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New Race

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Consciousness approach to
Management and Indian Culture



Spiritual Map of India

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New Race

blessings
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From the Editor's Desk...

Sri Aurobindo's yoga is a methodical and a dedicated practice in the daily lives of people. This yoga is an inward journey towards a person's own inner being. It is a spiritual adventure of traversing consciously to the higher regions of the mind. If people spend a majority of their time working in organizations, then how can spiritual practice be confined only to places of worship beyond office hours. Workplace could also become a place of adventure of consciousness.

If this be so, every decision taken in organizations would be a reflection of how conscious the organization is. Policies would emanate from 'conscious visioning' of the organizational leadership. Leaders are conscious keepers of organization, just as much as the employees in general. Therefore, Management by Consciousness would have to be the core job role of a leader in any organization. The idea of thinking out-of-the-box needs a review. The right attitude would be to go beyond mechanical thinking. It would be to dive deep within the box and reach the core of the inner being. The inner being is the best guide in every situation.

Alternatively, if one opens up to intuition, it can also guide our day-to-day work and life unerringly. The more one is guided by the higher and inner powers the more harmonious and joyful will be the personal and collective life. It is to explore this aspect of the inner and higher guidance that this issue of New race is dedicated.

Henceforth, New Race will publish two more issues in April and November dedicated specifically to Consciousness approach to Management and Indian Culture.

We hope our readers would enjoy and encourage this new endeavour of the New Race team.

Editors



On Money

Sri Aurobindo

Money is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and is indispensable to the fullness of the outer life. In its origin and its true action it belongs to the Divine. But like other powers of the Divine it is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by Asuric influences and perverted to their purpose. This is indeed one of the three forces – power, wealth, sex – that have the strongest attraction for the human ego and the Asura and are most generally misheld and misused by those who retain them. The seekers or keepers of wealth are more often possessed rather than its possessors; few escape entirely a certain distorting influence stamped on it by its long seizure and perversion by the Asura. For this reason most spiritual disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition. But this is an error; it leaves the power in the hands of the hostile forces. To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is the supramental way for the Sadhaka.

You must neither turn with an ascetic shrinking from the money power, the means it gives and the objects it brings, nor cherish a rajasic attachment to them or a spirit of enslaving self-indulgence in their gratifications. Regard wealth simply as a power to be won back for the Mother and placed at her service.

All wealth belongs to the Divine and those who hold it are trustees, not possessors. It is with them today, tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them, in what spirit, with what consciousness in their use of it, to what purpose.

In your personal use of money look on all you have or get or bring as the Mother's. Make no demand but accept what you receive from her and use it for the purposes for which it is given to you. Be entirely selfless, entirely scrupulous, exact, careful in detail, a good trustee; always consider that it is her possessions and not your own that you are handling. On the other hand, what you receive for her, lay religiously before her; turn nothing to your own or anybody else's purpose.

Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for the Mother, you must feel that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response.

If you are free from the money-taint but without any ascetic withdrawal, you will have a greater power to command the money for the divine work. Equality of mind, absence of demand


and the full dedication of all you possess and receive and all your power of acquisition to the Divine Shakti and her work are the signs of this freedom. Any perturbation of mind with regard to money and its use, any claim, any grudging is a sure index of some imperfection or bondage.

The ideal Sadhaka in this kind is one who if required to live poorly can so live and no sense of want will affect him or interfere with the full inner play of the divine consciousness and if he is required to live richly, can so live and never for a moment fall into desire or attachment to his wealth or to the things that he uses or servitude to self-indulgence or a weak bondage to the habits that the possession of riches creates. The divine Will is all for him and the divine Ananda.

In the supramental creation the money-force has to be restored to the Divine Power and used for a true and beautiful and harmonious equipment and ordering of a new divinised vital and physical existence in whatever way the Divine Mother herself decides in her creative vision. But first it must be conquered back for her and those will be strongest for the conquest who are in this part of their nature strong and large and free from ego and surrendered without any claim or withholding or hesitation, pure and powerful channels for the Supreme Puissance.

(CWSA 32:10-11)

Money is not meant
to make money, money
is meant to make the
earth ready for the advent
of the new creation.



The Mother on Money

The Mother

Money belongs to the one who spends it; that is an absolute law. You may pile up money, but it doesn't belong to you until you spend it. Then you have the merit, the glory, the joy, the pleasure of spending it!

Money is meant to circulate. What should remain constant is the progressive movement of an increase in the earth's production – an ever-expanding progressive movement to increase the earth's production and improve existence on earth. It is the material improvement of terrestrial life and the growth of the earth's production that must go on expanding, enlarging, and not this silly paper or this inert metal that is amassed and lifeless.

Money is not meant to generate money; money should generate an increase in production, an improvement in the conditions of life and a progress in human consciousness. This is its true use. What I call an improvement in consciousness, a progress in consciousness, is everything that education in all its forms can provide – not as it's generally understood, but as we understand it here: education in art, education in ... from the education of the body, from the most material progress, to the spiritual education and progress through yoga; the whole spectrum, everything that leads humanity towards its future realization. Money should serve to augment that and to augment the material base for the earth's progress, the best use of what the earth can give – its intelligent utilization, not the utilization that wastes and loses energies. The use that allows energies to be replenished.

In the universe there is an inexhaustible source of energy that asks only to be replenished; if you know how to go about it, it is replenished. Instead of draining life and the energies of our earth and making of it something parched and inert, we must know the practical exercise for replenishing the energy constantly. And these are not just words; I know how it's to be done, and science is in the process of thoroughly finding out – it has found out most admirably. But instead of using it to satisfy human passions, instead of using what science has found so that men may destroy each other more effectively than they are presently doing, it must be used to enrich the earth: to enrich the earth, to make the earth richer and richer, more active, generous, productive and to make all life grow towards its maximum efficiency. This is the true use of money. And if it's not used like that, it's a vice – a 'short circuit' and a vice.

But how many people know how to use it in this way? Very few, which is why they have to be taught. What I call 'teach' is to show, to give the example. We want to be the example of true living in the world. It's a challenge I am placing before the whole financial world: I am telling them that they are in the process of withering and ruining the earth with their idiotic system; and with even less than they are now spending for useless things – merely for inflating something that has no inherent life, that should be only an instrument at the service of life, that has no reality in itself, that is only a means and not an end (they make an end of something that is only a means) – well then, instead of making of it an end,

they should make it the means. With what they have at their disposal they could ... oh, transform the earth so quickly! Transform it, put it into contact, truly into contact, with the supramental forces that would make life bountiful and, indeed, constantly renewed – instead of becoming withered, stagnant, shriveled up: a future moon. A dead moon.

We are told that in a few millions or billions of years, the earth will become some kind of moon. The movement should be the opposite: the earth should become more and more a resplendent sun, but a sun of life. Not a sun that burns, but a sun that illumines – a radiant glory.

Mother's Agenda: October 4, 1958

How is it that ordinarily the richer one is (materially), the more dishonest one is?

It is because material wealth is controlled by the adverse forces —and because they have not yet been converted to the Divine Influence, though the work has begun.

That victory will form part of the triumph of Truth. Wealth should not be a personal property and should be at the disposal of the Divine for the welfare of all.

When Mother says that wealth should not be a personal property, I understand that what should come is more a change of psychological attitude on the part of those who own money than any change in the law of property.

Undoubtedly.

Only the psychological change can be a solution.

6 January 1968

The disciples of the Ashram have a sure and easy way to put their money at the disposal of the Divine: they offer it to the Mother.

But how can others do it? Can it be said that each one should get rid of the sense of property and spend his money according to the Divine command within, from time to time?

I am sure that if someone is advanced enough on the path to receive the knowledge that money is an impersonal power and should be used for the progress of the earth, this person will be developed enough inwardly to receive the knowledge of how best to make use of the money.

8 January 1968

(The Mother, CWM 16: 372-73)

Harmony at Workplace

Ananda Reddy

Today's Seminar on "Harmony in Management", is the second one in our series of four seminars, which are based on Sri Aurobindo and the Mother's spiritual concepts of the four aspects of the Divine Mother. You see for a long time I was thinking about management, and said what is this new science that people are busy with MBA and BBA and they go around the world with high importance. But over the years what I seen is that all this hype of management has run into some kind of a problem. There are lot of discords, disharmonies and even young people giving up their lives because of tensions and all kinds of problems. So I thought we should review it and see what could be the core issue of the management.

The basic problem is that we are not dealing with the man; we are busy dealing with management principles of matter and money and profit etc. Essentially we have forgotten to see the human element there. And if we forget the human element obviously we will run into more and more problems. The human element seen from Sri Aurobindo's and the Mother's angle would be profitable for management students and faculty. Instead of all the time talking about profit and loss and leadership qualities, why don't we look into ourselves. The first thing in management is to deal with ourselves. Because if we really don't look into ourselves, then there is no point in trying to see the problem in others, in the group activities, in the principles or the system. Man must first develop himself before he develops others.

Since the beginning of civilisation itself there are four aspects which man has tried to express and manifest. One is the aspect of Love. We all know Love on the human vital level, but true and pure and intense love comes only from the inner being, what in Sri Aurobindo's language is called the psychic being or in Sanskrit Atman or Soul. We have problems of relations, love and attachment because we are not delve into the depth of our being which is in the fountain of all true love. Wherever you find great and deep love it has nothing to do with emotions or attachments or the vital desire. True love is always something deeper from the psychic being.

Next, in the higher state of consciousness we express with our mind what we call infallible knowledge. Mankind has always tried to attain knowledge in one form or the other. Be it be the great Knowledge Scriptures or Philosophy or Ethics or Morality or Science or Technology or anything. It has been man's constant endeavour to attain some kind of an infallible knowledge with our rational mind.

Then we have on the vital level, invincible power and strength. It includes strength and power of all kinds – the power of the Kshatriyahood, strength and power of work, or planning. The last one is the power of body which manifests perfect beauty and harmony. So today what we are going to take up is this last level of beauty and harmony on the physical level. There could be beauty and harmony on many different levels but now we will deal with it on the physical-vital level.

According to Sri Aurobindo and the Mother there are two most important elements in this manifestation or evolution of man. They are Freedom and Harmony. [In fact the whole of management theory can be built on these two elements – Freedom and Harmony. Freedom is on the individual level and harmony on the collective level, on the group level. I am not using the jargon of Management but they all can be translated into Management terminology because these are very simple and straight ones.] Every individual, every group, every nation wants freedom, because it is the fundamental law of this creation. So it is nothing new that many of us are fighting in the modern world to have freedom of speech, freedom of expression and all other kinds of freedom. But one may ask why is it that all attempts at freedom of all kinds are running into trouble? It is because we do not keep in mind the parallel concept or idea of harmony with it. There cannot be freedom at the cost of harmony. This is a big lacuna of modern world and we have now seen the Indian society in which many groups are fighting for freedom. And we have run into lots of problem not only in India but everywhere in the world because we have forgotten the element of harmony. So freedom and harmony are inseparable. We cannot have freedom at the cost of harming, the group consciousness or by harming others. So let us remember that one can have all the freedom in the world but not at the cost of harming injuring or blaming others. If we keep these two principles in mind I think we will go a long way.

Harmony this should be first and foremost established within man, within the individual. When we speak of harmony, it not just harmony with others, that will come later! We have to tread slowly – first of all harmony within the individual, then harmony between the individuals, then harmony between the groups and other groups and harmony between groups and nature and harmony between groups and cosmos. The term harmony is extraordinarily wide in its meaning. One should not think harmony means only harmony between leaders and workers or juniors and seniors only. No, it all begins first with harmonisation of one's own parts of the being!

The very word harmony means unity in variation, unity in multiplicity, otherwise there is no question of talking about harmony. Harmony itself means that it includes “many”. So this is something important that we should look into. It should not be taken as uniformity – bring in the same thing, same dresses, same way of walking, same way of talking and manners etc. A lot of modern companies try to do this. They have all the same style of shirts, same coloured ties, trousers and shoes etc. That's harmony, it is uniformity. Uniformity kills the soul of the individual. In harmony, in this spiritual attitude we must respect each individual because each person from the spiritual angle is unique. God has not created any two same persons in this world. We are all separate manifestations, facets or faces of the divine. So let us remember, when we run a company, corporate body or anything, each individual is different, treat him differently, respect his difference, respect his individuality. This requires, of course, a great amount of inner effort. We cannot make rule by saying we will bring about harmony by doing puja in the morning, by doing this chanting or meditation. These are all external things. External do's and don'ts do not bring about harmony, it's more a mental regimentation. It may

look nice. But Sri Aurobindo tells us that people would normally take to this tendency of uniformity because it's much easier to achieve. It is very easy to make a law and impose it on others. But when there is a variation, the organisers, the heads need to have a wider consciousness. Indeed unity in diversity is a big challenge of consciousness for all.

In his book *The Mother* Sri Aurobindo says unity or harmony is not only on the outer level – harmony is always coupled with beauty: this is something that we should remember just as freedom and harmony are inseparable, so too harmony and beauty are inseparable. In this modern corporate world, many tend to forget this equation. So there must be beauty in everything that we do. Beauty does not mean big decors, bringing big statues and adding up lots of colours. There could be beauty in simplicity. One principle we can adopt is we must be very close to nature in our expression of beauty. And nature is always simple and straightforward.

Sri Aurobindo gave us the various levels on which beauty and harmony can manifest. “Harmony and beauty of mind and soul, harmony and beauty of thoughts and feelings, harmony and beauty in every outward act and movement, harmony and beauty of life and surrounding”. In this single sentence he has covered almost all the aspects of life: harmony and beauty with the surroundings, with our own thoughts and feelings. We need to dwell a bit on the meaning of harmony within oneself. We said harmony implies putting together many things, so what are the many things within us? There is mind, there are the feelings and there is the body. Is there a harmony between these three? We will always see that, either the mind dominates, or the body dominates or the thought or emotion dominates. Each one of them is pulling us on its own side. Is there any harmonising factor within us which can hold them together? Yes, it is there, it is our own inner being, the psychic being. So what we have to remember is harmony is what begins with oneself. This is what has to be emphasised in the younger minds. Just mugging up management theories is not enough. It requires some kind of an inward gaze. The academic courses would be fruitful, only if they lead us to the inner search. Simply obtaining a degree or attending workshops on stress management may not bring harmony within us. The source of stress and tension needs to be tapped and harmony has to be brought from inside us.

Now, the question arises – how do we bring about harmony. Everyone understands harmony in his own way, but what are the essential elements that make up harmony? Here again I take the help of the Mother and Sri Aurobindo.

(i) One of the first things to attain harmony is collaboration – that is, when there is a collaboration and not a competition. So the whole attitude is that if we want to have harmony in the society, in the group, with friends we have to work on this idea of collaboration. The moment there is competition all the violence, all the base emotions of jealousy etc. born out of egoism come forth. The first prerequisite, to attain harmony is to collaborate, to help the others – helping others we grow much better. The aim of such a collaboration and harmony is not to earn more money or recognition but growth. We grow better by helping others to grow. That is collaboration.

(ii) Second is goodwill. The Mother has said somewhere “Goodwill for all, and goodwill from all is the basis of peace and harmony”. (CWM 13:249) Simple principle, and possible to adapt.

(iii) The third characteristic to establish harmony is benevolence. Benevolence includes sincerity and silence and not a showing off. There are many people who help others but want to show off. They want their name and contribution to be mentioned and announced – that surely is not benevolence. However, this has become a prominent element of the corporate bodies today. It is because this is needed in this world of pretention. However, in spirituality one can't pretend, rather should not pretend. Pretention can bring us laurels in the social life and business but it is detrimental to the inner life. It is because the moment we show off our ego intervenes and competition and violence of emotions become dominates in our action.

(iv) The fourth characteristic is tolerance. When we tolerate others there is a sense of superiority in it. However, from the spiritual angle tolerance should never bring the sense of superiority, but it must be a sense of total understanding. We should tolerate others not with the sense of superiority – but because we have understood others view point. The Mother has spoken of it several times – when you are in a group meeting or in a Board meeting first come to the point where you agree with each other and later see the differences. In the meeting, let us declare the agenda. Let all the viewpoints come in. There would certainly be some point of agreement. So one of the beautiful step here is to first bring out points when all of us agree. Why? because that establishes harmony already. Then there could be a discussion on the points of disagreement. In this discussion then there will not be any quarrel or disharmony, because we have based ourselves on a common point with each other. So first we should bring out the points where we agree with each other, then the points of disagreement.

(v) The last point to emphasize here is the aspect of beauty. We have already said that beauty and harmony are inseparable. Beauty is very difficult to define. Each one of us has a sense of beauty. While one may find something beautiful, others may not find it so very beautiful. But here Sri Aurobindo has given a very beautiful characteristic of beauty, a definition of beauty. He says in beauty there are four things: colour, form, symmetry and perfume or character. We can analyse everything into these four aspects, then we will have a definition of beauty. So whatever work we do must be beautiful falling in line with one or two parameters that he has given. Either it must have a beautiful colour or beautiful perfume or symmetry. When we say something is harmonious what's the angle of looking at harmony? It is one of these four elements. So we see that when we have one of these four things and then we say something is beautiful and harmonious.

(vi) The Mother has given one more hint about this. One of the things on the physical level that expresses harmony is that each thing is kept in its proper place. That's a very small thing she has emphasised upon but later we realise that this idea has the fundamental aspect of harmony. It means that everything must be in its own place. We may think it is nothing very big but if we try it in your class room or the study room or the bed room, you will see

how difficult it is to practice. When we enter somebody's house, and say wow! it is a beautiful house! We call it beautiful because somewhere we have got an impression that each thing is in its place. If we notice anything disproportionate, unkept and neglected we do not feel good about it. We do not call it beautiful. One is led to think that the owner of the house has chosen to keep things that way. It is true, everyone will have a different taste but he or she must be guided by the four – symmetry, colour, form and perfume to make his house look harmonious and beautiful.

Each one of us, when we go to our office or house or anywhere, try to observe it one of these things in its place. The Mother explains that when each thing is in its place, it brings in a spiritual touch. We might have noted in a classroom that every student sits in his or her place, for the whole semester. Somewhere “he owns” the seat, he feels it is his “right place”. And at times the teacher doesn't see the person but she knows that third in such and such place, a particular person sits. Like that each object in our house, like the cups, footwear etc. must find their own place. Matter also likes to be respected for material things also have consciousness.

This is how spirituality enters our daily life. We should not treat Matter as a dead thing, as a thing without consciousness. All Matter is nothing but a form Spirit. So if we remember our ancient tradition that all this is verily Brahman we will never disrespect Matter. This is one thing which is fundamental to business studies. This ideology should be taught in management philosophy not to think of Matter as insignificant and disrespect it. Similarly, try to respect money and man. If we begin to respect money, matter, material and man, we begin to bring in some kind of a harmony. Otherwise we may learn all the principles in the world, but our lives will not change and we will have tensions. There are emotional tensions, emotional problems, people commit suicide and all kind of problems arise. This is where I feel that in education itself we should bring in a sense of the spiritual touch. Then the young and the elderly, get trained and when they go to a company or factory or corporate body, they become useful individual people and not just cloned bodies. We must respect each individual because as the Upanishad says, *tat twam asi* That Thou Art, '*aham brahmasmi*' I am Divine, I am Brahman. Why do we forget these *mahavakya*? We have been given in our own Upanishad, all these *Mahavakya*, we only need to apply it in our management studies. Are they not applicable? They are! It is only a question of putting some extra effort to dig into our Upanishads and other scriptures and we will see there, principles galore which have a solution to our Management issues.

Thus, one of the main principles out of the four – Wisdom, Strength, Harmony and Perfection – that is most useful to Management studies at present is that harmony which includes beauty on all levels.

* A talk delivered at a Seminar at SACAR on 20th March 2016

Indian Economy and Management

Narendra Joshi

Introduction

The word 'management', as it is prevalent in modern times, is considered synonymous with the art and science of optimum utilization of men, materials, machines, methods, and money to minimize cost, time and efforts and maximize quality as well as output. The aim was perpetually the same throughout the long history of the entire mankind but the means were largely limited to those understood, proclaimed and supposedly practiced post-industrial revolution by western nations, especially by Europe and the USA and then blindly aped by the rest of the world. The nations are still struggling to 'decolonize' themselves from this influence.

The word economics is also seen only with reference to the works during the last couple of centuries by some thinkers while pondering on questions, like how there can be the maximum well-being of a maximum number of people with unlimited wants and limited resources by optimum creation, use and distribution of wealth. The science and growth of Economics as a branch of knowledge is attributed to Adam Smith and his work *The Wealth of Nations*, which came in the last decades of the 18th century. In the second half of the 19th century, we see a rise in the discipline of Management, especially scientific management, which is also called as Fordism and Taylorism through the works of F W. Taylor, Ford, and Gilbreth.

What was this Western idea of rational management or scientific management? Even after industrial revolution, when industries were busy extracting mineral wealth, processing it and making usable marketable products of need and luxuries, the whole process was haphazard and there was no application of reason to the process. Taylor was particular to use the scientific method of analysis, classification, experimentation, and deduction to an industrial set up. He asserted that each job should be defined, and also the time needed for it; there must be a fair day's work decided for each person. Thus he introduced the concept of standardization. Ford brought with his famous assembly line idea, that each person should do a smaller part of the whole work and repeatedly and that would build his skill, increase speed and the whole product could be ready in lesser time. The Gilbreth couple worked tirelessly to find micro-elements of each motion and found standard time to complete a specified job by a qualified worker.

Indeed, all these persons were great thinkers and men of heroic mould who pulled the society from infra-rational, conventional and unscientific chaos to the well-ordered, structured and systematized work in the industry, the society and national plans. In *The Human Cycle*, stages like Infra-rational, Rational and Supra-rational are mentioned. We can say that the era of Taylor and Smith was a natural application of the dawn of scientific revolution, which brought in the age of reason: the age when Newtonian, Cartesian, Baconian

and above all Cartesian thought of reductionism and materialism ruled the world. The reason was used to its highest possibilities in the following decades till the beginning of the 20th century. This was indeed great turn in human history: the organized but faith-based irrational religion was on one side and the autocratic and exploitative rulers on the other. Both rulers in state polity and in the industry had reduced human beings to unthinking, irrational slaves and subjects.

The problem persists

However, the solutions they provided were thought of and rationalized from the level of the mind. They were far from the higher truths or the ultimate truth and yet they awakened the society which was in Tamas or slumber, a dire need of that time but not a long-term solution to the basic objective of human well-being. However, every prism (an outcome of the human mind) ultimately becomes a prison (another bondage and limitation)! As a part of Euro-centrism, a product of the arrogant power-driven “Columbus within” or “The White Man’s burden”, it bulldozed the native systems of most of the third-world nations. Such was the inertia and slavish mentality of the neo-educated classes of the pre-independent nations, like India, that they were more than eager to adapt the European model as the great saviour in education, polity, sociology and so on. Unfortunately, after the independence, Indian industries were made to follow the model of Western management. Indian economy was subjected to European ideas and standards. It is ironical that India, in spite of her older history, not just longer in time but greater in substance, clearer in motive and outstanding in the final aim of it, had to become a docile pupil of the West and repeat the failed experiments of Western management and economy for the past seventy years.

Ironically, Indian civilization is not just existing but shining since more than five thousand years. It is illogical to suppose that a culture, which can be at a pinnacle of glory in material, mental and spiritual pursuits, a lighthouse to rest of humanity, did not have any sound foundation in Management and Economics; that it had made no worthwhile contribution to the world-thought in the fields of human knowledge like Management, Business, and Economy and that its unparalleled prowess in trade, business and exports and its top rankings in world GDP share for several centuries was merely accidental, a fluke or a myth.

The Gross Domestic Product (GDP) figures for India since the beginning of the Common Era (CE) show very clearly the economic performance of India. Angus Maddison, a noted Economic researcher, has provided these details and his works are extremely important to show perhaps for the first time that the blinded eye of Columbus has done much harm to the colonised nations in destroying their centuries-old economic prowess in world economy. See the following statistics, for example:

At the beginning of the 0 AD, the total GDP of the world was \$102.5 billion. India was the largest contributor to the global GDP, with a whopping \$33.75 billion. China was following India with a \$26.82 billion. Africa’s contribution was \$7.01 billion, while that of

Japan's was \$1.2 billion. This means India's share of world GDP was 32.9 percent almost two thousand and seven years earlier. (*Indian Models of Economy, Business and Management*, Kanagasabapathi P)

From the massive 32.9%, the share fell down miserably to a single digit and almost nowhere after the British colonised India and destroyed the beautiful Indian model of economy and management. Even after the independence, it could not rise up substantially for a few decades as shown below:

Table of Indian Growth 1900-2000: Colonial and Post-Independence Reform Period

	1900-1950	1950-1980	1981-1990	1991-2000
GDP growth	0.8	3.5	5.6	6.2
Per capita growth	0	1.3	3.5	4.4

Sources: 1900-1990: Angus Maddison (1995), *Monitoring the World Economy, 1820-1992* (Paris: OECD); 1990-2000: World Bank/IMF.

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The future of the earth depends on a change of consciousness.

The only hope for the future is in a change of man's consciousness and the change is bound to come.

But it is left to men to decide if they will collaborate for this change or if it will have to be enforced upon them by the power of crashing circumstances.

So, wake up and collaborate!

Blessings.

August 1964

(The Mother, CWM 15: 60)

Leading through developing others

Why do we need to develop others

Ganesh Babu

In an organizational environment, one of the primary responsibility of a leader is to develop his team members to the next level of competency. The necessity can be looked at both a leader and a team member's perspective.

From a leader's growth perspective:

Assume that you are not developing your team to your competency level, then you are forced to do the routine things you are doing and you will not have time to develop yourself for new learnings. Your growth stagnates there

When you are not preparing the teammates as the successor for your job, while management considers you for elevation or different growth opportunities, they think twice about existing positions as there is no right successor. Management may want to keep you in the same position until they find an alternative. You are losing new opportunities.

From the team members perspective :

In today's scenario of learning and opportunities, real talent will find its way for their growth. If you are not taking care of your people development and growth, eventually your smart team member finds his own way to grow either in your existing organization or in the new organization.

Generally, people regard you as a leader only when you help them out to bring out their potential.

You will grow only by helping others to grow.

Hence, in all dimensions, as a leader of your team, you should develop your team.

However, there are some misconceptions and barriers to developing others and let us discuss next week.

Leading through developing others

Having discussed the three phases of leadership development viz, Leading self, Leading others, Leading through Result, the final and 4th phase of the leadership development process is "Developing others."

What is meant by developing others?

In a professional setup, developing others means your intention to spend your time and energy to develop others in terms of professional competency enhancement.

The efforts could be on any or all of the following areas.

1. Imparting the knowledge or sharing your experience with your team or next generation
2. Facilitate for skill development or applying the knowledge by your teammate
3. Giving your feedback or coach others to inculcate the right behaviors for growth
4. Being available for mentoring or guiding others by offering your perspectives

Since as a leader, you have grown up in a career ladder through your competency, now it is your turn to lift others to your level of competency. That is the development of others.

As I have observed in most of the organization, people are inclined enough in developing

themselves, delivering results as part of leadership development, but not giving equal importance on developing others except a few people who have a genuine interest on others. This scenario is not by intentional, but due to lack of awareness and misconceptions of development.

In some organizations, there are systems and processes of developing others as a necessary process, and there is a governance mechanism to ensure people are spending time on developing others. However, developing others must come within as part of giving to others, and it is a moral responsibility of everyone who has grown up on the professional ladder.

Let us discuss the following aspects of developing others in the coming week

1. Why do we need to develop others?
2. Misconceptions in developing others
3. Methods of developing others
4. Insights on giving feedback
5. When is coaching required?
6. Need for being a mentor to others

Leading through Result (Focus on the process)

As discussed, one of the development steps in leadership development is delivering consistent results. The dilemma most of us have is whether to chase the result or the process. To get clarity, we need to understand the law of nature.

“For any effect/result, there must be a cause/process;
When there is a change in process, accordingly there will be a change in result”

For example, if you want to make the best presentation to your client(Result), many factors contribute to the result. Your presentation content, your body language, your voice quality, the environment in which you present, your client’s interest and so on. When all the process is good, the result also will be good. You may not have control over the result, but you can influence or ensure the process in all factors as much as possible.

When you focus on the process and drive the process, the result may be in your favor.

Highly effective leaders, always focus on minute things and ensure the factors are always in their favor and eventually they achieve the result they want.

You might have seen some people exist successfully many years in their chosen field like media, sports, business amidst all the competition and turbulence times. You can see a typical pattern in their thought process, that is, continuously develop themselves as a process. When they are changing themselves as a process, the result is also sustainable.

To sum up, if you want a great result, your process also needs to be different and robust. You can not influence the result, but you can influence the process. More your process is consistent the result also will be consistent and higher level.

Leadership is all about delivering result through the process, not through ad-hoc, shortcut, one-time success!

* Taken from the Blog www.winningmindssolutions.com

Will a Queen Bee Make a Good HR Head?

Kisholoy Gupta

How would it be if an HR Head could build an organization with the precision of a queen bee. The queen bee's greatness lies in the profound effect on the bee colony and its honey production. Imagine an HR Head like that!

Imagine an organization where the HR policies are meticulously composed through adaptive business intelligence systems. The HR Head would be able to use data mining elements, predictive modelling and frame perfect people policies with great deftness. Job roles would be constructed like a honeycomb and there would be no role conflict. Her efficient algorithms and superior statistical formulas would make accurate decisions. The decisions would always be within legal parameters, aligned to company philosophy, psychologically tested and socially acknowledged. How would it be!

But Nature has woven its own intricacies. Nature did not create the human race for building the likes of beehives and anthills. The deeper truth to being a human, is fulfilling the cry of the individual's own truth within. An employee is not merely a social or an organizational unit. Employees can never be herded together like sheep or a caravan of camels. They are not wired within, to work like bees and ants building beehives and anthills. The right to grow and live according to her or his own terms is a natural claim that differentiates the human from the others. The way a human being wants to associate with fellow human beings depends on each individual's inner law that governs the external behavior. Every employee's innate nature would demand freedom of individual space within the organization to express independent thoughts and decisions.

On the other hand, organizations look for collective consent. They value altruism. When employees sacrifice their personal life goals for the greater good of the organization they are made heroes. They say that they are like a symphony made up of many people playing different instruments. If an individual all of a sudden decides to become creative while the symphony is on, the show would turn into a cacophony. So, organizations tend to encourage mutuality where each one contributes mutually for the collective good.

Both, the individual and the collective are right in their own respective way. The individual and the collective are like two parallel lines never willing to meet. And this is where the fountainhead of distrust lies. But for the harmony to come about, the individual's and the collective's call should blend into each other's interest.

Some time back I had conducted an informal survey of about twenty HR Managers in Bangalore. I had asked questions regarding individuality meted out to managers in their organizations. Most said they had enough freedom of expressing their own thoughts. However, they had to fall in line with company policies when it came to making decisions. Their freedom to action, they opined, was reined in by their organization.

These responses were nothing new as such. To me, it was an expected behaviour.

There was another question that was asked. It was the reason why there was a sense of harmony in their organizations. Most felt that it was not because of the organization; but because of individual equations they had developed. They bonded with each, because over time they realized their colleagues were also good as human beings. Over time they would become like soul-mates. As it happens, their families would grow to be good friends. Some would even buy apartments near each other so that they could live together for a life time.

Though the survey was informal and the numbers too minuscule to stand the test of validity, it did throw some indicative light. Any HR Head would stand between the horns of an inherent dilemma to fulfil her role. On one side the managers would seek freedom of thought and action. On the other side organizations would try to bring a certain compliance by all. It would expect all managers to have a sense of mutual respect with the organizational policies and comply.

The HR Head may conjure creative people policies based adaptive business intelligence systems, but she would also have to touch the soul of human being inside. She would have to go beyond being a queen bee. A culture has to be ushered where employees are free to self-determine their own thoughts and action. At the same time, they would have to have mutually beneficial relation with their organization. The managers in the survey had said that they were bonded to each other as soul-mates. Similarly, the HR head would also try to make her organization a soul-mate for her employees. After all an organization is a collection of individual souls. A consciousness has to be created within, where the organization lives for the greater cause of humanity and not for material profit alone.

To rectify and to efface: both are possible, but in both cases, though in varying degrees, a transformation of the nature, of the character, is needed. What is wrongly done must be changed in oneself first, before one can hope to change the consequence of one's action.

11 January 1951
(The Mother, CWM 15: 223)

The Perils of Attachment

Ashok Kumar Bhatia

When owners and founders of businesses hire CEOs, they hope for an attitude of quiet and respectful deference towards themselves, sans dissidence of any kind. Often, their attachment to the business surpasses all other considerations. Thus, fissures between the two power centers soon start popping up. If some of the actions of a CEO are leading to a compromise on the basic values of the business, like in the case of Tatas and Cyrus Mistry, or like in the case of Infosys and Vishal Sikka, it is understandable. But if the gaps have arisen due to the manner in which operations are getting handled, it just shows that the owner or founder is not willing to let go.

In family owned businesses, the younger generation is often raring to go. Many a scion keep twiddling their thumbs trying to figure out as to when the elder owner would hang his corporate boots or sandals, so they could have a free hand to nudge the enterprise towards newer markets, adopting the latest technologies sprouting in the era of Industrial Revolution 4.0. But for most of the elderly owners, it is a tough challenge to give up controls. Like the proverbial man who keeps clinging to a tree but blames the tree for not allowing him to let go, they refuse to fade away gracefully into the sunset. During the period of transition, chaos and confusion reigns. Hapless employees continue to suffer silently, caught as they are between the divergent thought processes of the two generations.

The war depicted in the epic Mahabharata, of which *Bhagavad Gita* is an integral part, came about only because King Dhritarashtra could not overcome his attachment to either the throne or his son, Duryodhana. The outcome was the death of all his hundred sons, loss of prestige and kingdom and, of course, social and economic misery of the multitudes who had earlier thrived during his reign.

Different Hues of Attachment

Attachment is an intoxicant which, when taken in excessive doses, leads to perilous outcomes. When consumed without a moderating dose of detachment, it could prove to be a disastrous tissue restorative, a concoction which is surely injurious to the efficiency and effectiveness of a manager.

Attachment with a Lion King could leave a sheep ending up as its prey. If the Lion King himself feels attached to a wily Finance-Fox and ends up promoting him as a CEO, the organization may soon start running only on Standard Operating Procedures, neglecting customer service and employee relationships. A Production-Bovine who is attached to the technology in use on the shop floor would take a jaundiced view of a more efficient technology being planned to be introduced by the management. A Human-Resources-Canine may start hiring people only from his own ethnic background, resulting into lack of diversity in the organization. Separations with non-performing employees do not get handled well, impacting down-sizing initiatives of the management. A sprightly Operations-Reindeer might start believing that the whole organization would collapse if he were to proceed on leave.

Often, attachment to a person leads to complications. Those who do not deserve a raise might even end up getting a promotion, impacting employee morale adversely. Those who are competent could get sidelined, increasing the chances of their seeking greener pastures. Ultimately, the organization suffers. Undue attachment to a senior could gradually transform one into a seasoned Yes-person. If ever the senior's career graph takes a hit, the one hanging onto his coat tails would also suffer.

Likewise, when one gets attached to an experience, whether positive or negative, one's Guardian Angels go into a state of hibernation and disaster lurks around the corner. A promotion could go to one's head, leading to aberrant behaviour, with negative results quick to follow. Spectacular success in a project could lead to complacency. On the flip side, a sharp public rebuke from someone senior could make one withdraw into an emotional shell, thereby impacting one's performance. One could decide to play the victim card for some time and continue to seek solace from those who are in no way capable of helping. It does not bring about desired results.

Attachment and Resistance to Change

In other words, attachment often leads to resistance to change. One's sense of objectivity gets compromised. A tendency to remain in one's comfort zone rules the roost. Innovation takes a back seat. Procrastination kicks in. Delegation gets dumped. Distortions start popping up. Conflicts and dilemmas do not get resolved in an unbiased manner. Relationships with key stakeholders turn sour. Signals of an imminent shift in customer tastes and preferences start getting neglected. Market share starts shrinking. Advances in technology do not get absorbed in the organizational processes. Business takes a hit. Brand equity nosedives. Existence of a business itself may come under a cloud.

Elsewhere, we have already touched upon the manner in which such market leaders as Kodak and Nokia have suffered in the past. Likewise, organizations which resist absorbing the newer technologies coming up in Industrial Revolution 4.0 could face a serious threat of either scaling down or getting completely wiped off in the times to come.

The Approach of Detached Attachment

All this is not to say that attachment is something which can be completely avoided. The concept of attachment is central to organizational life. Attachment is essentially an enduring emotional bond between people, events and belief systems. Experts have studied the nature, development, maintenance, and dissolution of this emotional bond through the lens of Attachment Theory, providing an insightful perspective in the understanding of human relationships. Dynamics of leadership is surely impacted by it. So is the concept of trust, mentoring and employer-employee relationships. Employees get motivated and become proactive when under the spell of attachment. It impacts ethical behaviour in a significant manner.

If the Western models of Attachment touch upon its gravitational pull and inevitability, Lord Krishna presents an Eastern template of Detachment, which could be held to be a spaceship which enables one to foray into interstellar space and enjoy the captivating beauty of a fraction of the universe.

Can a target be cracked unless the team working on it is truly attached to it? But the sense of attachment need not cloud the team's judgement and even make it blind to other options which might result in the target being achieved more effectively and efficiently. Similarly, a leader has to give up his likes and dislikes for individual team members and handle all in an impartial manner, thereby highlighting the need to remain detached.

What is desirable is a healthy combination of Attachment and Detachment. Some may allude to it as a Detached Attachment!

Detachment: The Art of Living in the Present

Bhagavad Gita elaborates on the basic concept of detachment. It exhorts a CEO not to worry over and get herself preoccupied with the anxieties for the rewards of her actions, thereby avoiding a tendency to live in the future. Nor does it make sense for her to keep analyzing as to what transpired in the past and get overly worked up about it. The advice here is not to waste the present moment in inane memories and in concerns about the future. Rather, she can do her very best in the present moment, keep relevant stakeholders in the loop, and perform her duties, as dictated by a sense of virtuous righteousness. This way, she is released from all of her mental preoccupations. Work alone makes her live in the joy and ecstasy of inspired self-forgetfulness. The work itself becomes the reward.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ २-४७

You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.

Cultivating a sense of detachment is easier said than done. CEOs need to make frequent inward journeys a habit. What helps is a practice to mentally walk away from a given situation and view it not as a participant but as a neutral witness or observer. As a neutral person, the CEO does not interfere with things. Nor does she expect or impose anything. She may still experience thoughts, but does not judge them or fight with them. There may still be chaos all around, but the witness is disinterested, and does not react to these inputs. To the witness, they are like the clouds that merely pass us by.

Who is this witness? It is not the mind. The mind is incapable of witnessing. Lord Krishna says that one's soul is the Witness. If the CEO assumes a witness-like stance – witnessing her own thoughts, likes, dislikes actions and intentions – she is in resonance with her inner self. This has the potential to bring about a harmony between her thoughts, her words and her actions, thereby making her an inwardly happier and an outwardly successful professional.

* Taken from www.ashokbhatia.wordpress.com

India on the March

An Evolutionary Approach to Indian History and Cultrue

A Research Project by

Institute of Human Study (Hyderabad)

&

Sri Aurobindo Centre for Advanced Research (Puducherry)

Evolution in its essence is not the development of a more and more organised body or a more and more efficient life—these are only its machinery and outward circumstance. Evolution is the strife of a Consciousness somnambulised in Matter to wake and be free and find and possess itself and all its possibilities to the very utmost and widest, to the very last and highest.

(Sri Aurobindo, CWSA 12: 166)

Concept

India of all the nations has clung to her ancient ideal of ennobling the entire race by spiritual wisdom ‘*krunvanto vishwam aryam.*’ India is far more than a nation state, she is the Mother Shakti and is “neither dead nor has she spoken her last creative word.” No doubt, She has undergone remarkable changes over Time but there is a “characteristic soul” which remained constant. This soul has evolved in a spiral of evolution of consciousness and expressed the One in innumerable ways over the centuries. In the pursuit of the One and its expression through Beauty and Delight she has conferred immortality to her Sanatana dharma which guided the race.

History books are often based on the major political events of a particular province or state or nation. A historical account of the development of a culture too is often measured with the parameters of the political stability and general state of contentment of the people of a particular region. It means that the political condition of a geographical unit decides its history and culture. For example in India it is said that the political stability and prosperity under the reign of Maurya kings made it the Golden Age of the Nation. Art, culture, trade all prospered under such kings who could hold the nation or province together for a long time. Similar growth is seen in the Elizabethan age when poets like Shakespeare and Marlowe took birth and gave a whole new push to the literary creation of the English people. Many such examples can be quoted to support this point.

Contrary to the above discussion it has also been argued that histories are often subjective. In the old times kings patronised historians to write their life or political history. Therefore, many a time we see even tyrant kings being glorified. Perhaps another historian from the enemy side notes the atrocities of such a king and the posterity knows them as cruel rulers. However, the point we are driving at is what is the lesson learnt from such subjective histories? Even if we consider them as factual data to draw our conclusions, how does contribute to our oneness.

In schools history is taught as a subject in which the student is required to remember the dates and events alone. What is the lesson that such a history teaches us? If we place the entire history of a nation before us, is there any pattern that we observe? Is there any lesson that we can learn and benefit from for our future? Seen from a different perspective surely there is a pattern that emerges before our eyes and there is a lesson which will grow obvious when we study this pattern. It is also true that such a pattern will help us anticipate the future trend of the world and contribute to it more positively and actively in it. From such a study we may not only get the information of the past events but also get a completely new perspective to see the world events in a new light. What then is this perspective? What is that pattern? How do we study such a pattern?

A completely different world-view and pattern emerges before our eyes when we see the world from the eyes of Sri Aurobindo. Sri Aurobindo, the great yogi of the modern times has given to humanity a new vision to see the past, work in the present and prepare for the future. Unlike many futurists he does not see the dark future of humanity. With his yogic vision he sees an evolutionary pattern in the rise and fall of each culture, nation and individual and the beautiful future which is yet hidden behind the dark clouds of present maladies.

The project “India on the March” is an attempt to study this evolutionary march of consciousness of humanity in various disciplines of knowledge. Each one would have their own parameters to study the evolutionary phenomenon and see the past and present in the light of this pattern.

The Evolution of Consciousness Approach

The pattern mentioned above are the trends or milestones of evolution of consciousness given by Sri Aurobindo in his various writings. To understand this a little deeply we have to remember certain assumptions based on Sri Aurobindo’s works:

1. Evolution need not be linear. Usually it is spiral.
2. This evolution is not the outer development of forms and structures.

Evolution in its essence is not the development of a more and more organised body or a more and more efficient life—these are only its machinery and outward circumstance. Evolution is the strife of a Consciousness somnambulised in Matter to wake and be free and find and possess itself and all its possibilities to the very utmost and widest, to the very last and highest. (Sri Aurobindo, CWSA 12: 166)

Essentially the study of the progressive unfoldment of consciousness in Matter, Life and Mind is what this project aims to take up in detail. Consciousness grows out of Matter and expresses itself in different forms and ways through Life and Mind. It is left to us to observe those forms and study the patterns of evolution in each discipline.

3. There are two-pronged evolutionary patterns visible in any discipline or field of society:
 - a. The Inner and the Outer
 - b. The Individual and the Collective
 - c. The Movement forward and Integration

- d. Birth and Rebirth
- e. The movement towards oneness and the expression creating variety

4. Essentially the entire movement of all the forces in the world drives towards an inherent Unity. This is because as the Vedanta tells us, we are all manifestations of One and therefore have an inherent unity in this apparent division.

The Rhythm of Evolution

After studying the pattern of evolution of the world cultures Sri Aurobindo concludes that evolution is rather spiral and not linear as it seems to be on the surface. It implies that all the developments in the society remain in the seed form in a particular age only to get its fulfillment in the ages to come. As Sri Aurobindo puts it:

The emergence of an ideal in human thought is always the sign of an intention in Nature, but not always of an intention to accomplish; sometimes it indicates only an attempt which is predestined to temporary failure. For Nature is slow and patient in her methods. She takes up ideas and half carries them out, then drops them by the wayside to resume them in some future era with a better combination. She tempts humanity, her thinking instrument, and tests how far it is ready for the harmony she has imagined; she allows and incites man to attempt and fail, so that he may learn and succeed better another time. Still the ideal, having once made its way to the front of thought, must certainly be attempted, and this ideal of human unity is likely to figure largely among the determining forces of the future; for the intellectual and material circumstances of the age have prepared and almost impose it, especially the scientific discoveries which have made our earth so small that its vastest kingdoms seem now no more than the provinces of a single country.

As an example let us take the emergence of Hathayoga of Patanjali before 400 CE. He gave us a principle of physical culture which would ultimately help us bring mental purity and attain to Samadhi. It is quite evident that only a select few really took to Hathayoga and followed it to the end. However, in the recent times the idea of physical culture and swept all the nations without exception. Yoga is becoming the therapy of the day and nearly everyone seems concerned about their physical well-being. It is not left to a few. It may also be noted that today people do not do yogasana to attain Samadhi but for a general health. Health-culture has today become a mass movement. This is what we see as the contribution of the Individual and the masses taking up the principles of Hathayoga and applying it in their own lives.

This is exactly what we mean by the evolutionary spiral. At one point in the previous spiral the principles and concepts of Hathayoga were put forth. It was adapted and perfected by a few. Then Nature left it there and took to some other philosophy of life. When the time was ripe, Hathayoga again surfaced and has now become a mass movement.

We have to remember another dimension of this evolution that the ideas, concepts developments in the society have been complementary. For example the six systems of Indian Philosophy or the schools of Indian Aesthetics all developed in order to complete or

complete the previous one. However, in them there could be an *avant garde* visionary who gave a vision, developed it and again left it for posterity to adapt it.

It may also be noted that although many previous developments are integrated in the advanced society, not all of them find a harmonious existence in future. It is because either they are not suitable for the Time-Spirit or have become out-dated to go forward. But the one's that looked not suitable will be assimilated in the future because a greater consciousness is yet to come who would have the assimilative capacity. Therefore this study would aim at seeing the complementary developments of various aspects and stages of human society and highlight what is it that could be fit to the future.

A sample of this idea is attached here in the form of a synopsis of Indian Aesthetics. But in a nut-shell we have to understand that the parameters given by Sri Aurobindo to study each of these developments are many. (Can we enlist 12 petals somewhere in this portion? The outside persons are brought up in university culture of water tight departments and specializations. They should know interdisciplinary and transdisciplinary nature of the project and the scope and totality of the integration sought in diverse subjects from science to polity and aesthetics to education.) We only have to select the right one, see the complementary development to perceive an evolution which moves towards Oneness.

A few parameters that we have identified have been enlisted here:

- a. Physical, Vital, Mental, Spiritual
- b. God, Light, Bliss, Freedom, Immortality
- c. Symbolic, Typal, Conventional, Individual, Subjective, Spiritual Age
- d. Truth, Beauty, Delight, Life and Spirit
- e. Sat, Chit, Tapas, Ananda
- f. Wisdom, Strength, Harmony, Perfection

The researcher can choose one or more of these parameters or find out his own through his readings of Sri Aurobindo's works.

IOM's relevance for the society

- The Aim of this Research is to produce several well-researched volumes in the light of what is written above. This would create a body of knowledge that would give a completely differently perspective to the enthusiastic reader or student.
- Eventually based on the data and findings of these reference volumes, a course, a syllabus for the college or school curriculum could be made which can be offered to various educational institutions. To hold seminars and workshop to promote the idea of oneness in the country based on IOM.
- Five-day short training programme could be held for high school teachers.
- Faculty Development Programme for lecturers in colleges and Universities could be conducted.

- Small workshops of one day or training programs will be conducted in schools and colleges. Supplementary examinations on state level will be conducted based on the theme of India on the march.
- Corporate training and manpower motivation, goal setting, top management training and advisory functions can be undertaken.
- Online courses will be launched for various themes of IOM. The research scholars are encouraged to provide course materials of their expertise and also conduct the courses. There will be third party professional tie ups for cloud platforms and state of the art techniques of Learning Management systems. These will also benefit all the stakeholders in revenue generation.
- There will be periodical online and offline with subscription and advertisements model and also Youtube videos, blog and other digital means. However, there will be centrally guided and checked process for every content passed for IOM through digital world.

We invite all those scholars who want to be a part of this new approach given by Sri Aurobindo and make efforts to reach out to the masses with the idea of giving a new vision of the history of the future of humanity.

Project Guidelines and Conditions for Prospective IOM Scholars

It is mandatory for all the participants to go through and comprehend the following chapters from Sri Aurobindo's works in order to understand the perspective of Evolution of Consciousness.

1. *The Life Divine* Book II Chapter XVIII: The Evolutionary Process: Ascent and Integration
2. *The Life Divine* Book II Chapter XX : The Philosophy of Rebirth
3. *The Life Divine* Book II Chapter XXIII: Man and the Evolution
4. *The Life Divine* Book II Chapter XXIV: The Evolution of the Spiritual Man

In order for the experts to judge your comprehension of these chapters it is required that you submit a summary of each of these chapters in about 4-5 pages. Once the experts are satisfied the candidate can move further to write his/her project proposal.

Kindly go through the guidelines/conditions mentioned below:

A. Contents of Application

1. Submit a 4-5 page proposal of what you propose to do under this project. In this you have to define the chapters and elaborate upon them sufficiently to show the direction in which your research would proceed.
 - e. The proposal should have the names of relevant authors/periods/events/movements/texts that you may be reading and consulting during the research.
 - f. It should contain a Bibliography of Primary and Secondary sources.
 - g. Libraries/Institutions you propose to visit.
 - h. Depending on the number of chapters you have to propose how much (approx.) time you will need to do each chapter and then the whole project.

2. This project has to be based strictly on the Evolution of Consciousness approach and not a chronological or historical approach.
3. An important component of the synopsis would be the parameters you would select to depict the evolution of consciousness in the field chosen by you.

B. Guidelines for Chapter Writing

- a. A few basic points that the researcher has to keep in mind are:
 - i. There has to be an interdisciplinary or broad based study of the subject chosen by the scholar. Reiterating only one, two or three authors will not be accepted.
 - ii. Essentially it is Sri Aurobindo's idea of evolution that the project has to explore. But his works are to be brought in only as reference points or at the end as a grand synthesis.
 - iii. This has to be a deductive research leading to Sri Aurobindo and not beginning with him.

b. The primary resources of research in Sri Aurobindo would be

- Philosophy would be *The Life Divine*.
 - Psychology would be *The Synthesis of Yoga*
 - Sociology would be *The Human Cycle*
 - Political thought would be *The Idea of Human Unity* and some idea from *Bande Mataram* and *Karmayogin*.
 - Ancient Scripture would be *The Secret of the Veda* and/or *Upanishads*.
 - Literature and Literary Criticism would be *The Future Poetry* and *Letters on Art and Poetry*.
 - Management Studies would be *The Human Cycle*, *Ideal of Human Unity*, *Letters on Yoga*.
 - *Foundations of Indian Culture can be included for social, political, arts, literature and philosophy*.
- ◇ The candidate may be required to take a 16 weeks Orientation course in Sri Aurobindo's Vision if the expert committee sees the need for the same. The payment for this course will have to be made by the scholar.
- ◇ If the scholar succeeds in submitting the entire project in the stipulated time and is accepted by the committee then the course (s) fee would be refunded to him towards the end of the project.

c. Resources:

- All internet sources or information gathered should have proper links and date of accessing the same should be mentioned. Internet data (statistical) should only be used to illustrate or strength an argument and not used as proofs by itself.
- However, e-journals and books with proper ISSN and ISBN are acceptable.
- The candidate should own a copy of MLA 7th edition and should abide by the same for any kind of documentation.

C. Scholarship Details

- i. The scholar would be given a scholarship of Rs. 20,000 by cheque or transfer if his/her chapter is fully accepted by the expert committee. (For exceptional contributions there would some more financial incentives that could be given to the scholar at the discretion of the Chairman of Institute of Human Study)
 - a. If the scholar wants to come and stay at the SACAR Guest House and use SACAR library and other libraries in the city he/she can avail our residential facility on payment.
 - b. There are many scholars specialized in various works of Sri Aurobindo. The candidate may meet them and seek their guidance to further their research if they stay in Pondicherry even for a short duration during the research.
- ii. The candidate may be required to edit the chapter according to the suggestions by the committee. Only after satisfactorily editing the chapter the scholarship will be released.
- iii. The chapter(s) accepted will be the Intellectual Property of Institute of Human Study and the scholar cannot publish the same anywhere else.
- iv. It is possible that the chapter would not be accepted for IOM project but it could turn out to be a good paper to be published in the journal of IHS – New Race. In such a case and honorarium of Rs. 2000 would be given to the candidate.
- v. If the paper/chapter is not accepted at all then no honorarium of scholarship would be given.
- vi. A contingency of Rs. 2000 would be given on the completion and acceptance of each chapter on the submissions of actual bills.
- vii. **Specifications for documentation**
 - a. One chapter should be at least 35-40 pages in A4 sheet with 1.5 spacing with font Times New Roman size 12.
 - b. The maximum stipulated time to finish and submit one chapter is 90days after the submission and acceptance of your synopsis by the committee.
 - c. Bibliography and references should be documented according to MLA 7th edition
- viii. Contingency will include
 - a. Stationary (with bills)
 - b. Xerox (with bills)
 - c. Books (with bills after the commencement of the project)
 - d. Printouts with bills
 - e. No cartridges, toners or ink included.
 - f. No Travel allowance
 - g. No seminar/conference fee contributions allowed

D. Incompletion

- The research scholar shall send by email weekly report of drafts or work performed, and status of tasks pending.

- If there is undue delay in the submission of chapters, the committee may choose to withdraw the research project from the candidate and give the same to someone else.
- Either party may terminate this agreement without notice at any time.

E. Copyright

- If IHS materials are used on request by the candidate, he / she agrees not to use such Materials for any other purpose either during or after the duration of this project, and further agrees to return all copies of IHS Materials upon request at any time, and not keep any copies in any form, electronic or other.
- IHS shall be the sole copyright owner of all the work performed by candidate. All work performed by him /her and all drafts and notes turned in by him shall become the sole property of IHS for all purposes in perpetuity

F. Publication of your Work:

- i. While adding your chapter to the volume that would come out in the future, the scholar's name would be duly mentioned. However, the Institute will wait to publish the book till it receives all the chapters and feels that the volume is complete and can be printed.
- ii. The candidate cannot question about the time of publication after submitting even the entire project.
- iii. It is assured that once the committee accepts your chapter/project it will surely publish the same in due course in the relevant volume.
- iv. Non-Compete: During this Agreement and for a period of five years thereafter, the candidate shall not write any paper, article, book or develop any work in electronic or printed form that is on a topic similar to the book, his synopsis and the work completed will still remain the intellectual property of IHS and the candidate cannot ask for any compensation.

As and when the need arises there would be additions and amendments in these terms and conditions and guidelines for this project to make it foolproof on all levels.



About the Contributors

Dr. Ananda Reddy

Dr.Reddy is the Founder-Director of Sri Aurobindo Centre for Advanced Research, Puducherry. He has conducted many workshops and seminar at various centres and Universities in India, Europe and the USA disseminating the vision of Sri Aurobindo and the Mother.

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Dr. Joshi is passionate about societal research oriented work for the future of the human race. He served as Principal in Agnel Technical College, Mumbai.

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Mr. Ganesh Babu is a coach extraordinaire and has authored two books: Business (Head) Transformation and Thoughts on Life Excellence. As a strategic thinker and a trainer, he has conducted several workshops on spirituality in management

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Mr. Gupta is an accomplished international trainer in Management Sciences. He is a mentor and a coach for executives for setting professional and life goals. He is a functional expert in developing leadership models.

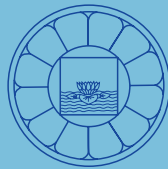
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Money does not belong to anybody. Money is a collective possession which should be used only by those who have an integral, comprehensive and universal vision. I would add something to that: not only integral and comprehensive, but essentially true as well; a vision which can tell the difference between a use which is in accord with the universal progress, and a use which could be termed fanciful..

(The Mother, CWM 13: 277)