

## THE STORY OF EVERLASTING CHANGE (General Article)

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The Bhagavad Gita, the greatest devotional book of Hinduism, has long been recognized as one of the world's spiritual classics and a guide to all on the path of Truth. It is sometimes known as the Song of the Lord or the Gospel of the Lord Shri Krishna.

The Mahabaratha tells of the Pandavas, Prince Arjun and his four brothers, growing up in north India at the court of their uncle, the blind King Dhritarashtra, after the death of their father, the previous ruler. There is always great rivalry between the Pandavas or sons of Pandu and the Kauravas, the one hundred sons of Dhritarashtra. Eventually the old king gives his nephews some land of their own but his eldest son, Duryodhana, defeats Yudhishthira, the eldest Pandava, by cheating at dice, and forces him and his brothers to surrender their land and go into exile for thirteen years. On their return, the old king is unable to persuade his son Duryodhana to restore their heritage and, in spite of efforts at reconciliation by Sanjaya, Dhritarashtra's charioteer; by Bheeshma, his wise counsellor; and even by the Lord Krishna himself, war cannot be averted. The rival hosts face each other on the field of Kurukshetra. It is at this point that The Bhagavad Gita begins.

Arjun surveys the battlefield and he is overwhelmed with sorrow at the futility of war. The teachings of the Bhagavad Gita are spoken by the divine Lord Krishna, who is acting as the prince's charioteer, the head of war. They are overheard by Sanjaya and reported back to King Dhritarashtra. When Krishna has finished speaking to Arjuna, the two armies engage. The battle lasts eighteen days and by the end of it nearly all of the warriors on both sides are dead. Krishna and the five

sons of Pandu remain alive and personify the management of the world organization. The battle of the manager in the form of Arjun and the CEOs as incarnations of Krishna continue with the business life cycle as life goes on for ever. The management changes as the circumstances change, the owners change hands and the managers of the universe keep on coming and going. Everything happens for the better in the long run as the world lives in diversified conditions.

The rule is simple that weak leaders are replaced by better leaders who are experts in life management on the planet.

Thus the Mahabharat has never finished and continues till the present moment in question but the players keep on changing, the Krishna and the Arjun change bodies in continuity of life. The one thing that is constant in the world is the change and the philosophy of life remains permanent as the world exists on spirituality of spirits of Lord Krishna, the guiding force.

The King Dhritarashtra asked Sanjay as to what happened on the sacred battlefield of Kurukshetra, when my people have gathered against the Pandavas.

In it are heroes and great bowmen; the equals in battle of Arjun and Bheema, Yuyudhana, Virata and Drupada, great soldiers all; This situation is comparable with the business battle field of competitors where we compare not only the physical possessions of different players but the value of their human resource. Leadership has a direct relevance to the quality of manpower every player has. The head of business is interested in knowing about major executives in the field of finance or technology on the opposite side and whether we have

a similar or a better professional in the company to win over. A similar study is done in other functions such as marketing or the purchasing and the 3M covering men, material or the machines.

The warriors included many such as Dhrishtaketu, Chekitan, the valiant King of Benares, Purujit, Kuntibhoja, Shaibya – a master over many; Yudhamanyu, Uttamouja, Soubhadra and the sons of Droupadi, famous men. Similarly we have similar warriors in a professionally managed company or in a family managed company with different skill sets and strategic leaders. The parameters under analysis will immediately change if you identify team skills against what the opponents have.

Further, take note of all those captains who have ranged themselves on our side, O best of Spiritual Guides! The leaders of my army. I will name them for you. A similar analysis is done within the company and the competitors. We need to identify the players on the competitor side and how they are comparable with our teammates.

You come first; then Bheeshma, Karna, Kripa, the great soldiers such as Ashwathama, Vikarna and the son of Somadhata. And many others who are all ready to die for my sake, all armed, all skilled in war. All the true managers are willing to die to win over to meet different type of challenges which their business faces in a given situation.

The king says that our army seems weaker, though commanded by Bheeshma. Their army seems to be stronger even though commanded by Bheema. The human resource leaders compare each and every player in the competitors arena with their own and then goes in detail about the reasons of his strengths over others.

Therefore in the rank and file, let them stand firm in their posts, according to battalions and all your generals as per Bheeshma. The solution does not always lie in

changing business managers but deeper study is done in the management about available skills, strengths, weakness in resources and their mobilization, threats of bigger capacities and the quality standards as set by them and the opportunities offered by the market for both local and overseas players. Then to enliven his spirits, the brave Grandfather Bheeshma, eldest of the Kuru-clan, blew his conch, till it sounded like a lion's roar.

And immediately all the conches and drums, the trumpets and horns, blared forth in tumultuous uproar as in advertisement of a new launch. Then seated in their spacious war chariot, yoked with white horses, Lord Shri Krishna and Arjun sounded their divine shells. The echo of a market share and stand-alone incomparable quality of its products.

Then beholding the sons of Dhritarashtra, drawn up on the battle-field, ready to fight, Arjun, whose flag bore the Hanuman, raising his bow, spoke this to the Lord Shri Krishna: O Infallible! Lord of the earth! Please draw up my chariot between the two armies so that I may observe those who must fight on my side, those who must fight against me. Sanjay said: "Having listened to the request of Arjun, Lord Shri Krishna drew up His bright chariot exactly in the midst between the two armies.

There Arjun has noticed his fathers, grandfathers, uncles, cousins, sons, grandsons, teachers, friends, fathers-in-law and benefactors, arrayed on both sides. Arjun then gazed at all those kinsmen before him. And his heart melted with pity and sadly he spoke: O my Lord! When I see all these, my own people, thirsting for battle, my limbs fail me and my throat is parched, my body trembles and my hair stands on end.

Ah my Lord! I crave not for victory, nor for the kingdom, nor for any pleasure. What were a kingdom or happiness or life to me, when those for whose sake I

desire these things stand here about to sacrifice their property and their lives: Teachers, fathers and grandfathers, sons and grandsons, uncles, father-in-law, brothers-in-law and other relatives. I would not kill them, even for three worlds; why then for this poor earth? It matters not if I myself am killed.

My Lord! What kind of happiness can come from the death of these sons of Dhritarashtra? We shall be in sin if we kill these desperate men. We are worthy of a nobler feat than to slaughter our relatives – the sons of Dhritarashtra. The destruction means the destruction of the traditions of our ancient lineage, history, tradition and when these are lost, irreligion will overrun our homes. When irreligion spreads, the women of the homes begin to stray; when they lose their purity, adulteration of the stock follows.

By the destruction of our lineage and the pollution of blood, ancient class traditions and family purity alike perish. The wise say, my Lord, that they are forever lost, whose ancient traditions are lost. It is strange that we should be willing to kill our own countrymen and commit a great sin, in order to enjoy the pleasures of a kingdom.

It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood.

The manager in-charge compares the strengths of his peers, subordinates and his seniors to do casting of the war in business. The strengths vary from skills to followership in the organizations. The managers occupy different positions based on their intrinsic value as per the assessment of the steering management and the competitors. It is possible that the management fails to recognize the right value at the right time but they are bound to do so for adding life in to the organization.

The manager therefore can be vital, critical and desirable for the organization in the given circumstances. Ultimately it is the war between the people than anything else.

Any organization that performs has to be socially viable and pragmatic enough to raise its value for stake holders. The struggle goes on since the organizational value keeps on changing with respect to competition in the market and the political changes. Therefore the ease of doing business keeps on changing as per law of the land and the prevailing environment. The organizational success is the success of its products and the level of its operational economy which is the ultimate summation of its unit human values. The managers have to have all the qualities that makes the organization successful as described in the epic of Gita such as the brilliance, heroic deeds, the mighty archers in the market and the individual and team leadership, bravery in administration by self-examples, courage of taking right decisions at the time of business crises and difficult times. The communication skills between different leaders and others have to draw lessons from Lord Krishna and Arjun discourse.

Then Krishna and Arjun, standing in the great chariot that was yoked with the white horses, sounded forth their divine conches. It is not the noise in the organization but the sound of fearless mind managers and their associates for openness, sharing of information, predictions and the estimates out of environmental scanning.

The conch is the sound of challenge with full force out of fire in the belly. The challenge could be calling competitors while introducing new products, business in new political situations, external environment or to meet the leadership crises in the company or the financial crises to seek help.

Arjun took up his bow and said unto Krishna: O Lord of the earth, drive my chariot to stand in the midst between the two armies. The drive is the plan against reality and the strategic movement of the organization on the holy path during the policy shift including the management of gap in the shift of policy. The hidden lord in the organization or in the self or the family drives the chariot of hardware and the software in the company comprising of praise worthy managers with pride.

The beholding of actions could be a continuing strategy of gaining time against or in favor of the organization as the actions and the results are destined with respect to specific time and its impact. The conflict in the company could be due to its own employees on results and in the judgement of different views on specific matters or policy or environment.

Arjun saw standing there fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons as well as friends, Fathers-in-law and companions in the two armies. In both of them he saw all who were relatives arrayed. Imagine that this could be a case of an entrepreneurial set up or a group of young managers or their family members of the owners. The difference could be existing systems and work practices which need change. There are no personal grudges. The father or the chief business owner thinks from the traditional point of view whereas the new generation executive looks at bigger gaps in his management style and prevailing work practices or out dated technology. The decisions are based on the need, urgency and the response time of the organization. There have to be different views on major changes or the obvious decisions in which there is no difference. The law of differences prevail. The opposition calls for creativity to identify the gaps and drive the people at the helm to take acceptable decisions. The consensus is needed for implementation of decisions taken as half- hearted implementation does not yield results.

Then filled with profound pity, desponding, he said: O Krishna, seeing my own people standing near, desiring to fight, my limbs sink down, my mouth dries up, my body trembles, and my hair stands on end. My bow drops from my hand, my skin is burning, I am unable to stand; my mind is reeling. Inauspicious omens I mark, and not good fortune do I foresee, if I should kill my own kinsmen in war. I do not desire victory, nor kingship and pleasures. What is kingship to us? What are enjoyments or even life? Every manager works against negativities for positive results. The spirit of competition lies with peers within the company, competitors who live in the market and the vendors for making best purchases. Arjun as a manager must be dispassionate about relationships in making decisions. You will have to take action and make choices or perish. You follow one option and kill other options. Taking right decisions at right time is what the lord has been preaching. If the manager does not take decisions at the right time ,he may be lost in inefficiencies. The good managers take right actions without emotional considerations. Action is superior to Inaction.

Those for whose sake we should desire kingship, enjoyments and pleasures, are arrayed in battle, abandoning their lives and riches. I do not desire to kill them who are about to kill—not even for the sovereignty of the three worlds; how then for the earth? The bible also says that you can-not please everyone and delay actions. The actions are time bound otherwise they lose their purpose. In business you do not normally shun players but drive them for results.

What pleasure could be in striking down sons of Dhritarashtra? Having killed these aggressors, evil would thus cling to us. Therefore we are not justified to kill our own kinsmen, how could we be happy? You can draw a comparison with competitors of the given situation or the people who oppose change in the right direction. You should not be disappointed in any case

and then there are ways to do self- motivation or use external methods of motivation.

If the management does not take action against competitors then they will take over the opportunity of taking counter actions and would remove and kill you forever from business. It is for the manager to identify the unique attributes with opponents and identify the differences and pave the differences to improve his own capability to counter and go ahead.

Even if those whose thoughts are overpowered by greed do not see the wrong caused by the destruction of the family and the crime of treachery to friends. We should not turn back from this evil through discernment by destruction of the family. The greed in the prices, self interest costs and other quality related negative attributes have to be countered or refused to remain in the ruthless market. If do not pedal the bicycle of business, you are likely to collapse.

In the destruction of the business family, the long-established dharma perish. When dharma perishes, adharma predominates in the entire family. From overpowering by adharma the women of the family are corrupted and systems fail. When the women are corrupted, the intermixture of caste is born. Intermixture brings hell to the family. Indeed their ancestors fall from heaven back to earthly rebirth, deprived of offerings of rice and water. This is important from the individual and the family to safe guard the family and related corporate values so that the dharma prevail. As the business progresses money gets money, value gets more value but at what cost. It is for the manager to identify the area of value depletion for positive actions and add value on a continue basis. The advantage with unit human value is that there is a natural or man -made constant value addition as the minds are naturally fertile. You need company of good people for positive thinking and we have to avoid the

company of negative people. You have a choice to grow a jungle or an orchad.

Those whose family dharmas have been obliterated dwell indefinitely in hell. We are resolved to do great evil with our greed for royal pleasures, intent on killing our own people. The organizations are destroyed in a similar way when the values and the ethics are overruled. By practicing adharma, you can-not add value but rather destroy unit human value and intern destroy the organizational value. The dharma is what your conscience tells you to follow. It is for the individual to distinguish to identify and distinguish between right and wrong .It is in your self- interest that pushes you to take right or wrong decisions.

If the armed sons of Dhritarashtra should kill me in battle, unresisting and unarmed, this would be a greater happiness for me. Thus having spoken, Arjuna, in the battle which had already begun, sat down upon the chariot seat, throwing down both arrow and bow, with a heart overcome by sorrow.

The action therefore gives happiness and relieves you from internal pressure. Either kill or get killed ,convince or get convinced is the moral of the story. Gaining un-desired time will bring sorrow.

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