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DEVELOPING RIGHT HUMAN EQUATION BY SELF KNOWLEDGE FOR CHANGE MANAGEMENT: LEARNING FROM INDIAN MYTHOLOGY

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ABSTRACT

Creativity and innovation are the tools to counter insecurity and uncertainty at the organizational level. The creativity and innovation comes from human mind & brain working in the organization. It is believed that if individuals understand self, with the leadership traits at the individual level, throughout the organization, then it will be an effective tool to overcome the challenges of the organization which the organization faces in the advent of change. In the process of driving its people to achieve the objectives of profit maximization, organizations should think little differently and manage its resources differently than many of their competitors. At the end when we think about making the connection between people and profit entails how we think about work, organization and the people involved in them. The turbulent situation that organization faces from time to time, the epic like The Bhagavad Gita helps in extracting wisdom and intelligent introspection to apply efficiently in the modern times and overcome the turbulence. This Paper Deals with the Context of self knowledge from the Bhagavad Gita and its significance in developing human equation for overall human capital development. The results of this paper not only fill the gap but also provide an integrated synergy between ancient Indian mythology the Bhagavad Gita and Human Capital Development. The paper advocates optimizing the performance efficiency and longevity through an insight on development of individual personality and leadership. Organizations by doing this will be able to develop not only individual personality but also individual responsibility and individual leadership in performing job at all levels.

KEYWORDS

Wisdom, Self Knowledge, Leadership, individual responsibility, individual leadership.

INTRODUCTION

The act of ostrich is to close their eyes and hide them beneath the sand and feel secured from the threat, unfortunately they can hide them but not get away of the threat which they had. It is a temporary mental satisfaction for ostrich and nothing else. The threat still exists and with the same intensity and finally ostrich has to face it and find out ways to solve it. But in this process ostrich land up doing crisis management rather than preventive management to overcome the threat. Similarly in the business environment change is inevitable and organizations have to be proactive in order to visualize probable threats and strategies to overcome the same. Furthermore the change which we are experiencing today is unpredictable, often surprising and gives a shorter period to act upon.

Under these circumstances how we can strive for organizational longevity and progress. Creativity and innovation are the tools to counter insecurity and uncertainty at the organizational level. It is believed that if individuals take responsibility and understand self with the leadership traits at the individual level throughout the organization, than this will be an effective tool to overcome the challenges of the organization which it takes in the advent of change. If the people of the organization practices leadership irrespective of their level, the immune system of organization will be strong enough to fight with the changes and overcome with flying colors.

Change is only permanent in the environment is the commonly used and discussed among the industry and social experts. They must be trying to understand and tell that if we change ourselves, we can add new flavor to our personality or industrial operation. The Industry people focus more upon the changing business dimensions and sustainability in the business. This is in priority because of the changing consumer demography and taste. Hence the industry focuses upon the operational excellence of the organization and excellence in drivers of operation i.e. Human capital. Many a time organization in order to fight with the change overlooks the individual efficiency and focuses on the group or team efficiency for accomplishing the task. The social engineers have a different view. Their view connects development of mankind to social development. They believe that self knowledge of individual build a true society and the society as a whole works for mankind development. If we closely look both the views, it is almost same and talking in the same sense. Because team in the organization is also made up of self knowledge.

The Human resource is no more a liability on the company; it has become asset for the company. The human resource department has got a lot of responsibility for developing these human resources and converting it into Human Capital. While creativity and innovation becomes the tool to counter insecurity and uncertainty, it becomes essential to develop creative and innovative human capital. This seems to be the only way to achieve sustainable competitive advantage compared to other business house. The only way which seems to be feasible is development of team work and collective intelligence with discipline and methodology for continual improvement.

LITERATURE REVIEW

(Namasivayam, 2006) focuses upon the three dimensions education, competencies at work place and psychometric assessments of the employee to define human capital. (Teece 2000) instead of defining the dimensions claims the overall competencies in the organizations of the human capital and (Bontis 1998) defines the genetic inheritance, education, experience and attitudes about life and business. The connect between human mind and organizational capacity becomes the base of think tank to develop human development. The order of human capital or the efficiency of the human capital development model can be represented by the organizational efficiency to counter change. It does not mean the individual performance but also the ability to work in a team and still deliver the best in the project assigned. This is the way in which organizational results can be achieved.

(Knowledge infusion 2006) talks about the knowledge economy and competitive advantage. It advocates people as the last weapon to gain competitive advantage in this knowledge driven economy. In the competitive world the "copy and paste" has become a strategy to counter competition. Some time it is evident that "reverse engineering", "gap analysis" and "product development" has become the strategy to counter competition in real market. But this approach is narrow and limits itself to the duplication of product or service. Corporate still differentiate themselves to a larger extent in terms of continuous innovation, creative execution and efficient knowledge Management. This still today remains the foray of the competitive advantage in the market.

The basic objective of the corporate is profit generation. Shifting the focus from profit to the examination of approach for the service does not dilute the importance of developing strategy for human capital development & management. Many a times it is being noticed and observed that even though corporate has the best product and service to serve to the consumer, they are not able to make profit. If we diagnose further we will find that the process of the delivery of product or service depends upon intangible components as well. The intangible components talks about the soft skills used by the employee involved in delivery process. Hence the development of the differentiation & competitiveness of the organization depends mostly in the hand of human resource.

If we give a thought further we will find that tangibles are created by the intangibles. The human are involved in development of design of product or service and also in the process of delivery. Hence employee becomes the asset for an organization and many corporate proudly claim it as greatest asset. Looking closer the mind of the employee, which cannot be seen creates the tangible asset. They take their own decision for the percentage of usage of intangible mind to create its master piece. Every day the minds come and walk out after working hours. Therefore, before concentrating on individual human capital development, we need to understand the amount of knowledge the individual will take while leaving the organization.

(Levinson 2006) talks about the mechanism to optimize the performance of the employee and organization to develop overall business performance. This mechanism is discussed as structural capital, which focuses upon the learning and retaining capacity of the organization. Tacit knowledge is the knowledge hidden in the intangible minds of the employee. The documented form of the intangible mind is explicit knowledge. The time when the knowledge is documented for representation it becomes tangible and explicit, available for all minds to learn. The structural capital model deals in conversion of tacit knowledge to explicit knowledge.

There is a third dimension to the capital in the organization. It is named as stakeholder capital. The stake holders look at the overall value generated by the organization. This value can be generated by efficiently managing the organizational knowledge for the performance of the organization.

When the human capital, structural capital, and stakeholder capital is clubbed together it becomes intellectual capital. (Dzinkowski 2000) explained intellectual capital as the total stock of capital or knowledge based on equity that a organization possesses. This can be understood as the combination of skills, competencies and knowledge which are with the employees, process, knowledge database and stake holders that empower the organization to maximize the profit and retain the profit for shareholders.

The efficient process of the organization improves the efficiency of the individual employee. The usage of knowledge and database depends upon the skills of the human capital in executing the process. If we consider the human capital stand alone in the corporate, it would not do justice for the discussion. Human capital also has their personal life or social life outside of the corporate.

The knowledge captured is not only form the source of industry knowledge or database management; there are many ways of explicit knowledge which comes to an individual from the social networks and relationships. The individual develops his/her belief not only by the industrial relationship but also from the social relationship outside the industry.

The belief/ un-belief on the capability as to achieve / accomplish a task or not is the food for human mind to determine his/her potential. The human mind has immense power to accomplish any task/activity desired. Science has explored a lot to know the power of human mind. It is found that not only scientific laws but spiritual principles also play a major role in the ability of doing the task/activity. The extreme happiness comes when a person understands his capability and achieves a life of purpose. The efforts which otherwise would have been a tedious task becomes easy and effortlessly an individual can create a life of happiness. This not only reduces the struggle but also gives a purpose to the life and individual starts giving the best with less strain and improved efficiency.

The simple spiritual principles which are tested, develops the mind condition, strength and functions. Once the individual minds are enhanced it automatically attracts success and permits it to flow in. There have been many studies made in the field of human mind power. Spiritual community thoroughly discusses about the locus of control of individual. One good incidence and repeated occurrence of it for others develops a belief in individual that these things happen to only lucky individuals. Similarly one bad incidence with him develops the belief that it happens with me only and hence I am very unlucky. For any good things happens to individual develops the belief that it is his effort which lead this success but for any bad things which happens with individual develops a belief that it is god who is playing with him or the blame is given to outside environment.

The human skull is having two major players, one is mind and other is brain. Many people get confused between these words; they claim that both are same. Spiritually it is defined as "Mind is a thought generator and processor" whereas "brain is a executor". According to the study made on usage of the brain by individual, it is found that an individual uses only 10% of the brains capability. The million dollar question lies here that what happens to the other 90%?

The search for the answer of this question itself is a path to self knowledge. Individual after exploring this answer will come to know the limitless or unlimited power of brain and could make their dream come true. The exploration of this area gives awareness to the individual about the capability he possess and enhances the quality of mankind.

Individual awareness is the understanding of the capability which gives a blue print of one's life purpose. The individual awareness leads to creation of desire and the creation of desire leads to belief of achieving it and the belief leads to execution of the activity required. Once awareness, desire, belief and action match together it gives an unlimited capability of doing the activity and finishing it with excellence. The individual is surrounded by the materialistic world and because of that they are far away from the self realization. Hence the simple process of life has become so complicated for an individual.

OVERVIEW OF THE BHAGAVAD GITA

The pathway shown by Lord Krishna in Bhagavad Gita to achieve self realization and ultimate truth provides many lessons to learn. In many discussions the spiritual laws supports the fact that the average human does have the ability to create ultimate mind power. The fundamental of making it operational is connecting individual's awareness, desire, belief and action. This is the time to explore self knowledge lessons from Bhagavad Gita.

The extraction of learning for self knowledge and human capital development can only happen when we get introduced to Bhagavad Gita. According to (Dharmaratnam, 1987) this is a conversation of lord Krishna to Arjuna regarding the correct technique of life. This is a universally accepted teaching note for the best practices in business and in personal life. The holy Gita has given many lessons for the modern world business and life practices. It has been introspected and diagnosed by many scholars across the world to extract the best in their area of interest. The quality of holy Gita lies in indifferntiation and un-sectoral acceptance for the best practices. The holy Gita is not only talks about spirituality but also talks about the human capital development and transformational leadership. It is applicable to anybody and everybody. The original script of Bhagavad Gita is in Sanskrit language which is considered to be the oldest language in the world. Charles Wilkins translated the first English language version of the Bhagavad Gita in 1785 according to (Muniapan, 2005). There are more than a thousand of English language versions addressed by many scholars in the world. The Bhagavad Gita is also been translated in 500 other languages other than English across the world.

According to (Mahadevan, 2001) Mahatma Gandhi who preached the Bhagavad Gita ,said : "I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming external tragedies and if they have left no visible, no indelible scar on me, I owe it to all to the teachings of the Bhagavad Gita. The epic Mahabharata is the back ground of the Bhagavad Gita. Mahabharata is the encyclopedia of life and themed on occupational duty (Dharma). Artha also becomes a part of discussion as it is synonym to wealth, Kama which is synonym to Pleasure and Moksha which is synonym to liberation.

The Mahabharata was composed by Sri Vyasha Muni, son of Parasuram Muni and was written by Sri Ganesha more than 5000 years ago and it has 110,000 verses (Rosen, 2002). The Mahabharata is the story of the war between two cousins; the 5 Pandavas and 100 Kauravas for the possession of the kingdom Hastinapur. Pandavas request Sri Krishna, the champion of dharma offered to go on a Peace making mission to Kauravas. But Duryodhana refuses the offer and hence the war becomes certain between the two groups of warriors. Both Pandavas and Kauravas wanted Sri Krishna to be in their respective group.

Duyordhana and Pandavas went to Sri Krishna, when Sri Krishna was sleeping, when he opened his eye; he saw Duyordhana first and then Arjuna. Sri Krishna asked Duyordhana about his wish and Duyordhana replied I want you to be a part of my troop and fight against Pandavas. Sri Krishna refuses to be a part of the battle but he was ready to give all his troops to Kauravas. Duyordhana agreed with this condition and left the place. Sri Krishna ask Arjuna: what is your wish? He replies show me the path and Sri Krishna agrees to become the charioteer ("Sarthi") of Arjuna in the war. Duyordhana felt that an unarmed Krishna without army will not be of any help for Pandavas. (Subramaniam, 2001). The entire army from both the side was assembled at the battle field of Kurukshetra. Thus the stage was set for the Bhagavad Gita; the sermon was given on the battle field before the commencement of the war. Spiritually the battle is described as the battle between higher self and the lower self, the war between man's spiritual calling and the dictates of the body, mind and senses for materialistic pleasures.

SELF KNOWLEDGE: LEARNING FROM THE BHAGAVAD GITA

The Bhagavad Gita provides us many learning on self-knowledge and the world. Normally we learn through the observations and experience. The connection between the dots created by us during observation through our senses and correlating, understanding & collecting information gained, gives us a proper understanding of the world. Individual understanding of the world depends upon his understanding of self. If the individual is positive about himself, he collects all positive waves from the environment and connects it with positive views in seeing the world and vice versa. Hence there exist the correlation between self knowledge and the world. Self knowledge begins with self –observation, self-examination and self assessment. After doing so the divine qualities develops in individual enlisted by Lord Krishna in Bhagavad Gita chapter 16 verses 1, 2 and 3.

(Abhayam sattva-samsuddhir, jnana-yoga-vyavasthithi; danam damas ca yajnas ca, svadhyaya tapa arjavam ahimsa satyam akrodhas: tyagah santir apaisunam, daya bhutesv aloluptvam; mardavam hrir acapalam, tejah ksama dhrtih saucam; adroho nati-manita, bhavanti sampadam daivim, abhijatasya bharata (16.01-03))

Fearlessness, purity of heart, perseverance in the yoga of knowledge, charity, sense restraint, sacrifice, study of the scriptures, austerity, honesty; (16.01)

Nonviolence, truthfulness, absence of anger, renunciation, equanimity, abstaining from malicious talk, compassion for all creatures, freedom from greed, gentleness, modesty, absence of fickleness; (16.02)

Splendor, forgiveness, fortitude, cleanliness, absence of malice, and absence of pride; these are the qualities of those endowed with divine virtues, O Arjuna. (16.03)

The Individual who wants to know about the self must remain open to the truth about him and must be unbiased and remain unbiased. The retrospection process should be completed with spiritual practices and the calming of the entire personality and one's inert nature. In chapter 17, Sri Krishna talks about removing the cover between self and outer world. He advocates to practice austerity of body, mind and speech (vani) to unfold the layer of self glamour and illusion. Such that the truth is revealed for what they are, and the deeper knowledge about the self and its relationship with every other life are uncovered.

Deva –dviji-guru-parjnapujanam, saucam arjavam; brahmacharyam ahimsa ca, sariram tapa ucyate anudvega- karam; vakyam, satyam, priya-hitam ca yat; svadhyayabhyasanam caiva, van-mayam tapa: uchyatemanah – prasadah saumyatvam, maunam atma-vinigraha: bhava- samasuddhir ity etat, tapo manasam ucyate: sraddhaya paraya taptam, tapas tat tri-vidham naraih; aphilakanksibhir yuktiah, sattvikam paricaksate. (17.14-17).

The worship of devas, brahmana, guru, and the wise; purity, honesty, celibacy and non violence; these said to be the austerity of body. (17.14).

Speech that is not offensive, truthful, pleasant, beneficial, and is used for the regular reading of scriptures is called the austerity of word. (17.15)

The serenity of mind, gentleness, silence, self-restraint, and the purity of mind are called the austerity of thought and mind. (17.16)

The three austerities of thought, word and deed practiced by yogis with supreme faith, without a desire for the fruit is said to be Sattvika austeruty. (17.17)

Nadatte kasyacit papam, na caiva sukratam vibhuh; ajnanenavratam jnanam, tena muhyanti jantavah (5.15)

The Lord is not responsible for the deeds of anybody whether good or evil. This is covered by the ignorance that is why people are deluded. (5.15)

Hence the actions, activity, feeling, thought, and tendency should be examined carefully. The activity and thoughts are motivated by the intention and motives. People can find out the activity and understand but understanding the motive or intentions is very difficult. The motive and intentions of self should be evaluated because it leads to action. An individual motive depends upon both external and internal factors. Each sources of influence should be inspected carefully. There should be honesty in taking responsibility for an individual's own behavior and the response to any situation.

The better understanding of self knowledge gives an individual an understanding of the forces influences him. By understanding the forces he will be able to do necessary changes in order to rectify the motive/ intention. This knowledge of self empowers in understanding the purpose of all activity and appearance in the manifested world.

Man-mana bhava mad-bhatko, mad-yaji mam namaskuru; mam evaisyasi yuktvaivam, atmanam mat-parayanah (9.34)

May eva mana adhatsava, mayi buddhim nivesaya; nivasisyasi may eva, ata urdhvam na samsayah (12.08)

Stick your mind on me, be devoted to me, worship me, and bow down to me. Unite yourself to me and set me as supreme goal and sole refuge, you shall certainly realize me. (9.34).

Sri Krishna advocates focusing on him and connecting with him. He says to put the intellect dwelling upon me through meditation and contemplation. Thereafter you shall always dwell with me. (12.08).

When individual completely focuses on mind in truth, he can always find the significance of outer knowledge by comparing it with the inner knowledge. This is the point of self realization. Once the truth for oneself is known to him, they get the ability to discern truth from information or knowledge obtained externally and vice versa.

The alignment of soul, personality, and values becomes the key for testing the significance of the truth. The personality centered individual accept the significance of any impression which is matching with his personality centered values & interests. This is a sign of continuing self glamour. On the contrary an individual who is honest in himself will accept as significant only those impressions which have the basis in truth or reality instead of appearance. Hence the Lord has advised to surrender your mind on him so that the truth stays near you always. This is the theme of the verses of the Bhagavad Gita (9.34 & 12.08).

Sraddhaval labhate jnanam, tat-parah samyatendriyah; jnanam labdhava param santim, acirenadhigacchati. (4.39)

Lord Krishna says that one who have the sincere devotion in lord and complete control on the senses, gains the true knowledge. Having gained this, individual can attain supreme peace. Therefore the self knowledge leads to self realization and the true self knowledge.

Ahankaram balam darpam, kamam, krodham parigraham; vimuchya nirmamah santo, brahma- bhuyaya kalpate: brahma bhutah prasannatma, nasocati na kanksati, sarnah, sarvesu bhutesu mad bhaktim labhate param bhaktya mam abhijayanti yavan yas casmi tattvatah; tato mam tattvato jnatva, visate, tad-anantram: sarva karmay api sada, kurvano mad-vyapasrayah; mat-prasadad avapnoti, sasvatam padam avyayam. (18.53-56)

The Lord says "leaving ego, violence, pride, lust, anger and desire of possession" one becomes fit for attaining oneness with Brahman. (18.53)

After doing so the grievance and desire goes off and one becomes impartial to all beings, one obtains my supreme devotion. (18.54)

By devotion one truly understands what and who I am in essence. Having known me one immediately merges into me. (18.55)

One attains the eternal imperishable abode by my grace, even while doing all duties, just by taking refuge in me. (18.56)

Uddhared atmanatmanam, natmanam avasadayet; atmaive hy atmano bandhur, atmaiva ripur atmanah: bandhur atmatmanas tasya, yanatmaivatmana jitah anantmanas tu satrutve varjetatmaive satru-vat (6.5-6).

One must elevate, not degrade, oneself by one's own mind. The mind alone is one's friend as well as enemy. (6.05)

The mind is the friend of those who have control over it, and the mind acts like an enemy for those who do not have control on it. (6.06)

The theme says the individual who have a control on mind is the person who know himself and the world around him. This type of individual is aware of his actions, reactions, and interactions with the inner and outer world.

INTER LINKAGE WITH CHANGE MANAGEMENT

The insight for oneself gives him a boundary to judge the truth and match it with the outer world. This also allows the managers working in corporate to have an insight and experience of their employee. As we know that the employees are the individuals working in group to accomplish a common goal which is then called as "Organization". To make the organization successful and to carve a competitive advantage, it becomes essential to develop a productive human equation. It is being told that whenever change is proposed by senior management in the organization, middle managers resist. I have a contradiction with this statement. I feel it is the middle management who is ready to welcome change and practice it but they do not get enough resources to implement change and practice. Hence management of people becomes the crucial task.

To excel in managing others, one must bring the insight on his actions and interactions as discussed in Bhagavad Gita about the self knowledge. The great management practices are about release not transformation. There should be a continuous interaction with the environment to bring out unique self, unique contribution, unique needs and the unique style of the employee. The success of the manager depends upon the efficiency in doing this.

Lord Krishna in Bhagavad Gita gives enough guidelines for oneself to understand himself and interact with the environment around him. The self aware person will be more efficient at work place and pass on positive waves in the environment through the aura he develops by devoting himself to Lord Krishna.

CONCLUSION

The world is changing and the dynamics of business environment is unpredictable. Every now and then the scope of competition and sustainability in the market is changing. This change which is happening has an adverse effect on the regular or habitual practices of the corporate. From idea generation to the idea implementation is done by the human resource available in the organization. It becomes compulsory for the corporate to design and develop a decent human equation. As discussed in the paper in the earlier part innovation and creativity is the only tool to fight with insecurity and uncertainty. This is the only way through which organization can have a competitive advantage.

This is the human being who has a continuous interaction with himself and environment; these are the people who convert an idea into a product and services. Hence it becomes the task of each individual in the organization to convert thought into business intelligence.

In this paper lessons are drawn from the Bhagavad Gita for self knowledge in the context of human capital development, which will positively impact the moral efficiency to the managers. The lack of self knowledge and the factors behind that manager will not be efficient in management of people. They will adopt an authoritarian approach which may strain the interpersonal relationship in the organization and restrict the human capital development. This paper may give some insight to the managers to deal with the human in a human way.

We have been able to conceptualize little from the theme of Bhagavad Gita in human capital development. This paper discussion will provide the insight for more research in the relevance of Bhagavad Gita and human capital development.

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