CHAPTER - I
MEDITATION AND SELF DEVELOPMENT
THE MANAGEMENT CONTEXT

1.1 Introduction

"The Yogi is regarded as superior to those who practise Ascetism, also to those who have obtained wisdom (through the ‘Shastras’). He is also superior to the performers of action (enjoined in the Vedas). Therefore, be though a Yogi, O Arjuna!" (1)

The above quote is taken from the great literary epic ‘Mahabharata’ and appears as a part of the dialogue between two great personalities of this epic, viz. Lord Krishna and Arjuna, his disciple. The pair probably epitomizes the very essence of an ideal ‘Guru’ (Master) and ‘Shishya’ Sankalpana (idea) and the advice is not being given within the confines of any classroom but on a battlefield where the warrior Arjuna is about to go into the greatest of the battles of his life, but finds himself completely shaken and afraid of the outcome of the impending war where he will have to kill his own kith and kin.

What is of interest is that the Lord’s advice to Arjuna is not to become a great warrior or a great fighter but a ‘Yogi’ and the reason given by him is that only a Yogi is considered superior to those who are experts in knowledge (wisdom) or those who are expert in ‘Karma’ (managers) or even the ‘ascetics’. This may appear to be a paradox yet when contemplated upon, it brings out
probably the definition of what an ‘effective’ person needs to be, i.e. a combination of all three - an ascetic, a scholar and a doer or Karmayogi. This commentary appears in the chapter on Dhyan Yoga’ or way of meditation’ in the Bhagwad Geeta. It also underlines the importance of Dhyana or Meditation even in battle and hence the advice to Arjuna of becoming a Yogi and go into the battle. A study of Meditation probably must begin by putting this concept as the first milestone as also a guiding beacon for any further journey in the fascinating science of ‘Meditation’.

1.1.1 Raison-de-etre of the Study

As the mankind stands today on the crossroads of technological breakthrough in terms of knowledge exploration, a different kind of breakthrough is quietly but surely becoming apparent. This breakthrough is neither technological nor it is superficially confined to any of the social sciences. This breakthrough is taking place in an altogether different field and that is the spiritual field. It was Peter Drucker who almost fifty years ago declared that ultimate aim of Management in real sense is spiritual liberation of human beings as Management is essentially a liberating art. More and more of research in Management field today is aiming itself not towards complexities of the fast changing external environment but towards the equally complex and perplexing inner realities of the human mind. Behavioural sciences have replaced the old concepts of I.Q. with Emotional intelligence and more recently with Spiritual Intelligence.
1.1.2 Issues of Self Management and Self Development

Along with the changing concepts about human intelligence and its application in the field of Management, a growing awareness about the need for self management and self development too is evident from the efforts of many a professional management institutions and also of organisations to give serious thought to development of training models aimed specifically at these two aspects. Apart from their importance from the point of view of efficiency and more crucially effectiveness of management, they are also viewed as aids to a qualitatively richer way of leading one’s life. In spite of all this, there appears a great shortage of tools and techniques of self development available to those who would seriously want to undertake training in the same. Western countries though appear to be taking a lead in creating development training programmes and not stopping at giving a try to some of the eastern methods based on some ancient philosophies as Yoga, Zen, Reiki, etc. Most of the developing nations like India, as usual are again restricting themselves to be poor copycats, even in these areas inspite of the fact that many of these ideologies originated from here and were taken to the West only in the recent past. In India too, there is not much awareness about the self development needs of managers and not many industries and companies have given serious thought to training programmes in this area. As such following issues could be identified as crucial from management point of view, which also define the core purpose of this study.

a) Creating awareness about managerial effectiveness as against efficiency and developing approaches which aim specifically towards it.
b) Identifying managerial needs in terms of managerial effectiveness so as to impart necessary training in these areas.

c) Developing models of Self Development for Managers which will not only satisfy the professional needs of the managers at all levels but would go beyond that and offer techniques which will aim to fulfill the higher goals and needs of managers as human beings.

d) Study of the present systems of management development and to evaluate these against the needs.

e) Evolving an integrated approach based on both Western and Eastern systems of self development.

1.2 Historical Perspective and Background of Management Development

Peter Drucker during the early sixties faced a peculiar problem when he started his study of the General Electric Company, in the U.S. It was a complete lack of any literature on the subject of Management in any of the U.S. libraries. Situations regarding self development though not so serious could be called quite similar because compared with the other areas of management sciences which have seen tremendous growth in terms of serious study literature and research data, the same is not the case as far as Self Development and Self Management are concerned. As far as such Eastern concepts as Meditation, Reiki, Zen, etc. are concerned very few studies have been done so far as their serious application
in the field of Management is concerned. While the science of Management itself is quite recent the science of ‘Self Development’ for the purpose of Effective Management is even more recent.

1.2.1 Though such thinkers as Abraham Maslow, D. McGregor and earlier Mary Follett did take an individual based approach to Management, most of the functional approach to Management concentrated more upon the group aspects or the organizational aspects of Management. Thus, though individual was considered in these, it was more as a unit of a group or organization rather than as an individual entity and though Maslow did speak of hierarchy of individual needs and its importance it was more from the point of managing the individuals rather than from self and its management point. Also of importance here is the aspect of the lack of clear definition of Self Development itself. Earlier it seemed clear that when people were talking about self improvement a la Dale Carnegie or self actualization after Maslow, then they were primarily concerned with the self dimension which construes Self-development as a goal or a series of ascending goals. But Development by self is not the same as Development of self where one approach is relatively self responsible while the other is relatively non-self responsible. Hence, a debate ensues as to what constitutes Self Development and its quantitative and qualitative aspects.

1.2.2 The Western Approach And History

The earliest senior Western thinkers on Management could be Niccolo Machiavelli (1491-1527) a 16th century Italian historian
and politician. It was Machiavelli who identified the intriguingly individualistic nature of Management. In ‘The Prince’ he wrote:

“I believe also that he will be successful who directs his actions according to the spirit of the times, and that he whose actions do not in accordance with the times will not be successful. Because men are seen, in affairs that lead to the end which every man has before him, viz. glory and riches, to get these by various methods; one with caution, another with haste, one by force, another by skill; one by passion, another by its opposite; and each one succeeds in reaching the goal by a different method”. \(^{(8)}\)

Though of course you have such great philosopher as Plato and Socrates who spoke of a society made up of the best of the specimen from humanity by selective breeding and developing them into a society of excellent humans. \(^{(9)}\) In the later thinkers, we have the early thinkers such as Henry Fayol and even Taylor who though speaking a different language spoke of models of Management that will allow people to achieve their fullest potential in terms of skills and qualities ultimately aimed at higher quality of life. More specific was Mary Parker Follet who made an effort to integrate the human nature with the intricacies of management functions. "Nobody did more to bring work back into human proportions than this gaunt plain Bostonian lady ” said Sir Peter Parker about her.\(^{(10)}\) Yet her work did not clearly deal with the development side of human work.

After this you have the whole lot of the ‘Behavioral School’ of Management thinkers, the ‘Scientific Management’ followers of Taylorism and the ‘Functional School’ based on Fayol’s principles,
etc. till we come to the late part of the 20th century. ‘Modern’ Management thinkers such as Peter Drucker, Henry Mintzberg, and the lot of strategists such as H. Igor Ansoff, Kaniche Ohmae, etc. What needs to be noted is that the aspect of Self Development was not addressed specifically by any of these thinkers with exception of may be Mary Follet as an independent area of study and most were concerned with the aspect of Management and its functions more. Though Worker and Worker Development and Training did later find a place as one of the aspects of Man Management or Human Resource Development as it is known now, the aspect of Self Development of the Manager himself was not given much attention to. Even when its importance became apparent more and more organizations expected Managers themselves to develop themselves and in that context, Self Development became not only development of the self but also by the self. With increasing complexity of environmental challenges and also the ever changing gamut of Individual skill sets required to meet these, organizations no longer wanted to undertake the additional responsibility of Management Development and rather preferred to hire people on a need basis for various tasks. Though induction, training, development of the workers were very much a part of the human resource management context yet it too was designed to address the training of the worker from professional point of view to tackle the technical and administrative aspects, with objectives of productivity, efficiency, effectiveness, etc. which dealt more with the organizational needs rather than the individual needs of the worker. Managers to a great extent were expected to know how to manage their own affairs and self, and were solely responsible for their development. It was only in the late 80’s that a need for
giving more serious attention to the aspects of Self Development was felt and not till 90’s a structured attempt was made to define and develop Self Development Techniques and Training programmes.\textsuperscript{(12)} As the awareness of the importance of Self Development grew, so also the growing realization that ‘Self Development’ is not relevant only to managers but relevant practically to everyone. “They are (Principles of S.D.) as applicable to Chief Executives as they are to individuals beginning their careers in an organization, as relevant to someone reaching the end of their working life as they have to someone just starting out. Indeed, it could be argued that the earlier the individual embraces these principles, the more he or she is likely to achieve in life.”\textsuperscript{(13)}

Seen in a different light of human needs as given by Abraham Maslow the higher aspects of human needs in terms of esteem and Self-realization can be achieved not only by Managers but by anyone only by realising the importance of Self Development which is an ongoing process throughout the life, rather than a one-time training programme. As such today most of the modern management thinkers have not only accepted the need for developing more and more effective techniques of Self Development for managers but indeed develop a serious and altogether independent approach to Self Management for each and every individual. As such the scope and application of Self Development as a serious branch of the Management Science itself has grown multi-fold and needs more scientific attention.
1.2.3 Oriental or the Eastern Approach and History

The Eastern approach to the aspects of Self Development has its origin not in the field of Management but in philosophy and spirituality or religion. Long before Abraham Maslow propounded his theory of human needs and categorically placed the esteem and self actualization needs at the top of the pyramid of needs; the Eastern religions such as Hinduism, Buddhism and other subsets of these religions such as Jainism, Sikhism, etc. in India and the Zen and Taoism in China and Japan had raised the fundamental questions such as what is the real purpose of human life; what should be the ideal way to lead this life and what are the ways and means of attaining these goals which were almost religious/spiritual in nature. Hinduism right from its inception has been more of a 'Way of Life', than just a religion and thus Self Management and Self Development were already included in its philosophical and spiritual works and text. Individual was always considered by the ancient thinkers of Hinduism as only a fraction of the God or Divinity, and the real purpose of life accordingly, was stated by them as the localization of this real identity which was the highest of the goals of human life. To attain this goal many ways were prescribed in the ancient science of Yoga. Buddhism too gave a whole system of self evolution with the Nirvana as the ultimate goal of life. What was more important was that these systems were essentially systems of Human Evolution and gave in an elaborate manner how one could traverse the path of enlightenment and reach the final stage of human evolution. As such they were really the systems of Self Development not just applicable to management field, since the ancient sciences did not separate management of
profession as something different from management of life. As such the very purpose of this human birth was seen as self evolution to the ultimate stage of evolution, viz. Self-realization.\(^{(14)}\) As a matter of fact even the answer to the question raised in this process i.e. 'Who am I' (Koham); 'what is the purpose of my being' and 'Why I am here', too were already answered by those who had attained the goal of Self realization. Yet each one needed to experience the whole process of self evolution and finally achieve the goal.

1.2.3.1 Hence the Eastern and particularly Indian approach to the entire aspect of Self Development not just of Managers but of all individuals, (rather the entire humanity) has this spirituo-religious nature and this was the common goal of every human action, all professions included. One was expected to follow one’s ‘Dharma’ (duty) as prescribed and to aim for this common goal. As such the management field and profession has not been dealt with separately from this point of view. However, as is the case with the Western approach, where it is now being realized that Self Development is not and should not be the concern of only the managers but of everyone, irrespective of profession, the ancient seekers from India had in their more contemplative and heightened state of consciousness already realized the unity of such a purpose and hence their approach in this respect was more fundamental as well as more integrative. Thus, we find that the pursuit of this highest of the goals was the integrative rather than divisive element of all human activities as per the Indian philosophy.\(^{(15)}\) The ancient Rishis’ through the practice of Meditation not only achieved the personal goal of Moksha and wisdom but also through Shrutis and
Smritis created a treasure of the science of Yoga and Vedanta which became the end of Vedas or the crux of all Vedas.\textsuperscript{16} Through Upanishadic literature, this knowledge and wisdom were preserved for posterity and it is not only a key to the basic issues of life but also a great treatise on extremely scientific aspects of the Bramhavidya or the Science of Universal truths.\textsuperscript{17} The depth and the expanse of these works is really astounding and one than really gets a glimpse of what Self Development could and should be. This entire works or Darshanas (total Six in number) as they are known form the basis of the entire Hindu philosophy. This further is topped by the priceless jewel of the Bhagvad Geeta which appears in the middle of the epic of ‘Mahabharata’ as the complete treatise on the various paths or the ways of human evolution. Starting from the basic issues such as what is human life, who and what is God it described the various Yogic paths or Yogas in it. Indeed Bhagvad Geeta could be said to be a complete guide to human behaviour as well as how to live one’s life and evolve to the ultimate stage of development.

1.2.3.2 Apart from the ancient Vedic and other literature of Hindus there is a whole lot of other religious orders and the works of the various seers of these orders. The major religions contributing to the aspects of self development in particular are -

a) The Buddhist way through ‘Vipassana’.\textsuperscript{18}

b) The Jain philosophy based on the principles of ‘Ahimsa’ \textsuperscript{19}

c) The ‘Taoism’ of the ‘Tao’ philosophy as practised in China. \textsuperscript{20}

d) The Zen philosophy and way as practised in Japan. \textsuperscript{21}
e) Other smaller sects as Sikhism, Tantric practices etc.

f) The Islamic orders and philosophies as the ‘Soofism’, ‘Shiaism’, etc. (22)

g) The modern philosophic orders such as
   (i) the integral Yoga of Sri Aurobindo of Pondicherry, (23)
   (ii) Vedanta philosophy of the Ramkrishna order, (24)
   (iii) Theosophical order of the Theosophical Society and later contribution of J. Krishnamurthy philosophy. (25)
   (iv) The Sahaj Marga philosophy and way of life. (26)
   (v) The Sahaj Yoga of Srimati Nirmala Devi (27)
   (vi) Other miscellaneous orders such as Iskcon (28), the Advaita Philosophy, etc.

1.2.3.3 Though distinct as far as their structure is concerned most and many of the above modern systems draw heavily from their basic religious/spiritual origins and except for one or two such as the ‘Sahaj Marg’ which was acclaimed as a new Darshana (vision) itself by an eminent scholar Dr. K.C. Varadachary or the J. Krishnamurthy’s non-philosophy based on negation (Neti). (29) A more detailed and critical survey of these is given in a separate chapter. Hence this introduction is limited only till here.

1.3 The Present Day Context

The present day context can be defined for the purpose of this study from two main typological variants, viz.
a) The integrative context which deals not with a specific profession but with human life in totality as such. Hence universal in this respect.

b) Second where specific, focused context of managerial aspects concerning effectiveness of management and more related to management skills, functions, etc.

1.3.1 Both the contexts can be said to be mutually inclusive rather than exclusive of each other since many areas in both are common and closely related. Yet the integrative context is more inclusive of the second, since every manager is first and foremost a human being and life management hence is of equal concern to him. The second context on the other hand may be more specific and exclusive of many categories in the first since not every man, is, necessarily a business manager though he could be said to be a self manager. There is of course no watertight division as such between the two; yet the second context could be said to be a focused context of the first where the applicability of various self development techniques in the management of life in the more specific managerial context is intended to be studied more in detail. It is also necessary to define the focus in order to define the study context which otherwise could become too wide; too general and too unwieldy to conduct a time bound and conclusive study like this.

1.3.1.1 The Integrative Context

Its main areas of concern are

a) Life Management;
b) Self Management;

c) Macro and micro aspects of the concepts of Self Development and Meditation in the larger context of social or community development.

d) Macro aspects of behaviour at various political levels such as district, region, state, nation and lastly global and the role played by meditation and other self development techniques. Any possibilities of macro level application of these techniques/systems.

e) The management context as a part of overall integrated context and its relevance.

f) Critical study and evaluation of available systems or techniques in the light of this contextual application.

The integrated approach is based on the premises that -

a) The ultimate objectives in life are not only of materialistic success in terms of riches, money, power, etc. but more intrinsic and spiritual in nature as love, peace of mind, divinity, etc.

b) Life needs to be managed too and that too diligently with the highest of the goals and by means which subscribe to ethical standards and values.
c) Life management essentially is linked with Self Management and without managing self one cannot hope to manage others. (30)

d) Material and Spiritual are two basic elements of life and both need equal efforts in terms of Management as such Self Development is not complete without any of these elements. However, this context is accepted not by all systems but majority of the integrative systems do abide by this dictum. (31)

e) Meditation as well as other Self Development techniques are useful in achieving an integration of these two sides of life.

1.3.2 The Management Development Context

In order to define the context of Management Development aimed at improving managerial capabilities, it is necessary to understand and define first what is Management Development. It could be defined as “an attempt to improve managerial effectiveness through a planned and deliberate learning process” (32); “as the management of managerial careers in an organizational context”. (33) At the personal level, Management Development is the process by which you and the others gain the skills and abilities to manage yourself and others... at the organizational level Management Development involves all issues listed on the continuum ………….., but it is more than just that, Management Development is a way of doing business. It is an integral part of management. It is a way of life where challenges are being faced every day and confronted as learning opportunities. (34)
Thus the management context has a very broad spectrum of definition of Management Development itself which ranges from a limited managing of managerial careers to ‘a complete way of life’ itself. For the purpose of this study which aims at self development techniques for effective management, all the definitions are equally relevant, as the main premise being Effective Management through Self or Management Development.

The management context of self development further involves the purpose, process and perquisites of organizational development, Management Development and Self Development all taken together. (35)

13.2.1 Though there are varied and wide ranging perceptions about what constitutes Self Development and Management Development, for the purpose of this study, the context scope has been kept focussed on one crucial aspect and objective i.e. Effective Management. A lot has already been said, written and discussed about efficiency in management; yet with exception of one or two thinkers such as Peter Drucker or Henry Mintzberg not many have written about what constitutes the key to Effective Management. Many-a-times effectiveness is almost equated with efficiency or seen as the result of efficiency. Yet most of the experienced managers know that ensuring efficiency is in no way assuring effectiveness. In the simplest of ways if efficiency is doing things in the right way, effectiveness is doing the right things. Peter Drucker clearly brings out the difference between the two in his various books on Management. (36)
1.3.2.2 As such the context of Management Development could be summed up as -

a) **Self Management**- aimed at self development for the purpose of improving effectiveness which would involve skills acquisition and training of the Self itself, through various available techniques including Meditation.

b) **People Management** - aimed at effective relationships management involving people around you at workplace and other places. Hence, the main purpose is to train one’s self in managing the relationships with the objectives of Effective Management.

c) **Business Management** - Though business is very much a business of both self and people management, yet it is thought necessary to deal with it separately so that it receives the importance it deserves. Here the aim is management of business itself in an effective manner which will fit into the overall self and people management approach to give an integrated approach to Self Development as well as Business Development.

1.3.3 **Evolving a Form to suit the above defined Context**

The effort here is based on the famous context and form analogy as given by the great expert on planning and designing viz. Christopher Alexander, who in his treatise of research on Design, defines every research work as an exercise in the definition of the context which may or may not (as in the case of pure research), tackle a given problem or a set of problems in any field and then to design a structure of solution in the form of a Form.
Now the design of such a Form or Solution is the outcome of the whole exercise of the creative application of the design process, but is mainly dependent on the crucial aspect of defining the context well. A poorly defined context will only evolve a poorly defined Form. Hence the elaborate effort to define the context well.

In the present study, the context as defined above highlights following problems faced by the managers of today:-

a) **Self Management Aspect** :- The aspect of Self Management cannot be ignored or neglected; yet very little is done today to train managers to manage their self. Business schools do little in this aspect and it later on becomes the responsibility of the industry or the company to take measures in this regard which not many do, not because they do not want to, but because they lack the means to affect it even if they are aware of it. This creates a situation where a Manager is adept at training others, is good at managing (or at least claims to be) others but when it comes to own self, he is completely ignorant. This type of anomaly has resulted despite all other inputs into situations, where managers fail in the most crucial of their areas, such as vision, strategies, innovations, interpersonal relationships and most importantly change management or managing change. It has also resulted in early burn-outs, stagnation in terms of ideas, high levels of stress and related diseases. It has to great extent also resulted into the most serious of repercussions, i.e. complete lack of moral and ethical behaviour resulting into business practices which are definitely a social threat to the very core of human existence. The large no. of scams, cut throat competition, doing things by hook or crook, ends justifying means, etc. are some
of the outcomes of such a misplaced philosophy of business. As such what today's business needs more than Business Management is probably Self Management of managers themselves.

b) **Social purpose of business activity:** Profits today have become the last word and many businessmen would not mind sacrificing social and other ethical interests to that end. Business ethics is a subject, which is given only lip service with very few really practising what is talked in it. In an already corrupt society like Indian society this can and has played a havoc and the ultimate sufferer is the customer. Customer interests and benefits are given only lip service and figure as the last of the priorities of the business. Though opening up of Indian markets to global competition have created some positive change yet the consumer movement as a force is very weak in India and many multinationals have found Indian markets as good heavens for dumping of substandard foreign goods. This scenario cannot be changed by government rules alone. Those who conduct these businesses must themselves feel the social responsibility on them and put self control on such practices. As such Management Development must aim at creating such a change in the mindset of businessmen.

c) **Need for a change in Business Philosophy and mindset:**

It appears that the entire business thinking today needs to be reviewed not only in the Indian context but also globally. What is the true purpose of doing business as a human developmental activity and in the changed economic, political and social scenario, can business provide the necessary impetus to human developmental activity. One aspect of the same is the new demands
being put on businessmen as leaders of the humanity since other fields have now either become defunct (e.g. political leadership) as far as global influence is concerned or have become unattractive and incapable as 'role models' for the future generations.

A whole lot of questions arise in this changed view of Business, as a social economic developmental leadership activity and the role of business executives and managers in this scenario becomes pivotal and crucial.

1.4 Future Scenario

The future scenario gives the appearance of a very volatile and hazy picture where changes occurring at nanosecond speeds would be a common thing. Perception of realities under such fast changing scenario becomes increasingly difficult and management of such fast changes is even more difficult. These and other challenges need to be worked out by interpolation and also by using creative vision to create futuristic images and to be ready for them by way of strategies and models which would cater to the peculiar demands of such situations. More important under these circumstances would be -

a) Changed technological aspects and their impact;
b) Emerging of new business opportunities and styles;
c) Relevance of the old developmental models in the changed scenario and any modification desired in them.
1.5 The Structural design of the presentation of the study

The structural presentation of the study is as described below

a) **Chapter I** deals with the definition of the study context and introduction.

b) **Chapters II and III** deal with the review of literature, secondary data collection, methodology and survey and scope, objectives, hypotheses as well as limitations and research methodology of the study.

c) **Chapters IV and V** give the detailed profiles of various Meditation and Self Development techniques as revealed through primary data collection.

d) **Chapter VI** describes the integrated Model of Self Development evolved as the 'Form' of the research 'Context' and analysis.

e) **Chapter VII** gives the comparative analysis and the findings of the study.

f) **Chapter VIII** lists out the conclusions, recommendations based on the findings and also describes scope for further studies.
CHAPTER - 1

References

1. "Tapaswibhyodhiko Yogi Dnyanibhyopi matodhika Karmibhyschadhiko Yogi Tasmadyogi bhavarjuna"

2. “Buddhiyukto jahatiha ubhe sukrutdushkrute tasmdyogaya yujyasya yogah karmasu kaushalam”, -Ibid-

   "The practice of Management", 1954,- Ibid-


7. -Ibid-


13. -Ibid.

    Also other titles of the same author.
    --Sri Aurobindo - "Growing Within",
    --Sri Aurobindo Ashram Publication Deptt., Pondicherry, 1992


--Pungaliya Dr. G. K., "Meditation Leading to Shunya Avastha (Based on Jainism)", -- Article, Ibid, 1998.


22. Zannlabeledeen Mohammad
   --Prabhavananda Swami, “Meditation according to Sufism”, Ibid.
   "Meditation according to Sufism",-- Ibid.


   --“Meditation”, --Ibid.
27. Literature published by 'Sahaj Yoga' organisation of Srimati Nirmaladevi.

28. Iskcon, Various literature pamphlets by Iskcon Society, Pune.
   --Mahadevan, Dr. T. M. P., "The Place of Meditation in Adwaita Vedanta"
   --Harshada Swami, "Meditation According to Patanjali".
   --Kuppuswami Prof. B, "Meditation According to Yogavashishta".


34. Margenison, op-cit 32.

35. Pp. 4, Table 1.1, Woodall Jean, et al., op cit. Ref. 32.
