

Relevance of Indian Literature Wisdom in Modern Perspective

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Abstract:

The study of wisdom has in recent times become a subject matter of rising scientific interest, though the notion of wisdom is prehistoric. Our ancient Indian literature always taught the lessons of ethics, morality and leadership styles. Ramayana, Mahabharata, and Geeta are the sources of knowledge, strength and leadership traits. The notion of wisdom in the Gita: Control over Desires' Knowledge of life, Decisiveness, Self-Contentedness, Love of God Emotional Regulation, Ethics, Duty and Work, Compassion, Morality, Insight Humility, and Karm Yoga. Everywhere there is a quest for prominent leadership traits. We are lacking good leaders to create the wonder. It is the right time to go to the roots and revive the old and still relevant teachings from the ancient Indian Literature. Our aim is to explore the traditional literature of India and its relevance in the present scenario. Now we are looking towards the western world for Human Resource Management, Leadership, Organization behavior, Ethics and Morality which is already in our ancient literature. We have great epic literature which provides better learning and lessons to develop leaders and better human beings.

Key word: Indian literature, wisdom, Ramayana, Mahabharata, Geeta

1. Introduction

The Indian Value System influenced and Inherited by our ancient civilization, which is vibrant and rich can be effectively applied in the contemporary days. The evolution of mankind thousands of years ago directs to organizing them into a well-organized force competent in achieving everything. The complexities of leadership have their origin in men being dissimilar from each other in terms of characteristics, skills, attitudes, and behavior representing different ambitions, desires, and value systems. The concept of leadership consequently evolved from time immemorial.

From the Indian perspective, we have adopted a value system designed by our ancient society and enormously vibrant and rich culture and applied those value systems effectively in the modern world. Today, as new breeds of Indian MNC's advance and govern the global economy from as varied industries as Steel and IT, the Indian leadership styles and business wisdom are envied worldwide. Ramayana, Mahabharata, and Geeta are ancient scriptures of cultural, historic and religious significance. A study of these great epics teaches us imperative teachings from the perspective of leadership traits.

Leadership is additionally measured to be a procedure wherein one individual influences others to accomplish a purpose. There are about four normally conventional approaches to leadership: contingency, traits, behavioral, and modern theoretical models. Modern leadership models, which comprise approaches such as transactional, charismatic, Transformational, etc. focus on emotional appeal, symbolism, and extraordinary admirer commitment. Transformational leadership is characterized by the capability to bring about noteworthy change and relies on referent and individual sources of power in order to provoke an intense feeling that can encourage and motivate employees.

2. Review of Literature

There is a petite but quickly rising economics literature on leadership. Most of this literature, however, deals with diverse facets of leadership. One of the initial contributions is by Rotenberg and Saloner (1993), who address the query of how a leader can encourage followers to apply efforts and come up with proposals for improvements in the firm's procedure. Followers value the fact that their proposals are taken into account and are adopted by the leader. They are hence willing to exert costly effort to come up with proposals if they expect that there is a sensible chance that they will be adopted. Rotenberg and Saloner believe two leadership styles. One is where the leader maximizes profits and the other where managerial decision-making is more responsive to the preferences of employees. They show that the second approach can in the end lead to higher profits, as it induces employees to exert more endeavours and thus brings about more improvements.

As per Hermalin (1998) the role of leadership by instance in a moral hazard in teams difficulty where organizational output depends on all members. Efforts and where all members share the collective output. As is well known, in a team production problem, individual team members may free-ride on other team members efforts. Thus, the leader's

difficulty is to encourage team members and help overcome free-riding. Hermalin asserted that the leader has private information about the return to efforts and argues that the leader will then be inclined to overstate the return to effort so as to alleviate free-riding. He will be able to motivate other team members to put in effort by leading by instance and exerting himself. Hermalin does not allow for leader resoluteness, but his notion of leading by instance is connected to our conception of leadership as giving a sense of direction to other organization members.

Coordination also plays an important role in Dewan and Myatt (2007). This paper argues that the leader's lucidity in communication is comparatively more important than giving a sense of direction. Their stationary model does not address the time consistency problem that is central for our results.

The skills of self-management are the significant building blocks to assist leaders commence to realize their personal areas of opportunity and strengths. In order to improve as a leader, they must first understand what areas need improvement. Gaining a better sense of one's self has a positive correlation to transformational leadership (Anderson, Gisborne & Holliday, 2006; Kouzes & Posner, 1999; Kouzes & Posner, 2002).

In a survey of 188 MNC'S worldwide conducted by Goldman on individual capabilities that contribute in making successful leader. The survey found out that with regards to the faculties that go in the direction of making a successful leader, there are three primary ones: cognitive, technical skills, analytical skills, and emotional intelligence (EI). In their communications with numerous of leaders worldwide, the surveyors establish EI to be twice as important as the other two attributes. In fact, the significance of Emotional intelligence, which is a personification of empathy, motivation, and social skills, increases as one, goes up the management chain.

LESSON FROM THE GREAT INDIAN LITERATURE

3 Concepts of Mahabharata

Mahabharata is an epic of cultural, historic, and religious importance. A cautious study of this great epic teaches us significant lessons from the perspective of leadership too. Lord Krishna is an avatar (reincarnation) of Lord Vishnu and is a highly accepted and respected

deity synonymous with great valour, communication skills intelligence, and love and affection competent of resolving any crisis faced by his devotees. Speaking in modern parlance, Lord Krishna can be rightly described as ‘The greatest crisis Manager the world has ever seen’. In the entire saga of Mahabharata which has epical magnitude, there are many various characters impressing us with their responses in the midst of immense challenges. However, Lord Krishna as a vital character time and again comes across as a supreme strategist and diplomatic leader adopting diverse leadership styles according to circumstances and people he had to deal with.

Lord Krishna was thus a great practical witty and tactful leader, using the resources of men and material most resourcefully and proactively. A leader in business and corporate world attempts to do precisely the same, as increasingly, businesses are getting more people oriented. Therefore there is enormous opportunity and potential to amplify wisdom by depiction of instances from our great epics and use them as our learning philosophy in the corporate world as well as in our routine life while facing long term and short term challenges, a leader is incessantly working towards influencing people, neutralising competitors and making powerful allies. A corporate leader is a visionary towards the well being of all stakeholders while being on a virtuous path. There are some instance that show indomitable leadership trait of Lord Krishna.

3.1 Authoritative Style

The narrative is about the struggle between Bheema and Jarasandha in the attendance of Lord Krishna and Arjuna. Jarasandha picks Bheema as one commendable to fight. Bheema and Jarasandha fight for days, toning each other. Each time Bheema kills Jarasandha, amazingly, Jarasandha’s body rejoins. Bheema analysing that Jarasandha was made of different joints, looks up to Krishna for direction. Krishna, who knew the chronicle of Jarasandha birth, takes up a straw, breaking it in two parts and throws the two parts far away from each other and in opposite directions.

Bheema understands and throws Jarasandha to the floor in the arena, and splits his corpse in two. He then throws the two halves of Jarasandha body away from each other in opposite directions. While Bheema is accredited with superhuman strength unmatched by any of his brothers, he is known to be sensitive, short tempered with a huge craving for food. Lord Krishna suitably uses authoritative style of leadership in this case.

3.2 Directive Style

In the same way, in the Kurukshetra battle with Kauravas, Lord Krishna accepts the reins as Arjuna's charioteer. On considering a reluctant Arjuna unwilling to destroy and fight his own kith and kin in the war, Lord Krishna advises Arjuna in the nature of a dialogue called Bhagavad-Gita about the responsibilities of a fighter and the finer and broader aspects of individual life. Arjuna was a sensitive but extremely thoughtful, virtuous person with a great sense of duty. Here the tactful Lord Krishna considerate Arjuna's personality uses directive style of leadership efficiently persuading Arjuna to begin the World's Great War.

3.3 Influencing Style

In the Mahabharata, Krishna being a well wisher of Pandavas does not spare even Bhishma and manages to come across a way to deal with the general of the Kauravas who had influenced the war for the initial nine days causing enormous damage to the military of the Pandavas, great fighter, as strong as steel in character, representative of duty, truth and extremely human. He was unconquerable and blessed to decide the mode and time of his death. Lord Krishna takes Yudhishtir to Bhishma in search of the secret of becoming triumphant in the war. Bhishma, knowing that Pandavas really deserved to win the fight, reveals Yudhishtir the secret of overcoming him as a prelude to winning the war. On the tenth day of the war Bhishma confronted by Shikandi decline to consider him as a man and throws down his weapons deciding not to fight. Krishna thus uses an influencing style of leadership and subtle diplomacy to tackle invincible Bhishma.

The great Indian epic can be used to evaluate each of the Pandavas to managers of these days with their consequences, roles, weaknesses, strengths, and. We can visualize Krishna as CEO, Yudhishtir who binds collectively values, Arjun (learning), Bhima (outcomes), Karna (legitimacy), Sahdev (purpose) and Nakul (process). The Pandavas, included Karna are each a great hero with a lethal flaw.

Karna: Karna's vigour is individual loyalty; it also brings about his doom. He is like the manager of these days who would purchase vegetables for his boss's stands for faultless perfection. His power is that he is assailed by suspicion but he is willing to learn.

Yudhishtir: a counsellor whose strength are his values and philosophy. He stands for respectability but he is blinded by his code of honour.

Bhima: A perpetrator manager for whom the outcome is extremely important, the bottom line matters. His Achilles' heel- he can be blinded by rage.

Arjuna: Today's youthful managers are Arjuns, in search of their own heroism—they want to find out their own meaning in life. Separate the insides of spiritual traditions and contemporize them in managerial circumstances, the bottom line matters. His weak point- he can be blinded by rage.

Nakul: An enabler; service hero of these days; driven of process but there is no vigorous leadership. Sahdev is the visionary, but he is like the manager who stands for contemplation and no accomplishment.

Dronacharya: Extremely developed prime leadership ability for strategic leadership, and a very strong capability as a directive leader

4. LESSONS FROM GEETA

4.1 Krishna's Chariot Model:

Four wheels of chariot are courage, ethics, character, and valour. Horses depicting chariot signify energy, strength, and passion. Reins of horses are compassion, forgiveness, consistency and equanimity. These are among the most significant of a warrior's and (therefore a leader's) repertoire, intelligence, skills, knowledge, strategy, commitment and restraint of ego are weapons that will help in overcoming any mammoth battle. In the servant-leader model, the objective of leadership is viewed mainly as service. Servant-leaders take into account the comfort of those they lead and put the happiness of the followers above their own self-interest. Servant-leaders make easy the growth and development of their followers, endorse share power, community and resources, and offer the support needed to help attain the goals that lead to the general good of persons and the community as a whole (Greenleaf, 1977; Spears and Lawrence, 2002).

4.2 Capital:

Gita shlok III:35- Sreyan sva-dharmo vigunah Para-dharmat sv anushtitat Sarva-dharme nidhanam sreyah Para-dharmo bhayavah, which means Nothing is always lost in following one's own dharma, but rivalry in another's dharma breeds fright and anxiety. Intellectual properties, core competencies and niche expertise are intangible capital.

4.3 Communication:

In addition sender and receiver (worthy or unworthy), communication inside the Gita's perspective is dependent on circumstances and timing, in spite of duration of the message content. From the business perspective, market analyses and data mining help plan impactful

deliveries to targeted audiences. Quite often, it is not what but how things have been supposed or packaged which decide responses

4.4 Commitment:

Another purpose-centric viewpoint is the commitment of owners the business and managers as an on-going concern. From Bhagvat Gita 11:34 “.....for a man of honour, dishonour is worse than death.” Sustaining a business is an admirable and honourable duty.

4.5 The management grid:

The management grid delegation of responsibility, Effective leadership at the time of crisis and chaotic circumstances Understanding of native culture for optimal management, Tact and tolerance clearness in organisational structure, Conscious control, Timely communication well-organized coordination and efficient cooperation

4.6 Holistic approach:

Self control Communication in enormous and yet expanding network leader as an imperative link between business and management discipline. Detachment and devotion reinforcing the commitment to maintain an on-going concern for business

5. LESSONS FROM RAMAYANA

Lessons of Hindu epics Ramayana have shaped part of teaching on management, leadership and governance at prominent institutions like the Indian Business School of Hyderabad, the Wharton Business School of the United State of America, and several Indian Institutes of Management.

Lord Rama, we conventionally have been told, was a composed, objective and impartial man. He has been presented to us as a role model because he responded to calamities with strength and fortitude. We can compile a careful list of Lord Rama's qualities as a manager and leader. Lord Rama was assertive and independent but also respectful, was determined in his decisions, was open and frank, was both honour bound and duty bound, did not mistreat power, motivated troops honourably, delegated power to lieutenants, and led from the front. Rama, he points out, did not play favourites, bear grudges, sought feedback from people, made common cause with people in like straits and acknowledged enemies and challenged them straight.

The Ramayana is a classic example of a perfect and ideal leadership and is filled with a variety of events which may be described as instance of a good leader. As we all are conscious that a superior leader delegate his power and enquire the subordinates to present

their view without any coercion or force. Ramayana depicts suitable example of this quality of Rama.

Lord Rama was an outstanding motivator as is evident from the fact that he motivated the crowd of disarrayed monkeys and bears against the formidable strength of Ravana. He persuaded them for betel which everybody would have backed out otherwise. Lord Rama was aware about his army that what are their desire and needs, same as an excellent leader knows that what they want and the need of his subordinates. And Lord Rama as being an excellent always tries to accomplish those wants or the needs in order to increase the potential of his army for the accomplishment of the objective efficiently.

As a good leader Lord Rama always inspired his soldiers and also believes in them that they can do the allocated work. Rama never discourages his army that they are less efficient than the army of Ravana; he always encourages them that they can obtain a victory on them. Lord Rama was not concerned in any of the nepotism act. No one is most favourite for him, everybody was one and the same for him. He appraise all of his subordinates as on the same level. This shows a superior leadership quality of Rama of evaluating everyone on equal basis.

5.1 A clear vision of leader and his followers:

As father of the nation, Mahatma Gandhi says "The world steps aside to an individual who knows where she or he is going." A foreseen vision will forever be a motivating factor to focus on the objective and to not get deviated. Each leader needs to have a apparent vision of what he is aiming for and what will it bear him in prospect. Also he wishes to think in parallel to his followers who will maintain him to accomplish his goal. Emotional intelligence is very significant for a leader. In the case of Ramayana, Rama's lucid vision was to liberate his wife Sita and beat the evil forces. This clarity about the goals as well as the procedure enabled the armed forces to put its heart and soul in the clash to liberate Sita.

5.2 The Armaments of a Leader:

Intelligence, knowledge, commitment, strategy, skills and a restraint of ego are very imperative factors for a leader to struggle a mammoth battle. In the climax of the Ramayana conflict, Lord Rama proclaimed to his army 'Arm yourself with these weapon and no battle will be lost,' and that is what got him a triumphant win over Ravana forces. The lessons from Ramayana can also be implemented in modern management of organization, particularly the

leadership qualities of Lord Rama in Management and administration of Ayodhya. There are many modern management concepts such as Kaizen, EQ, strategic planning, MBO, organizing principles and many more where its source can be traced from Valmiki Ramayana.

5.3 Lord Rama: As an Ideological Leader

The ideological point of view here is good vs. evil. Lord Rama and his allies are the good battling against wickedness. Lord Rama had allies who understood his reason and went in to fight with him to the end. Since Lord Rama was a modest and humble, but strong leader the folks showed him loyalty back. Ravana showed more of an egoistic leadership and self-centred. Ravana's brother Vibishana tried to caution him about the strong powers of Lord Rama, but instead of listening to the wise words of Vibishana, he turned his back on him and barred him from his kingdom. Ravana's decision made Vibishana turns on him, and Vibishana reach to Lord Rama and offered him and his army his help to overcome Ravana. Lord Rama with his humble ways embraced him, and it worked to both favour. Ravana's stupid pride took him down as Vibishana helped Lord Rama to kill Ravana.

5.4 Crafting More Leaders:

Lord Rama had the astonishing quality to generate more leaders, and he truly was a king maker. Be it Sugreeva, the ape prince who was made the ruler of Kishkindha or the brother of the rival King Ravana - called Vibishana who was made the sovereign of Lankapuri after the war. That once more is an exceptional quality of a true Leader, as he sows more seeds of leadership around him.

The quality of a true Leader of the 21st Century is to craft more leaders. Today every organization talks too much about going ahead in the race of crafting leaders than the competitor. In today's world the only one man show does not assure success like the previous days. Truly dispersed accountability and empowerment creates more changes for good and more probability to win. So of course it becomes quintessential for every section, every organization, every unit, every economy, and every government to generate more and effective leaders than ever before. It promises more novelty, more projects concluded, more tasks completed, more promises achieved and mainly additional trust from people than ever before.

5.5 Being Humble:

When Lord Rama was asked by his Father to get ready to turn into the next emperor or the very next day when he was asked for 14 years exile, he did not raised his eyebrow, even a discomfort in his attitude, but as a true leader, humbled down and followed what the elders wanted him to do. Being humble at all times is again a significant quality of a true leader. This is perhaps the easiest thing to do yet the most valuable quality one can possess at every time. This truly depicts the genuine leader in you. Being authoritative or dictatorship or showing power is probably the old formula that doesn't suit the existing scenario. It doesn't work for too long for anybody. Instead do this when you walk in your job place and see the distinction. Be humble, smile at everyone as if you really feel affection for them, show real concern, help as much as you can sincerely, and think that you're worst enemy is none other than your own negative attitude. But as the old proverb goes "It is very simple to be difficult but it is very difficult to be simple".

5.6 Dharma or Righteousness:

Lord Rama followed "Dharma" or the value of "Righteousness" all over his life in all his deeds. The Word "Dharma" in itself becomes the first and leading principle of the path to true leadership. Righteousness was followed by all the leaders we know, be it Martin Luther King, Mahatma Gandhi or Nelson Mandela, Martin Luther King or Anna Hazare, everyone who has fought the leadership style has fought it the true way, using the Dharma or Righteousness.

6. Conclusion:

India is lacking good leaders. Instead of having excellent leadership, we have excellent leadership in organizations. Authorities and bosses do not know how to resolve intellectual impatience of employees and how to revitalize them, revive their drooping enthusiasm, confidence and morale. By and large, they are self-centred, selfish, and not above social malice. They are guided by pair of opposites and do not be acquainted with how to make the employees release him or herself from all psychological preoccupation and make them live in joy through occupation. Workers therefore, loose confidence in the insight of leaders. In Indian organizations there is existence of cult of favouritism, cabin ship and bossism. Those occupying cabins believe them to be authoritative but they fail to understand that they are far from the roots and become untouchables; hence they have been kept in quarantine.

Though India has bestowed excellent leaders like 'Lord Krishna' and 'Lord Rama' to the world. However, there is hardly any leader who has a little strain of their leadership traits,

virtues, who can work with willpower and with the quality and potential to infuse passion even in the dead stones.

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