chosen quite intelligently for the policies flow and proceed from this source. One who seeks to govern steeds without the proper methods only succeeds in enraged them. A king’s acts should lead to his own benefit as well as that of others. A king
desirous of prosperity should always act with prudence, adopting measures to suit time and place. It is well known that time and place when taken into consideration, always produce the greatest good. He is the best of kings who has wisdom, who is possessed of liberality, who is ready to take advantage of the weaknesses of his foes, who is conversant with what is bad for each of the four orders of his subjects, who is prompt in action, who has his wealth under control, who is not vindictive, who is high-minded, who is not irascible by disposition, who is not given to boasting, and who vigorously pursues to completion all the work commenced by him. Thus MBS develops the required skills in leaders.

6.2.9. YAYATHI SYNDROME

The driving forces in today's businesses are speed and competition. There is a distinct danger that these forces cause erosion of the moral fiber, that in seeking the end, one permits oneself immoral means - tax evasion, illegitimate financial holdings, being "economical with the truth", deliberate oversight in the audit, too-clever financial reporting and so on. This phenomenon may be called as "yayati syndrome".

In the Mahabharata, we come across a king by the name of Yayati who, in order to revel in the endless enjoyment of body exchanged his old age with the youth of his obliging youngest son for a thousand years.
However, he found the pursuit of sensual enjoyments ultimately unsatisfying and came back to his son pleading him to take back his youth. This "yayati syndrome" shows the conflict between externally directed acquisitions (extrinsic motivation) and conscience (intrinsic motivation.) Management Satyam Raju's confession akin to Yayathi Syndrome.

6.2.10. LEADERSHIP

Leadership means taking responsibility. Attachment for actions, people and simultaneously detached from results knowing fully well that the Lord is the doer and all others are the instruments in His hands. This is the real leadership.

6.2.11. INTERNALIZATION BEFORE PLANNING

Kauravas: Karna went on a country-wide military mission, subdued the different kingdoms and acquired wealth. But it meant a loss in terms of both men and money and creation of new enemies.

Pandavas: Though in exile they turned their attention to improving over their weakness

Arjuna set out on a mission to acquires Divyastras.
Bhima met his brother Hanuman and got a blessing of enhanced strength.

Yudhisthira acquired teachings from the various wise Rishis, and also learnt the Game of Dice from Gandharava Chtrasena, lest he was challenged to yet another dice game. It's said that he had become undefeatable in Dice.

MBS LESSON:

Preparation is the basis. The 90-10 Principle is the beginning. Whatever we plan & do, some things always go haywire, we are helpless and try to seek the Mercy of the Lord. However, MBS insists on 100% dependence on the Mercy of the Lord while performing our prescribed duties. Under trying circumstances managers should learn how to turn one's weakness into Strength and march ahead fully dependant on the guidance of the Lord.

6.2.12. ALLIES

Kauravas had centralized power system with the greatest empire of the time. But not many powerful allies, except from old relations from far off places like Gandhara(Shakuni), Sindhu(Jayadrath) and Kambodia(Camboja - Bhagadutt)
Pandavas had no wealth, no power of their own, but had developed powerful allies.

- Panchala through Marriage with Darupadi.
- Dwarka through marriage with Arjuna and Subhadra.
- Magadh through marriage of Shadeva and Vijaya.
- Chedi through marriage of Nakula and Karenmayi.
- Kasi through marriage of Bhima and Balandhara.
- Kekaya through marriage of Yudhisthira and Devika.
- Matsya through marriage of Abhimanyu and Uttara.
- The Rakshasas through marriage of Bhima and Hidimba.
- The Nagas through marriage of Arjuna and Uloopi.

MBS Lesson: The real strength lies in making powerful Allies and in following the guidance of the Lord.

6.2.13. LEADERSHIP

- Kauravas had centralized leadership with one Head of Army at a time, who has supreme authority of 11 akshouhini of army- Bhishma, Drona, Karna, Shalya and Ashwatthama.
- Pandavas focused on distributed leadership- Seven commanders for the seven divisions (1 man command 1 akshouhini each).
- Virat (King of Matsya).
• Drupad (King of Pancala).
• Sahadeva (King of Magadha).
• Dhrshtaketu (King of Chedi).
• Satyaki (Only warrior from Dwarka).
• Shikhandi (Prince of Pancala).
• Dhrshtadymna – Commander in Chief.
• Arjuna – Supreme Commander.
• Krishna – Arjuna’s charioteer and counselor.

**MBS Lesson**: Success is achieved through sharing the responsibilities and it also helps in building second line of management besides real time on the job training. Real leader is one who follows the right path and inspires his team to perform under all situations.

**6.2.14. TEAM SPIRIT**

- **Kauravas** lacked team spirit. They all fought their individual wars.
- Bhishma: For his Vow to protect the throne Hastinapur.
- Drona and Kripa: They owed allegiance to the throne.
- Shalya: Simply cheated by Duryodhana to be there. Was originally a Pandava ally.
- **Karna**: To prove his mantle against Arjuna. Friendship for Duryodhana.
They didn’t gel well with each other. Bhishma and Karna, Bhishma and Shakuni, Karna and Shakuni, Karna and Shalya, Shalya and Bhishma. It was like a bees, hornets and mosquitoes put together in a jar.

Pandavas worked as one team and their goal was one. As men, they all had huge respect for Krishna and Yudhisthira. While as warriors they were in complete awe of Bhima and Arjuna. Most of them were close relatives – cousins, brother-in-laws, father-in-laws. More than that they all were part of the decision-making process. It was their “common” war.

MBS Lesson
Teamwork succeeds where Individual effort fails.
No one can do every thing; but every one can do some thing. All for one and one for all. If one keeps faith in the Lord one also develops faith in the team and in the ultimate outcome.

6.2.15. INDIVIDUAL MOTIVES
Kauravas: Except for Duryodhana nobody wanted the War. All the 4 main generals had strong ties with the Pandavas.

Bhishma (grandchildern) – Won’t kill the panadavas. Will kill a thousand soldiers each day.
• Drona (students) – Won’t kill the Pandavas. Will capture them only.
• Shalya (Nakula-Shadeva’s maternal uncle) : Loved the Pandavas and covertly helped them by humiliating Karna
• Karna (brother to the Pandavas) : Promised not to kill any of the other Pandavas save Arjuna. A Team of Traitors.

Pandavas had common goal, but the individuals had their individual targets. Their own agenda, which became one with the teams’ agenda.

• Dhratsadyumna : Drona.
• Shikhandi : Bhisma.
• Satayaki – Bhurisravas.
• Arjuna – Karna. Bhima – Duryodhana and his brothers.
• Sahadeva – Shakuni and his sons.
• Nakula –Karna’s sons.

MBS Lesson : Just like Management By Objectives(MBO), the selection for the team is based on Selection By Goals (SBG) and thus the Right team is made by selecting the Right Individuals.

6.2.16. COMMITMENT

Kauravas : The Big 4 had big emotional attachment with the 5 Pandavas. Looking further on their commitment, it can thus be seen:

• Bhisma, himself gave away the secret of killing him to the Pandavas. He prolonged the War by killing only inconsequential
soldiers. He did not fight a warrior like Shikhandi because of his personal bias.

- Drona, too indirectly gave away his secret, by saying he was invulnerable as long as he held a weapon. Moreover he abandoned weapons as soon as he knew his son had died.

- Karna did not kill Yudhisthira and Bhima when he got the chance. He gave away his Kavac and Kundala prior to his War. Karna fled innumerable times from the War when he was hurt. He didn’t save Duhsasana when Bhima was killing him.

- Shalya kept on insulting Karna while in Battle.

Pandavas:

Abhimanyu, a 16 year old kid, ventured beyond enemy lines alone. This was suicide mission but he still went on and took a part of the army down with him. It took the combined effort of 7 Maharathis to take him down.

Ghatotkach even in death, took with him almost half the army. Yudhisthira followed Krishha’s instruction, he knew he couldn’t face Karna in War, but still went in to set an example. Yudhisthira when faced with the decision of whether to stick to his personal integrity or
welfare of the team. Krishna took up arms twice and almost entered the War, inspite of his promise, only to be stopped by Arjuna.

**MBS Lesson**: The interests of the Individual should never exceed the Team interest. The best man for a Job is not the one with the best capabilities or talents but one with the greatest commitment.

**6.2.17. RIGHT MANAGERS**

**Krishna** is the Greatest Crisis Manager the world has seen.

**Yudhisthira** always presented himself as a Low-key strategist.

- On the first day of the War, he played a Master game. Went over to the Enemy side to seek blessings from Elders. In reality he made a covert deal with them, wherein all of them agreed to help him and unfolded the secrets of defeating them.

- While coming back, he took a calculated risk. He made an offer to all the assembled people to change sides if they wanted to. He knew well of the lack of cohesiveness among the Kauravas. Yuyutsu, son of Dhrtarashtra crossed over to the Pandavas. This exposed the weakness of the Kauravas for all to see.

**MBS Lesson**: As a leader, one must lead from the front. Take Calculated risks. Inspire, invigorate, counsel your own team in moments of need.
CONCLUSION

What the managers can presumably conclude from this exercise is to get an empirical understanding of project management and leadership/managerial skills even while studying the scriptures which form the proper base for application of MBS in organizations. One can put that to use in our profession and succeed in the career. The scriptures like Ramayana have lived through ages, not just for a few practical concepts they teach, but the values and ethics that the heroes and heroines exhibit during trials and tribulations.

6.3. HENRY FAYOL'S 14 PRINCIPLES OF MANAGEMENT VS SPIRITUAL SUPPORT SYSTEM (SSS)

The researcher has made an attempt to find the finer aspects of Spiritual Support Systems and relates it with the Management principles of Henry Fayol.

1. Division of Labour Vs Varnashrama dharma.

2. Formal Authority/right (to give commands) Vs Authority based on Scriptures.

3. Discipline (follow the rules and regulations) Vs Spirituality begins with discipline.
4. Unity of Command Vs Accepting a Spiritual Master (Commands authority by Inspiring).

5. Unity of direction Vs Be guided by Spirituality(Guru, Sadhu and Sastras).

6. Subordination of Individual Interest to Common Good Vs Subordination of individual and organizational interest to Lord’s Interest.

7. Remuneration Vs Accept the reward and punishment as the Mercy of the Lord.

8. Centralization Vs Keeping the Lord in the Centre of our activities

9. Hierarchy Vs Follow the Disciplic succession for dissemination for knowledge (Paramaprapa).

10. Order Vs Order of the Spiritual master as ones life and soul.

11. Equity Vs Treatment with equal Vision (Pandi daha Sama darshinaha).

12. Stability of Staff Vs Association with purpose.

13. Initiatives Vs Self driven by service and sacrifice.

14. Esprit De Corps (Promoting team spirit) Vs Service with unity


6.3.1 DIVISION OF LABOUR:

The more people specialize, the more efficiently they can perform their work. The principle is based on the modern assembly line. The purpose of such division of labor is to achieve better utilization of resources and get higher returns. Vs Varnashrama dharma

cātur-varṇyam mayā śṛṣṭāṁ guṇa-karma-vibhāgaśaḥ tasya
kartāram api māṁ viddhy akartāram avyayam (BG 4.13)

Human society all over the world is divided into four castes and four orders of life. The four castes are

1. The intelligent group (Top management- Think, strategies, plan etc)- Brahmanas

2. The martial group (Administrative head, Security etc)- Kshatriyas

3. The productive heads (Middle Management- HODs of production, marketing, finance.)- Vishyas

4. The labour class (Workers)-Sudras.

These castes are classified in terms of one's work and qualification and not by birth. Then again there are four orders of life namely 1. The student life, 2. The house holder's life, 3. The retired life and 4. The renounced life. In the best interest of the organization there must be such
divisions of life otherwise no social institution can grow up in healthy state. This institutional function of human society is known as the system of Varnashram Dharma which is quite natural for the civilized life as well as business organizations. The purpose is to bring in order and specialization for efficiency.

6.3.2. FORMAL AUTHORITY /RIGHT:

Managers give orders so that they can get the things done. While their formal authority gives them the right to do so, but the respect to follow the command comes from various personal traits like, moral, attitude, intelligence, job knowledge etc. However, the responsibility for action goes with the authority. Vs

Scripture based Authority

Veda Base clearly indicates where the authority comes from and the related responsibility. What ever situation may be, the authority of the scriptures should be taken as final, since it is for the ultimate benefit of the concerned manager, the team and the organization.

As Śrīla Prabhupāda, founder Acharya of ISKCON, writes in Bhagavad-gītā As It Is, that the process of speaking is to say something upheld by authority. One should at once quote from scriptural authority to
back up what is being said. The scriptures have authority, and so too does the Acharya.

Lord Krishna wanted Arjuna to become the authority in understanding the Bhagavad-Gita. There are many things one have to accept solely on grounds of superior authority. There is no source of understanding the identity of the father except by the authority of the mother. The lawbook for the entire human society is the Manu-saàhitä, which directs all activities towards the transcendental service of the Lord. Every king, therefore, must know that his responsibility in administration is not merely to exact taxes from the citizens but to see personally that the citizens under him are being trained proper worship. One who does not know this is a show-bottle administrator. By training the citizens in the devotional service of the Lord, the head of a state can be free in his responsibility, otherwise one will fail in the onerous duty entrusted to him and thus be punishable by the supreme authority. There is no other alternative in the discharge of administrative duty. SB 3.13.12
6.3.3. **DISCIPLINE** (follow the rules and regulations)

According to Henry Fayol, members of the organization must follow the rules and regulations that govern the organization. To Fayol, discipline will result from good leadership at all levels of the organization, fair agreements (such as provisions for rewarding superior performance), and judiciously enforced penalties for infractions. *Vs*

**Spirituality begins with discipline**

One has to follow the prescribed rules and regulations of religious principles in order to rise up to the platform of knowledge, because by knowledge and devotion only can one liberate himself (BG 2.14.)

The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables.

By following all these rules and regulations of living, one becomes purified, and all misconceptions due to ignorance, become nil. It is specifically mentioned that the causes of material entanglement are completely vanquished. In Sanskrit it is called anartha-nivṛtti. (SB 3.33.26).
SSS prescribes certain do’s and dont’s as a part of rules and regulations. However, it strictly warns one from misinterpreting the rules and regulations to ones advantage.

In the NOI the two verses explain the do’s and don’t’s in devotional service.

atyāhāraḥ prayāsas ca prajalpo niyamāgraḥaḥ
jana-saṅgaś ca laulyaṁ ca ṣaḍbhir bhaktir vinaśyati

Don’ts

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) over endeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) Practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons and (6) being greedy for mundane achievements.
Do's

utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt
sāṅga-tyāgāt sato vṛtteḥ śaḍbhir bhaktiḥ prasidhyati

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles (5) abandoning the unwanted association of, and (6) following in the footsteps of the previous ācāryas. These six principles undoubtedly assure the complete success of devotional service.

Thus the SSS principle advocates perfect discipline for the managers to be able to execute the duties. Unless one is disciplined himself, one cannot expect his subordinates to be so.

6.3.4. UNITY OF COMMAND

Here Henry Fayol stressed that each employee must receive instruction about a particular operation or function from only one person. He believed that when an employee reported to more than one superior, conflict in instructions and confusion in authority would result. Vs Accepting a Spiritual Master (Commands authority by Inspiring)
SSS supports one, to have a formal Guru so that one may learn the art of proper self-management. Thus one gets duly empowered to qualify to become a good manager and such a manager commands authority by inspiring.

According to revealed scriptures, a guru is called also an Acharya, or a person who has personally assimilated all the essence of āstras and has helped his disciples to adopt the ways. Once accepted, the spiritual master takes responsibility for the disciple. And disciple also must be obedient to the spiritual master for life, for good. That is the relationship.

\[
\text{tad viddhi pranipātena paripraśnena sevayā}
\]

\[
\text{upadekṣyanti te jñānaṁ jñānīnaṁ tattva-darśināḥ BG 4.34}
\]

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Thus one may accept a spiritual authority to gain knowledge and then it can be disseminated to get the work done in the course of executing one's duties as Manager. To set an example, Lord Śrī Kṛṣṇa, Lord Śrī Rāma and Lord Śrī Caitanya Mahāprabhu accepted a spiritual master:
Thus it is proved that a good subordinate can become a good master/manager by properly receiving authority and also executing ones duties properly.

6.3.5. UNITY OF DIRECTION

Fayol suggested to have unity of direction in various functional levels of the organizations. This will lead to uniformity and better relationship amongst departments. Vs

Unity of guidance by Spirituality (Guru, Sadhu and Sastras)

As stated by Narottama dasa Ṭhākura,( sādhu-śāstra-guru): one has to test all spiritual instructions according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the sādhus, or saintly persons. The sādhu confirms the scripture, and the spiritual master follows and explains the scripture. So sādhu, śāstra, and guru are always in agreement. What is spoken in the scripture is accepted by saintly persons, and what is spoken in the scripture is followed and explained by the spiritual master, and he explains only that. Thus the unity of direction automatically gets established.
6.3.6. SUBORDINATION OF INDIVIDUAL INTEREST TO COMMON GOOD:

Henry Fayol delineated the fact that the organizational interest will supersede any individual interest and that way the organization will stand to be protected. Subordination of individual and organizational interest to Lord’s Interest is the sum and substance of MBS. It is said in Srimad Bagavadam and Bhagavad Gita about true knowledge. One is said to be in knowledge if one has the following:

- Exhibits his intelligence in decisions
- Acts based on the time, place and circumstances
- Knows the perfect way of executing activities
- Knowledge of the self/spirituality to please the Lord by the body, mind and soul.
- Exhibits gratitude to Lord and others

From this it can be inferred that the real knowledge is to please the Lord by the words, actions and dealings with others.

6.3.7. REMUNERATION

Fayol brought out the principle of fairness in remuneration. Compensation for the work done should be fair both to the employee
and employer. The reward systems of the organization guides the action that generally have a great impact on the motivation and performance of the individual employees. It must be seen as fair by the work group so that they will not feel resentful and retaliate in any manner. 

Reward is assured and automatic: The SSS principle stresses on faith in the Lord as the starting point of ones activities. The Lord is the ultimate master in every way and the rewards will be asper the actions and inactions.

ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham mama vartmānuvartante manusyāḥ pārtha sarvaśaḥ BG 4.11

The Lord assures Arjuna that “As one surrender unto Me, I reward them accordingly”. The word bhajamy here refers to “reward”. Here reward is purely a reciprocation of love and it is the basis of spirituality. The reward, as per the scriptures , is based on the sacrifices done by the individual. One has to perform the prescribed duty without any expectation and the Lord will reward suitably.

Manu-samhita says that if one accepts punishment as a reward dealt by the master, he becomes intelligent enough not to commit the same mistake again. (SB 4.26.21)
Therefore, SSS lays emphasis on the proper performance of one's duty and the reward is automatic and there is no doubt. Of sacrifices, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward, is of the nature of goodness. (BG 17.11)

6.3.8. CENTRALIZATION

Centralization of activities emphasizes lesser dependence on subordinates for decision making as opposed to decentralization. Fayol believed that managers should retain the final responsibility but also needs to give authority to subordinates to do their jobs effectively. The final issue is to find the right balance between centralization and decentralization.

Vs Keeping the Lord, as the Centre of our activities:

This is a very essential principle of SSS. What ever one does, it is witnessed by the Lord. It should be done as per the scriptures, keeping the Lord in the Centre. The scriptures and Spiritual Gurus, suggest keeping the Lord as the Centre of our activity while giving the empowerment to the individuals to act independently within the given frame work.
6.3. 9. HIERARCHY

The line of authority in an organization is often represented by the organizational chart—running in order of rank from top management to the lower management expressing the relationship between them. This also delineates the flow or channel of communication. Vs

Follow the Disciplic succession (Paramapra)

\[
evaṁ paramparā-prāptam imam rājārṣayo viduḥ
\]

\[
sa kāleneha mata yogo naṣṭaḥ parantapa BG 4.2
\]

It is clearly stated that the Gita was especially meant for the saintly kings (administrators) because they were to execute its purpose in ruling over the citizens or subordinates. Here Arjuna expresses himself through the grace of Krishna. If we want to understand Bhagavad-gita, we should accept the statements in these two verses. This is called the paramparā system, acceptance of the disciplic succession. Unless one is in the disciplic succession, one cannot understand Scriptures. Bg 10.12-13

Perfect knowledge comes from paramparā, or deductive knowledge coming down from the authority to the submissive aural receiver who is bona fide by service and surrender.
6.3.10. ORDER

Fayol expressed the management principle of proper systems- for materials and men. A place for every thing; and every thing in its place for materials and Right man for the right job. Vs Systems (Vedic scriptures / the transcendental system)

The Lord is the creator of everything- all systems.

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā BG 6.17

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system. Thus it is understood that, by following the rules and regulations or proper systems, one will be able to do the administration or manage the affairs properly. Systematic management of one self before managing others ,is the key principle of SSS.
### 6.3.11. EQUITY

Fayol advocated the principle that managers should be both friendly and fair to their subordinates. Equal Vision (Pandi daha Sama darshinaha)

vidyā-vinaya-sampanne brāhmaṇe gavi hastini

śuni caiva śva-pāke ca paṃḍitāḥ sama-darśināḥ Bg 5.18

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater.

The brahmana and the outcaste may be different from the social point of view, or a dog, a cow, and an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to the relationship to the Supreme, and Paramātmā, is present in everyone's heart. Such an understanding of the Supreme is real knowledge and equity.

### 6.3.12. STABILITY OF STAFF

Fayol stressed on the principle of less employee turnover to maintain the quality and continuity of the systems. A high employee turnover is bound to affect the efficiency, productivity and thereby profits. Therefore,
stability of staff is important for better management of the organizations. **VS Association with purpose**

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting food and offering food are the six symptoms of love shared by one to another as given in NOI verse 4.

Even in ordinary social activities, these six types of dealings between two loving friends are absolutely necessary. Thus whenever there is a dealing of préti, or love in intimate dealings, these six activities are executed, the association is bound to flourish. Thus a manager by following the SSS, will be able to efficiently retain the staff willingly and the productivity, efficiency etc can be easily achieved.

**6.3.13. INITIATIVE**

The employees must be given the necessary circumstances and opportunities to bring out their talents by own initiatives. This will come amongst subordinates by empowerment, freedom to conceive & execute the plans and opportunity to learn. **Vs** Self driven by service and sacrifice.

The scriptures suggest that by right association one develops keen desire to do devotional service which purifies the heart. Nature of the soul
is to serve and it is the natural tendency. By applying MBS and SSS principles, one develops the attitude to serve without expecting anything in return as sacrifice. This will bring in highest levels of service as seen practically in Mother Teresa.

**6.3.14 ESPRIT DE CORPS** (Promoting team spirit)

Promoting team spirit will give the organization a sense of unity. Fayol said that even small factors could help develop this spirit. He suggested verbal communication instead of formal written communication whenever possible.

Service with unity

Spirituality is based on the relationships with Lord and other living entities. When there is unity of purpose to serve, then it becomes easy to develop team spirit. It is understood from Ramayan and Mahabharat how the team was united in serving together even though the circumstances were unfavorable. The higher purpose of MBS unites people automatically.

Thus from the above analysis, it may be inferred that MBS applications from Scriptures are worth trying for developing managerial insights and to increase organizational culture and development.