



Devotional and mythic Management

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Abstract

Only in the last century did the contemporary management ideas come into being. However, there are several events, actions, and monuments in Indian mythology that demonstrate how these things would not have happened in absence of management principles. The management fundamentals, such as staffing, communication, control, and planning, were also in use at that time. Famous Indian mythological works including the Mahabharata, Ramayana, Bhagwat Geeta, and Ved, among others, served as the study's foundation. Indian mythology has a deep spiritual foundation, which makes applying ideas more successful. Here, it is attempted to determine whether management principles were present in Indian mythology or not.

Introduction:

"A pattern of behaviour governs how business is conducted." Not all standard operating procedure models used in Western management are appropriate. Building an organisation that is not impacted by shifting political or ecological conditions is known as corporate immunity. We may learn several crucial lessons from Gita and Rama's tales, such as the fact that neither fire nor a sword can sever the atma. It must be interpreted in light of the company's business mission, corporate vision, and corporate values. You must create an organisation where the ecology has no bearing on the company principles. Corporate values are similar to corporate Dharma; they must lead you through challenging times.

It is noted that one may become Ram or Krishna depending on the needs of a circumstance, which is a valuable lesson in adaptability. It can be done by comparing the leadership styles of Ram and Krishna. "Ram had an army of excited monkeys, bears, birds, and forest creatures in the battle with Ravana, but they had never faced a strong fighter like Ravana and his countless army. You may contrast that with a start-up business where the staff is made up of young, dynamic entrepreneurs who are highly motivated but lack expertise. You must lead them from the front and adhere to Ram's spiritual side. But what occurs in the Mahabharata,

where there are professionals in every kind of warfare. Therefore, you must become into Krishna. You just need to adopt the Sarathi role, develop into a philosopher, serve as the team's mentor, and help them navigate their own route.

Chanakya and his sivedic principles realted to management:

1. Vasudha-Eva-Kutumbakam (Accepting the whole world as one and one's family): He acknowledged that nation-states are a good idea, but he steadfastly defended the Vedic notion that a nation-state existed "not just for the wellbeing of its people," but also for "the whole world." This is clear from Arthashastra's opening line, "I, then, write this book for the greater welfare and elevation of the world."

2. SamarpanBhaav (Dedication): Chanakya was upset when he observed the terrible plight of his country and wanted revenge; however, after reflecting on Vedic literature, he understood that vengeance is harmful and that it may even injure the one who is hanging on to it. He then made the conscious decision to work for the creation of a single empire. He undoubtedly devoted a significant amount of his life to it. According to legend, he discovered Chandragupta when he was a youngster and raised, guided, and schooled him until he became the King. At least two decades went by during that time. SamarpanBhaav's testimony is provided here (Dedication).

3. Lokasangraha (Welfare of all beings): This, in Chanakya's opinion, was everyone's highest obligation, including the King. The Arthashastra's Book, it is clear when it states that the King "shall maintain his subjects in the observance of their respective duties by exercising authority; keep up his personal discipline by receiving lessons in wisdom; and endear himself to the people by bringing them wealth and doing good to them." Additionally, "The King should refrain from injuring the innocent and their property; refrain from desire, even in dreams; refrain from deceit; refrain from haughtiness; refrain from ill inclinations; and refrain from unjust and uneconomical dealings."

4. ShubhLaabh (Ethical Profits): This was the key economic objective which the King had to observe



not just among his subjects but also for himself, "Not violating righteousness and economy, he shall enjoy his desires. Then he shall never be devoid of happiness. He may enjoy in an equal degree the three pursuits of life, charity, wealth and desire, which are interdependent on each other. Anyone of these three, when enjoyed in excess, hurts not only the other two but also itself." Chanakya held that wealth is as important as desire and charity; but that this is possible only by "wealth of their knowledge".

5. Nishkaama Karma (Deeds without greed): In addition to other altruistic beliefs, Chanakya supported the notion of acts without greed. When referring to the "Duties of the King," he states, "A King should regulate the sense organs by conquering the aggregate of the six internal foes, namely desire, wrath, greed, conceit, haughtiness, and overjoy." The King may enjoy his wishes, but only if he ensures that righteousness is upheld and the economy is not harmed, according to the same chapter.

6. Ati-Hyaastha-Varjayet (Shunning extremes): According to the teachings of Kautilya in, balance is a crucial component. While obviously avoiding bad traits, he also made reference of the need to avoid excessive and pointless goodwill for the sake of undeserving others. It explains, "In the woods, that straight tree gets chopped first." It stated that "striking the balance between good and evil behaviours, happiness and misery, pain and pleasure, weeping and laughter" was the core of existence.

❖ Management principles can be generalized as by following mythology:

1) Self Management:

An independent person is better able to control the group. Therefore, regulating oneself is the main objective. One needs to be able to comprehend and regulate all of their senses. According to the BhagvatGeeta, a person who fulfils his obligations with objectivity and as an observer (Sakshibhav) is a Karma Yogi. Such a performer won't have to worry about failing. Such a person is more interested in the process than the outcome. So, the outcome cannot make him angry. This will enlighten him. Thus, management is focused on others to accomplish tasks, according to western authors, however Indian Mythology claims that management starts from inside, i.e., self-management.

1) Planning, Strategies and Policies:

It is said in the Mahabharata epic's VidurNitiUdyogParva that each action should start with a clear grasp of its purpose. Not only this, but you should also consider the results and how they

will advance your growth before making a choice. In ViratParv, Bhishma tells the Cauravas, "You must have precise measurements of the strengths and weaknesses of your army." They can declare war on the enemy if they are really happy and have great morale. However, if the degree of satisfaction is average, conflict should be avoided and a compromise should be reached. Sama, Dama, Bhed, and Dand are four strategic choices that can be used to reach an acceptable conclusion.

Policy of Sama focusing on convincing, Dama stands for paying money, Bhed explains dividing while Dand is punishment.

2) Leadership:

There is a lot of spiritualism in Indian mythology. Therefore, the characteristics of excellent leaders include spiritual and holistic elements. Hindu mythology suggests that outstanding leadership qualities should be compared to many figures. When he expresses gladness and joy, he should act like Lord Indra; when he gives to advance society, he should act like Kuber; and when he engages in combat with foes, he should be aggressive like Fire. He should possess oceanic depth, Himalayan peak height, and mother earth's tolerance level.

3) Division of Labour- Their Work and Specialisation:

VarnVyavastha was created in Indian mythology according to Vedic culture. The various classes' activities may be roughly divided into four classes. These four classifications have been created based on characteristics. 1) Brahmins (Wise Those): Brahmins (Wise People) are people who have the qualities of studying and preaching, having simplicity of mind, inner and exterior cleanliness, forgiveness, and self control over body and mind. 2) Kshatriya (Administrator): Those with administrative prowess like the feeling of being the master or leader, and they always experience a sense of honour when they defend the others. 3) Vaishya (Businessmen): Businessmen were those who wanted to engage in any type of business activity in order to make money. This class was essential to any economy. 4) Shudra (Servant): People who are engaged in serving various social strata are referred to as shudra. This division was formed based on characteristics, not on ancestry or place of birth.

Management Lessons from Ramayan:

The fact that in the Indian ethos Lord Rama is held as MaryadaPurushotam that is the ideal human being or the model leader. Rama's personality has to be assessed in this light. His



leadership style, his approach to managing his people, his way of dealing with difficulties was all based on the premise of values and ethics. Dharma or righteousness was the touch stone on which he based his decisions. The Ramayana very succinctly talks about Ram Rajya or ideal governance and offers essentials of Modern Management Lessons from Ramayana 53 Vol. IX, No. 1, March 2016- August 2016 Vol. IX, No. 1, March 2016- August 2016 the crucial art of leadership. A reader of Ramayana has to figure out why Ravana, the mightiest of the demon kings having huge wealth and large team of heavily armed warriors and strategists could be humbled by Rama, the Prince of Ayodhya who was assisted only by an army of monkeys and had no armour or other protective gear. This is in itself a great learning experience that teaches that it is only integrity and honesty that triumph in the end. (Pramod Pathak, 2016)

The management lessons from Ramayan are:

- Present followers with a clear vision.
- Have faith in your team members' abilities to succeed and motivate them to do so.
- Treat everyone equally.
- Maintain your composure in the face of overwhelming difficulties.
- Stand up for morals without adopting a condescending attitude.
- Consult with subordinates on crucial issues and welcome their candid feedback.
- Adhere to a code of ethics and be willing to make sacrifices for it.

Management Lessons from Mahabharata:

- Management of time.
- Know your adversary: Perform a SWOT analysis.
- Do not reveal all of your cards at once.
- empowerment of women
- Esprit de Corps: Group efforts are usually more effective than solo ones.
- Don't undervalue your capabilities! ...
- Everything is networking

Conclusion:

To sum up, we may say that management is crucial for every group activity since it ensures effective planning, organisation, staffing, communication, and control. Management was there, is present, and will continue to be present throughout time, whether it be during the era of the Vedic Civilization, the oldest culture in the world, during the Ramayan, or throughout the Mahabharat era, as described in the BhagvatGeeta. Human

beings make up and are the focus of any civilization or collaborative effort. If this component is correctly developed, any culture can experience its most prosperous time. Because of this, in Hindu culture, the God is presented at the beginning and the conclusion of every celebration, event, or activity. The atmosphere of an ethical, moral, and value-based society is created with every possible effort. This will result in the birth of a moral, ethical, and socially conscious human being.

Management is not a new thing, it is carried from the starting of civilization.

Works Cited

- [1]. Pramod Pathak, S. S. (2016). Modern Management Lessons from Ramayana. Vol. IX, No. 1, March 2016 , 5.