

## CHAPTER II

### REVIEW OF LITERATURE

#### **2.1 Panorama of Indian Philosophy**

Nearly 5000 years ago there evolved in the enhancing sun blessed land of Aryavarta, a unique civilisation, in a land of plenty, a veritable utopia on earth, called the 'golden bird' for its mineral wealth and resources. Bharat or India is the world's most ancient and extremely tenacious society, which can boast of its plural culture and of its intellectual giants, philosophers, seers and prophets. **Paul Deussen** (1991), the German master of Vedic studies has said, "The philosophy of the Indians must become for every one who takes any interest in the investigation of philosophical truth, an object of the highest interest, for Indian philosophy is and will be the only possible parallel to what so far the Europeans have considered as philosophy".

#### **2.2 The Vedic Literature**

The Vedic period extends from the date of the origin of Vedas to the time of Bhagwad Gita. Vedism, indigenously named to mean 'eternal religion' (Santan Dharma), which has no beginning but a history of infinity, a way of life. During these centuries, Vedic culture grew, took its shape, developed and spread far and wide within, as well as outside India. The fountainhead of this culture lies in the Vedas, which contains the germs of all the concepts dominating the individual and social life of the Vedic people. In **Milton's** words, "they preserve as a vial, the purest efficacy and extraction of that living intellect that bred them". **Siddhantalankar and Taraporevale(1986)** provide a fascinating account of the evolution of the vedic literature in their book, 'Heritage of Vedic Culture'. The constituents of vedic literature are as follows:

#### **Vedas**

Four in number: -

- Rigveda primarily deals with Jnana (knowledge).
- Yajurveda deals with Karma (action).

- Samaveda deals with Upasana (worship).
- Atharvaveda deals with miscellaneous subjects.

The first three form the mental triad of **Knowing, Willing** and **Feeling** which are the three principles of mind. The Stiha-veda comprises the Puranas, **Strivritta** (history). **Akhyaa** (Tales), **Udharanas** (illustrative stories). The **Samahita** have specific ideology of their own. They pray not only for intellectual and spiritual power, but also for physical health, moral guidance and prosperity.

### **Brahma Granthas**

Nine in number, which contain various rules for the employment or incantations of hymns at various Yagnas (sacrifices). There are explanations of Vedas.

### **Upanishads.**

“Upa-ni-shad” means to “sit down near another person” and it was by a preceptor to his disciples by word of mouth down the generations. Upanishadic literature contains lucid exposition of all essential ideas like spiritual unity, knowing thyself, philosophy of life, arts, science and economics. There are eleven principal Upanisads, namely Isa, Kena, Katha, Prashna, Manduka, Mandukya, Taittiriya, Aithareye, Chhandyoga, Brihadaranyka and Shvetashvatara.

Isa, covers the theme on spiritual unity and solidarity of existence, while Kena illumines the nature of knowledge and external character of self and universe. The Katha holds a special fascination for its happy blend of poetry, deep mysticism and profound philosophy.

The Mundaka describe all sciences, art, literature, politics and economics. Infact it covers all positive knowledge.

The Chandogya introduces the spiritual upliftment and philosophical import. It is an impressive account of man's spiritual education, his growth from worldliness to spirituality. It points out the limitations of materialism as a philosophy of life and the evils that flow from it.

The Brhadaranyaka, the longest Upanishad, is as its name implies, is a big (brhat) forest (aranya) of philosophical thought and spiritual inspiration. The role of wife, husband, brahmin have been put across in a philosophical debate.

Upanishads give the human race an intelligible body of verified and verifiable spiritual insights mixed with a mass of myths and legends and cosmological speculation relating to the nature and origin of universe.

**Ranganathananda (1980)** says that The Upanishads are an impressive record of this 'reading of the book within'. They contain a large number of do's and don'ts, to guide the individual and collective conduct and behaviour of their respective followers. The Upanishads are the only sacred books which address themselves exclusively to the discovery' of the essential spiritual truths and to leading man, irrespective of caste and creed to the realisation in his own life. It is therefore referred as **Sruti** (body of supersensual knowledge) par excellence while all others scriptures like Ramayana, Gita, and Mahabharata are referred as '**Smriti's**'.

Upanishads seek '**Satya-Truth**'; the Samahitas lay great emphasis on '**Rta**', morality. The qualities required by leaders or managers brought out are:-

- Physical (health, vigour).
- Mental (ability to understand and learn judgement, mental vigour and adaptability).
- Moral (energy, firmness, willingness to accept responsibilities, initiative, loyalty, trust and dignity).

- Educational (Technical and expressive). Faith in oneself and in one's ability, 'Tvat Tvam Asi' '**that art thou**' is the basic teaching of Upanishad. The roots of India are deep and strong, and have immeasurable potentialities. Anyone can mould himself to be what he wants. Each one can inspire to imbibe knowledge and reach the peak of human endeavour. Upanishads traditionally means knowledge, accumulated over years by the sages. It is therefore referred as '**anadi**' i.e. beginning less something akin to gravity which was present irrespective of the existence of human life. The moral, ethical and spiritual relations therefore existed as guiding lamps for the human race.
- **The Vedangas**. There are six in number evolved as part of vedic literature. **Veda** means scripture and **Anga** means limb. These help in the correct interpretation of main vedic texts. These are: -
  - ✓ Shiksha - Science of pronunciation.
  - ✓ Chhanda - Science of prosody.
  - ✓ Vyakarna - Science of grammar.
  - ✓ Nirukta - Etymological explanation of difficult vedic words.
  - ✓ Jyotisha - Astronomy.
  - ✓ Kalpa - Rituals for individuals and society
- **Upa Vedas**. These represent distinct branches of knowledge:-
  - ✓ Ayurveda - Medicine.
  - ✓ Dhanurveda - Military science.
  - ✓ Gandharveda - Music.
  - ✓ Sthaptya veda - Architecture.
- **Darshanas**. Six in number, the Darshana basically evolved as systems of philosophy. They dealt with aspects regarding origin of the universe. These are as follows:-
  - ✓ Vaishesika - Atomic theory.

✓	Nyaya	-	Theory of matter.
✓	Sankhya	-	Theory of matter and soul.
✓	Yoga	-	Discipline of body and mind.
✓	Vedanta	-	Philosophy.
✓	Mimansa	-	Rituals of Vedas.

There it would be seen that the vedic literature was not the product of imagination of one single individual, but evolved with time by the fusion of the intellect of number of enlightened minds.

- **Arthashastra**. Kautilya's Arthashastra is a profound anthology on politics. It analyses the administration of a state, duties of a king towards his subjects and its precise precepts of management are relevant even in modern day management theories.
- **The Ramayana and Mahabharata**. An important facet of Indian philosophy that affects the lives is the theory of transmigration of souls and the Law of Karma (Deeds). The doctrine is based on the theory of deeds or retribution, to which a man is rewarded or punished as per deeds done in previous life. Ramayana covers facets on human aspects, in idealism, commitment, honour moderation and its likes in a simple prose. It is an encyclopedia of Hindu life and culture. Mahabharata the hardcore fact of the doomsday epic rich in dharma is the rivalry, which leads to struggle for power between cousins, Kauravas and Pandavas, culminating in a terrifying holocaust, which ends in a pyrrhic victory for the Pandavas. This epic provides a vivid and a complete entry into the variety, complexity and intensity of life, covering all conceivable details of human dealings. It is not a Hindu epic, but an epic of India, seeking on experience of life's magnificent totality. Centuries ago it was proclaimed of Mahabharata, "**what is in it can be found elsewhere too, what is not in it is nowhere**".
- **The Bhagwad Gita**. Of the 18 Puranas, Gita is considered to be the culmination of the wisdom of the entire mosaic of vedic literature. It covers exhaustively all fields of knowledge including, religion,

philosophy, moral and social codes, human values and history. Knowledge of its teachings leads to the realisation of all human aspirations. The basic aspect of '**Nishkama Karma**', devotion to duty above all, and importance of Jnana (knowledge) are some of its tenets. The Bhagwad Gita 'The Song Celestial' as Edwin Arnold has called it is of profound wisdom and timeless knowledge, and serves as an inspiration and an exhortation for selflessness, courage, righteousness, duty before self and noble activity. One of its greatest ontological contributions is that it has corrected the view of total renunciation and abandonment of action to attain emancipation. It has highlighted the importance of duty. It lays great emphasis of performance of duty in a selfless manner, cultivating self-control in its doctrine of Karma Yoga. The objectives of Gita are three fold.

- ✓ Self-realisation, which comes from knowledge.
- ✓ Devotion to god and performance of right action.
- ✓ Detachment from desires of rewards, which results from control of lower self.

Besides the Bhagwad Gita, Mahabharata has made some more contributions for development of humans. Some of the important ones are.

- **Nitishastra**. Which deals with management of human affairs!
- **Shantiparva**. An excellent treatise, which amplifies the qualities, duties and styles of functioning of a leader.

### **Enrichment of Indian Philosophy**

India is a great confluence of a number of religions and cultures, each of them contributing to the enrichment of the 'Indian Thought Process'. Although Vedic literature had consolidated its position as a fountainhead of philosophical thought having evolved over a number centuries, yet it did not hinder or inhibit the development of other philosophies propounded by

subsequent saints and gurus. It is interesting to see the salient aspects of each of these religions and philosophies. Vested interests have always tried to drive a wedge between various Indian philosophical schools of thoughts, but this has not been possible. On the contrary, other philosophies have been able to merge smoothly with the native Indian thought process. Three main reasons may be attributed to the **inner strength** of Indian philosophy:-

- The foundations of Vedic literature are built on philosophical concepts and not on religions. This has provided Indian culture the flexibility to absorb other philosophies with an open mind not very common in other parts of the world.
- Religions and philosophies that have influenced later generations have themselves been influenced by the basic Indian ethos.
- Religions that came into India from abroad found several common threads with indigenous philosophy thus making the fusion of these cultures and philosophies easy.

**Religions in India.** Chibber (1986) gives a vivid account of Indian religions. Hinduism is neither known to have any specific founder nor any place or time like the other religions. It is believed to be a way of life; the foundation is **Sanatan**, (eternal) from **Anadikal** (infinity). It has been evolved as per some scholars from the period of Vedanta in Indian history.

**Basic Teachings and Principles.** The fundamental outlook of the entire culture of India is universally oriented, with a policy of accommodating, be it philosophical, religious social or political. Its policy of human relations has contributed towards the stability of its entire structure in India, as nation. The spirit of Hinduism is so accommodating that it does not reject the matter of fact value or the practical effectiveness of the finding of modern science. Some of its basic teaching and principles are as under:-

- The ultimate reality of universe, called God, is one and not more than one. The nature of this reality is spiritual in the sense of intelligence or consciousness and therefore, this reality is universally omnipresent.
- The relationship between this reality (called God) and the great universe is intrinsic, organic and vital and not external or mechanistic.
- The whole universe and all beings are vehicles of divinity, each, potentially having the birthright of attaining union with the Supreme Almighty through gradual evolution. Human being is one such created species, among the many others, which are said to run to 84 lakhs in number. The man, thus, occupies a stage in the process of a still higher ascent and he is not the end of creation or evolution.
- The human life is to be organized by integrating the following principles:-
  - ✓ **Dharma** (moral values).
  - ✓ **Artha** (material values).
  - ✓ **Kama** (vital values).
  - ✓ **Moksha** (spiritual values).
- The society is to be brought into a united force of hierarchy, through mutual co-operation, by the application of what is known as '**Varnashram Dharma**', which means the arrangement of society into classes of:-
  - ✓ Spiritual power (known as **Brahmin**).
  - ✓ Political power (known as **Kshatriya**).
  - ✓ Economic power (known as **Vaishya**).
  - ✓ Man-power (known as **Shudra**).
- The order of life goes into different levels in the sequence of Education (**Brahmacharya**), Performance of duties of life (**Grahstaya**).

Withdrawal from personal attachment (**Vanaprastha**) and finally, Attainment of spiritual illumination (**Sanyasa**).

- Every faith, cult, creed, belief, religion or outlook represents a facet or phase of the evolving consciousness in the process of existence of the universe, it aims at transforming life in the world or universe into a wide family or internally related and mutually cooperating members, who have all a system of obligations and duties embracing everything, the final purpose of the process being universal spiritual realisation.
- Based on the situation of each individual he is psychologically tuned to one of the four alternatives, to evolve towards the goal of directly experiencing the ultimate reality. '**Bhakti Yoga**' is the path of devotion and complete surrender to the will of God and is suitable for the largest segment of people, '**Karmayoga**' is the path of vigorous action, without craving for rewards; '**Jnanyoga**' is the path of knowledge and of intellectual introspection suited for those with intellect, and '**Sanyas**' is the path of complete renunciation of attachments. The basic approach in this psychological division is that there could be no monopoly of truth and there are many ways of seeing it and approaching it.

### 2.3 Basic Teaching of Important Religions

#### Jainism

The word Jain or **Jaina** is a Sanskrit adjective derivative of Jina, the conqueror, denoting victory over various passions regarded as enemies of soul. Rishabha was the founder, and Mahavir was the last Tirthankara, in 599 BC. He wrote the entire Jain scripture in dialect. Some of the basic teachings of Jainism are: -

- Human conduct be guided by Ahimsa, i.e. not hurting any kind of life. Main maxim - '**Ahimsa Parmo Dharma**'. Its fine minor aspect includes a chaste life with limited necessities, not telling lies, not using/usurping

any other person's property without owners consent, nor willingly destroys any kind of life.

- Jainism is faith of great purity. Its two main principles are **Syadvaad** and **Ahimsa**. Syadvaad signifies theory of highest respect for opinion of others.
- Jainism implies humble awareness of human beings. It lays emphasis on the purity of one's thoughts, deeds and action. It believes in self-purification by self-penances and pure personal life.

### **Buddhism**

Founded by Buddha during 533 BC in conditions where religion was being misused through rigid observance of caste system, senseless sacrificial rituals and Shudras were leading a pitiable life being outcast and ostracized.

Buddha maintained that 'Maya' (greed, desires, lust) is the sole cause of sorrow and grief. In his **eightfold path for Nirvana** (enlightenment) he felt that renunciation of world was not necessary, and a man following a righteous and moral path could also achieve Nirvana. Buddha's four Noble Truths are as under: -

- This world is full of sufferings and sorrow.
- The cause of these sufferings is desires and greed.
- Sorrows can be eliminated/mitigated by controlling desires.
- The noble eightfold path shows how to control desires and cravings. This consists of following: -
  - ✓ Right view, right speech, right action and right aspiration.
  - ✓ Right livelihood, right efforts, right mindfulness, and right meditation.
- **Nirvana**, equivalent to Moksha, meant cessation of lust, hatred and release from all worldly bindings, from both the world of sins and cycle of birth and death.

## Zoroastrianism

Founded in 1500 BC, in ancient Iran by Zoroaster, which meant very holy. Some important teachings as expounded by this religion are:-

- God is one-wholly good, omniscient, omnipresent and omnipotent.
- Purity of body and mind are essential for a man to perform his worldly duty.
- There are two worlds, **Getik** the physical and **Minok** the spiritual world. Man has to purify the corrupted physical world.
- Man must walk on the path of **Asha**, which is the path of truth (righteousness and justice).
- Truth must be followed for its own-sake, right through the life.
- The most revered moral code taught is to live the motto of the religion, namely, good thought, good words, and good deeds. Telling lies, cheating or being deceitful, are held is as much contempt as murder.

## Christianity

Founded by Jesus Christ in AD 1, under trying circumstances of cruelty and anarchy, when the moral values were on a decline. He valiantly fought for the oppressed and met a very painful end.

The basic teachings of Christianity are '**Love**' and **Brotherhood**, purity of thought and action faith and justice. It brings out the message of humility, self-contentment, respect for fellow beings and nature, thus elevating his spirit. His ten commandants highlight some of the following issues: -

- Do not have false Gods, and keep holy the Sabbath day.
- You shall not kill, nor steal or commit adultery.
- Covet your neighbour's wife or his goods.

These teachings help to discipline man, in thoughts and deeds so as to take rightful place in society. The demons referred to in Christian faith are none other than the inner unbalanced desires of man that only invite

unceremonious end. On realisation, St. Paul says, "a man's unripe ego becomes ripe and then the feeling that, I and yet not I, but Christ that liveth in me", ushers in a new thinking. Socio political ideologies uninspired by high moral and spiritual values tend to nourish the lower self of man from which germinates selfishness, intolerance, greed and violence.

### **The Holy Koran and Islamic Philosophy**

Islam in Arabic means one who earnestly follows the tenets and commandments as laid down by Almighty, and not based on parentage as commonly believed. Islam is believed to have originated from Mecca (Saudi Arabia) in 6<sup>th</sup> century AD. The social and cultural conditions prevalent in the country were extremely bad. Looting, raping and wanton violence were of common occurrence. Moral codes and laws were grossly abused and men were like savages.

The prophet enunciated the concept of **Jehad**, the holy war. This concept is an all-encompassing war to protect the faith, fought by prophet on all fronts, namely, social, political, economic and religious and not an instrument of fanatical fundamentalism, as commonly believed today. The Islamic faith exhorts man to conduct his duties fearlessly above emotions in the righteous manner for common good of society.

Islam teaching can be broadly classified under two groups, namely duties towards God (Allah) and duties towards fellow beings. Towards God it tells people to believe in one Allah, pray five times a day, keep one month's fast in Ramajan, giving alms (zakat) from their earnings and performing Haj. Islamic rules for duties toward fellow beings cover Tehzib aur Akhlaq (genteel personal behaviour) and (Relationship towards family and relatives and Rules for Government). Some of the guiding issues are:-

- Wine, gambling and adultery are totally forbidden.
- All to repay wrongs by good doings.
- Love others as they love themselves.

- Treat parents and elders with dignity and respect.
- Impart good education and training to children without differentiating between son and daughter.
- Be just, honest and truthful.
- Fulfill promises.
- Not to eat if any neighbour is hungry.
- To look after and love the poor, destitute, sick, widows, handicapped and orphans.
- Be humble, patient, soft-spoken and good.
- Be chaste, forgiving, courageous and sympathetic.

The influence of Islam has been the most in India. It was an amalgamation of two very strong civilisation their culture and traditions.

### Sikhism

The word Sikh is derived from Sanskrit word 'Shishya' (Pali Sikka) meaning disciple. The origin dates back to 1469 AD when its founder Guru Nanak Dev was born. This was the period of Muslim invasions dotted with massacres and devastation. Bhakti Movement influenced Sikhism and Guru Nanak maintained that all humans are same. He had one Muslim and one Hindu as his disciple and he preached people love, tolerance, purity, respect for customs and above all humility. He was followed by eight more Gurus who made small contributions to the 'Guru Granth Sahib'. The tenth Guru was extremely dynamic who led the crusade against the Muslim tyranny. Guru Gobind Singh was a saint and a soldier, and in fact the saviour of Hinduism. His teachings are included in '**Dasam Granth**' and revered by Sikhs. The basic teachings of Sikh faith are:-

- There is only one God who is infinite. He is '**nirakar**' (formless) father creator and protector.
- Religion is not the preserve of the priestly class. Everybody has the right to participate and perform.

- There are no castes and creeds. The system of '**langar**' (common kitchen) ensured equanimity, and did away with hierarchial priesthood .
- Emphasis was on dignity of labour (**seva**).
- Emancipation and respect to women restored.
- Tolerance to other religions. Guru Gobind Singh despite atrocities of Aurangzeb, never desecrated the Muslim shrines.
- Sikhs were put through strict regimen of self-discipline and self-sacrifice.

#### 2.4 Religious Universalism and Harmony

God is one, names are different be it Ram or Allah. There is one '**Satchitananda**' (Existence, Intelligence and Bliss Absolute). The names are thousands but the supreme power is only one.

Destination for salvation is same though the paths are different.

All religions preach the universal message of love, purity, tolerance, humility, ahimsa (no unnecessary killing) selflessness, good citizenship and respect for others in all forms.

Harmony, mutual and peaceful coexistence is a universal message.

#### Review of Epics and Scriptures

From the vast spectrum of Indian philosophy some specific literature has been reviewed critically to determine certain aspects of leadership.

#### The Ramayana

The portrayal of the character of Rama is utopian. He was an ideal son, brother, father, husband, and a king. He was learned in shastras, proficient in arts, balanced in his pleasures and blended Artha and Dharma beautifully. The latter aspect of Dharma he demonstrated by accepting the command of exile from his father. Upheld the moral principles by not

accepting the crown, and proved that moral principles are the soul of a kingdom, a binding factor.

Rama was a happily married man who respected his wife Sita, and called her '**Sadharna Charini**', the one who treads on righteous path. She explained Rama the three types of Kama (Lust), which are bad for a man.

- Lusting for another's wife.
- Needless cruelty.
- One that leads to lying.

Rama was a balanced man who was never jealous or devious, neither over depressed nor ecstatic in victories. His act of slaying Vali was not an act of cowardice, albeit a lesson taught to the immoral king who had treacherously banished Sugriva to jungles and lusted for his wife. It was paying back in the same coin.

Known for his **Dama** (sense control) **Shama** (mind control) **Kshama** (forgiveness) and **Satya** (truth speaking), he won over many indifferent kings by the felicity of diction. He had control over anger and desperation in adversity and calamities.

Vali's last words to his son Angad bring about great guidance for human. He said, "Weigh time and place before you act; accept pleasure and pain with equal strength. Avoid excessive fondness and excessive hate. Both extremes are wrong, take the middle path".

Ram was a brave, unmalicious, serene and soft-spoken energetic man, who was devoted to duty. He eschewed frivolity and was master in the skills of warfare, Dharma and Artha.

He honoured Brahmins (learned people), was concerned for needy, humble about his prowess, and loved his subjects. He never rebuked when maligned, forgave a hundred pettinesses, and was pleased with small

kindness. A clear judge of character, he gave everybody his due, praised the diligent, punished the guilty and rewarded the innocent.

He had an excellent memory, never revealed secrets, and was thrifty when necessary and generous as well. Wisely gathered revenue, justly spent income and discreetly suppressed violence. Ramayana clearly brings 14 weaknesses or undesirable traits a king must avoid: -

- |                                  |                                |
|----------------------------------|--------------------------------|
| * Atheism                        | * Slavery to senses.           |
| * Hypocrisy                      | * Contempt for good advice.    |
| * Anger                          | * Lack of vigilance.           |
| * Procrastination                | * Weakness for ill counsel.    |
| * Laziness                       | * Unpractical project making   |
| * In ability to keep a secret    | * Fondness of foolish friends. |
| * Omission of auspicious rituals | * Failure to fight foes.       |

In **Ayodhya Kand** of Valmiki's Ramayana, Rama categorically inquires from Bharat the quality of ministers/leaders running the state. He said that they should be strong willed with a high emotional quotient. The emphasis is on commitment, compassion, competence and confidentiality. In taking complex decision an effective group should be consulted. Never do it unilaterally, nor have too many people.

He further guides Bharat that redressals should be given with promptitude, and to prefer one wise man against a thousand fools, as one is enough to see through crisis and ensure prosperity.

Ram was a great proponent of Dharma. Adharma (prosperity of bad) in city or village corrupts the kingdom he said. Dharmatma are obeyed unquestionably. He was called '**Maryada Purushottam**' (an excellent man who respected limits in all fields).

## **The Mahabharata**

Mahabharata is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who were divine. It is replete with human travails, strengths, weaknesses and temptations, containing code of life, and a philosophy of social and ethical relations and speculative thoughts on human problems that is hard to rival. The dialogues between Man and God are indeed revealing. Yudhishtira, the eldest son of Pandu was known as **avatar** (incarnation) of Dharma.

**Path of Dharma** Righteous path has to be ruthlessly followed. Neither desire, anger, malice, greed nor love of argument should sway you from the path of dharma. Only selfless duty saves. All work fetters as all fires give smoke. Help others, but remember wealth given to men to use it immorally, doesn't enhance the nobility of the giver.

## **On Duty**

The highest duty of king is never to lose heart, and never to despond if things go wrong, as also too much familiarity breeds contempt.

Welfare of subjects should be the highest concern. Manu, the lawgiver also reiterates this point, that king who neglects his subjects should be avoided.

A king should work at all times. Vigilance should never be slack. He should perform his duty with devotion, cultivating self-restraint.

## **Truth and Dharma**

A ruler desirous of victory can conduct war without offending dharma. He is justified in employing either of the wisdom-crooked or straight. Straight when he himself attacks and crooked if attacked first. Set a thief to catch a thief. Deceit is good medicine for deceit.

Truth speaking goes hand in hand with dharma. Nothing is higher than truth. However, never speak a truth if it covers a lie. Speak a lie if the lie spoken is actually a cover for the truth.

Truth is duty, penance, yoga and Brahman. **Truth has 13 faces** namely: - impartiality, self-control, humility, faith, loyalty, patience, goodness, compassion, ahimsa, meditation, dignity, serenity and renunciation.

**On Being Insulted.** A learned person must behave with restraint in public. No person is a greater fool who allows hates to control him. Swallow the insult; endure all that the fool does, as his praise or insult is of little significance. It's like a crow, cawing in wilderness.

**On Desires and Wrong Doing.** Desire is the root of wrongdoing. From desire spring misdeeds. Greed gives birth to wrath, and leads to lust. Confusion, deception, egoism, showing off, and malice are children of greed. Greed strangles pity, and promotes mistrust, greed is cause of adultery; it breeds lies, gluttony, violence and malevolence. Greed and ignorance are two sides of the same coin. Ignorance is another name of attachment, vanity, lust anger, laziness, procrastination, loathing, jealousy, excessive joy and excessive sorrow.

**On Vices.** There are thirteen vices bad for mental health. These are:-

- |                    |                  |
|--------------------|------------------|
| * Wrath            | * Evil Intention |
| * Envy             | * Lust           |
| * Jealousy         | * Slander        |
| * Fear             | * Sorrow         |
| * Malice           | * Mistrust       |
| * Loss of judgment | * Pride          |
| * Cruelty          |                  |

**On Selecting a Friend.** A leader will have a lot of friends. However, he should avoid person who is selfish, unforgiving, dishonest, mean, suspicious, idle, lazy and scheming. Avoid one who has given up duty of his caste, who dishonours guru, professes atheism tells lies and is a habitual gambler.

## **2.5 Behaviour of Leader/King in Daily Life**

A leader must treat all equally whether they are servants or seniors. Avoid other people's wives. Visits a holy place or a spot once daily. Says morning prayers facing East and evening facing West. He pulls in his desires like tortoise pulls his head and feet. Then will the Atman shine, happy within you.

Gods respect people who study Vedas, practice penance, honour the gods and never boast about it; those who are forgiving, austere, self-restrained and truthful. Narad said, "I respect men who are hospitable to guests, look after their servants, who have compassion, detachment and probity". Such people spread happiness in this and next life. Brihaspati, the preceptor of Gods explains to Yudhishtira, that there is nothing more virtuous than all embracing compassion. A man with compassion is a man without lust, anger and greed. Such a man looks at everything and everybody as if they were his own self. Never should a man do to another what he would not want another do to him. This is essence of Dharma.

**Karve (1968)** says, "Mahabharata marks the end of a 'Yuga', which means an era, epoch or age". Patrilineal family was the mainstay of the social order. The social values of those days, too, were such as to support this social order. The ideal virtues for men were devotion to one's father and good fellowship for one's brothers. Each character in Mahabharata was aware of the framework of moral values and when faced with a choice, chose according to their likes.

Values are always relative to time and place, is the stand taken by Indian philosophy, and even their acceptance might be more theoretical than practical. Events of Mahabharata must be judged in the context of their time

and place. The chastity of women was rather elastic in Mahabharata times and became more rigid later on. The whole war was quite peculiar. As far as allegiance went, it depended rather on the closeness of the blood or marriage relationship than on right or wrong of the side - but then, most alliances in all wars depend on issues, rather than right or wrong of a side.

The Gods of Mahabharata are Vedic, Classical or Puranic. Even temples are not mentioned. The rituals were based on sacrifice. People believed in heaven, or a place presided by Indra. Dead ancestors were also respected. Offerings were made to them every month. Doctrine of Karma and rebirth were firmly established. The main stream of religious thought remained nameless, elastic, fluid and individual. The name Hinduism has been given to it by foreigners. While in Bible and Koran there is a categorical statement of what religion consists, in Mahabharata there are questions and answers and doubts regarding the nature of religion and human destiny. That's the reason this story comes so close to us.

In the last five decades the Western literatures reflect a mood of questioning. They question the value and meaning of human existence and express despair at its futility. This revulsion is the effect of the death agonies and loss of empires and their glories. The more real and more poignant is the realisation of the emptiness of human success felt by Dharmaraj Yudhisthir and Arjuna. At the very moment of victory, which was after carnage, Dharmaraj Yudhisthir said. "This victory seems to me as defeat".

**Karna** is an example of unfulfilment, though Mahabharata tells us that unfulfilment is the normal condition of man. To be rash is a Kshatriya's characteristic, but one must not be small minded as often shown by Karna. He has been reflected as a character of two extremes. Meanness, in instigating Duryodhan for disrobing Draupadi and running away leaving Duryodhan as prisoner of Gandharva, as also liberal in giving his body armour so willingly.

In **Krishna** one sees a dispassionate, and a determined counselor. In his advise to Arjuna he preaches "Standing by your duty, you have chosen to be a warrior, it is part of duty to kill enemies... Therefore, don't think what you will gain, don't act for specific ends, and never hope to live without acting. One cannot run away from life". You can realise Brahman only by fulfilling the duties of your position on earth. Not ascetic retreat, but dispassionate, considered action is the only way to the Absolute. One cannot desist from action as long as one lives. The best way out is therefore to go on doing the actions which befall one, because one is born to particular social circumstances, but the actions should be done without any desire for a selfish or other end. This is called Yoga.

Krishna elucidated the validity of human action in relation to the ultimate reality. The reality was the ultimate goal; it could never be reached without taking a definite stand about human life. The human society and its values had validity, provided the values did not become the means of personal aggrandisement. The non-attachment described by Krishna regarding the world was not of the same kind as that of the 'stranger' or the 'outsider' one meets in modern literature. Krishna says that since it is not possible to remain a mere 'witness' and not to be involved in any action, it is better to act with complete self knowledge and with the result of the action in view.

Except stories which poets wanted to give a happy ending, life is not like that. People do what they must and pay for it when they have so. That's what in essence the story of Mahabharata is. The wheel of life turns at a certain speed in one direction. Its movement can neither be reversed nor halted; men, women, kings beggars even gods cannot be liberated from the course of fate. They all have to see sorrow, hardship and ruin along with happiness, well being and success. Bhishma who could call death at his will, or even Dharmaraj Yudhisthir or Krishna could not escape this. The Mahabharata is a history (Itihaas - thus it was) and while recounting what was, it also portrays the hopes, struggles, ambitions and despairs of the characters, but all emotions and strife are at a human level. Every thing was

done as a duty. One did one's duty not because of expected reward but because one wanted to live and die with honour. This honour consisted in preserving the values 'inherited' at birth. A person is born in a caste, and is expected to behave that way. Later he has roles to play, leader, teacher, disciple, parent friend etc. and each stance to attain the values implicit in that situation.

### The Bhagvad Gita

***“Karmany evadhikaras te ma phalesu kadachana,  
Ma karma phala heturbhur ma tesangoastva karmani”***

Action alone is thy province, never the fruit thereof, let not thy motive be the fruit of action, nor shouldst there desire to avoid action.

**Naib (1980)** says that Gita for soldiers, convey a message of detachment or selfless action '**Nishkama Karma**' performed skillfully and courageously with a spirit of sacrifice. Gita has a positive attitude toward life. It exhorts people to live a full life practicing moderation and shunning excessive indulgence.

Gita emphasises various aspects for a leader to follow in Jnana, Karma and Dhyan Yoga, dealing with three important precepts of knowledge, action and mind.

As a Karma Yogi a leader has to fight a battle considering happiness and misery with equanimity and so also victory and defeat. (Chapter II verse 37)

***Hato cha praposy swargam jitwa ma bhakshyese mahim  
tasmad uthishisht kaunteya 'yudhya krit nischaya'***

If you are killed in this battle, you will go to heaven and if you win in battle you will enjoy the kingdom of the earth. "O son of kunti ! Gather courage and get into battle with resolve".

From the moment of conception to the surrender of the last breath, man has to fight in each incarnation innumerable battles - social, biological, physiological, ethical and political and so many varieties of inner and outer conflicts.

Krishna advises human being to “**live is this world but do not live in it**”. In essence he meant that man should live and fulfill his duties in this world since God put him there, but he should not live in attachment to its wiles and ways. **Jnana Yoga** is the way of knowledge and discrimination (Sankhya), **Karma Yoga**, the way of right action, spiritual and meditative. The way of discrimination is for the rare, keen eyed wise man, for all others the path of activity and meditation combined.

None reach divine actionlessness without having worked for the pension of that blissful state. By rash renunciation of responsibilities one finds no true felicity. Many seekers erroneously think that to forsake all worldly activities and to remain in idle seclusion is the way to the highest or inactive state of spirit. Though wisdom is superior to activity, still ultimate knowledge cannot be attained without activity. Social, moral, religious and meditative actions are all spiritual activities.

The hardworking honest worldly man, devoted to duty is extolled in the Gita as better than the self-deceiving recluse who leads an idle non-meditative existence.

Activity of mind and body guided by the soul's discrimination or by the guidance of guru is called wisdom guided or Satvic activity. It consists in control of the senses, meditation, introspection, right behaviour, moral discipline and spiritual culture. As per chapter XIV The Yoga of the Division is into the three gunas, namely **Sattva**, **Rajas** and **Tamas**. These gunas arise out of **Prakriti**. Satvic guna being pure is luminous and unobstructive, Rajas are the nature of passion, source of thirst or desire and attachment. Tamas is born out of ignorance, inertia, indiscrimination heedlessness, indolence and sleep. Fruit of good action is Satvic, fruit of Rajas is pain and that of Tamas is

ignorance. Those governed by Satvic gunas go to heaven; those governed by Rajas gunas remain in human form, while those governed by Tamas gunas go to lower Yonis of animals.

Over sexuality, greed for name, fame, food, money the “many foolish and hurtful lusts, which men dream in destruction and perdition”, in the end unfaillingly bring unhappiness, after the temporary joy is over.

In Verse 7 Krishna says, “***That man succeeds supremely, O Arjuna, who disciplining the sense of mind, unattached, keeps his organs of activity steadfast on the path of God uniting actions***”.

Yajna is any selfless act or sacrifice offered solely to God. A leader has to be like a yogi, not monastic but householder who does his duty to God and also to the world through some form of uplifting service, and thus the most highly evolved type of being.

**Naib (1980)** says, “Generally, Yoga is understood as vedic rituals like Havan (sacrificial fire) and the like. But with time, it has evolved into a word full of beauty and power. It applies to any act of sacrifice or selfless service. Some essentials of Jnana Yoga are:-

- **Even Mindedness**. In pleasure and pain, success and failure, enduring opposites with equanimity. This is the hallmark of a Yoga practioner, and as such the soldier.
- **Skill in action**. That is proficiency in use of weapons and science of warfare. (II-50) Lord lays down three conditions for acquisition of knowledge. These are (Daya) - humility repeated questioning and service (seva)).
- **Steadfast Concentration**. In battle noises and din. This is a through practice of meditation.

A number of fire offerings are described in Hindu scriptures to show obligation and pay obeisance, to one and all.

**Pitri Yajna** is offering oblations to ancestors i.e. the past, essence of whose wisdom illumines man today.

**Nri Yajna** is offering food to hungry i.e. the present responsibilities of man, his duties to contemporaries.

**Bhuta Yajna**, offering to animal kingdom i.e. offerings to less evolved forms of creation.

**Deva Yajna**, offering life current from the senses, as sacrifices in soul sight.

**Brahma Yajna**, offering the soul on the altar of the all-pervading spirit.

Gita advises all men to perform the soul-redeeming activities of meditation, devotion, morality, service and divine love as their observance of a purifying spiritual fire rite in which all mortal blemishes are burnt.

Living for material gain/benefits is like a mule that carries a huge bag of gold; which is of no use to the animal. It is only a cause of suffering. They live animalistically, eating, earning, sleeping and procreating. Gita points out that instead of leading an ignorant life, the average man should perform certain spiritual ceremonies, religious observances, to place one's self in harmony with God, thus bringing about a conscious control of life's developments.

The most important precepts of the three Yogas are evenness and tranquility of the mind, control of senses and desires, avoiding of brooding on thoughts thereof, specially the past and futile dreaming, as also selfless action without yearning of fruits there of. Jnana and Karma Yoga are not different. Both are closely interrelated. Jnana Yoga is defacto the inspiration and basis of Karma Yoga. A good Karma Yogi has to have good Jnana. While the two essential ingredients of Jnana Yoga is evenness of mind and skill in action, finding practical application is Karma Yoga.

Performing all actions with God-Consciousness neutralizes all inner and outer calamities. The question an ordinary man asks, “**What is the use of working without desire or attachment? It’s insipid, working without incentive**”. So the answer lies in doing things for pleasure versus under compulsion. Tending to flowers gives infinite pleasures than doing so far making a living. A materialistic man takes life seriously and makes it full of worries and sorrows. A divine man makes it an enjoyable game. If he could see the life like a motion picture he will see the ups and downs dispassionately without any attachments.

The human machine has many parts – both internal and external instruments. The brain is the vehicle of thoughts and inner faculties. Mind (**manas**) has a hundred expressions; intelligence (**buddhi**) has five. The mental class (the Kurus-offspring of blind Dhritrashtra the blind sense mind) includes jealousy, hate, lust, fear, greed, anger, attraction, repulsion, delusion, pain, pleasure, shame, envy, pride, repentance etc. Calmness, control of energy, self control, power to refrain from evil impulses and power to act according to good inclinations are attributes of intelligence the Pandus, offspring of Pandu or pure discriminative intelligence. When guided by sense mind, man is susceptible to varying moods, but when guided by intelligence he finds himself steady and safe on the shores of bliss. An egotist is never satisfied, never happy be it rich or poor. A divine man is happy, whether in palace or poor hut. A wise man is stable and does not laugh or cry over the ups and downs of dualities.

If man could feel God in their every action they would be free from universe and individual karma: they would perform activities guided by divine wisdom and not by nature-controlled egoism. Thus one must live it in everyday life by thinking of God during the commencement, performing, and end of all actions.

Gita stresses the renouncement, repeated so often! Of ego consciousness, material hopes, and desires, because these renew the root of

cancerous longings that devour the soul's peace. The root of unfulfilled desires and frustrated expectations sprouts into worries and miseries-making reincarnations.

**Anger** and **desire** are the duo force causing major destruction of man. One leads to other. Man keeps wandering in the mirage of unfulfilled desires. Obstructed desires then turns to anger. The longer one travels with unfulfilled desires through the desert of delusion (Maya) the more acute his thirst for new oasis of fulfillment. In verse 39 Krishna says, ***“O son of Kunti! The constant enemy of wise men is the unslakable flame of desire, by which wisdom is concealed.***

Attachment is the offspring of desire; it gives birth to further desire. Attachment is not possible without desire, but desiring can be initiated without an obvious prior prompting of attachment. A man who works without desire for the fruits of his actions, through lack of needless distraction becomes united to God and finds divine peace.

Gita instructs a person to die fighting his evil impulses rather than to succumb to them and again be enmeshed in the cycle of reincarnation. A person who fails to carry over the bliss of meditation into the activities of his daily life is liable to be overwhelmed by sudden remembrance of past evil worldly experiences. The desire to indulge in sensory temptation is called **Kama**, when the desire is obstructed it gives rise to anger, **Krodha** these two impulses tie a person down giving him the thoughts of exterior pleasures, and pains.

***“Krodhadbhavati sanmohata sanmihat smritivibhramaha  
smrutibrahmshat buddhinasho, buddhinashat prnashyati”***

When a man thinks of objects, attachments for them arises, from attachments desire is born; from desires arises anger. From anger comes delusion; from delusion loss of memory; from loss of memory destruction of reason or discrimination and with this he perishes.

**Morarji Desai (1978)** says that, intense desire, anger and greed are triple gate for hell which destroys the soul. A person who practices **Kriya Yoga**, he goes beyond the state of physical perceptions and experiences divine bliss.

***“Jitatmana haprasantasya paramatma samahitaha  
Sitoshna sukhadukhesu tatha manopanianyo”***

When one has conquered one's (lower) self by one's higher self and has attained self-control and peace, he is balanced in cold and heat, in pleasure and pain in honour and dishonour.

He finds victory and happiness both in worldly activities and meditation. Self-discipline or control of body and mind and the steadfast practice of right method of meditation and body purification give victory over the senses. In sacred scriptures of Hindu mythology, a carriage drawn by ten horses and guided by a driver who holds the rein is compared to soul riding in a body-chariot drawn by ten sensory-motor stallions reined in the mind and charioteered by intelligence. The owner is most important, next is the driver, then the reins necessary for control, then come the horses and lastly the vehicle. Similarly, the soul is most important, then the directing intelligence then mind or instrument of control, then sense stallions and lastly the body. The ten stallions are five each of **action** (speech, genital muscles, rectal, hands and feet) and **knowledge** (touch, hearing, sight, smell and taste).

A wise man should have a sturdy carriage, well kept horses, strong reins, an alert well-trained driver, and a wisely chosen path to travel over to reach his destination. A reckless man on a rickety carriage, with careless driver and loose reins will soon be in peril traveling on zigzag path of life.

Thus a good leader realise the proper priorities in self-development, first and always in his **soul consciousness**, then in his **intelligence, mind, senses** and **body**. The man in delusion on the other hand, caters first to the appetites of his body, in utter disregard of the development of its superior's senses, mind, intellect and soul.

By meditation the incorruptible blessed nature of the soul is discovered. By inner calmness born of self-control, discrimination and meditation, man should try to remain on the plane of intuitive soul perception which is stable, unlike the sharp intellect, which is fickle and can be misused to slay the soul's wisdom instead of desire filled enemy senses. Those who meditate deeply seldom fall, whereas an exceptionally clever individual who depend only on his superior intellect often finds himself cut off from true happiness through using rationalization to countenance sense indulgence and desires.

The clear thinking man should be distinguished from one who thinks too much. The latter, fond of exercising his intellectual power in a desultory way, is led in wrong directions and is confused.

Complex intellectual energy disrupts inner calmness, rendering intuition impotent. Intuition manifests only in calmness. The clear thinking man does not allow intellect to overrule intuition, by his patient calmness, he permits the full play of intuition in guiding him to right determinations. The product of intuition is true wisdom, the ultimate panacea for doubt, or not knowing.

The man of self-discipline never allows himself to be attached to or mentally identified with the physical body, but sensibly maintains it as a matter of divine duty. The ever-changing conditions of world do not influence him, as he has found happiness in the truth, in his soul. A person who wants to regain the lost paradise of unconditional happiness learns to be indifferent to pain and pleasure of the body, receiving neutrally all external sensations. This teaching of Gita is not a philosophy of negative ness or of negligence. Man has his proper duty to the body. The devotee should practice **Titiksha – (Imperturbability)**. This discipline allows for the removing, without inner impatience of pain or causes of pain. The physical temple should be protected until final salvation reached - the body be sensibly guarded as long as God wants to work through it.

Knowledge of scriptures is beneficial as it stimulates a desire for practical realisation. Self-disciplinaries practice truth speaking, calmness

even under provocation. They uphold high moral values, not indulge in wrongdoing as expressed in scriptures. They observe the “dos” and “don’ts” of self discipline (**Yama-Niyama**) and practice body posture (**asana**) in order to make the body amenable to their will.

Regular practice of **pranayama** i.e. control of life force, makes the body energetic and free from diseases. Good dietary habits comprise fresh vegetables, milk, lightly cooked cereals, and fruits at regular intervals during the day. “**Stokam stokam annakhada**” little by little eat many times, but never eat much at one time Proper diet and occasional fasting help develop a stable mind, ‘**Jaisa ann waisa mann, jaise mann waise vichar aur waisa aachar**’, like food like mind like mind like thoughts and similar actions.

### **Arthashastra**

Kautilya was a great preceptor of statecraft, whose teachings have universal values. Arthashastra is essentially a treatise on the art of administration and thus by nature instructional.

The society was broadly divided into four classes. The Brahmins, who were the intellectual class, Kshatriyas the ‘protector of land’, the Vaishyas or traders, and Shudras, the craftsmen and artisan. Emphasis on relationship was there, and ascetics, sages were respected.

Religions were followed strictly and lot of emphasis was given on rituals, which were there for every occasion. Wide disparity existed between rich and poor, and rules were made for practically every aspect of society including brothels, city life, drinking etc. Women had a closed status and main purpose was to beget sons. Rape, incest was heavily punished.

**The Kautilian Economy.** The state economy was well run and managed. All resources were state property and treasury was ever flowing.

**Welfare.** Both animal and human welfare was well looked.

***Prajasukhey, sukhan raja, prajana ch hite hitam  
Natampriyam hite raja, prajanan tu priyan hitam.***

“In the happiness of his subject lies the king’s happiness, in their welfare his welfare. He shall not consider as good only that which pleases him but treat as beneficial to him whatever pleases his subjects”.

Kautilya (1.19.34)

A king was to have high ideals, intellect, energy and behave like a sage monarch, a **rajarishi** i.e. one who is ever active in promoting the **yogakshema** of the people and who endears himself to his people by enriching them and doing good to them. **Yoga** is successful accomplishment of objective and **Kshema** is its peaceful enjoyment. Thus welfare of people is given equal importance as much importance as knowledge, self-control and observance of dharma.

**Adherence to Dharma.** Kautilya insisted that a king should not only obey his own **rajadharma**, but also ensure that his subjects obeyed their respective dharma, because when adharma overwhelms dharma, the king is destroyed. Thus Kautilya preferred to have an ignorant ‘**dharmi**’ king rather than an intelligent ‘**adharmi**’ prince. A king should not tax unjustly, since impoverished and discontented people can be provoked to revolt. So self-preservation is important. The observance of one’s own dharma leads to heaven and eternal bliss. When dharma is transgressed the resulting chaos leads to the extermination of this world. Whoever upholds his own dharma, adheres to customs of the Arya’s and follows the rules of Varnas and the stage of life, will find joy here and hereafter. The world when maintained in accordance with the Vedas shall ever prosper, and not perish. A king or a leader should never allow the people to swerve from their dharma.

**Reality and Ideal.** A king’s involvement in every aspect of the subjects is mandatory. His rules on maintenance of order, welfare of government servants, prisoners, and animal care all lead to a well-run state. Adopting dress and language of the newly acquired subjects is also desirable.

**Maintenance of Law and Order.** The pursuit of the people's welfare as well as maintenance of philosophic tradition, the Vedas and the economic well being (of the society) is dependent on the scepter wielded by the king. The maintenance of law and order by use of punishment is the science of government. By maintaining law and order, the king can preserve what he already has, acquire new possessions, augment his wealth and power, share the benefits of improvement with those worthy of such gifts.

A king who is too strict is hated and too lenient is also held in contempt. Whoever imposes just and deserved punishment is respected and honoured. A well considered just and deserved punishment makes the people devoted to dharma, artha, and kama (righteousness, wealth and enjoyment). Unjust punishment excites the fury of even the ascetics who have renounced the worldly things. Kautilya recommended one of the four methods or their combination in dealing with enemies depending on situation:-

- **Sama** (adopting a conciliatory attitude).
- **Dana** (placating with reward and gifts).
- **Bheda** (sowing dissension).
- **Danda** (using force).

## 2.6 **Attributes of a King**

Kautilya enunciated some important aspects regarding a king. An ideal king is one who has the highest qualities of leadership, intellect, energy and personal attributes.

- Nobility of birth, good fortune, association with elders, being righteous, truthful and resolute, being stronger than neighbour king, disciplined, not breaking his promises, showing gratitude (to those who helped him), having lofty aims, not being dilatory and have ministers of high quality.

### **Qualities of Intellect.**

- Desire to learn.
- Listening, grasping, retaining, understanding through and reflecting.

- Rejecting false views and adhering to true ones.

**Enthusiastic and Energetic King.** Who is valorous, determined, quick and dexterous.

**As Regard Personal Attributes.** An ideal king be:-

- Eloquent, sweet to talk, not frown, look into eyes.
- Bold and endowed with sharp intellect.
- Strong memory and a keen mind.
- Amenable to guidance.
- Well trained in all the arts and be able to lead the army.
- Just in rewards and punishments.
- A foresight to encash opportunities (by choosing right type of place, time and action).
- Should know law to govern in normal time and in crisis.
- When to fight, when to make peace, when to lie in wait, make treaties when to strike at enemy's weaknesses.
- Preserve his dignity at all times and not laugh in an undignified manner.
- Should eschew passion, anger, greed, obstinacy, fickleness and backbiting.
- Conduct in accordance with advice of elders.

**On Vices.** Anger make one the object of hatred, creates enemies, and brings sufferings on oneself. Excessive greed and lust bring about humiliation, loss of wealth and association with undesirable persons. While a humiliated person is held in thrall by his own people and enemies, a hated person is destroyed.

Making enemies is worse than losing wealth. While, latter causes financial distress, former endangers life. Suffering on account of vices is worse than associating with undesirable persons; the latter can be got rid off

in a moment, while vices cause sufferings for a long time. Hence, on every account anger is more serious evil.

**Excessive Desire.** Four vices spring from excessive desire These are hunting, gambling, womanising and drinking.

Kautilya says gambling is worse than hunting, in which morals are also lost; examples of Nala and Yudhishtira are there. However, while a gambler can be reformed but not so a man who lusts for women, evils of lust are failure to see reality, neglect of work, loss of dharma, and material wealth due to not doing things at the right time, loss of political acumen and addiction to drink. Therefore, in order, gambling is most dangerous in cases where there is more than one entity sharing power, the vice with the most serious consequence is addiction to drink, followed by lusting for women, gambling and last hunting.

### **Self Control**

Self-control is the basis of knowledge and discipline is acquired by giving up lust, anger, greed, conceit, arrogance and foolhardiness. Living in accordance with shastras means avoiding over - indulgence in all pleasures of the senses and such a person soon perishes. History is repeat with examples of illustrious kings and prince who have perished - Ravana, Duryodhan, Dandakya a Bhoj king, Karale a Vaidehi king who lusted for Brahmin girls, Janmejaya for showing anger against brahmins, the son of Ila and Ajabindu of the Surivas, out of greed.

A king has to be Rajarishi, a wise king, one who:-

- Has self-control.
- Cultivate the intellect by association with elders.
- Keeps his eyes and ears open through spies.
- Is ever acting in promoting the security and welfare of the people.

- Ensure the observance (by the people) of their dharma by authority and example. Improves his own discipline by (continuing his) learning in all branches of knowledge.
- Endears himself to his people by enriching them and doing well to them.

Such a disciplined king should:-

- Keep away from another's wife.
- Not covet another's property.
- Practice non violence (ahimsa) toward all living things.
- Avoid daydreaming, capriciousness, falsehood and extravagance.
- Avoid association with harmful persons and activities.

There is no need for a king to deprive himself of all sensual pleasures as long as he does not infringe his dharma or harms his own material well-being.

Dharmas, Artha, Kama are interdependent and have to be addressed in a balanced way.

### **Consultative and Concerned**

A Rajarishi shall always respect those councillors and purohitas who warn him of the dangers of transgressing the limits of good conduct. If the king is energetic, his subjects will be equally energetic, and if slack then will fall in hand of enemies, lose wealth. In day the king needs to divide his time for all activities and satisfactory performance of duties. He should spend maximum time with his subjects keeping 10-12 hours for his personal self. Must hear to petitions, greivances of his subject and expeditiously give decisions. Procrastination leads to frustration.

**Disaffection Amongst Subjects.** When people are impoverished they become greedy, when they are greedy they become disaffected, when

disaffected they either go to enemy or kill their ruler themselves. Impoverishment, greed and disaffection are engendered among the subjects when the king.

- Ignores the good and favour the wicked.
- Causes born by unrighteous practices and neglects righteous practices.
- Suppresses dharma and propagate adharma does what ought not to be done and fails to do what ought to be done.
- Fails to give what ought to be given and exacts what he cannot rightly take.
- Insults people worthy of honour.
- Does not recompense service done to him.
- By his indolence and negligence destroys the welfare of his people.
- Indulges in wasteful expenditure and destroys profitable undertakings. A miserly king also practices wrong policies.
- Does not carry out his part of what had been agreed upon.

### Upanishads

**Ranganathanda (1980)** critically analysed the Upanishads and brought about some important aspects related to leader and leadership. Upanishads reveal an age characterized by a remarkable ferment, intellectual and spiritual. It is one of those rare ages in human history which have registered distinct break through in man; quest for truth and meaning and which have held far reaching consequences for all subsequent ages. The mental climate of the Upanishads is saturated with a passion for truth, and a similar passion for human happiness and welfare.

Upanishads are the perennial spring of strength and creativity. This creativity and strength derive from their vision of man as the Atman, the eternal, infinite dimension of the human personality. Their theme is freedom of the human spirit and their message is fearlessness, love and service.

To Upanishads India owes all the brighter sides of her life and culture. To them she owes the impressive record of active toleration within her borders and the uniformly peaceful and benevolent nature of her foreign relations in the field of religion.

Socio politico ideologies uninspired by high moral and spiritual values tend to nourish the lower self of man from which proceeds selfishness, intolerance, and violence. In India religious intolerance has been very rare, be it Shivaji or Guru Gobind Singh. Islamic intolerance is not the fruit of Islam, but of its fundamentalist interpretation, of its mixing up of religion with parochial and exclusive tribalism and political nationalism. Hindu tolerance continued in the midst of Muslim intolerance because that tolerance was the product of spiritual vision and philosophical conviction bequeathed by the Upanishads, which had become an inseparable part of the Indian outlook and way of life.

Ideals and ideologies are vital to human life and achievement, as they give direction to powerful human emotions. Without their help, man becomes flabby and ineffective, and often blunders all along. Said Vivekananda, "If a man with ideals, commit hundred mistakes, one without, would commit one thousand". Narrowly conceived sectarian ideals have done a lot of harm to religion and politics. Intensity was obtained at the cost of extensity. The current of river is always faster at narrow gorges - when river broadens, the current loses its intensity. Thus an ideology, which has both intensity and extensity, is needed, former for its inward spiritual penetration and latter for its outward human concern. Such an ideology as per Vivekanand gives a character the depth of an ocean and breath as that of skies.

The wheel of modern progress revolves faster and faster, decade after decade and man everywhere is feeling dazed and directionless. He finds himself deep in situation where his past is unrecoverable, his present uncertain and his future an interrogation. Never in human history has man experienced so much darkness within him in the midst of all round enlightenment outside of him, so much inner poverty in the content of

measureless enrichment without, and so much loneliness in the midst of envisioning crowd.

The Upanishads holding proclaim that spirituality is the prerogative of every individual. The Atman, the divine, the immortal self, is the self of every human since animal cannot realise it. Man with his unique psychophysical systems aided by the psychosocial environment created by himself that has the capacity to realise this truth. Upanishads tells us that wealth and power are not the highest glory of man. Upanishads do not condemn man's pursuit of worldly wealth and power, but only say that there is something better and higher than these, something better within us and the deeper you go the better.

If Indian culture is strong today, even in this highly advanced age of science and technology, it is that India has not forgotten this teaching. The way forward for India today is the assimilation into her own ancient culture of the best that is in modern western culture. But Indians have to be aware of this heritage. It cannot be taken for granted but deliberately studied and understood and the source of this heritage, so far as literature goes, is the Upanishads. When we become strong in our own inheritance, we shall feel the strength to take in also the legacy, which the West from the time of Greeks to the modern age has left for us. With shrinking of the world, legacies are not parochial and all provincial barriers are anachronisms today. To understand and imbibe the western culture it is important to first understand our own. Unfortunately our education is largely cut off from the currents of our own cultural inheritance. The nation is trying to remedy this, but it is a fact that educated citizens of India today are mostly ignorant of the fundamentals of their own culture, of own traditions. Thus in the absence of this strength which comes from an assimilation of one's cultural inheritance, when we try to take in Western culture, what is taken in proves to be only the cheaper side of that culture and not the strength that is behind it. That strength we can only touch on the basis of our own strength.

Thus it is essential for all to study the rich literature in order to imbibe strength. Our philosophy in Upanishads and Gita is not weeping and wailing. Upanishads is a great mine of strength. Strength enough to invigorate the whole world said Vivekanand. People with weak minds and easy going succumb to lower rungs of lives.

The Vedantic message teaches people strength and fearlessness, exhort them to develop strength of will and character through service of man. Vivekanand inspired people to develop strong physical attributes. He said "Be strong my friends, that is my advice to you; you will be nearer to heaven through football than through study of Gita. You will understand the mighty strength of Krishna and Upanishads better as also the glory of Atman, when your body stands firmly upon your feet, and you feel yourselves as men".

Upanishads enumerates the following constituents as unit of human happiness:-

- Youthfulness.
- Goodness – a good disposition.
- Education – the stimulation of and expansion of creative intelligence.
- Hope and aspiration – the joyous becoming of future.
- Fitness of mind and purpose, a disciplined will.
- Strength of body – general physical health and well being.
- Wealth – all above will remain a fraction without the addition of wealth. To complete this happiness a man must have command over wealth to make his way in the world.
- Above these is inner happiness – spiritual realisation that confers immeasurable happiness.
- Upanishads teach the positive cheerful sunny attitude to life and religion.

In Upanishads we find the human body described as the most valuable instrument that man could have. The best of music can be produced from the instrument, provided, it is tuned correctly, disciplined and trained properly.

The health of the psychophysical organism is necessary for all achievements worldly or religious.

**Reality and Its Symbol.** Sun has been recognised as symbol of cosmic person. The greatest Vedic prayer, the Gayatri goes like this: -

***Om, bhu, bhuvah, suvah, Tat saviturvarenayam  
Bhargo devasya dhimahi; Dhiyo yo nah prachodayat.***

'Om, this world, the higher world and the highest world,  
On the glory of that luminous One, we meditate,  
May he endow us with pure intelligence!

Upadhi or titles are temporary phase and be treated as temporary bindings. Upanishads has also visualized man as without any of the Upadhis. This is the self of men the pure and perfect the birthless and deathless reality, in which we are all one, **so'ham asmi – I am He** – is the vedantic equation leading to highest equation of all : **Aham Brahamani** - I am Brahman (the all).

**Facing Death in Grand Manner.** In Isa Upanishad, as per Indian thought and that of scientific thoughts, there is no absolute destruction of matter or energy. Destruction according to Vedanta, only means going back to the cause, and this pertains to compound things. No destruction can affect that which is un compounded, nor material, and simple. Such is the Atman, the true self of man, which is always singular. So it is said,

***'Idam sariram bhasmantam bhuyat',***

This body which is the product of a combination, which has given one long service, is now jaded worn out and let it be quickly decomposed through the agency of fire, once the vital energy leaves.

During the last moments **Gita** says that mind should remember good deeds: -

***'Om krato smara; krtam smara, krato smara; kratam smara'!***

Moments of death be taken a creative crisis, beginning of another bodily existence, to continue the evolutionary march of the soul on the road to complete spiritual awareness!

However, the thought of last moments are the thoughts of lifetime, '*sada tadbhavabhavitah*' as Gita puts it.

**Growing Cynicism.** Katha Upanishads delicately touches a sensitive issue of cynicism. Cynicism spells the spiritual death of the individual. It scorns all values. It has afflicted more or less, every civilisation, but it has become a prevailing attitude of modern civilisation. Especially in India, it sets in when man is spiritually weakened through over emphasis on material things and physical satisfaction and neglect of the ever present datum of his inner-self. In cynicism, the onward current of evolution is side tracked and ends up in a stagnant pool, a self centred personality who is a mere clod of ailments and grievances, in the words of **GB Shaw**, "ever complaining that the world does not devote itself to making you happy".

Earlier cynicism used to be only a peripheral mood; men and women tended to be cynical in advancing years due to jolts and defeats in life's battles, but it was rarely the mood of early life. In the modern age, it has become the central mood afflicting men of all ages, beginning from teens to man tottering on stick. This is the surest index of the decay of a civilisation, of its utter insufficiency, its spiritual poverty. When man loses faith in himself, he loses faith in everyone and everything else as well, and the gate is opened to all round degeneration. It is like any other deadly disease and needs to be eradicated.

**Unchecked Wants.** What **Schopenhaver** said about 100 years ago in his work 'The World as Will and Idea' is proved true in the case of man in modern welfare states: 'Almost all men who are secure from want and care, now that at last they have thrown off all other burdens, became a burden to themselves...' As want is the constant scourge of the people, so ennui is that

of the fashionable world. In the middle class life, ennui is represented by the Sunday and wants by the six weekdays. Pleasure that does not lead to self-knowledge cloy the senses and produces boredom and frustration in the end. Entertainment, excitement and exhaustion form a triple sequence in all such pursuits of pleasure. Instead of life expansion and fulfillment, it leads to life contraction and negation. So satisfaction is important. One doesn't have to become an ascetic and renounce the worldly pleasures, but learn to center and check these wants.

Man seeks wealth to satisfy his urge for physical or mental pleasure. Desire seeks satisfactions; wealth helps him to get this satisfaction. If unchecked by ethical or spiritual values and disciplines, this urge for pleasure in him becomes an endless urge; every satisfaction raises ten more urges for pleasures in its place. Desire chase satisfaction and vice versa, leaving man an increasing traction of a personality and a pray to unethical proclivities. The ideal of a complete man, integral and fulfilled, recedes far into the background. Wants are almost insatiable. Fulfilled wants make way for newer wants as fast as they are satisfied.

**Farsightedness and Foresight.** **Sreya**, or freedom from senses is characterized by foresight. Foresight - vidya or knowledge while **preya**, freedom of senses, securing worldly pleasures is ignorance or avidya. Both social welfare and spiritual realisation are the products of farsight and foresight, two important characters of vedantic outlooks.

Education should contain both **Apara**, the lower mere bread earning knowledge and **Para** higher knowledge of the self, the immortal reality in man, thus help him in liberation of the human spirit. Spirited blindness is characterized by absence of discrimination with or without learning or scholarship. Learning without inner illumination makes for greater pride and vanity increasing the spiritual blindness.

**True Humanness.** The self of man is separate from the body. Reality is constituted of two factors – the lower nature (not self) and higher nature –

the self. Say Lord Krishna in Gita (VII – 4.6) Earth, water, fire, air, space, mind, intellect and ego – these eightfold diverse forms constitute my nature, the lower self and my higher nature consisting of the self by which the entire universe is sustained.

Eating sleeping and merely enjoying the civil existence is sure way of stagnation. Man kills his creative fire and the spiritual heights remain untried and unconquered. He becomes stagnant at sensate level. Civilisation suffers from spiritual malnutrition. Absence of purpose, frustration, boredom, is final fruits of such civilisation. Roman civilisation suffered from it, and modern civilisation is suffering now. Said **Bertrand Russel** in 'Impact of Science on Society', says "unless man increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow". The Apara vidya lead to much sorrow and tension, wealth of Para vidya can never be means to immortality, but only social security and welfare.

**Values.** Values are abstract, ethereal, not physical or mechanical and they do not arise from outside, they must be spiritual and thus to be sought from within; we have to experience them and thereby enrich our personality; this is done by cultivating our inner life. This is the central mood and passion of religion; and this central passion of religion is shining in the heart of modern man, beneath his prevailing mood of materialism and worldliness.

**Self Contentment.** Self-satisfaction emerges out of spirituality. In his life time man is hopelessly pursuing his senses, vanities of his life. Upanishads refers human soul as a charioteer, and the senses, unrestrained horses. Somewhere, sometimes a moment comes where the cloud that hides the sunlight moves and man catches a glimpse of something beyond, away from vanities, beyond life of senses, name, fame etc. Man catches a glimpse of own glory of self content, self-satisfaction, but soon gets immersed once again in the sensate pleasures.

**Meditation.** Man achieves 'abhyudaya' meaning social security and welfare, through dharma. However, the external security soon turns into

internal insecurity and social welfare into spiritual emptiness. Man reaches for immortality (**amrta**) through inward search as said in verse 12 of Katha Upanishad. **“Adhyatmayogadhigama”** – Attainment through the yoga of meditation on the inner self. Meditation is the technique of the royal path to immortality; man ceases to be gregarious; he goes beyond his erstwhile state in which he is defined as social animal; and he has the strength to digest this loneliness and spirituality benefit from it. And he owes this strength to his earlier discipline in dharma or social ethics. In meditation we do not depend on any external help, to feel our divine nature.

By meditation one learns to control sense organs, which in turn control the mind. Through control of mind, ego is destroyed and one gets the joy of bliss.

**Boldness.** As per Upanishads boldness is the product of a deep passion for spirituality and not for a dogma or creed; and the spirit of detachment and objectivity sustains it. Atman reveals its own (true) form. This truth is the self revelation of the Atman becomes clear when we bear in mind two facts, the nature of Atman as pure awareness, infinite and non dual, and its being our very self and not an external object or an extra cosmic deity.

**Grace.** Is unconditioned, whereas, law and justice belong to the world of relativity.

**Balanced Life.** Upanishads tacitly classifies the finer aspect of living. They say, while a man strives for spiritual freedom and his central concern in this science is enlightened intelligence (Buddhi), yet the Upanishads do not ask us to ignore the other important factors viz the body, the sense organs, and the mind (manas). Buddhi or reasoning ability is higher than manas the insipient mind. It controls and regulates the manas and sense organs.

**Maturity.** Mere growth and development of sensate senses sans spiritual development is no maturity. The spiritually matured person is significantly called ‘**dhira**’ in the Upanishads; in him is achieved the rare union

of knowledge and courage, the union of penetrating intelligence, powerful will and disciplined emotion. As Yama says on maturity:-

***Atha dhirah, amrtatvam, veditva dhruvam adhruvesu,  
Iha na prarthayante.***

“The dhiras, on the contrary, having realised the eternally immortal, do not crave for the non eternal things here. (In the world of relativity)”. He has directed his search for the immortal and the eternal from the world of the ‘without’ to the world of the ‘within’.

The sense organs of man, including his mind, have one constitutional defect, says Yama, is that, they act all outgoing in their propensity; therefore they give man experience of the external world, but not of the inner world, inner self.

#### **Good Food Habits.**

***Aharasuddau sattvasuddih,  
Sattvasuddih dhruva smrtih;  
Smrtihlambha sarvagranthinam vipramoksah.***

When food (both in physical and mental system of man) becomes pure the ‘sattva’ (mind) becomes pure, when mind becomes pure, the ‘smriti’ (memory) becomes steady when this ‘smriti’ (ones divine nature) is achieved, all joints (knots of the heart), become completely destroyed.

Tension and sorrows disappear when Atman is realised. This realisation is not easy; it demands extraordinary intelligence, courage and endurance; this is the ‘dhira’ (the hero) whose glory is sung in all the Upanishads. Many can float on surface of sea and pick up cheap shells from under their feet. Few can dive into depth for precious stones and very few dive into depth of experience to gain the unique and incomparable prize of self-realization.

**Yoga. *Tam yogam iti manyante sthiram indriyadharanam,***

This state in which mind succeeds in stilling the clamour of the senses and itself becomes concentrated, steady and pure, is called yoga.

When the mind dies ego also dies, and what takes birth inside is a universal man birthless and deathless, non-separate from all existence.

**The Self : Lower vs Higher.** In the world of competition the jungle law of survival of the fittest still continues. Upanishads brings out the subtle difference of the animal self and divine self of a man. It says that the natural man is an outgoing individual in search of organic survival and satisfaction, *which belong to the fittest in the context of keen competitive environment he is functioning.* When this man rises to ethical level he learns to check his outgoing impulses, soften the competition and struggle, and ensure the fitting, not only of himself, but also of as many of his fellow being, as possible, for satisfaction and survival. It is this check of the natural man and the consequent expression of a higher dimension of the human personality that illumines the phenomenon of law, both civil and moral, and makes for civilisation and culture.

All ethics and morality imply the distinction between a lower self and a higher self in man, corresponding more or less with the physiological distinction between his lower and higher brain. This disciplining of lower self is the *sina-qua-non* for the manifestation of higher self. Most miseries come from fear and from unsatisfied desire. When man realise his pureness, perfection and immortality, his craving for desires will reduce, thus mitigating his miseries. The fruits of such a life, are peace, universal love, and compassion.

Human birth is considered the greatest amongst all the creations of God. Sri Krishna also said so in Gita, that human being is dearest to me all,

since he is the one who can attain perfection, not even devas. In Western philosophy, as a rule, people lay more stress on the body aspect of man, while the Indians lay stress on spiritual side of man. It is so, even in common language. In England, when speaking of death, it is said, "a man gave up his ghost"; in India, "a man gave up his body." One idea is that man is a body and has soul; the other that man is a soul and has a body.

Materialistic thought accepts man's capacity to control external sense objects; moral experience reveals man's capacity to control internal sense organs as well, which disclose the essentially spiritual nature of man and its domination in varying degrees over his sense organs.

## **2.7 Brief Analysis of Personalities**

Having examined some of the basic scriptures, leadership qualities of some of the military leaders of ancient times have been studied, to draw out their leadership peculiarities.

### **Ashoka, The Great**

The grandson of great Chandragupta of the Maurayan Age, Ashoka ruled for 27 years in 273 B.C. Acclaimed as one of most powerful kings and a military leader his name is still remembered in the world. A messenger of peace he replaced the prevailing concept of **Dig Vijay** (conquest by force) to **Dharma Vijay** (conquest of right). His message of **Ahimsa** (non-violence) and **Maitri** (friendship) was spread all over. Greatly influenced by Buddhism, he was a great humanitarian, one of his rock edicts speak of his secularism, "All sects deserve reverence for one reason or another. By thus acting, a man exacts his own sect, at the same time, does service to the sects of other people".

### **Shivaji**

Another crusader, a great sword bearer who kept the battle on against Muslim invaders till his last. In the words of Sant Ramdas, "Bold and liberal and earnest minded, alert and brave, you have put all kings to shame, O

Prince. Immovable at heart, the protector of many, resolute to lead a holy life, rich and meditative, generous hearted – who can vie with such a one”. Even his enemies praised him. He respected the mosques and regarded the Koran with due reverence. Muslims enjoyed equality in all ways. He was tolerant towards other religions. The captured Muslim ladies were kept in safe custody till they could be returned to their ward. He was a great motivator. His concept of '**Hindavi Samaj**' was not against Islam or propagating Hinduism. It meant freedom and equal treatment to all faiths. A devotee of Shiva but he never entertained the idea of establishing a command empire or a theocratic state. He opposed feudalism and corruption. The high handed officials were shown no mercy.

He was fighting against Muslims who were well organized and overwhelming in numbers. He was brave and tactful. Private life marked with high standard of morality. He was devoted son, a loving father and an attentive husband. Intensely religious and respected all religions and enforced strict morality. Fond of sacred songs, holy scriptures and stories. Ever smiling, a charismatic man, he had an uncanny gift of judging character and selection of right man for the job.

Shivaji's real greatness lay in his **character** and **practical ability**, rather than length of political vision. He developed his subordinates and reposed trust in them. He encouraged studies and sent his official to Benaras for Sanskrit, as Guru Gobind Singh did later.

A **great administrator**, a **political** and **military genius** - that recognition of exact-possibilities of his time which **Cohen (1987)** defined as the essence of statesmanship. His daring was tempered and guided by an instinctive perception of how far his actual resources could carry him, how long a certain line of action or policy was to be followed, and where he must stop.

A **good strategist**, he adopted the strategy of his battles as per men in stock, enemy and terrain. The employment of hill tribe Mavalis whose swift

footedness, stealth and scaling abilities were fully exploited for guerilla warfare and the Hetkaris who were good shooters and deft with swords and shields in the plains, are one of the example.

Shivaji was a master **tactician**, known for his political sagacity and military prowess. He used the terrain effectively. Used forts as pivots/bases for offensive operations, and employed strong mobile reserves to wear out enemy in his territory.

Imbued with military and diplomatic **astuteness**, Shivaji has been famous for tricking his enemy. The release of his father from Bijapur, slaying Afzal Khan, his escape from Agra, and many such daring feats speak volumes of his military acumen, and his calmness in crisis.

He was a great **visionary** leader. Being a foot soldier he developed the Navy. He would plan a battle to its entirety. The battle of Pratapgarh is an example of detail planning of defensive and offensive plans.

**A great administrator** he constantly kept improving his fighting efficiency, besides building dams and irrigation canals.

Shivaji was an **effective manager**. Shivaji is known to handle troops of all kinds, the bold, the timid, indifferent, thieves etc. His **man management** was par excellence.

Shivaji was **bold and audacious** and a great risk taker. His famous raid on the camp of Saista Khan amongst full security shattered the Mughal morale, besides leaving hundreds of enemy soldiers wounded or dead.

He had **high sense of values**. Noble in his character, he respected the women, for which even his enemies respected him. Tolerant to all religions, he had a large number of Muslims in his army. He built mosques for them for prayers.

**A great motivator** he was imbued with **exceptional courage** who could rouse the soldiers with few words. Hardy by nature he was wedded to his duty. His commitment was total.

### Rana Pratap

Born to a gallant leader Udai Singh, Rana Pratap has carved himself a niche in the annals of military history. Brought up like a warrior, he was **physically and mentally robust**. He displayed an **exemplary character**, and his **strong will, sense of dedication** and **tremendous energy** attracted the Rajput **warriors**.

He was pioneer of world famous 'guerilla warfare' against Akbar. The country recognised him for his **valour, patriotism, self-sacrifice**. Rana Pratap was a **virtuous leader** of values. A man of word he led the crusade against Akbar against all odds of his clan. An **ascetic, a gallant commander**, he was **bold** and **fearless**. Too straightforward, he lacked the tact of diplomacy, and kept annoying Man Singh, Akbar's famous general.

Todd in his famous book 'The Annals and Antiquities of Raj', summed up his qualities: "Rana Pratap was a man of **undaunted heroism, inflexible fortitude, perseverance** and had the **fidelity of principles**. He was imbued with fervour of **religious zeal**, and had an **unconquerable mind**".

### Hyder Ali

**Rajendranath (1990)** has described Hyder Ali as an indomitable soldier with an **iron discipline**. He kept battling against the Marathas, the Nizam or the scheming British. **Physical tough** and **mentally exceptionally robust**, he had the special knack of undertaking long forced marches and surprising his enemy. An **ingenuous tactician**, he attacked enemy's weakness and avoided his strength. Man of **perceptive skills**, he could read and analyse a situation correctly. He **exercised diplomacy**, and was the first

Indian king to make two British commanders Colonel Bailey and Braithwaithe, raise white flags.

### Tippu Sultan

Tippu Sultan was **dashing, daring** and **showed courage** in adversity. **Resolute** in war, **prudent** in decision, full of **fortitude, fearless** and **honourable**. A good tactician, he kept his enemy guessing, by using the strategy of indirect approach. Well read, he knew six languages including French and English, and a pious man. Not a religious bigot. A **multifaceted personality**, he was a soldier, a scholar, modernist, a planner and a fierce uncompromising opponent of foreign imperialism.

An **able administrator** he showed great zeal in building roads, than palaces, irrigation facilities than mosques. Though a visionary and man of foresight, he did little to unite the Indian kings. He had the same ego and pride, and lack of clear thinking, as displayed by other kings.

### Maharaja Ranjit Singh

A dashing young lad who got blooded in at the age of 12 once his father died. By the age of 21, he had proved his military prowess and was given the title of 'Maharaja', in 1801. A **self made man**, son of small chieftain, he rose to the heights of mighty ruler by dint of his **strong character** and **great ability**. He always displayed **competent** military leadership, with very deliberate and thoughtful moves. A **pragmatic leader**, he never over stretched his limits, thus was never destabilized by reverses. Ranjit Singh was a **rare combination** of **outstanding soldier** and a **great ruler** with soldiering as his main passion.

### Guru Gobind Singh

Riding a blue horse with a white hawk perched on left wrist and 'kalgi' adorning his turban; he was a symbol of **virility, courage** and **valour**. He led his forces by **personal example**. While Guru Nanak was a peace lover, a

pacifist, Guru Gobind Singh was a warrior who fought war for peace. It was the need of the hour for survival of a society. For the educated and literate there was the image of the Guru as a patron of **learning, music and poetry** and was a great poet himself. For weak and oppressed he had the image of **saviour**. He gave them strength, courage and confidence till they were able to hold their own. He believed in attaining salvation through work. He too believed that men should strive to be like the lotus in muddy water. He believed that prayers were answers to life's problems. He encouraged **equanimity** and disapproved casteism. His concept of '**langar**' (common kitchen) and '**panj pyare**' (the chosen five) went to prove his point.

## 2.8 Military Leadership Traits

As a man, Guru Gobind Singh was a **versatile genius** and a man of great qualities like tolerance, simplicity, hearty, duty consciousness, confidence, bravery, obedience, sacrifice, maturity of both thought and action, love and warmth for humanity and above all a man of God. Some of his outstanding leadership traits were: -

- Guru Gobind Singh had the ability to quickly assess situation, make **quick decision** and spell them out confidently, concisely, clearly.
- The weakling cannot succeed in any sphere of life. He believed in '**stretching**' of human endurance.
- Guru Gobind Singh was imbued with **humility**. He attributed all his victories in the name of his khalsa soldiers. The war cry 'Wahe guru ji ka khalsa, wahe guru ji ki fateh', symbolises the same. He maintained that humility is an excellent trait but to be exhibited only where it is affective. Humility cannot breed gentleness in the hearts and only embolden, the demons and the evildoers. It is sinful to submit to the oppressor and miscreants. The sword of righteousness the bow and the tongue are fit for charlatans
- Gifted with a **sense of humour**, he could laugh at situations and ease the prevailing tension in the group.

- **Self sacrifice** and **rigour** of a leader can be equally motivating. During the seizure of Anandpur fort the Khalsa army was on starvation diet, subsisting on edible tree leaves and bark. Guru Gobind Singh's family was also on the same diet and he equally shared the adversities and hardships, which invigorated the morale of the men. When the congregation was weeping on hearing the news of the death of his two sons who were bricked alive he consoled them and said.

***“In putron ke sis par vardie sut char,  
char mare to kia hua jivat kai hazar”***

On the martyrdom of these four sons, there are thousands of sons who are living.

This selflessness was par-excellence, which did not show signs of weakness, he lost his balance to lead to a reprisal but he restrained his feelings.

He was **unquestionably honest** with **good moral character**. His five golden rules which he gave to Banda Bahadur gives an indication for his integrity character and qualities of head and heart:-

- Never approach a woman nor cast on her malicious look.
- Be always faithful to Khalsa (soldiers) and treat each other as equals.
- Never try to form a separate sect of own.
- Never tell a lie and remain to your word and deed.
- Never feel proud after a victory.

The raising of Khalsa panth was indeed an innovative idea. The cohesion he gave to the social fibre, and raising the morale of a demotivated, demoralized force into brave fighters, is something exemplary, of his **charismatic and constructive genius**.

Gobind Singh was not a 'blood thirsty' war monger. He took up sword for justice be it against the Hindu rajas or Muslim kings. His truce with Zafar, son of Aurangzeb spoke of his **maturity of mind**.

He was **Just and Impartial** in his dealings. Rewarded the brave, punished the guilty be it his own son.

He was a saviour of Hinduism but showed **tolerance** towards other religions. Not an enemy of Islam, he had employed Pathans to train his soldiers. He was an eternal enemy of injustice, tyranny, oppression, regardless of its source. He that's why took sword on the Mughals on one hand, and on Hindu Raja's on the other.

**A Nurturant Leader** his mental alertness and vision was exemplary. He had visualized that for the race of 'gaddi', (i.e. his succession) the main purpose will be lost of raising such a force. To avoid autocratic rule, he introduced the 'Panj Payare' or 'panthic' rule bringing a participative or democratic way of functioning.

Gobind Singh was a **great motivator**. With personal example he motivated his force to take up challenges. Out of the 14 main battles that he fought he was practically outnumbered in all ranging from a ratio 5:1 to 20:1, but he still could give the enemy a bloody nose. ***"Its the men, not the weapons, the will in the heart and mind that will bring victory"*** he always said.

Magnetic bearing, always well dressed and **dignified deportment**, he won his enemies by his '**genteel behaviour**'. Unquestionably honest, and imbued with a good sense of humour, he would remain remarkably calm under stress.

Without being arrogant he was **astute**. Could read the intentions of his rivals and never went wrong in his judgement. The safe passage offered by Mughal during the Anandpur seize turned to be a bloody affair, but Gobind Singh managed to fool the Mughal army.

SM Latif, a famous Muslim historian said about Guru Gobind Singh, "In him were united the qualities of a religious leader and a warrior. He was a

lawgiver in pulpit, a champion in the field, a king on the Masand, and a faqir in the society of Khalsa. 'Sikhism as founded by Nanak and Hinduism on the whole would have vanished had he not mobilized the vanquished people toward political ascendancy and national freedom.

Guru Gobind Singh was a great **scholar** with good knowledge of Persian, Hindi and Punjabi. He was **fond of arts, and crafts**. A lover of music, a **prolific writer** and a **great poet** he was always inspired by nature. His '**Dasam Granth**' is revered worldwide.

**A developer and social reformer** he never accepted low standards be it moral or physical. Imparted tough training and continuously worked to improve proficiency of his subordinates. He sent a number of them to master the Vedas in Benaras. He is known to have produced hawks out of sparrows and lions out of jackals. He cut down religious bigotry, eschewed casteism, abolished social evils like dowry etc.

**He considered the four Varnas of Hinduism as paan, chuna, supari and katha, which become one when well chewed.**

A **fearless soldier** he considered death, as a mere finite subscription to the perennial proven of life and kissing martyrdom was the most sublime act of life, and an honour to the nation. A **true patriot**, though he made truce with Bahadur Shah, but he refused to collude with him to fight against Marathas or Rajputs.

**Batra (1976)** brings the following on his temperance humility and living life with a purpose: -

- Not to be elated in success, or deflated in defeat. Not to be slave to desires, but lead a simple balanced and a temperate life.
- Steering clear of extremes, and keep the senses under check.
- Not to submit to injustice.

- Keep humility as great virtue, Guru Gobind Singh said that who so ever looked upon him, as a God would be consumed in the infernal fires of hell. He considered himself an ordinary creation of God.

He maintained that in **self-defence**, it is “righteous to unsheathe the sword when all other human devices have failed”. Therefore it is important to combat and defend oneself from the evil forces from within and without.

Guru Gobind Singh believed in practical religion. He said that, “no nation or sect can rise unless its religion unites them for a common purpose.” Simplicity, unity, patriotism, fearless but righteous living are the arch principles of the Guru’s teachings and from where spout the golden words of equality, liberty, fraternity, secularism, democracy, universal peace and progress in their true form.

In short as Dr Hari Ram Gupta in his book ‘History of the Sikhs’ concluded. The Guru was a rare combination of multiple qualities. He was a true ‘Yogi’ a practical leader of men, a mystic, a saint, a great military leader and a poet. His life and teachings shed a lustre on Indian history. His glorious example infuse a new spirit in us for he said, **“I will make sparrows tear the hawks, then alone I will be called Gobind Singh”**. He practiced secularism, nursed democratic institutions and stood for peace with honour. He was a forerunner to any of the modern socialists and then an all time validity and value for us.

## 2.9 Analysis of Literature

**Dr. Kangle (1992)** opines that the nature of human beings has remained unchanged, and so has been the behaviour of states. In his study he said “we have still the same distrust of one nation by another, the same pursuit of expediency, the same effort to secure alliances with the same disregard of them in self interest, the same kind of intelligence service maintained by one nation in another’s territory, which we find referred in Arthashastra. Till one world government or an effective supra-national

authority is established, these teachings will remain relevant, and nations will follow the teaching knowingly or less knowingly.

The Kautilian society of Varna system was an endogamic one. The Aryans and non-Aryans. The Aryans had the four Varnas, namely the Brahmins, Kshatriya, Vaishnav and the Shudras. While Krishna had clearly brought out that all humans are born Shudras, it is their deeds, actions and education that makes them Brahmins, or the learned ones, and it is not hierarchial. Even in present day, this Varna system is being followed, though the lines of distinction are merging, but still the hierarchy can be established. Kshatriya's are the main stay as the military leaders with sprinkling of the other Varna's.

Indian philosophy was taken abroad to West by Swami Vivekananda. It was received with skepticism to start with. But later as one his disciple Mrs Ella Wheeler, one of the foremost poetess and writers of America, having attended his discourses wrote "where any philosophy, any religion, can do this for human beings in this age of stress and strain, and when added to that it intensifies their faith in God and increases their sympathies for their kind and gives them a confident job in the thought of other lives to come, it is good and great religion".

There is uniqueness about Indian in that it has always been the product of religious faith, unlike the toleration developed by the modern west resulting from its waning of faith in religion. Upanishads have an impressionable effect on Indian secularism. The freedom granted and guaranteed by the Indian state are meant to ensure the all round growth of the Indian people. A secular state so conceived, one that is not wedded either to religious indifferences or anti-religious atheism, but impartially promotes all religions, believing in the spiritual dimension of the human personality over and above its sensate nature, is a unique phenomenon 'with a prophetic role to play', as remarked by Radhakrishnan. It is more appropriately termed the vedantic state for the inspiration behind it is the tolerant all embracing Upanishadic tradition. It is the presence of this insight and its integration with man's external life that

makes Vedanta a complete philosophy, which has the courage and capacity to see life steadily and see it as a whole.

Whether, Gita or Upanishad, the message of 'Niskama Karma' is loud and clear. In coming with grips of life Sankaracharya in one of verses said: -

***Balastavat kridasaktah;***

***Tarunastavat taruni saktah;***

***Vrddhastavat cintamagnah.***

***Pare brahmani ko pi na raktah.***

Childhood is attached to play,

Youth is attached to sex

Old age immersed in anxieties,

There is none attracted to 'Supreme Brahman'.

This is life's great tragedy. Growing spiritually brings about the issue of compassion; it is maturity out growing from the chrysalis of our little ego, a sense of identity with the joys and sorrows of others.

The answer of coming to grips with life is work, but in a spirit of detachment. From infancy to old age we are constantly engaged in actions, but instead of getting release from bondage we merely increase it; every action, every opportunity is taken as a means of freeing ourselves from that bondage.

Philosophy or wisdom does not destroy actions but only their binding power. A rope can bind no more after it is burnt, even if it retains its appearance. It is not escapism that is taught in Upanishads but the ability to face the problem meeting to challenges with the strength of spirituality.

The Upanishads address themselves to the question of harmonizing the internal and the external, that is, the subjective and inner world of man with the objective universe. Upanishads declare that a human being unlike animals is not a mere instrument of his instincts. He has discriminatory

powers and is guided by reason. He can develop will power to control the natural impulses and pursue his chosen course. He has power of decision and action. He can dominate and direct the lower self by the higher self. This self-mastery constitutes the real nature of man. As Sri Krishna said to Arjuna:-

- Conquer the lower self by the higher self.... (for) only when one has controlled one's (lower) self that one attains to the calmness of self mastery.
- The crowning glory of human life is self-knowledge Meditation from the earliest times has been practiced as a vital part of daily life. Having seen the external sun rise, man would sit and search for the inner sun. Meditation results into numerous mental and physical changes. Brightness of body, good health, calmness of mind clearness of complexion, a nice voice, are some of the signs.
- Meditation is very relevant today as it has been thousands of years ago. Today in the race of modernization man has forgotten to look inwards for the illumination, that is there and are dismally ignorant, and lost in spiritual darkness. The modern life is full of distractions and man is restless and unsatisfied. Spirituality is not so much denied as merely crowded out.

**Kapoor (Jul 03)** in his talk '**Transcending Mediocrity Through Meditation**' says that, Experts are overlooking the fact that human beings cannot be transformed into better humans by learning and training alone. When a human being is exposed to certain knowledge or behavioural attitude only through the mental approach, the process of learning and training, up to a certain point, is absorbed but after that it recoils back. It generates reactions in his mind, body and life style. Thus after sometime the person may not be able to contribute his best if they are trained by management experts only and a different methodology would have to be adopted.

Yagya or sacrifices also lead to purification of mind. A purified mind is necessary for subtilisation of the discriminative intelligence so that the perceptions get finer and finer.

Upanishads talk about intuitive mind **Vigyana**, which is covered by the surface mind, **Manas**. For the former to function it is important that latter is pacified and made calm, something like calming the turbulences of surface water of a lake to see its bottom.

The intuitive mind comes into operation only in a pure being, devoid of desire. The intuitive mind which is nearest to the sheath of bliss, has the capability to function without using the gross sense organs, since it has access to the subtler and much more powerful controllers of these organs, namely the internal organs attached to it.

Gita defines the work of the four orders according to their inborn qualities. For **Brahmin** – peace, self-harmony, austerity, purity, forgiveness, righteousness, vision, wisdom and faith; for **Kshatriya** – heroic mind, inner fire, constancy, resourcefulness, courage, generosity and noble leadership; for **Vaishya** – trade, agriculture and **Shudra** – service, manual work. This 'Varna' system with passage of time degenerated into caste system, as we know today. As the system degenerated birth acquired greater importance than inborn qualities of human beings.

Vedic view lays down that a man must pass through the normal life conscientiously and with knowledge, were out its values, and accept its enjoyments (kama). Artha or material well being is equally important, to sustain and enrich life. However, dharma (or the art of ethical living is what gives coherence and direction to the different activities of life. Finally the pursuit of liberation Moksha helps to develop a spiritual mentality and to seek the higher knowledge. This is the ultimate, the rest are instrumental, being preparatory to the knowledge of truth, which alone makes man free.

Guru Gobind Singh gave moral values priority over all other values/training. Economic values are to be treated as second to moral

values. Shivaji also maintained that moral scruples are supreme and not to be traded for worldly success. Sages never looked down on acquisition of wealth and pleasure, but wanted people to integrate the physical the material and spiritual aspects in a harmonious manner.

Happiness is essentially an emotional or spiritual experience of the individual, though influenced by external circumstances. Ethics, on the other hand, is normative and deals with conduct. To Vedic sages, happiness and peace were closely interlinked. One was not attainable without the other. The sages modeled the societal structure on triune aspect of the one, the '**Sachidananda**' (Existence - Consciousness - Beatitude) thus heavenly happiness or beatitude is the ultimate happiness, and all other forms of happiness are temporary and volatile. As Isha Upanishad says "enjoyment through renunciation of desires and regarding all material wealth as belonging to Lord is the right dictum for happiness"

Bhishma in Mahabharata and Shantiparva told the Pandavas that though liberation (moksha) is the highest value for man, the way for it for a king was through the 'adherence of dharma'. As a matter of dharma a king had to look to the welfare of his subjects, secure the kingdom from external attack, keep men to their stations of duty, maintain a well trained army and efficient police and intelligence services. He should follow Kama, Artha, Dharma the '**trivargya**' guided by Dharma, not by 'Kama'.

As per Bhishma a king should earn riches without being cruel, be brave without being a braggart, not show charity to greedy, not trust a man of ill will, or indulgence in too much sex. He should be shrewd and capable of putting up a show when required. Pretension of friendship with a strong enemy and at the same time preparing for war was a valuable piece of advice that Bhishma gave Yudhishtra, as a matter of dharma.

Bhishma also gave such advice as abjuration of anger, adherence to truth, proper distribution of wealth, forgiveness, having children by one's own wife, purity of thought and action, non violence, simplicity and care for the dependents – the nine fold dharma.

Dharma stands for the sustaining principle of social harmony, proper behaviour determined by the intrinsic nature of the inhabitants themselves. Ramayana teaches the proper action of men through Rama its hero who plays roles of an ideal son, husband a good ruler, a dynamic leader, and friend, as also Bharat and Laxman for their sterling qualities of selfless service, sacrifice, bravery and wisdom.

The conflict between Ram and Ravana is a confrontation between forces that create cosmic and social disharmony and forces maintaining the same. Ramayana advocates a pluralistic world with diverse, but appropriate codes of moral behaviour or dharma for the various beings, so a leader has to manage not only the dharma of his group but do keep in view the universal dharma. Enlightened and exceptional leaders alone can guarantee social and cosmic harmony. The stress of the Ramayana is thus on maintenance of peace in the universe through everyone following their own dharmas.

Besides Ramayana and Mahabharata the other important dharma shastras or smriti were Manusmriti (Laws of Manu) and Kautilya's Arthashastra, which lays down the art of governance for society.

Bhagwad Gita points out that work is a form of sacrifice – ones different from Vedas and Upanishads. It is sacrifice of service. It is right to serve or act because it is right to do so, but sacrifice the result of your actions to destiny. This means that you do not act solely for reward. Do your work; perform your duty not only for your personal need, but also with the idea of service. This is Gita path of Yoga, as it tends to curb desires and selfishness and helps to free one from bondage to the senses. Where service is rendered for service sake there is no room for attachment, like and dislikes. Such a kind of selfless activity is not only a means for social welfare but also an end in itself, for it leads to social stability and growth of social solidarity.

The eight fold path of **Nirvana** given by Buddha or the practice of the eight limbs of **Patanjali Yogsutr**, which Gita also recommends, provides an ethical code of conduct, internal and external, for the individual. Internally,

Yoga requires cultivation of truth, and externally the practice of loving all beings, and adjustable social life. The ethical ideals of non-violence, non-covetousness, non-stealing, and steadfast commitment to truth, makes the life of a yogi, a social one. Thus a yogic life is both spiritually oriented, as well as it also conveys a message of social unity as displayed by Gobind Singh. He has to live a harmonious life and maintain a balance of spiritual and social life. It teaches a philosophy of moderation - as is evident in Gita (6, 17) - Yoga which is regulated in diet and recreation, regulated in performing actions, regulated in sleeping and waking.

A good leader has to be a good manager. In Gita, Sri Krishna is the Sarathi, the chariot driver of Arjun. He does not bear weapon or fight directly. But a great deal of success depends on vision, skill and ability of the Sarathi who is his counselor to manoeuvre him through the battlefield to take the best advantage of various opportunities. The warrior is the soldier when glory comes the credit goes to warriors not to Sarathi. It is this **non-appropriation of credit** that leads to success. As Lao Tze points out "Those who do not claim credit always get that credit", an issue, often forgotten.

Knowledge for a leader is equally important. Tippu Sultan, Gobind Singh all were highly proficient in various arts and science beside military knowledge. In Gita knowledge is of two types. One that is derived from experience of others that is '**gyana**', and second '**vigyana**', is the intuitive knowledge that comes out of the depths of the human being. This is the capacity for abstract thinking. To develop this ability, which is absolute essential for a leader, it is necessary to create an environment where concentration and reflection are encouraged. One has to steadfastly overcome the mental barriers of emotions like pride, ego and hurt to be able to reflect on the past, logically and scientifically.

Integrating the intuitive mind with the rational in thought and deed is a precondition to developing an ability to take a macro view of situations and take appropriately correct decisions.

According to Gita, everything has to be integrated. The main principle flowing from this is to be impartial, not to favour any one goal, any one mode, or group of persons. A leader has not to be swayed by happiness or sorrow, ego or nepotism, greed or desire. His impartiality ensures the success of his mission and he is the true '**sthitapragya**' the one who is steadfast in enlightenment. To be liberated is not only developing a new attachment towards material acquisitions but also be able to control his anger, unhappiness on non-achievement of it. Guru Gobind Singh's supreme sacrifice of his four sons is an example of these qualities.

Gita says that a leader has to manage resources and lead, to think ahead, to evaluate with an open mind and take decisions that begin to concretize today's vision for tomorrow. Viewing an issue from many different angles is necessary to develop a holistic perspective. Such knowledge comes through work tempered with contemplation and genuine altruism.

A leader has to develop a multifaceted outlook, for achieving goals as unidirectional focus gives raise to conflicts. Multifaceted outlook coupled with rationality in selection of solutions and keeping the thought processes in turn with the environmental requisites is what may be called the appropriate use of knowledge.

Sanjay the minister of Dhritrashtra says in the last verse of Gita after hearing the entire discourse "wherever there is Krishna, the master of Yoga, and Arjuna the wielder of bow, there in that society shall be found, wealth, victory, general welfare, unwavering justice and ethical sense – this is my conviction. The verse in fact refers to the confluence, in each person, of two energies needed to achieve total human welfare. The first is energy of Yoga, vision of calm, spirituality, represented by Krishna, who, in the Mahabharata was given sagely guidance to Arjuna who represented energy of intense and efficient action. This represents the combination of contemplation and action, vision and implementation, which Gita and Chinese philosophy of Taoism call the state of sagely within and kingly without. When this is achieved all leadership, management and administration achieves the highest level of

efficiency. The confluence of these, results into the following four fruits. First fruit is **Shri**, (economic prosperity) which is the gift of character, dedication and detachment. The second fruit is '**Vijaya**', (victory) which means success accompanying every project, every endeavour. The third fruit is '**Bhutih**', (general welfare). Shri and Bhutih together constitute welfare, which is socio-economic, and cultural objective.

The fourth value is **Dhruvanitih** (constant justice and ethical sense) without which no society, no political system no leadership can be stable.

The system of managing of Bhagwad Gita depends on inner calmness accompanying outward action of having peace and happiness of all as the end to be achieved through a feeling of justice towards all as the manner of getting harmony in a society or any organisation. The process of yoga is the integration of all the inner and outer activities of humanity in the individual society, the cosmos.