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THESIS

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**The Fundamentals of Vedic
Leadership and Management**

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1. Introduction

Vedic leadership is documented in Vedic literature. The exemplary leaders' lives and teachings have been written in books like Mahabharata and Ramayana. According to the Vedas, the world was still led by these Vedic principles until a few thousand years ago. In history, many great successful leaders like the Lord Himself as King Rama, King Yudhisthira, King Gaya etc., led the world and its kingdoms according to this science. The western world also got a lot of influence from India via Greece and Rome. We can still see even nowadays many similar concepts in western leadership models, but none of these modern day leadership systems include all the Vedic aspects.

This work is concentrating more on spiritual principles and a foundation in the leadership process. When the main principles are understood, the technical application will naturally follow. The application of this knowledge may vary according to the time, place and circumstance, but the principles will remain always the same.

In the following chapters we will give the basics of Vedic leadership so that a reader will get, first of all, an overview about the concepts and definitions. Vedic leadership has a lot to do with the traditional varnasrama dharma, which is the Vedic social structure for the whole of society. Here we'll give just a basic overview of the elements and relationships in varnasrama. We'll explain also the Vedic educational system which is the root of developing this social structure and the culture.

The theological basis of the Vedas has been explained in terms of catur vyuha. The philosophical basis has been explained through the concept of vastu traya and through the core verses of the whole of Vedic literature, the catur slokas of Srimad Bhagavatam. Psychological dimensions are dealt with under the subtitle "masculine and feminine principles".

All this knowledge comes down to the modern day through Vedic literature. In this work we have used mostly the main writings like Bhagavad-Gita, Srimad Bhagavatam, Manu Samhita,

Nectar of Devotion, Kautilias Artha Sastra and Niti Sastras like Kamandakis Niti Sara and Janakya Nitis.

We like to remind that this topic is broad like anything. Therefore this is called the fundamentals. Any of these aspects, psychological, sociological, etc., has been explained here only as an overview. Our challenge was to put those topics here just in a nutshell. The material itself is available for any of those areas in many volumes of books and interviews. We are looking forward to compiling a whole book and full thesis out of that material.

We are most thankful to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada who has brought this Vedic heritage thru the guru parampara to the western world. He has written most of the books used in this work. As equally we are thankful to His Holiness Bhakti Vidya Purna Maharaj (Ph.d Alan von Wexley), a disciple of Srila Prabhupada and an ISKCON guru. His deep realised knowledge in the field of vaishnavism, vedic culture and the whole philosophy is one of the greatest treasures. He has very expertly illuminated this whole science to us during these years. By his mercy this realised knowledge is now available for us. Our most humble obeisances to all of our gurus .

These whole arrangements to get this knowledge is offered us through the Bhaktivedanta Academy – Mayapur. They are not only teaching this knowledge but also practicing itself. Our special thanks to the headmaster Madhava Gauranga prabhu for his nice arrangements to receive this knowledge there in the holy dhama. Our noble thanks to Priti Vardhana prabhu who shared his experience and knowledge about Vedic education, Vag Isa prabhu for providing the different books needed for this work and also for his Sanskrit advice.

We like to also thank Sami Levomaa for layout and technical assistance and Deamon Storm for proof reading. I would also like to offer our best thanks for those providing us with the facilities for doing the writings, especially hg Kesava Bharati Mahraja and Asit Krishna prabhu and ISKCON Govardhan, ISKCON Mayapur management in West Bengal, ISKCON Tirupati and my dear parents Terttu and Niilo Kuivanen. For them belong also all the thanks for the sponsorship of my travels etc., during this work.

We hope this work gives knowledge for those who are already serving as managers and leaders. It is directly applicable for those who are in positions within organizations which have spiritual aims and are basing their functions on the Vedas. It will provide also an overview to anybody who would just like to know the basic concepts of Vedic leadership.

Helsinki, Ram Navami 1 of April 2011

2. Philosophical Basis of Vedic Leadership

2.1. Vedic Literature

Veda means knowledge. Veda comes originally down from Lord Krishna through the disciplic succession. This is explained in Bhagavat gita fourth chapter¹. In Srimad Bhagavatam ²it is mentioned that Lord Brahma received all the Vedas at the beginning of creation. Formerly, there was only one Veda named Yajur. Srila Vyasadeva divided the Vedas into four in order to simplify the process and make them more easily performable. The four Vedas are Rig (prayers), Yajur (hymns, oblations), Sama (same prayers and hymns in meters for singing) and Atharva (body, world, maintenance and destruction).

¹ Bhg. 4.1 “ The personality of Godhead, Lord Sri Krishna said; I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikshvaku.”

² Bhag 2.9.33

The sacrifices mentioned in the Vedas were means by which the people, through occupation according to their orders of life, could be purified. The orders of life are brahmacarya (student), grihastha (householder), vanaprastha (retired from household life) and sannyasa (renunciate).³

Regulated knowledge involves a gradual raising of the living entity to the spiritual platform through varna, the occupational duty (brahmana, ksatriya, vaisya, sudra) and ashrama (brahmacarya, grihastha, vanaprastha and sannyasa).

Vedic literature is further divided to the fourteen books of knowledge. These are the four Vedas, six vedangas, namely Siksa – right pronunciation, Chanda – Sanskrit poetic meters, Vyakarna – Sanskrit grammar, Nirukta – Sanskrit vocabulary and four upangas: These are Vedanta – philosophy, Nyaya – logic and argument, Dharma Sastra & Niti Sastra – social science, Kalpa – methods of worship and Jyotisha – astronomy and astrology puranas and itihasas – the history, geographic and natural sciences.

The knowledge about leadership and management is mostly in the following books; Srimad Bhagavatam, the essence of Vedanta literatures. It is called the natural commentary of Vedanta sutra, which means the Vedanta sutras combined with narratives. The Bhagavad-Gita, which is part of Mahabharata (itihasa) and the Mahabharata itself. Manu Samhita (dharma sastra), the vedic social science is very essential in this topic. Ramayana is the other important ithihasa. In ithihasas the teachings has been written though the history of great personalitys. Like Ramayana through King Rama and Mahabharata through king Yudhisthira. Kautilias artha sastra is an artha sastra and it includes also knowledge about management. Janaka Nitis and Kaumundas Niti sara reveal the political science of management. The devotional aspects have been taken from Srimad Bhagavatam, from Nectar of devotion and Chaitanya Charitamrita.

In Bhagavad-Gita⁴ it is said, “The teacher cannot manufacture rules against the principles of revealed scriptures. The revealed scriptures, like Manu-samhita and similar others, are considered the standard books to be followed by human society. Thus the leader’s teaching should be based on the principles of such standard sastras. One who desires to improve himself

³ Manu-Samhita, pages 39, 63, 72, 128, 131

⁴ Bhg. 3.21: *yad yad acarati sresthas tad tad evetaro janah say at pramanam kurute lokas tad anuvartate*

must follow the standard rules as they are practiced by the great teachers. The Srimad-Bhagavatam also affirms that one should follow in the footsteps of great devotees, and that is the way of progress on the path of spiritual realization. The king or the executive head of state, the father and the school teacher are all considered to be natural leaders of the innocent people in general. All such natural leaders have great responsibility to their dependents. Therefore, they must be conversant with standard books of moral and spiritual codes.”

For us leaders, that means the leadership process has rules, regulations and principles. The leaders can't create those on their own.

2.2. The Aims of Vedic Leadership and Management

The aim of Vedic leadership and management is to serve the process of self realization. Leadership's role is to make things move in certain direction and management's role is to make the arrangements according that. Leadership gives the values and knowledge for the whole of society, where as, management organizes the material energy so that there will be an observable result. The essential aspect in leadership is to inspire other people to be involved.⁵ Their engagement is supposed to be done according to people's capacity and qualities.

According to the Vedas, the proper action done in the proper mood with the understanding of what is the nature or dharma of everything is essential. The relationships and inspiration to follow the persons showing the way are the basis of dynamic leadership and highly emphasized.

Srila Prabhupada- “Leader means first class disciple- *Evam Parampara Praptam*” and “*Guru Mukha Padma Vakya, Ara Na Kariha Mane Asa*- To follow the order of the bona fide guru; this is leader.”⁶

Leadership is a further stage of realization. Self realization includes also that we understand our conditioned nature. That is what has to be engaged in service. Those who have realized who

⁵ A letter to Jagadisa, 11.april 1973

⁶ Siksamrita

they are can also realize who others are. From that basis leadership can start to function, can lead people and engage them according to people's capacity and qualities.

2.3. Varnashrama Dharma

The Vedic social science is written in the book Manu Samhita. This book explains all the aspects of human culture and how to live a human life, in human culture, for the aim of spiritual upliftment. In the social essence of varnashrama is the scientific co-operation between four varnas (brahmana, ksatriya, vaisya and sudra) and four ashramas. The four ashramas are brachmacary, (student life), grihastha (family life), vanacharya (retired from household) and sannyas (the renunciates). For student life, studies and service to the teachers are essential. For grihastha life, the maintenance of a family and raising the children are very essential. For vanacharyas, retirement from family life leaves more time for studies and austerities. Sannyasis are the heads of society and deliver realized knowledge to the whole of society.⁷

Varnas can be defined, basically, as the way people are getting their income, their occupation. For a brahmana, the natural duties are to teach others. For a ksatriya, the main duties are management and protection in general. For the vaisyas, the natural duties are related to farming, trading and business in general. Sudras are doing all kinds work under the other varnas. Sudras can be artists etc. All these varnas have certain qualities, which naturally exist in any human society. In that way, the varnas are also present in western society, but are not used scientifically toward higher purposes of human life.

The varnashrama system is ultimately meant for the spiritual elevation of society. Like in Bhagavad-Gita, it is mentioned, Lord Krishna recommends to do work, but do it for Him. Working is recommended, but for a higher purpose than for people's own sense gratification. In Bhagavat Gita⁸ Lord is explaining that everyone has to anyhow act according their qualities

⁷ Manu , discourses II-VI, pages 23-71

⁸ Bhg. 3.5: *na hi kascit ksanam api jatu tisthaty akarma –krt karyate hy avasah karma sarvah prakriti – jair gunaih*

anyhow, no-one can refrain of doing something. “ Therefore, o son of Kunti, perform your prescribed duties for His satisfaction, and this way you’ll be free from bondage.”⁹

Working is recommended in Bhagavat Gita, but for the higher purpose than peoples own sencegratification. In Bhagavat Gita it is mentioned that even a man of knowledge acts according to his own nature, for everyone acts according the nature he has acquired from the modes of nature. What can repression accomplish.¹⁰ There is no point of suppressing one’s desires and qualities but using these for higher purposes.

Varnasrama itself is not yet directly spiritual, but it can uplift people by the proper combination of everyday life activities in a proper consciousness and with directly spiritual activities.

2.4. Vastu Traya – the Three Substances of Life

Understanding the principles is more important than understanding detailed techniques. Therefore, the principles are learned first and then the techniques will follow. Every society, community, organization, person and situation is different and unique. Therefore, there will be many different applications but the principles will remain the same. Techniques and tricks are only for certain situations. The problem comes when the situation changes. Leaders and managers have to be able, at all times, to discriminate between principles and details.

The basis of any Vedic concept is *vastu traya*.¹¹ *Vastu* means substance and *traya* means three. *Sambhandha* (relationship) includes all the elements of the field and their relationships. *Abhidhyeya* (performance) and *Prayojana* (the goal); these are the three elements of substance. Everything in the philosophy can be brought back to these three principles. If understood properly, these principles are actually applicable to any field of life. From literature to everyday

⁹ Bhg. 3.9: *yagnarthat karmano nyatra loko yam karma- bandhanah tad – artham karma kaunteya mukta sangah samacara*

¹⁰ Bhg 3.33: *sadrsam cestate svasyah prakrter jnanavan api prakritim yanti bhutani nigraha kim karisyati*

¹¹ Cc Madhya lila 24, 100

activities, from philosophy to cooking, from developing relationship to social sciences, from the atom to the cosmic universe and of course in the philosophy and culture of Krishna Consciousness and Vaishnavism everything can be studied, analyzed and applied based on these three elements.

The details are specific to everyone's situation, something every leader and manager has to work out according their situation. A separate example can be illustrated and followed to a certain degree, but that is not the complete operation of the formula. An example is helpful for understanding how to apply this formula in a particular situation. Each person is an individual and their situation may be different from someone else's. Even if there are people in similar situations, their positions and history may make the dynamic a little different from each other. Commonality can be found at the level of principles, but not in the details. In this work we concentrate on the principles, not on the details.

2.4.1. Three elements of the field

The first aspect of sambandha is to understand the field and who we are in that field. One has to also understand what are the activities and the elements of the field. These are explained from different aspects in different verses of Bhagavat Gita. The place of action (the body), the performer, the various senses, many different kinds of endeavor and ultimately the supersoul. These are the five factors of action ¹²

The field has two main elements, the field itself where all the elements are found and those elements have their relationships to each other and to the field. What can I get from it? From the field, it will be seen that, one can get a certain result out of it.

The first aspect of any activity is analysis, the next is inspiration. When interest develops, then need becomes dominant. Then, an activity will follow. If a person is convinced that this is what he or she wants, then the mind becomes involved. The intellect will start to function based on this.

¹² Bhg. 18.4: *adhistanam tatha karta karanam ca prthag-vidham vividhas ca prthag cеста daivam caivatra pancamam*

A leader also has to analyze who the others are in that field. Therefore, the leader has to know himself in order to lead the others. Relationship means understanding everything about the field.

All these vastu traya elements; sambandha, abhideya and prayojana are interrelated. The basic idea is that when one is performing an activity one has the proper knowledge about the situation, about the elements in the field and about the goal. The purpose is connecting towards the goal. The plan may already include all the elements but the ability to adjust things when the action takes place is needed. Therefore the plan is never complete. All the changes of the field during the action can't be estimated and planned for. Therefore leadership and management need to be strongly connected to the present. Without focus, one can't successfully deal with the environment. Endeavour in action means that one is dealing with the present moment. If the moment is performing according to plan, then the plan can be kept. If the moment starts to change, then the plan has to be adjusted. The adjustment of a plan needs the knowledge of the field and how the elements are working therein. In summary; if the focus is there, awareness of the elements and application is done from moment to moment according to the situation, then success will also be there.

With dead matter the adjustment is normally easy; for example driving a car. If the car is moving too fast and a curve comes, the driver will gear down and even hit the brake. The driver reduces the speed because of being aware of the moment and knowing the field the driver is dealing with. After considering all those elements he makes the adjustment. This same principle could be used even in the human relationships. If a man comes back home to a wife and children who are all upset. He may have his own plans but until the situation is settled there is no way to go pursue them. This principle applies to any field of management.

In order to understand the relationships in the field, one has to understand the *dharma* of the aspects there. Dharma means, the nature which can't be changed. In the next paragraph we'll explain the eternal natures of masculine and feminine principles.

2.5.Masculine – Feminine Principles

In Sankhya philosophy the masculine and feminine principles are explained. This is explained in principle in Srimad Bhagavatam third canto, chapter 26.¹³ These principles need to be applied in the leadership process as well. According to Sankhya philosophy, every action and reaction, every desire and need is based upon this. This principle does not mean only women and men but actually it can be applied to everything. Ultimately this comes from Lord Krishna and His internal potency, Srimati Radharani themselves.

One aspect to look at is from the social point of view. Basically, it is the masculine principle that is the one who is acting; he is the one who'll make the steps for interaction. But those steps are made according to the nature of the feminine that he is working with. It is not enough that one is the man and whatever he says goes.

Normally this principle is understood when one is dealing with dead matter. Like the man with the car. He will change the tires according to the needs of the car and the situation. Or he will slow the speed according to the curve and the weather. Similarly, material nature works at home in family life and also in leadership. The leaders have to act according to the needs of the people they work for. A leader can't just do things because that is what has to be done. Like with a child, the diapers may have to be changed anytime. There is no question that we might have something else to do or if it is not the proper time. This same principle applies to all relationships in the leadership process.

In order to act properly, a leader must understand this basic principle and also who is in the masculine and who is in the feminine position. This has all been explained in Lord Kapiladevas teachings in Srimad Bhagavatam 3rd Canto. This principle is applied to how the universe as a whole is working and everything within it. Leaders and managers will face this aspect in everyday life.

These roles are not anatomical roles. A mother is actually in the masculine position related to a child. A brahmana to a ksatriya, a ksatriya to a sudra and so on. Basically, they all do everything according to the son or the one they lead. Ultimately anybody who leads takes a masculine position and those who are following the feminine. The formula is; based on the mentality of the feminine principle, so the masculine acts. And based upon how the masculine

¹³ Bhag. 3.26.4

principle acts, the feminine principle responds. Then having seen the reaction of the feminine principle, that defines the next action of the masculine principle. That can be done only if one is aware of the present and that requires the mode of goodness. In the case that the leader is overcome by anger or wrath, things will not work well. This means the mode of ignorance and passion are in play. Technically it means that mode of ignorance is trying to overcome the mode of goodness. That does not create a good environment. That means the feminine principle will act in the same way.

2.6.Catur-Vyaha – the Theological Basis of Vaisnavism

There are four aspects in the personality of Godhead: Sankarshana, Pradyumna, Vasudeva and Aniruddha. These are explained all in Caitanya Caritamrita ¹⁴ and in Srimad Bhagavatam, for example in tenth and eleven cantos ¹⁵. Though each one is technically the same there is a difference in flavor. There is an emphasis on different areas so that everything can be accomplished. There is also a specific function. *Sankarshana* means the field itself- the field of action. The Bhagavad-Gita describes the field of action as being an individual, their senses, sense objects, time, place, circumstance and others who may be in that field. All that exists is defined by Sankarshana; also the establishment of all rules and regulations. When Krishna comes to establish religion and destroy demons; that is the mood of Sankarshana. *Pradyumna* is also in the field of relationships; having established your identity and that of everything else. This gives an inspiration to a person. If one does not know the identity then one cannot be inspired. Once one is inspired (Pradyumna), the inspiration will generate desire or attraction. Then from attraction one will achieve the result. The desire will be satiated by result. That is *Aniruddha* or the goal. It is only by the grace of Aniruddha that one receives the goal. It is critical that one needs the goal and not simply wants it. It is only when one needs something that one will work for it. Like if a person does not have hunger, he'll not make an endeavor to eat. In order to deal with leadership, it is important to understand these subtle differences.

¹⁴ Cc Adi-lila 1.8

¹⁵ Bhag 10.1.2

Next is *Vasudeva*, the process. When one is knowledgeable about the field, one shows interest, then need and finally makes the endeavor. That is *Vasudeva*. That is the pastime. That is what we can actually perceive. One may see the field and it is static, nothing is happening. The desire or need is only felt as one cannot observe it. What we can actually perceive is endeavor because it is dynamic. Endeavour must have all the qualities of the other three. That makes it the most important.

2.6.1. Sambandha

Sankarsana is the field, environment and the relationship between each item in the field. What each item does and what its effect is in terms of action and result. Which elements relate to each other, their purpose and what they add to the process. This includes oneself.

Sankarsana establishes the nature of the field or the religion (dharma) of the field and creates what is right or wrong. The rules and regulations, or how something works according to its definition. Thus he creates the field's lingo.

Pradyumna is cupid, interest, enthusiasm, desire, what elements attract one, what one feels safe in or secure and what one identifies oneself with, thus it is still part of identity.

Thus Sankarsana represents the facts and figures of the field while Pradyumna represents the specific interest, the elements which cause excitement.

2.6.2. Abhideya

Vasudeva is the pastime, activity or the action itself, which includes the qualities of other three (Sankarsana, Pradyumna, Aniruddha) with commitment and intelligence. Therefore *Vasudeva* is the central deity because relationship is incomplete without the action.

2.6.3. Prayojana

Aniruddha is the need, the result and the motive; the final experience connected to the result. He is the object of the experience. Thus he is the ideal, what is strived for, the exemplary.

Thus Aniruddha drives action while Pradyumna creates interest in the particular quality of action. Thus anything we achieve is attributed to Pradyumna.

Sankarsana establishes the environment in which desire (Pradyumna), need (Aniruddha) and action (Vasudeva) can take place. Thus Pradyumna denotes attraction according to the rules established by Sankarsana, Vasudeva means action applied according to the principles established in Sankarsana and Aniruddha denotes need according to the nature of the field.

Pradyumna, Vasudeva, Aniruddha are therefore regulated by the rules and regulations established according to the nature of the field or Sankarsana.

In performance of any duty we need to have a goal and a plan to attain it (sambandha), the proper action is the means of the execution of a plan (abhideya) and a strong desire for a goal which drives the action (prayojana).

In Bhagavad Gita Lord Krsna says:” Yada yada hi darmasya...”¹⁶ This is Krsna speaking in the mood of Sankarsana. Thus as long as we follow the dharma we are protected. Therefore for the plan to be effective it has to follow the nature of the field.

Pradyumna gives inspiration to contemplate the field; with contemplation one develops a need to obtain something from the field (Aniruddha). Further without the need there would be no action or endeavor (Vasudeva). Thus relative to the intensity of the need one will commit himself to the action.

The Sankarsana, Pradyumna, Aniruddha create the proper environment and mood for action or activity. Thus they support action which is Vasudeva (the pastime).

The caturvyuha reflects the four personality moods of Lord Krsna described in Nectar of Devotion.¹⁷

These are:

1. Dhérodhata – Vasudeva

¹⁶ Bhg. 4.7: *yada yada hi dharmasya glanir bhavati bhārata adhyutthanam adharmasya tadatmanam sṛjamy aham*

¹⁷ BRS, ?

2. Dhérodätta – Sankarsana

3. Dhéra-lalita – Pradyumna

4. Dhéra-praçänta – Anirudha

The Trimurti or the most worshipable deities of Vrndavana also represent sambandha, abhidheya and prayojana.

These are:

Sri Govindadeva – Abhidheya

Sri Gopinathadeva – Prayojana

Sri Madana Mohana – Sambandha; which has two parts – the field (Sankarsana – rules and regulations) and attraction to the field (Pradyumna).

Trimurti is for the appreciation of *rasa*, while caturvyuha is for establishing *tattva* and for the understanding of *rasa*. Sambandha is separated into two to get a proper understanding of *tattva* and *rasa*.

Sankarsana is static while Pradyumna, Anirudha and Vasudeva are dynamic.

Sankarsana is atmarama (self satisfied). Being the field, he has no need to appreciate the field and thus there is no manifestation of feminine aspect. Pradyumna, Aniruddha and Vasudeva are operating with the feminine aspect.

Sankarshan (the rules side of Madhana Mohana) atmarama masculine element (ego) field of activity, Pradyumna interacting masculine principle, attraction side of Madhana (intelligence) (Madhan Mohan) attraction to the field (discrimination) –sambhanda

Vasudev/Govinda (pastimes) has 6 qualities all of which he uses in pastimes; interacting with the field - abhideya.

Aniruddha/Gopinath (mind) attachment/need for results attainable from the field -prayojana

1. Sambandha – Krsna representing the masculine principle or atmarama.

2. Sambandha, abhidheya – Krsna expands creation into feminine (Radha).

3. Sambandha, abhidheya, prayojana – The interaction of Radha and Krsna gives rise to rasa or pastimes.

Sambandha is the masculine aspect, prayojana is the feminine, abhidheya is where they meet (relationship becomes established). However, the masculine aspect can be independent (Sankarsana). Pradyumna is the aspect where the feminine nature has its connection to and thus security with the masculine nature. Pradyumna is the dynamic element of masculine interaction. Feminine is always active, Vasudeva is where the interaction of the two takes place.

Pradyumna, Anirudha and Vasudeva are for establishing rasa, therefore they are the Trimurti of Vrindavana, without Sankarsana who represents tattva. For the purpose of establishing the rules and regulations we have the caturvyuha manifested in Vaikuntha.

2.7. Three Elements for Success

In Mahabharata Maharaj Yudhistira defines three elements for success; the first is focus, the second is endeavour and third is *daiva*.¹⁸ Daiva means God's will or blessing. It includes the understanding that ultimately the results are coming from a higher realm. In the Vedic concept for success, desire and endeavor are not all in order to achieve the success. The whole sambandha and abhideya need to be clear in mind, which creates the basis of the focus. One knows what one has and what can be gotten from it. Knowing what one wants and willingness to work for it, is also essential for the focus. The endeavor will follow the focus. Still, even with the same endeavor and with the same skills different results may come. That is due to daiva, the Supreme Lords blessings or will.

2.8. Yoga system

The traditional Patanjali yoga system has eight steps, *asta – anga yoga* as it is called. This mystic yoga system propounded by Patanjali in his Yoga-sutra, consists of eight parts; *yama*,

¹⁸ Mahabharata, page ?

niyama, asana, pranayama, pratyahara, dharana, dhyana and *Samadhi*.¹⁹ In Bhagavat Gita this is explained in the chapter called *dhyana yoga*. This ancient science can also be applied to any field of life, in the leadership process or business etc. In the leadership process, this could be used and also a more detailed analysis for a proper focus, *dharana*. Here we will explain the basic process and the application in leadership.

It is meant also for the self-realization of the Lord, as is *Bhakti yoga*. But for this *Kali yuga*, this process is not recommended. The basic principle is to unite the up going and down going *pranas*, life airs.²⁰ For that, a person has to have a pure lifestyle with rules and regulations. The beginning states, *yama* and *niyama*, include the lifestyle of renunciates. They are vegetarian and are also supposed to live in celibacy. This basic purity helps also to develop purity of thinking. Clear thinking is essential for any area of the leadership process. *Asana* means to be properly situated. In *Bhakti yoga* terms this means proper *ashrama* and proper *varna* for each individual. *Pranayama* can be compared to the activities according proper *varna* and *ashrama*. While doing this for Krishna a person starts to have a real taste for the service of the Lord and will take a healthy distance from the objects of the senses. This situation is already very helpful for focus, *dharana*. Then later *dhyana* and *samadhi* can develop.

In order to get a proper focus a leader has to be properly situated and detached from the false contacts to those one is leading and the things one is related. That includes the understanding of the field, the proper interaction with that field with a proper devotional consciousness. Then the *dhyana*, proper meditation, and *samadhi* can develop.

Samadhi means full absorption including the consideration of all the aspects in the leadership process. Leaders have to be able to not only concentrate to themselves, but to have a broad consideration including all the elements and relationships in the field and process.

¹⁹ Bhg. 2.59: *yah sarvatranabhisnehas tat tat prapya subhasubham nabhinandati na dvesti tasya prajna pratisthit*

²⁰ Bhg. 6.13-14: *saman kaya siro –grivam dharayann acalam sthirah sampreksya nasikagram swan disas canavalokayn prasantatma vigata-bhir brahmacary vrata sthitah manah samayamya mac –citto yukta asita mat-parah*

3. Catur Slokas – the Essence of All Vedic Knowledge

In order to understand how the material nature works and is expected to be managed we will analyze the basis of the material nature. That means where everything comes, how it is connected to the origin and how Krishna is the origin of everything.

Catur sloki means the full philosophy of the whole Veda in four verses. Lord Brahma learned all Vedas from Lord Krishna. The he asked what is the essence and Lord Krishna gave him these four verses. The whole veda is supposed to be view through the eyes of these four verses. These are the basis of all connections.

3.1. First Verse'

Srimad Bhagavatam 2.9.33

*aham evāsam evāgre nānyad yat sad-asat param
paçcād ahaà yad etac ca yo 'vaçĩñyeta so 'smy aham*

It is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

This verse can be easily misunderstood and has been also misused to support the impersonalism. Srila Prabhupada writes in his commentaries;

“Lord is the creator I and that the Brahmā is the created I. Therefore there is a difference between the two "I's," namely the predominator I and the predominated I. Therefore there are still two I's, even accepting the argument of the impersonalist. But we must note carefully that these two I's are accepted in the Vedic literature (Kaõhopaniñad) in the sense of quality “

Srila Prabhupada's in his purport makes the difference between demigods and Lord Himself.. The Lord is saying that in the beginning there was only Him, all the others like Lord Siva and Brahma come later from His expansions.

As this verse is the sambandha verse, it is the basis of understanding what is the field and what are it's relationships. There is a difference between Lord and the demigods and Lord and the living entitys. At the same time there is qualitative oneness and quantitative difference. Leadership has to recognize all the elements in the field in their proper relationships. A false understanding in the relationships creates disagreements and wrong dealings.

One aspects of leadership is that leaders has to deal with the conditioned living entitys who have the wrong concept of their role in the universe and in society. As reflected in this stage , the conditioned soul tries to put oneself to the situation where they could be the center of the universe, the basis of everything and the creator. This makes a great challenge for leaders. How does one move toward the goal and manage to educate subordianants , ridding thme of this mentality.

In the end of the purport the summary of this verse is given;

“The demigods like Brahmä, Viñëu, Maheçvara, Indra, Candra and Varuëa are undoubtedly different forms of the Lord for execution of different functions; the different elemental ingredients of material creation, as well as the multifarious energies, also may be of the same Personality of Godhead, but the root of all of them is the Supreme Personality of Godhead, Çré Kåñëa. One should be attached to the root of everything rather than bewildered by the branches and leaves. That is the instruction given in this verse.”²¹

3.2 Second Verse

åte 'rthaà yat pratéyeta na pratéyeta cätmani

tad vidyäd ätmano mäyääyathä bhäso yathä tam

²¹ Bhag 2.9.33, purport

O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

In verse it is said that what ever we see as an attractive and value, it is ultimately Krishna. The leaders has to deal a lot with the values and attractions people have. The leader must know how these are existing originally and how to connect these things back to the origin, Lord Himself. To see the matter separate from the Lord is actually illusion.

Srila Prabhupada explains the positioning of Lords internal and external energy. “The right conclusion of dovetailing everything in relationship with the Lord is called *yoga maya*, or the energy of union, and the wrong conception of detaching from its relationship with the Lord is called the Lord's *daivé mâyā*, or *mahā-mâyā*. Both the *mâyās* also have connections with the Lord because nothing can exist without being related to Him. As such, the wrong conception of detaching relationships from the Lord is not false but illusory.”

This is also confirmed in Bhaktivinoda Thakuras book “ Navadvip dham mahatmaya”. There is a story from Simantadvip where mother Parvati got a darsan with Lord Caitanya.²² She was complaining that she is the most unfortunate , because she can't be in the association of the pure devotees. Only her husband, Lord Siva allows. Lord Caitanya explained that actually she and His internal energy are the same. Bu here as Maha –maya she has the task to keep rascals of not bothering Lord in His pastimes. Ultimately maha maya and yoga maya are the same person in different roles.

The living entitys attraction to the objects is not actually a problem in itself. All these objects have some attractiveness due to Lords potency and qualities therein. Like for example, beutiful women have always been appreciated all over the world. But if one analyzes carefully, the beauty is not staying so long with one person. But the concept of an beutifull women always exists. That concept and origin of the beuty comes from the spriritual world and Lord Himself. That is why a living entity is anyhow attracted to anything.

²² Navadvip Dham Mahatmaya, pages ?

3.2.1 The law of attraction, interest and need

In sambandha there is a field and there is a attraction. In catur vyaha terms the field itself is Sankarsana and the attraction is Pradyumna. This attraction can increase to the addiction. This principle is used in many areas. Like in business when some new items are coming to the market, so much advertisement is done.

Normally their idea is that if one thinks something enough, then one will try to get it. There is still the difference between the interest and need. At the level of interest a person don't have to act yet. But in the level of need, action will take place. In Bhagavat Gita this is explained:

“While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.”²³ There is a difference also between attraction and attachment. In attached state a person has to act.

If someone is attached to something, then they work. In catur slokas it is explained that ultimately it is Lord Krishna alone, whom we are attracted. All these objects have just some qualities of the Lord which we are attracted. The art of the leadership is to arrange it so that people are connecting those attraction back to the Lord. In that way they get the both. Being in contact to the object they are attracted and connecting that back to the Lord.

Like for example, men are naturally in the beginning attracted to their wife. The beauty, the nice words, nice behavior naturally attracts men. The problem is that men may not be aware of the origin of her beauty and may even consider that he owns her. According these catur sloka verses, this is an illusion. Ultimately the material energy is never alone. She, Durga devi, is the wife of Lord Siva and she is the servant of the Lord.

All the ladies in material world are also actually serving her purposes. Mother Durga's service is to keep rascals away from Krishna's lila by engaging them into the material activities. Through suffering she is trying to teach them that there is no real enjoyment without connection to Krishna. If a family man understands this and is trying to engage his family activities for the pleasure of the Lord, then there can be at the same time the attraction and pleasure. But if the

²³ Bhg. 2.62: *dhyayato visayan pumsah sangas tesupajayate sangat sanjayate kamah kamat krodho bhijayate*

family affairs are just directed to selfish pleasures, then Lords external energy gives suffering to the living entity in order to learn. In that sense the attraction itself is not yet destructive. But whether it is properly connected or not, that is what defines whether the attraction will bring destruction or will be ultimately uplifting the living entity from the material bondage.

Therefore it is very essential for the leaders and managers to educate people in the knowledge of the absolute. To educate where everything comes from, how everything can be connected back and what is the ultimately goal of life.

In this way, to see things in their proper connections is necessary for a leader and a manager in order to act properly and without illusion in any circumstance. The leader must also know the proper meaning of anything. These unchangeable meanings are called dharma. Dharma is traditionally translated to mean nature, duty, qualities and religion. In that sense everything has its dharma.

These are all explained in principles in Dharma sastra, Manu Samhita.

3.3 Third Verse

*Yanti mahanti Bhutan
bhutesuccavacesv anu
pravistany apravistani
tatha tesu na tesv aham*

“O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I’m outside of everything.”

This material world is not the place the Lord desires. In that sense His heart is not here, in the place where living entities have to suffer due to their rebellious mentality. Due to our living entities’ conditioned nature, this material world manifests. This material world will always have the aspects of temporariness and suffering. Even with the perfect material arrangements and

managements this aspect of the material world will remain. That gives an impetus for a living entity to make an effort to go back home back to Godhead.

Srila Prabhupada writes;

“The impersonalists can imagine or even perceive that the Supreme Brahman is thus all-pervading, and therefore they conclude that there is no possibility of His personal form. Herein lies the mystery of His transcendental knowledge. This mystery is transcendental love of Godhead, and one who is surcharged with such transcendental love of Godhead can without difficulty see the Personality of Godhead in every atom and every movable or immovable object. And at the same time he can see the Personality of Godhead in His own abode, Goloka, enjoying eternal pastimes with His eternal associates, who are also expansions of His transcendental existence. This vision is the real mystery of spiritual knowledge, as stated by the Lord in the beginning (*sarahasyaà tad-aìgaà ca*). This mystery is the most confidential part of the knowledge of the Supreme, and it is impossible for the mental speculator to discover the dint of intellectual gymnastics.”

The mystery can be revealed through the process of recommended by Lord Brahma in his Brahma Samhita as follows.

*premāñjana-cchurita-bhakti-vilocanena santaù sadaiva hādayeñu vilokayanti
yaà çyāmasundaram acintya-guëa-svarüpaà govindam ädi-puruñaà tam ahaà bhajāmi*

"I worship the original Personality of Godhead, Govinda, whom the pure devotees, their eyes smeared with the ointment of love of Godhead, always observe within their hearts. This Govinda, the original Personality of Godhead, is Çyāmasundara with all transcendental qualities."

The worship of the Lord with devotion is the key to any activity. Bhakti includes the attitude of any action. For leaders it is necessary to develop this kind of attitude and educate others in devotion as well.

3.4 Fourth Verse

etāvad eva jijñāsyāà tattva-jijñāsunātmana

anvaya-vyatirekābhyāà yat syāt sarvatra sarvadā

“A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.”

Srila Prabhupada mentions in the commentary;

“It is clear from this verse of the Bhagavad-gētā that the direction of the Lord is that one should be God-minded, a devotee of the Lord, a worshiper of the Lord, and must offer all obeisances unto Lord Krishna. By so doing, the devotee will undoubtedly go back to Godhead, back to home.”

Lord Krishna is making very clearly the point in the verse that this knowledge is valid and applicable in all ages. The idea that this was only for the ancient times, only for India is not supported by the Lord at all. It requires intelligence and guidance to see the connections between principles and always-changing field. Therefore self realized spiritual master’s presence and guidance is essential.

Like for example, cleanliness is a principle. That is required for the interaction with the Supreme pure, Lord Himself. But that can be applied differently depending on the time and place and circumstances.

Srila Prabhupada explains the indirect;

“Indirectly it is said that the whole Vedic social construction of human society is so made that everyone acts as a part and parcel of the complete body of the Lord. The intelligent class of men, or the brahmanas, are situated on the face of the Lord; the administrative class of men, the ksatriyas, are situated on the arms of the Lord; the productive class of men, the vaisyat, are situated on the belt of the Lord; and the laborer class of men, the sudras, are situated on the legs of the Lord. Therefore the complete social construction is the body of the Lord, and all the parts of the body, namely the brahmanas, the ksatriyas, the vaisyas and the sudras, are meant to serve

the Lord's whole body conjointly; otherwise the parts become unfit to be co-ordinated with the supreme consciousness of oneness. Universal consciousness is factually achieved by coordinated service of all concerned to the Supreme Personality of Godhead, and that alone can insure total perfection. “

In Bhagavat Gita it is mentioned in chapter ten, how Lord is existing in this material world. All attractions and likings have ultimately their origin in Krishna. Like Lord is saying in Bhagavat Gita, “know that all opulent, beautiful and glorious creation spring from but a spark of My splendor.”²⁴ Like Srila Prabhupada is saying in the purport, this includes any extraordinary opulence in the creation. Beautiful ladies, handsome men, nature's beauty etc., these are just a spark from the splendor of the Lord. Ultimately, there is really nothing attractive in the whole universe, which is not coming from the Lord.

From the leadership point of view, the basic point is that people like to work with things they are attracted to. They may just not know what the source of their attraction is.

Srila Prabhupada in a purport to this catur sloka verse continues;

“Even if a person is fully addicted to all sorts of sinful acts, if he happens to be engaged in the loving transcendental service of the Lord under proper guidance, he is to be considered the most perfect holy man without a doubt. And thus any person, whatsoever and whosoever he or she may be—even the fallen woman, the less intelligent laborer, the dull mercantile man, or even a man lower than all these—can attain the highest perfection of life by going back home, back to Godhead, provided he or she takes shelter of the lotus feet of the Lord in all earnestness.”

Devotional service is the link for a living entity to be connected to the Lord, the origin of everything. Whatever qualities there are, this one aspect to serve the Lord rules over everything else.

Elsewhere in Srimad Bhagavatam fifth canto it is mentioned, that if living entity is not serving the Lord, even it appears they have some good qualities, these are actually not.

yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ

²⁴ Bhg. 10.41: *yad yad vibhutimas sattvam srimad urjitam eva va tad tad evavagaccha tvam mama tejo-
msa-sambhavam*

harāv abhaktasya kuto mahad-guëä mano-rathenäsati dhävato bahiù

One who has unflinching devotion unto the Supreme Personality of Godhead must have all the good qualities of the demigods, and contrarily one who is not a devotee of the Lord must be hovering in the darkness of mental speculation and thus must be engaged in material impermanence.

What leaders in this Kali yuga are missing is mentioned here in the verse;

“Because the so-called great leaders of human society are ignorant of this great knowledge of bhakti-yoga and are always engaged in ignoble acts of sense gratification, bewildered by the external energy of the Lord “

Leadership is much based on the good qualities of a leader. Good qualities inspire the followers to do some service. Therefore one very important aspect for a leader is to be always engaged themselves to the process of self realization. To be inspired and inspiring the others is an essential aspect of an leader.

If the leaders are given their time, energy and advices to their subordians, then naturally people like to share and give also these things back. Value will be changed by value.

4. Duties of the Leaders, Managers and Administration

4.1. Duties of a King

The main duties of a ksatriya are explained in Manu Samhita and in Srimad Bhagavatam. The main duty of a ksatriya is to give protection to the citizens. Ladies, children, brahmanas and old men are the main groups to be protected.²⁵ In his book²⁶ Srila Prabhupada explains the ten main duties the manager (a king) has. In vedic system there is always a balance between the rights and oblications of a manager, leader and a king. The basic principle is that everybody has

²⁵ Manu , page 140

²⁶ Bhag. 5.15.7

their duties and obligations according their varna and ashrama. The obligations follow the responsibility. There are no obligations for a manager without responsibility.

In Srimad Bhagavatam²⁷ both fourth and fifth cantos describe the main duties of a king. King Prithu is described in the fourth canto as great example of a king. King Prithu is actually a managerial incarnation of the Lord.

4.1.1. Protection

Srimad Bhagavatam

Da vai sva-dharmeëa prajā-pālana-poñāëa-préëanopalālanānuçāsana-lakñāëenejyādinā ca bhagavati mahā-puruñe parāvare brahmaëi sarvātmanārpita-paramārtha-lakñāëena brahmavic-caraëänusevayāpādita-bhagavad-bhakti-yogena cābhékñēaçaù paribhāvitāti-çuddha-matir uparatānātmya ātmani svayam upalabhyamāna-brahmātmānubhavo 'pi nirabhimāna evāvanim ajūgapat. ...

“King Gaya gave full protection and security to the citizens so that their personal property would not be disturbed by undesirable elements. He also saw that there was sufficient food to feed all the citizens. This is called *poñāëa*. He would sometimes distribute gifts to the citizens to satisfy them. This is called *préëana*. He would sometimes call meetings and satisfy the citizens with sweet words. This is called *upalālana*. He would also give them good instructions on how to become first-class citizens. This is called *anuçāsana*. Such were the characteristics of King Gaya's royal order. Besides all this, King Gaya was a householder who strictly observed the rules and regulations of household life. He performed sacrifices and was an unalloyed pure devotee of the Supreme Personality of Godhead. “

He was called *Mahāpuruñā* because as a king he gave the citizens all facilities, and as a householder he executed all his duties so that at the end he became a strict devotee of the Supreme Lord. As a devotee, he was always ready to give respect to other devotees and to engage in the devotional service of the Lord. This is the bhakti-yoga process. Due to all these transcendental activities, King Gaya was always free from the bodily conception. He was full in Brahman realization, and consequently he was always jubilant. He did not experience material

²⁷ Bhag. 4.14-16

lamentation. Although he was perfect in all respects, he was not proud, nor was he anxious to rule the kingdom.

There are different levels of protection to be provided. The physical level of protection for citizens is normally done by police and military. Knowledge is also very important aspect of the protection. In this chapter we'll explain the roles of the managers related to education. The mental protection is done by arranging the meetings and having some nice discussions with citizens. The king himself has to have the exemplary qualities.

The development of good qualities has a lot to do with the protection of the vices.

In Manu Samhita²⁸ the orders for the king to protect from the seven vices has been given.

“Let him carefully conquer greediness; the root of both sets of vices. That greediness which all wise men declare to be the root even of both these (sets), let him carefully conquer; both sets (of vices) are produced by that.”²⁹

The seven most pernicious vices are;

That springing from love of pleasure: drinking, dice, women & hunting

That produced by wrath: assault, insulting others & the seizure of property

Drinking, dice, women, and hunting, these four (which have been enumerated) in succession, he must know to be the most pernicious [causing the greatest harm] in the set that springs from love of pleasure.”

For a leader purity is one of the most important force. By staying away from the sinful activities a leader gets strength. These virtues, cleanliness and purity, truthfulness, non-violence and mercifulness are the sources of strength. Both leaders and their subordinates are supposed to cultivate these qualities. By being involved in the sinful activities like gambling, intoxication, illicit sex and meat-eating people will not only lose their good qualities, but become overly entangled in this material world.

²⁸ Manu VII, The Duties of a King, p.48

²⁹ Manu VII, p. 49

Insulting others comes from anger and that will create a lot of difficulties. Two wrathful persons can even destroy each other. A leader is supposed to give this kind of up. Yudhisthira never insulted Duryodhana or Dhrtarastra. By keeping that wrath the leader gets even more energy.

These human society standards are the basis of the spiritual development in the society.

In Bhagavat Gita Lord is explains the basic duty of a ksatriya; “considering your specific duty as a ksatriya, you should know that there is no better engagement for you than fighting on the religious principles, and so there is no need of hesitation.³⁰

4.1.2. Education

The education is very essential for the management. Through education the values, knowledge and culture is delivered to the whole society. These values and culture are the essence of any action in society. In this chapter we are given an understanding about the basic principles of vedic education. Leaders and managers have to know the principles and have to be able to arrange the education so that society will have an solid base for it’s development. Vedic education deals a lot with the development of an individual. The basic education is the same for brahmanas and ksatriyas. Vaisyas take the same basic education but for a sudra there is already from the beginning differences in the educational system. Differentiation in learning will begin around the age of twelve. The aim is that persons are highly educated; Rupa Goswami says;

”when a person is highly educated and acts strictly on moral principles, he is called highly learned.”³¹

The thrust of education therefore must be to develop character and philosophical realization; external knowledge and expertise are in a supportive.

³⁰ Bhg 2.31: *sva dharman api caveksya na vikampitum arhasi dharmyad dhi yuddhac chreyo nyat ksatriyasya na vidyate*

³¹ BRS, ch 23,p

For the managers (ksatriyas) to create the facilities for education for all the ashramas is very essential. One of the main principles of vedic education is mentioned in Bhagavat Gita;³² “Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.” that means that the enquiry must be done with the combination of the service. This aspect has to be considered by the managers while making the managerial arrangements for education. The education goes together with the practical application. The practices are different according the varnas and ashramas.

In Vedic education there are three stages of learning; *sravana, manana, nidhidyasana*.³³

Sravana means hearing the knowledge from the teacher. The knowledge is based on authority. The next level is to contemplate that knowledge from many different angles, mananam. This knowledge has to be brought to the observable level. The next step is to apply that knowledge in different field by putting it practice.

The first part of the training is brahmacary , the student , life. In general that is done in the ashram of an guru, the gurugula. Srila Prabhupada emphasizes the role of this ashram in several letters and books.

Srila Prabhupada writes in Prabhupada Siksamrita “³⁴I am especially glad that the gurukul school is improving more and more in its standards under your management. That is our real work, to educate people in spiritual life by giving them the practical example, so I wanted that the GBC would be a chose body of men for that purpose, to see how the students are learning and reporting to me as my secretaries. I do not know how you could have missed these points, as they clearly spelled out in my original constitution.

Character development is very essential in vedic education. Developing good qualities like sensitivity, sence control, humbleness. cleanliness and respect towards the auktorities is highly

³² Bhg. 4.34: *tad viddhi pranipatena pariprasnena sevaya upadeksayanti te jnanam jnaninas tattva-darsinah*

³³ Brihad Aranyaka,

³⁴ Siksamrita, a letter to Satvarupa,2.may 1972

valued. These qualities are needed through the whole life and needed ultimately in the relationship with God. Teachers and students relationship is close. Teachers are living together with students and their trustable relationship is the bases of the whole education. Managers has to create the facilities and environment for this kind of education. The individual guidance is one of the basic elements in ashram training.

After training the student will enter to the family life, grihastha ashram. This is the life stage where the knowledge has to be applied to so many fields of action. Raising children is the main duty of grihastha. The occupation is the other important aspect and that formulates the daily routines. Daily routines and results of the work are also supposed to do as sacrifice, In different varnas there are different main duties related to this.

4.2. The Duties of a Government

4.3. The government in vedic system is consisting of brahmanas, who has all their fields of expertise. These brahmanas are also called as ministers. The prime minister is the senior amongst the ministers by his knowledge. In Indian history we know persons like Janakya Pandit, who hold that position during his time. The government has two main functions; the other is to give advices to the King and the other is to act as an court. The main goal is to guide so that people can make spiritual progress. This is all explained in details in Manu Samhita. The relationship between king and the ministers is like ksatriyas and brahmanas. Brahmanas are given the highest knowledge and the kings are ultimately making the decision according that. The responsibility to give good advices lyes on brahmanas and the decision and action on ksatriyas. In modern days administration the ministers and prime ministers are similarly there. But their role is a little different, in general it has more the flavor of administration than pure brahminical. The presidents role has similaritys with the kingsrole, but in general the presidents don't have as much power than kings used to have.

Between different countries there are differences between the roles and power of the presidents.

The main duty of a government is also explained in Srimad Bhagavatam fourth canto

tasya rājīo mahā-bhāga bhagavān bhūta-bhāvanaù

parituñyati viçvātmā tiñöhato nija-çāsane

O noble one, if the king sees that the Supreme Personality of Godhead, the original cause of the cosmic manifestation and the Supersoul within everyone, is worshiped, the Lord will be satisfied.³⁵

In a purport Srila Prabhupada is explaining that it is a fact that the government's duty is to see that the Supreme Personality of Godhead is satisfied by the activities of the people as well as by the activities of the government. There is no possibility of happiness if the government or citizenry have no idea of **Bhagavān**, the Supreme Personality of Godhead, who is the original cause of the cosmic manifestation, or if they have no knowledge of **bhūta-bhāvana**, who is **viçvātmā**, or the Supersoul, the soul of everyone's soul. The conclusion is that without engaging in devotional service, neither the citizens nor the government can be happy in any way. At the present moment neither the king nor the governing body is interested in seeing that the people are engaged in the devotional service of the Supreme Personality of Godhead. Rather, they are more interested in advancing the machinery of sense gratification.”

The happiness is mentioned to be one of the aims of the human life. In modern day world the statistics show that the development is to the other direction. Marriages are broken in most of the cases, suicides inceasing, the mental diseases are very much increasing and in general the happiness is not much there.

Like Srila Prabhupada in that same purport is saying that consequently people are becoming more and more implicated in the complex machinery of the stringent laws of nature, but they don't have an idea about the process how to make it possible to operate in this world and not becoming entangled. This is ultimately the science of Krishna Conciousness.

Srila Prabhupada continues in the same purport; ”The word **nija-çāsane** (in his own governmental duty) indicates that both the government and the citizens are responsible for the execution of **varëäçrama-dharma**. Once the populace is situated in the **varëäçrama-dharma**, there is every possibility of real life and prosperity both in this world and in the next.”

³⁵ Bhag. 4.14.19

Varnasrama dharma includes all the aspects of human life. Every people has some qualities according their varna and ashrama. If these qualities are not regognized and used properly , frunstation is definitely there. The co-operation between educators and managers has very important role in this regard.

Srila Prabhupada writes is Siksamrita:³⁶

“..all the presidents of our centers should see that all the members are strictly observing the brahminical standards, such as rising early, cleansing at last twice daily, reading profusely, attending arati, like that. You begin immediately this process. That is the main work of GBC. Sometimes we see that they do not wash hands after eating. Even after drinking water we should wash hands. That is suci. Suci means purest..”

Purity and cleanliness are needed in any aspects of human life. Material nature has designed so that if one develops this qualities in one area, it is easy to develop that further to the other areas. One virtue also leads to another, like cleanliness is so helpful for clarity of the thought, clarity in daily activities etc.

This aspect of education can be applied everywhere. Home, school, work etc. The cleanliness makes many other things possible. From social aspect to the clarity of thoughts, Srila Prabhupada established himself many schools. He is engouraging the gurukul system, the original for the whole ISKCON society.

“I am especially glad that the gurukul school is improving more and more in its standards under your management. That is our real work, to educate people in spiritual life by giving them the practical example, so I wanted that the GBC would be a chose body of men for that purpose, to see how the students are learning and reporting to me as my secretaries. I do not know how you could have missed these points, as they clearly spelled out in my original constitution.”³⁷

Education is one of the most important areas the leaders has to work. The society is based on the common value system. The communication follows also the values system of the people in. In education there are differences between the education in different varnas. Brahmanas and

³⁶ Siksamrita ,a letter to Rupanuga, 3 May 1972

³⁷ Siksamrita , a letter to Satsvarupa dasa, 2 May 1972

ksatriyas are value based persons. If that is properly done, the society development will follow naturally.

“Your first job should be to make sure that everyone of the devotees in your zone of management is reading regularly our literature and discussing the subject matter seriously from different angles of seeing, and if they are somehow or other absorbing the knowledge of Krishna consciousness philosophy...”³⁸

Vedic means actually knowledge. The whole culture is based on that. Therefore there has to be the system to arrange so that the knowledge comes down to the society. This common effort is done by the co-operation between brahmanas and ksatriyas.

”..what good are many many devotees if none of them are knowledgeable?”³⁹

“..our first business is to preach to the devotees and to maintain the highest standard of Vaisnava education. Managing must be there as well, just as I am preaching daily from Çrémad Bhagavatam, Bhagavat Gita, but I’m also going to the bank, making investments, seeing the trial balance, making letters, seeing how things are going on, like that. So you must become expert in all these matters, just I am giving you example.”⁴⁰

4.4.Roles of the GBC and Temple Presidents

There is a difference between leadership and management. Leadership is dealing with the whole picture and visions where the whole organization will go. Management is applying that in the particular area. Like in a country the leaders are seeing where the whole country is supposed to go, the managers take care of the specific areas, like military, law, economics etc. In our own organization the GBC is in the role of the leaders, the temple presidents are in the role of the managers.

³⁸ Siksamrita , a letter to Satsvarupa dasa, 16 June 1972

³⁹ Siksamrita, a letter to Satsvarupa dasa, 16 June 1972

⁴⁰ Siksamrita , a letter to Hâdayânanda, 9 July 1972

In the leaders' role the vision, education, people and the relationships are more emphasized. In the managers' services these are also needed but the emphasis is more that things will get done.

Based on the scriptures, teachings of Çréla Prabhupāda and discussions with sadhus the following are the natural duties of the GBC:

- spiritual direction and standards
- proper philosophy
- education, culture (proper dress, etiquette, etc)
- preaching
- having the vision where to take his followers

GBC is in the role of a brahmanas and temple presidents has the elements from the ksatriyas. Both are operating based on principles.

Srila Prabhupada writes;⁴¹...”GBC does not mean to control a center. GBC means to see that the activities of a center go on nicely. I do not know why Tamala is exercising his absolute authority. That is not the business of GBC. The president, treasurer and secretary are responsible for managing the center. GBC is to see that things are going nicely but not to exert absolute authority. That is not in the power of GBC. Tamala should not do like that. The GBC men cannot impose anything on the men of a center without consulting all of the GBC members first. A GBC member cannot go beyond the jurisdiction of his power. We are in the experimental stage but in the next meeting of the GBC members they should form a constitution how the GBC members manage the whole affair. But it is a fact that the local president is not under the control of the GBC. Yes, for improvement of situations such as this I must be informed of everything.”

“...Otherwise each Temple shall be independent and self-supporting. Let every Temple President work according to his own capacity to improve the Krishna Consciousness of his center. So far the practical management is concerned, that is required, but not that we should

⁴¹ Siksamrita, a letter to Giriraja, London, 12 August 1971

become too much absorbed in fancy organization. Our business is spiritual life, so whatever organization needs to be done, the Presidents may handle and take advice and assistance from their GBC representative. In this way let the Societies work go on and everyone increase their service at their own creative rate.”⁴²

Brahmanas and sannyasis are considered to be the preachers who travels around and distributes the knowledge. Srila Prabhupada compares the GBC: service to the service of a travellings sannyasis.

“...In fact, the duties of the GBC men are now to be just like the duties of the Sannyasis. I want that the GBC men should leave the management of the individual centers to the local presidents and concentrate themselves upon preaching work. They should be constantly traveling from one center to another center to see how the students are learning and to give whatever advice is necessary for improving the temple standards. In addition, the GBC men will open new centers, distribute literature, and they should always be traveling with a sankirtana party to accompany them. So practically there is no difference between the Sannyasi duty and the GBC duty...”⁴³

Prabhupada is confirming this role of a GBC as an traveling sannyas in a few other letters.⁴⁴ He is saying that it is the best if GBC members are traveling with a sankirtan party in their zone and going from village to another. They should also see how the students are learning and progressing. The role of a supervisor who see that the standards and education will take place is emphasized. It is then up to the local temple presidents to the managerial arrangements according their capacity, the situation etc. The main concern of an GBC is that people are making spiritual progress in their lifes.

The main duties of the Temple Presidents are:

- to apply GBC:s instructions according the local situation

⁴² Siksamrita, a letter to all temple presidents, Tokyo, 22 April 1972

⁴³ Siksamrita, a letter to Madhudvisa, Los Angeles, 12 June, 1972

⁴⁴ Siksamrita, a letter to Karandhara, 4 May 1972. A letter to Hamsaduta, 14 February 1972. A letter to Bhagavan dasa, 12 May 1972

- protection of ISKCON:s interests, the temple, the devotees
- educational programs
- preaching
- financial overlook
- community development
- managing according to guru, sadhu and sastra

There are still many areas in which the GBC and the Temple presidents have to be aware and/or coordinate, like communication, legal affairs, etc.

5. Qualities Related to Leadership and Management

5.1 Basic Qualities of a Leader

According Srimad Bhagavatam there are three main categories of qualities: There are qualities related to the three modes of material nature, qualities related to varnashrama and qualities related to the devotional service. To understand what are these qualities and how to use these in the service of the Lord is essential for the leaders and managers. They have to be able to regognize these qualities in people and being able to connect these properly. Here in this chapter we focus to the qualities needed for varnashrama and for the devotional service.

Qualities needed in varnasrama. are explained by Narada Muni in the seventh canto of Srimad Bhagavatam⁴⁵ In 3rd canto Lord Kapiladeva is explaining the devotional service in different modes.⁴⁶

⁴⁵ Bhag. 7.12.11-21

⁴⁶ Bhag. 3.29.8-10

Leaders good qualities are essential in order to inspire the follower. For the leaders the brahminical qualities are essential. In Bhagavat Gita Lord has explained the basic qualities needed for the brahmanas.

Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the brahmanas work.⁴⁷

These qualities can be developed through the whole life in different ashrams. In vedic education the brachmacarys are trained according these principles in the ashram. When one moves to the grihasta ashram, then these same qualites are definitely needed. Ultimately these are qualities a person needs to deal with the Lord Himself.

The root of developing the qualities is found in the Siksastaka.⁴⁸ All the qualities will ultimately develop through chanting and vaishnava etiquette. Out of those eight verses Lord Caitanya left, this specific verse includes the whole basis of vaishnava behavior.

trinad api sunicena, taror api sahisnuna

amanina manadena, kirtaniya sada hari

“One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others can very easily always chant the holy name of the Lord.”

This verse can be also practiced in all of lifes different situations. Nature has been designed that in any stages of life a human being can develop these kind of qualities. The proper relationships of a living entity and the material nature has been explained in Srimad Bhagavatam and Bhagavat Gita. If one undestands this science and is acting according it one is eligeble to go back home back to Godhead⁴⁹

⁴⁷ Bhg. 18.42: *samo damas tapah saucam ksantir arjavam eva ca jnanam vijnanam astikyam brahma karma svabhava-jam*

⁴⁸ Cc. Adi-lila 17.31

⁴⁹ Bhg. 3.23-24

Modern management tends to be more business and economic based. Good character of a leader is not so much emphasized. Greediness, selfishness etc are getting more value. Even so, they still recognize the historical fact that in the older leadership models the qualities of a leader had an important role. Like in military leadership it is said that a weapon is dangerous for the enemys, but a man with a bad character is dangerous for everybody. Therefore, even the weapon has to be in the hands of a person with a proper character.

In Srimad-Bhagavatam, Bhagavad-gita and Manu-samhita the qualities of a leader and their importance are explained. further As it is said in Bhagavat Gita, “what ever action a great man performs, common men follow. An whatever standards he sets by exemplary acts, all the world pursues.”⁵⁰

In the purport for this verse Srila Prabhupada explains more about the importances of the examplenary behaviour;

“People in general always require a leader who can teach the public by practical behavior. A leader cannot teach the public to stop smoking if he himself smokes. Lord Caitanya said that a teacher should behave properly before he begins teaching. One who teaches in that way is called *acārya*, or the ideal. Therefore, a teacher must follow the principles of *çāstra* (scripture) to teach the common man...||

There is a saying that example is stronger than precept. That means that even a person knows the philosophy in theory and speaks nicely based on the philosophy, if his own example is different, there is less effect in the followers behaviour.

Srila Prabhupada writes in this Bhagavad-gita purport that the leaders’ activities must be based on the principles of standard scriptures like the Manu-samhita and Srimad-Bhagavatam. Leaders must be educated in and know these sastras.

Service is generally rendered when people appreciate the qualities of their leader. The Vedic culture and the varnashrama-dharma, is meant for the elevation of a human kind and developing Godly qualities. Character development begins from the proper brachmacari training. Respect

⁵⁰ Bhg. 3.21

for the authorities, sense control, purity, service attitude and knowledge are the most essential qualities in the brahmchari training. These qualities are also essential for the leaders.

One very important quality of a leader is to be inspired and to inspire others.⁵¹

“..your responsibility for temple upkeep must be not set aside for GBC business. The devotees enthusiasm must be maintained. As I reply everyone’s letter and encourage them, so you should encourage the devotees more and more.”

Srila Prabhupada is referring some qualities of a leader in Back To Godhead:⁵²

He is mentioning that a leader means also to be a first class disciple. *Evam parampara praptam*, This basic attitude of being a disciple at the same time makes a big difference in the position of a leader. A leader is not trying to make himself a special, but it is the connection to the parampara which makes it. Therefore a leader can’t manufacture some other principles by his own.

5.2 Qualities for the Manager

The difference between a leader and a manager is not well known in western leadership systems. In vedic this is very essential. Leaders main qualifications are the natural qualities of brahmanas and managers the qualities of ksatriyas. In Bhagavat Gita the ksatriyas qualities are explained in general. “Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the ksatriyas.”⁵³

For a ksatriya these qualities are always needed in order to do his main duty, protection,.

In Srimad Bhagavatam fourth canto there is a story of King Prithu.⁵⁴ He is the managerial incarnation of the Lord. There it has been explained all the main qualities needed for a king. This can be applied to a managers, like temple presidents.

⁵¹ Siksamrita, a letter to Jagadisa, 11 April 1971

⁵² BTG , 12, 1977

⁵³ Bhg. 18.43 *çauryaà tejo dhâtir dâkñyaà yuddhe çäpy apalâyanam dânam éçvara-bhâvaç ca kñâtraà karma svabhâva-jam*

⁵⁴ Bhag. 4.16.16-17

“The leader can rule like King Indra.” King Indra is known to be the king of heaven. That means he has the potency to rule the demigods in the heavenly realm.

“He is able to apply justice and maintain socially balanced state like Yamaraja”. Yamaraja is the personification of the law, order and punishment. Since there will be always persons who will not act according the social structures rules, there has to be the system to punish them in order to keep the peacefulness in the society. Without this aspect of security the citizens can't do their services peacefully.

“He is able to purify the subjects like the sun-god.” For the sun the dirtiness is not a problem. By it' power all dirty things can be purified. The king has to have such kind of understanding of dharma, the nature and role of the things. in order to connect those back to the Lord.

“He is pleasant like the moon and able to nourish the citizens like the moon-god.”

In order to have proper social dealings, the pleasure is one of the basic element to for the interaction between leaders and their followers.

“He is able to create prosperity like Kuvera”. Like Srila Prabhupada is saying in Bhagavat Gita, every organization needs money and manpower. To generate the money, the vaisyas has to be protected and engouraged.

“He is neutral and powerful like the wind-god.” Partiality is harmful for the proper relationships. Still rearding is done according the way people are doing their work. A king, as an represantive of the Lord is rearding those who are doing nicely their duties. This is not impartial, but equal. Everyone has their equal change to do their duties properly.

“He is tolerant like the Earth.” A human being tends to make errors. It is said that the accidents may happen even in the kingly roads. That means that even with the good arrangement, some failures, mistakes will be there. More important that some mistakes happens even for those who are trying, is that they still are trying. The mistakes should be corrected. but not in the cost that followers are loosing their inspiration.

“Against his enemies he is like the fire” Fire is burning and it is even dangerous. A ksatriya has to use his power for those who are against. This is indirectly encouraging for even those, who are against. For them being against the Godly order is anyhow destructive.

A leader gives protection to the brahmanas without fail and is a lover of the brahminical culture.

The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.⁵⁵

This King Prithu was very kind to all citizens. Even though a poor person could trample over the King’s head by violating the rules and regulations, the King, out of his causeless mercy, was forgetful and forgiving. As a protector of the world, he remain as tolerant as the earth itself.⁵⁶

5.3 Qualities Needed in Varnashrama

Due to different interests and qualities people have different services and engagements. How to relate with other people’s qualities and services is the social aspect of varnashrama (varna). The ashram aspect deals more with the personal quality development.

In this subheading we’ll study which qualities are needed in varnashrama. Basically leaders has to recognize these qualities and be able to connect these balanced way to the whole society.

In Srimad Bhagavatam Narada Muni is given the thirty main qualities needed for the varnasrama dharma.⁵⁷

⁵⁵ Bhag. 4.16.16: *dāòha-vrataù satya-sandho brahmaëyo vâddha-sevakaù çaraëyaù sarva-bhütänää mânado déna-vatsalaù*

⁵⁶ Bhag. 4.16.17: *titikñaty akramaà vainya upary äkramatäm api bhütänää karuëaù çaçvad ärtänää kñiti-vâttimän*

⁵⁷ Bhag. 7.11.8-12

“These are the general principles to be followed by all human beings: truthfulness, mercy, austerity (observing fasts on certain days of the month), bathing twice a day, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence, celibacy, charity, reading of scripture, simplicity, satisfaction, rendering service to saintly persons, gradually taking leave of unnecessary engagements, observing the futility of the unnecessary activities of human society, remaining silent and grave and avoiding unnecessary talk, considering whether one is the body or the soul, distributing food equally to all living entities (both men and animals), seeing every soul (especially in the human form) as a part of the Supreme Lord, hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisance’s, becoming a servant, becoming a friend, and surrendering one's whole self. O King Yudhiñöhira, these thirty qualifications must be acquired in the human form of life. Simply by acquiring these qualifications, one can satisfy the Supreme Personality of Godhead “

Srila Prabhupada explains in purport to this verse that in order to distinct human beings from the animals, the great saint **Nārada** recommends that every human could be educated in terms of the above-mentioned thirty qualifications. Nowadays there is propaganda everywhere, all over the world, for a secular state, a state interested only in mundane activities. But if the citizens of the state are not educated in the above-mentioned good qualities, how can there be happiness? For example, if the total populace is untruthful, how can the state be happy? Therefore, without consideration of one's belonging to a sectarian religion, whether Hindu, Muslim, Christian, Buddhist or any other sect, everyone should be taught to become truthful.

Srila Prabhupada explains further of the need of good qualities. He says that everyone should be taught to be merciful, and everyone should observe fasting on certain days of the month. Everyone should also bathe twice a day, cleanse his teeth and body externally, and cleanse his mind internally by remembering the holy name of the Lord. The Lord is one, whether one is Hindu, Muslim or Christian. Therefore, one should chant the holy name of the Lord, regardless of differences in linguistic pronunciation. Also, everyone should be taught to be very careful not to discharge semen unnecessarily. This is very important for all human beings. If

semen is not discharged unnecessarily, one becomes extremely strong in memory, determination, activity and the vitality of one's bodily energy. Everyone should also be taught to be simple in thought and feeling and satisfied in body and mind. These are the general qualifications of a human being. There is no question of a secular state or an ecclesiastical state. Unless one is educated in the above-mentioned thirty qualities, there cannot be any peace. He concludes that ultimately everyone should become a devotee of the Lord, because by becoming a devotee of the Lord one automatically acquires the other qualities. This is explained in the following verse and its purport.

yasyästi bhaktir bhagavaty akiïcanä sarvair guëais tatra samäsate suräù

haräv abhaktasya kuto mahad-guëä manorathenäsati dhävato bahiù

"In one who has unflinching devotional service to Kåñëa, all the good qualities of Kåñëa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord." Our Kåñëa consciousness movement, therefore, is all-embracing. Human civilization should take it very seriously and practice its principles for the peace of the world."⁵⁸

In brachmacari training the qualities like respecting the others, sensitivitiness, sense control and knowledge are emphasized. These same qualities are needed in every stage of life.

Nothing can be accomplished without respect. This is one of the qualities needed in every area of life, from brachmacari ashram to family life, from the life of an artist to business, between teachers and students and definitely between leaders and their subjects

Manu is given ten qualities for the varnasrama .”Twice-born men of any order, must carefully obey the tenfold law By twice-born men belonging to (any of) these four orders, the tenfold law must be ever carefully obeyed.”⁵⁹

⁵⁸ Bhag. 5.18.12

⁵⁹ Manu, V 6.91

The tenfold law:

Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, purity, sense control, wisdom, transcendental knowledge, truthfulness & freedom from anger.⁶⁰

Manu summarizes the tenfold laws into five categories:

1) Abstention from injuring (creatures), 2) truthfulness, 3) abstention from unlawfully appropriating (the goods of others), 4) purity, 5) and control of the organs, Manu has declared this to be the summary of the law for the four castes.⁶¹

In western leadership systems the relationship between brahmanas and ksatriyas is not understood. The Vedic system is much more subtle.

5.4 Devotional Service in Different Modes

This subheading gives us further explanation about the mood the leaders are supposed to adopt to perform their devotional service.

In Srimad-Bhagavatam Lord Kapiladeva in the third canto is explaining the devotional service in different modes.

Lord Kapila, the Personality of Godhead, replied: “O noble lady, there are multifarious paths of devotional service in terms of the different qualities of the executor.”⁶²

In the purport to this verse Srila Prabhupada explains that pure devotional service in Kãñëa consciousness is one because in pure devotional service there is no demand from the devotee to be fulfilled by the Lord. Generally people take to devotional service with a purpose. It is stated in Bhagavad-gëtä that people who are not purified take to devotional service with four purposes Q). A person who is distressed because of material conditions becomes a devotee

⁶⁰ Manu , V 6.92

⁶¹ Manu , V 10.63

⁶² Bhag. 3.29.7: *çré-bhagavän uväca bhakti-yogo bahu-vidho mägair bhämini bhävyate svabhäva-guëa-mäргеëa*

of the Lord and approaches the Lord for mitigation of his distress. A person in need of money approaches the Lord to ask for some improvement in his monetary condition. Others, who are not in distress or in need of monetary assistance but are seeking knowledge in order to understand the Absolute Truth, also take to devotional service, and they inquire into the nature of the Supreme Lord. . Actually the path of devotional service is one without a second, but according to the devotees' condition, devotional service appears in multifarious varieties, as will be nicely explained in the following verses.

Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.⁶³

In the purport Srila Prabhupada is explaining that the highest, most glorious religion is the attainment of causeless, unmotivated devotional service. This is explained also in Caitanya Caritamrita .⁶⁴ In pure devotional service, the only motive should be to please the Supreme Personality of Godhead. That is not actually a motive; that is the pure condition of the living entity. In the conditioned stage, when one engages in devotional service, he should follow the instruction of the bona fide spiritual master in full surrender. Srila Prabhupada explains that the teachings should be received through the disciplic succession. The spiritual master is the manifested representation of the Supreme Lord because he receives and presents the instructions of the Lord, as they are, by disciplic succession. To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. But if one has a motive for personal sense gratification, persons devotional service will be manifested differently. His interests are separated from the Lords interests.

One who approaches the Supreme Lord to render devotional service, but who is proud of his personality, envious of others or vengeful, is in the mode of ignorance (tamoguna). He thinks that he is the best devotee. Devotional service executed in this way is not pure; it is mixed and is of the lowest grade, *tāmasaù*. *Çréla Viçvanātha Cakravarté Öhäkura* advises that a *Vaiñëava* who is not of good character should be avoided. A *Vaiñëava* is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has

⁶³ Bhag. 3.29.8

⁶⁴ CC, Madhya 19.168

motives, then he is not a **Vaiñëava** of the first order of good character. It is advised that one may offer his respects to such a **vaiñëava** because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a **vaiñëava** who is in the mode of ignorance.

The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.⁶⁵

In the purport Srila Prabhupada explains about the concept of separatist. The Sanskrit words in this connection are *bhinna-dâk* and *pâthag-bhävau*. A separatist is one who sees his interest as separate from that of the Supreme Lord. Mixed devotees, or devotees in the modes of passion and ignorance, think that the interest of the Supreme Lord is supplying the orders of the devotee; the interest of such devotees is to draw from the Lord as much as possible for their sense gratification. In pure devotional service devotee should not wish anything but to execute the desire of the Supreme. That is oneness. When the devotee has an interest or will different from the interest of the Supreme Lord, his mentality is that of a separatist. When the so-called devotee desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion.”

Mâyävädés, however, interpret this word "separatist" in a different way. They say that while worshiping the Lord, one should think himself one with the Supreme Lord. This is another adulterated form of devotion within the modes of material nature. The conception that the living entity is one with the Supreme is in the mode of ignorance. Oneness is actually based on oneness of interest. A pure devotee has no interest but to act on behalf of the Supreme Lord. When one has even a tinge of personal interest, his devotion is mixed with the three modes of material nature.

karma-nirhâram uddiçya parasmin vä tad-arpaëam

yajed yañöavyam iti vä pâthag-bhävau sa sättvikau

⁶⁵ Bhag. 3.29.9

When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the inebriety's of fruitive activities, his devotion is in the mode of goodness.⁶⁶

Srila Prabhupada continues to explain that Like it has been explained that brähmaëas, kñatriyas, vaiçyas and çüdras, along with the brahmacärés, gâhasthas, vânaprasthas and sannyäsés, are the members of the eight divisions of varëas and äçramas. When they perform their activities for the pleasure of the Lord and when the results are offered to the Supreme Lord, they are called karmärpäëam, duties performed for the satisfaction of the Lord. If there is any inebriety or fault, it is atoned for by this offering process. But if this offering process is in the mode of goodness rather than in pure devotion, then the interest is different. The four äçramas and the four varëas act for some benefit in accordance with their personal interests. Therefore such activities are in the mode of goodness; they cannot be counted in the category of pure devotion. Pure devotional service as described by Rûpa Gosvämé is free from all material desires. Anyäbhiläñitâ-çünyam . There can be no excuse for personal or material interest. Devotional activities should be transcendental to fruitive activities and empiric philosophical speculation. Pure devotional service is transcendental to all material qualities.

Devotional service in the modes of ignorance, passion and goodness can be divided into eighty-one categories ⁶⁷ . There are different devotional activities, such as hearing, chanting, remembering, worshiping, offering prayer, rendering service and surrendering everything, and each of them can be divided into three qualitative categories. There is hearing in the mode of passion, in the mode of ignorance and in the mode of goodness. Similarly, there is chanting in the mode of ignorance, passion and goodness, etc. Three multiplied by nine equals twenty-seven, and when again multiplied by three it becomes eighty-one. One has to transcend all such mixed materialistic devotional service in order to reach the standard of pure devotional service.

mad-guëa-çruti-mätreëa mayi sarva-guhäçaye

mano-gatir avicchinnä yathä gaigämbhaso 'mbudh

⁶⁶ Bhag. 3.29.10

⁶⁷ Bhag 3.29.9 purport

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.⁶⁸

In a purport to this same verse Srila Prabhupada explains the basic principle of this unadulterated, pure devotional service is love of Godhead: *Mad-guëa-çruti-mätreëa* means; “just after hearing about the transcendental qualities of the Supreme Personality of Godhead.” Prabhupada explains that these qualities are called *nirguëa*. The Supreme Lord is uncontaminated by the modes of material nature; therefore He is attractive to the pure devotee. There is no need to practice meditation to attain such attraction; the pure devotee is already in the transcendental stage, and the affinity between him and the Supreme Personality of Godhead is natural and is compared to the Ganges water flowing towards the sea. In the same purport Prabhupada is saying .” The flow of the Ganges water cannot be stopped by any condition; similarly, a pure devotee's attraction for the transcendental name, form and pastimes of the Supreme Godhead cannot be stopped by any material condition. “The word *avicchinnä* is emphasized. That means "without interruptions,".. Srila Prabhupada concludes that no material condition can stop the flow of the devotional service of a pure devotee.

The word *ahaituké* is also explained. That means "without reason." A pure devotee does not render loving service to the Personality of Godhead for any cause or for any benefit, material or spiritual.

Pure devotees can be found in any varnas and any ashramas, They have to be regognized by the leaders. Pure devotees don't demand., but leaders has to regognize their needs and requirements.

Ultimately these good qualities developed out of the pure devotional service are very essential for leading people to the proper direction.

⁶⁸ Bhag. 3.29.11-12

People are inspired by the good qualities of a person. That is natural, these good qualities are ultimately the good qualities of the Lord. Satsvarupa Swami explains the twenty six qualities of a vaishnava in his book⁶⁹. These are ;

(1) He is very kind to everyone. (2) He does not make anyone his enemy. (3) He is truthful. (4) He is equal to everyone. (5) No one can find any fault in him. (6) He is magnanimous. (7) He is mild. (8) He is always clean. (9) He is without possessions. (10) He works for everyone's benefit. (11) He is very peaceful. (12) He is always surrendered to Kåñëa. (13) He has no material desires. (14) He is very meek. (15) He is steady. (16) He controls his senses. (17) He does not eat more than required. (18) He is not influenced by the Lord's illusory energy. (19) He offers respect to everyone. (20) He does not desire any respect for himself. (21) He is very grave. (22) He is merciful. (23) He is friendly. (24) He is poetic. (25) He is expert. (26) He is silent

The main quality is number twelve, to be always surrendered to Krishna. That is the connection to get all the other qualities to be manifested. Ultimately all the qualities will develop because through the service a person is connected to the Lord. That connection gives also the association of the Lord and that will purify the person.

6. Mixed managerial system

The modern leadership world is using the term strategic planning. Originally this concept comes from the Vedas, specifically from artha and niti sastras⁷⁰. Dharma sastras are concerned with the religious aspects of what is right and what is wrong. The artha sastra emphasizes the profit side of any action or plan, and niti sastra the political side. Niti is meant to explain how to ultimately receive settled goals. At any level, the concept of planning and action are technically the same.

This kind of planning uses the concept of vastu traya to divide the situation, action and goals. Any operation can be divided in these terms. For the operation, one needs to know and analyze what is the situation (sambandha) , what are the goals and to have a plan of action. The

⁶⁹ Satsvarupa Maharaj : 26 qualities of a vaishnava, introduction

⁷⁰ Kautilyas artha sastra, Kaumundakis Niti sara

process goes from sambandha to prayojana to abhideya. It defines what is the situation, the goal and the action or operation itself.

Depending on which kind of field the action takes place in, all the strategic planning takes different flavours and emphasis. The military planning is described in niti sastras.⁷¹ All military operations are based on this in general.

Traditional military planning includes three levels. First is strategic planning.⁷² That includes the strategy for the whole country. That includes the basic doctrines of defence, the main lines of the operation. This level has brahminical elements. The second level is the operational level. There are still brahminical aspects, but ksatriya elements are more dominating. Operative planning follows the lines of strategic planning and will dictate the operation according that. The third level is tactical. That will follow the lines and directives the operative level dictates and it is aimed at the battle itself.

All these three levels are using the same concept. First they are analyzing the situation: like, what do they have in terms of manpower, arms etc. What does the enemy have; collecting all the info about the situation and then analyzing it carefully.

One of the challenges is, that in the battlefield, the situations are always changing, so there is always a problem requiring updated info about the situation. The second step is to define the goal of the battle or the series of operations. The third is to define all the obstacles in the way in order to reach to the goal.

A chronological list of action is done based on a detailed analysis. That includes always four the w's: What will be done, by whom , when and where.

This formula can be applied in so many areas, from any small technical work to a large business. Like in cooking, the sambandha and abhideya have to be clear before the cooking itself can begin. Housewives can use this for any activities done at home. Besides military, this strategic planning has been used in the modern day business word.

⁷¹ Kamundakis Niti-Sara, pages 57-62, Kautilyas artha sastra, pages 255-265

⁷² Vom Kriege, pages -----

Business uses a little different terminology; environmental scanning, organizational assessment, development of corollary elements, organizational foundation, strategic issues, active discussions, resolutions, budgeting, execution plan and regular management reviews are the terms used in business planning.

In business models of planning, the three aspects similar to vastu traya are called objectives, goals and actions.⁷³ Business strategic planning includes also organizational definitions (who we are, what do we want to do), over all strategic directions and decisions. The main areas are normally defined as key result areas, KRA.

Normally in business strategic planning, the military's three levels are combined to one level only and that is called strategic planning. Technically it is the third level, tactical, with few aspects from the first and second level. At the tactical level there is not so much concern about all the underlying principles, just to get the operation or fight done. Artha and niti are the main consideration, dharma not so much.

One of the ways to get success from business models is to follow the examples of those who have already been successful. The problem is that, many times, these concepts are based on details which can be applied only in a certain situation or field. These examples are not applicable everywhere.

In general, business leadership uses the elements of attraction in the field (aniruddha) while creating interest and need. They give the impression of personally dealing with their customers. But since the basic principle is to create profit, that may over rule a trustable relationship and even morality. There are similarities between the vedic leadership model and the western business models. The difference is mainly in the mood and values. Business models have also more the symptoms of the tactical levels, planning and action. That level is aimed to get the profit, artha. In the vedic system this level of management is controlled by the higher leaders, kshatrias and brahmanas. Their principles are based on dharma, the religion and proper ethics.

As a comparison, the conclusion could be drawn that these modern leadership systems have some elements from business management and some from administrative systems. The element of

⁷³ Mac Keown, the Strategy Book

giving shelter is not emphasized in the business model, where its effective. Bureaucracy is less in business management, whereas in administrative models, there is more bureaucracy. Dynamics and shelter give people the feeling of safety. The dynamics are there in business leadership for profit, not for shelter. Shelter gives safety. In business models, the individual is considered due to profit. Due to that, politeness and care appear to be there, but from a different view than in administrative models. In administration that kind of politeness and care is seen at the higher level, at the lower level bureaucratic aspects tend to exist.

For a spriritual organization, it would be better to not take either the full administrative model nor only the business model. The best combination would be to take the leadership from the administrative level and the effectiveness of business leadership at the lower level. This is what varnasrama offers when it is properly applied. If brahmanas and ksatriyas are principle based leaders and managers with a dharmic consideration, then shelter will be in the proper place. The third level strategic planning model has the effectiveness and dynamic needed to apply the sastric principles. If this is under the higher level of brahminical strategic planning, then the combination includes all the elements required.

7. Summary

Vedic leadership and management has its roots in varnashrama dharma, the scientific social structure for human society for their spiritual upliftment. The leading principle is dharma, the proper use of everything for the pleasure of the Lord. This is all explained in Vedic literature like Srimad Bhagavatam, Manu Samhita, Mahabhrata and Niti sastras. Brahmanas and ksatriyas are those who know and are experts in this field of dharma and religion. Therefore brahmanas and ksatriyas are the leaders of society, because they know best the whole purpose of everything.

Lord Himself has created this varnasrama system where everybody has their strengths. The leadership is based on the dynamic between different varnas, especially the dynamic

between brahmanas and ksatriyas; very essential. Co-operation is needed because the natures of each varna have a different emphasis and no-one is complete. In any human activities there are four considerations; dharma, artha, kama and moksha. In different varnas, different aspects of this purusartha's consideration are emphasized. A vaisya may be very skillful at making a profit, but may not be able to see whether what he is doing is right or wrong. Therefore the ksatriyas are looking at the dharmic aspect of things and actions. Brahmanas can see the whole thing, since their vision is broadest. Their weakness may be protection or economy. Therefore the other varnas will take care of these aspects.

The ultimate goal for this whole of human society is self-realisation. The ultimate aim for leaders and managers is to facilitate and educate people so that they can understand who they are, what the goal of life is and to lead them to act according to those goals in everyday life.

Vastu traya, the three substances of life are the basis of the Vedic leadership process. That way the leaders can analyse, plan and operate everything so that the goals of society will be achieved. Ultimately, people are acting according to their interests. The Catur slokas are explaining that ultimately everybody is interested and attracted to some features of the Lord. Leaders and managers have to recognize that and connect their interests back to the service of the Lord. That interest can be developed as the need (goal) for the people. Therefore, leaders have to recognize the qualities of people and trace those back to the source. Anything works only if the relationship (sambandha) is proper. Therefore the understanding of the sastric principles of masculine and feminine are important for leaders. Material nature acts always based on these principles.

The leaders' lifestyle has to be proper as well exemplary. According to Mahabharata there are three main aspects for any success in life. Focus, effort and ultimately daiva. For the focus there are elements and efforts to be done. These formulas can be found from Patanjali's yoga system. These eight steps can also be applied to the science of Vedic leadership. The Lord Himself is saying in Bhagavat Gita that He gave this imperishable science of yoga to the sun-god Vivasvan and from Him it came to Manu.

The process of leadership has eternal principles behind it. These can be found from the scriptures. The application may have different varieties according to the time, place and circumstance. Therefore it is very important to understand the principles behind everything.

The modern day world is also using aspects of this ancient vedic science of leadership and management. Normally they emphasize some aspects, but not the all them at once. Being inspired and inspiring others, is one of the main elements leaders are using. These are aspects of catur-vyaha, the sankarsan element in the area of sambandha. Motivation is emphasized as one of the main elements behind effective leadership. This element is the Pradyumna aspect of the Lord in the field of sambandha. Goal orientation has elements from this same field and also from Aniruddha. Confidence is valued and that comes from proper dharma, knowledge and practice. In catur vyaha these are still aspects of Sankarsan.

These four main elements exist in different leadership systems, all four exist at once in the Vedic leadership system. Ultimately, this leadership system is not different from the Lord Himself. He, Himself, is the leader of the whole of everything, all three worlds, all planetary systems, all living beings, ultimately everything. He is confirming that in catur slokas. One aspect of Him is this leadership system . Through this, he is coming down to guide people back to Him. Although there seems to be always new and different kinds of leadership systems , these are ultimately just different parts of the whole system, Lord Krishna Himself. Therefore this eternal science can be applied in any time, any circumstances. In the most essential verses, the Lord Himself is saying;

*verseetāvad eva jijñāsyaà tattva-jijñāsunātmana
anvaya-vyatirekābhyāà yat syāt sarvatra sarvadā*

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

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ABBREVIATIONS

<i>Bhagavat Gita</i>	<i>Bhg.</i>
<i>Śrīmad-Bhāgavatam</i>	<i>Bhāg.</i>
<i>Caitanya-caritāmṛta</i>	<i>Cc.</i>
<i>Bhakti-rasāmṛta-sindhu</i>	<i>BRS</i>
<i>Prabhupada Siksamrita</i>	<i>Siksamrita</i>
<i>Manu Samhita</i>	<i>Manu</i>

8. Abstract

This thesis is aimed to give the fundamentals of the vedic leadership and management. We have been explaining the basic concepts of this ancient science. This work is focusing to the philosophical principles and values of the leadership. When these are understood, technicalities could be applied according to time, place and circumstances. The description of vedic literature explains the different roles of the different scriptures. This knowledge overlaps from spirituality to dharma, from dharma to artha and political science.

Vastu traya – the three substances of life gives the basis for the whole planning and structure of the management and leadership. Catur slokas are given the philosophical basis of vaishnavism. The theological basis has been explained in the catur-vuyha chapter. Psychological aspects have been explained in the terms of masculine and feminine principles. The duties of leaders and managers has been taken from Manu Samhita and applied that to the present days organisation, like ISKCON. Shastric description of the qualities are given to emphasize the proper character of a leader and manager. These qualities are so essential for a proper examplanary leadership.

The modern days phenomenons , like strategic planning, have been explained from it's vedic roots. That gives the perspective to recognize what are the original vedic principles there behind.

In summary, the final combination of all these aspects has been explained so that all the elements of the successful leadership falls to their proper places.