



SRI RAMANUJACHARYA AND HIS MANAGEMENT

**By
K.S. Mohan Kumar**



**Tirumala Tirupati Devasthanams
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FOREWORD

India is a great country which beholds unparalleled religious, economical and cultural aspects for which all the continents get attracted and influenced for some or the other reason. The civilizations of Ancient India became exemplary because of its befitting tradition and life style. The fact 'Unity in diversity' of India is a spectacular window for the entire human race not only to peep through but made to be followed with a trust.

The phrase 'United we stand, divided we fall' is a worthy verb with regards to India. The Vedas instructed the human race to follow its sayings to make life colourful. Its form was made easier in the form of Puranas in which the leaders of the epics were exemplified for the common man to track their paths accordingly. The pathsetters were experts in the field of management. The author in his book 'Ramanujacharya and his management' has speculated the incidents of Ramanujacharya's life and deponed in this book and made it a souvenir.

The author of this book has depicted many- incidents related to management which are to be

followed by every human in every walk of life. Sri S. Mohan Kumar has efficiently posted the facts in a soul-stirring manner. This book is an answer for those who pose for speciousness. ‘Management is an art of getting things done...’ says the author. Though India has been speeled and thrown into slime-pit, eminent leaders have managed to streamline the lives of people into a civilized and cultured style. This book is an arena for the youngsters to dwell and transform their mind sets to build a beautiful India.

In the Service of Lord Venkateswara



Executive Officer,

Tirumala Tirupati Devasthanams,
Tirupati.

Preface

“God gets whatever he wants through others”.

“Is the statement true?” Many a times, I wonder. But on many instances it is proved to be correct. Though Adiyen is a Management faculty, handling management classes for the B schools was busy with organisation and management education, Sri. U. Ve. Srinidhi Parthasarathy, Director, National School of Business, asked me once whether I could talk for 45 minutes on “Acharya and Management” organised at ‘The Karanji Anjaneya Swamy Temple’, Basavanagudi, Bengaluru.

In Management we come across two phrases.

One is “To say yes” and the other is to “Say no” according to situations. Some people say, it is better to say yes and get going but the moment you say ‘yes’ you get committed. Should you get committed for each and everything?

Second, you can say ‘no’ and there ends the matter. People may say, you are evasive. But it pays to be evasive and not get committed at times. My answer was “Yes” and I started thinking on those lines. I made my view point and it was well accepted.

Hence this effort. An effort is made in this offering to identify various incidences in the Life of Ramanujacharya, after going through various books

on Acharya, linking with management concepts so that it is useful for many students of all disciplines to understand each and every incidence. Also they can utilize these learnings in their day to day life activities. Life incidences discussed here are not in chronological order.

About our Saint

Sri Ramanuja (1017 - 1137 CE), is the most important philosopher - saint of Sri Vaishnavism and one of the most dynamic characters of Hinduism. He was a philosophical as well as a social reformer, displaying a catholicity that was nearly unparalleled in Hindu religious history before him. He revitalised Indian philosophy and popular religion so much that nearly every aspect of Hinduism has been influenced by his work. His life and works show a truly unique personality, combining contemplative insight, logical acumen, catholicity, charismatic energy, and selfless dedication to God.

Ramanauja was born to Kesava Perumal Somayaji and Kanthimathi Ammal at Sriperumpudur. Periya Thirumalai Nambi, his maternal uncle, struck by the Tejas of the child, named him after Lakshmana as Ilaya Perumal.

There is a sloka in Yadhavaachala Mahatmyam which says:

“AnanthahPrathamamRoopamLakshmanaschaTathahParah|
BalabadramThritheeyasthuKalouKaschitBhavishyathi”||

Meaning: It is the same who was Adishesha first, Lakshmana after and Balarama in the third who is born as Sri Ramanuja in the Kali yuga. This Kaschit is taken by our Poorva Acharyas as referring to Ramanuja.

He was born in the year 1017 CE, Chittirai masam (April - May) and Star Arudhra (Thruvadirai). Kaliyuga year 4119 which corresponds to 1017 CE, and lived for 120 years.

An attempt is made here to identify some of the Acharya's life incidents and its appropriateness with the management nomenclatures adopted to build up the organisation. This study would be very useful for everyone in changing their life styles by improving their Attitude, Relationships, Communication skills and Behavioral aspects.

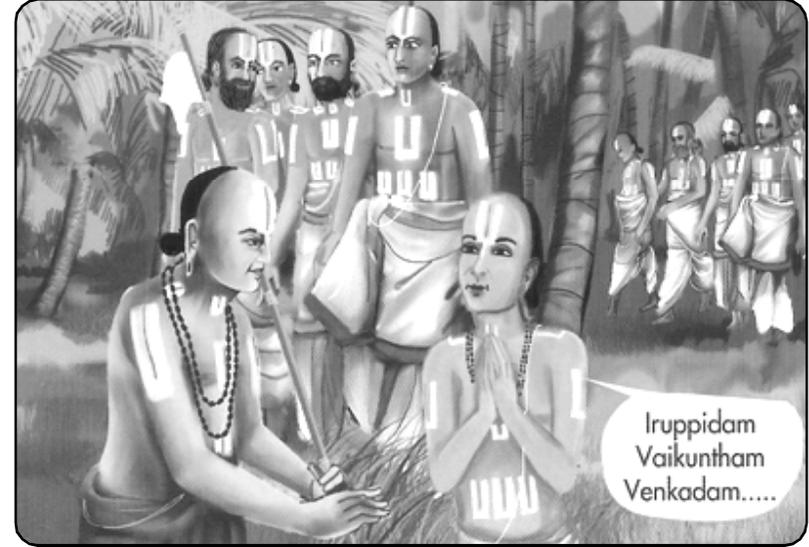
I would like to thank my mother Smt. Jayalakshmi Seshadri, who at the age of 97, gave me a lot of points. I thank my wife, Mrs. Nirupa Mohan, who always encouraged me in all my endeavours. My sincere thanks goes to my sister, Smt. Padmini, who went through each and every line of this book and offered many suggestions. I thank the Nallan Chakravarthy Trust especially the trustees Sri. K.S.Sridhar, my brother and Sri. K.R.Vijayaraghavan, my cousin, for encouraging me to go ahead with this maiden venture in this field

and consented to publish this work. I thank my son Dr. Bharath Kumar and my Daughter, Smt. Deepa Mohan.

Adiyen

Kakkadasam Seshadri Mohan Kumar

* * *



Ramanuja with his disciples

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Introduction

Ever since people began forming groups to accomplish goals they could not achieve as individuals, managing has been essential to assure the co-ordination of individual efforts.

What is Management?

According to one of the Management expert Harold Koontz, 'Management is an art of getting things done through and with the people in formally organized groups. It is an art of creating an environment in which people can perform and individuals can co-operate towards attainment of group goals'.

Management has been described as a social process involving responsibility for economical and effective planning and regulation of operation of an enterprise in the fulfilment of given purposes. It is a dynamic process consisting of various elements and activities. These activities are different from operative functions like Marketing, Finance, Purchase etc. Rather these activities are common to each and every manager irrespective of his level or status.

ROLES OF MANAGER

Henry Mintzberg identified ten different roles, separated them into three categories.

The categories he defined are as follows:

- a) **Interpersonal Roles:** The ones, like the name suggests, that involve people and other ceremonial duties.

It can be further classified as follows:

- 1) Leader - Responsible for staffing, training, and associated duties.
 - 2) Figurehead - The symbolic head of the organisation.
 - 3) Liaison - Maintains the communication between all contacts and informers that compose the organisational network.
- b) Informational roles related to collecting, receiving, and disseminating information.
- 1) Monitor - Personally seek and receive information, to be able to understand the organisation.
 - 2) Disseminator - Transmits all important information received from outsiders to the members of the organisation.
 - 3) Spokesperson - On the contrary to the above role, here the manager transmits the organisation's plans, policies and actions to outsiders.
- c) Decisional Roles
- Roles that revolve around making choices.
- Entrepreneur - seeks opportunities. Basically they search for change, respond to it, and exploit it.
- Negotiator - represents the organisation at major negotiations.
- Resource Allocator - makes or approves all significant decisions related to the allocation of resources.

Disturbance Handler - He/She is responsible for corrective action, when the organisation faces disturbances.

Evolution of management thought

The practice of management is as old as human civilization. The ancient civilizations of Egypt (the great pyramids), Greece (leadership and war tactics of Alexander, the great) and Rome displayed the marvellous results of good management practices. The origin of management as a discipline was developed in the late 19th century. Over a period of time, management thinkers have sought ways to organize and classify the voluminous information about management that has been collected and disseminated. These attempts at classification have resulted in the identification of management approaches. The approaches of management are theoretical frameworks for the study of management. Each of the approaches of management are based on somewhat different assumptions about human beings and the organisations for which they work.

The different approaches of management are

- a) Classical approach,
- b) Behavioural approach,
- c) Quantitative approach,
- d) Systems approach,
- e) Contingency approach.

When did it start?

Though the management movement is age old, a number of thoughts started flowing from 1950 onwards and has grown into a big Banyan with experts like Fayol, Taylor, Mayo, Peter Drucker and others.

Do we find management in our Epics?

Yes. Be it Ramayana or Mahabharata, we can find innumerable managerial techniques used in it.

Acharya Ramanuja's time period was from 1017 to 1137. We have celebrated the thousandth year in a very befitting manner. An attempt is made here to identify some of the Acharya's life incidents and its appropriateness with the management nomenclatures adopted to build up the organization.

* * *

*krodhadbhavatisammohah
sammohatsmrti-vibhramah
smrti-bhramsadbuddhi-naso
buddhi-nasatpranasyati*

From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

- Lord Krishna in Bhagavat Gita

1. Transforming Weakness into strength

Normally in management we come across SWOT analysis. The expansion for this is Strength, Weakness, Opportunity and Threats. We have to identify these four characteristics in the individual or group and try to correct it.

We should try to analyze our strengths, our weaknesses, threats we face and opportunities we have. In the same way we have to analyze these four with respect to our opponent or enemy.

we have strengths make it stronger by practicing.

➤ If we have weaknesses reduce it and convert weaknesses into strengths.

➤ If we face threats try to reduce threats and convert it into opportunities by practice.

➤ If we have opportunity explore it.

In Nichilapuri or present day Uraiyur (near Thiruchinopally) lived Dhanurdasa. He was a good athlete and an archer. He was a terror to his people. He loved a girl by name Kanakamba, who was very beautiful. He was so much attached to her and never left her company even for a while. He liked her face and her eyes. He started protecting it wherever he went. He used to hold an umbrella, so that sunlight doesn't fall on her and started continuously staring at her eyes. He never wanted to miss the sight of her.

It was Garuda Panchami Utsava at the Srirangam temple. A large number of devotees had come from

different places. People were very happy. Some were dancing, some were singing, some were playing instruments. Kanakamba wanted to witness the Utsav. Dhanurdasa never wanted to leave her alone and went with her to the festival.

He accompanied her and walked by her side, held an umbrella over her head and ensured that the sunlight would not fall on her. He eagerly watched her face as he walked along. Passersby made fun of him, but Dhanurdasa was not worried.

He was uncaring for others opinion or comments.



Dhanurdasa and Kanakamba

Acharya was returning after performing his daily duties at the Cauvery River and wanted to join Sriranga's procession. As he was coming, his eyes fell on the couple. He appreciated the devotion of this person towards the woman, showing intense care towards her. He told his disciples "Sons, look at that spectacle. It is very shameful for the man to have become a slave to that woman. Man may be blind with love but generally he should keep it a secret."

He said, "Let me turn that devotion towards Sriranga". He asked one of his disciples to gather more information about him as to who he was and where he had come from. On his disciple bringing information about Dhanurdasa, he sent word for him to come and meet him. The man went to Dhanurdasa and called him three or four times. Dhanurdasa didn't respond. That was the level of concentration he had on her. He was totally absorbed in seeing her. Fifth time he responded and asked, "What do you want from me and in what way I can help you?" Acharya's disciple said that his Guru wanted him to meet him. Dhanurdasa immediately agreed to meet the Acharya.

Acharya asked him very gently, who he was and what brought him to Srirangam. The looks of Acharya filled with kindness acted like a spell. Dhanurdasa made obeisance and replied that he was from Uraiyur and he was a gymnast and an archer. Acharya asked him as to why he was doing that act in public so that others could see and make fun of him.

For this he replied, “Holy sir, My Kanakamba is so lovely and her eyes are more beautiful than lotus. My heart and her eyes are one. If something happens to her eyes, it will affect my heart. Therefore I try to protect the complete face and the eyes from sunlight.” Acharya listened to his innocent speech and later said, “If I show you better eyes than that will you stop looking that.” For which he said, “Holy sir, if you show me the eyes which are better than that certainly I will stop looking at them.” Acharya said, “You come with me, I will show you”.



Sri Ranganatha at Srirangam

Later he took Dhanurdasa inside the temple and showed him Ranga’s figure, lying on Adishesha. He told Dhanurdasa to look steadily and study their beauty. Dhanurdasa stood there and saw something extraordinary, divine, and could not stir from that spot nor talk. Tears started pouring from his eyes and could

not move his vision. He was completely hypnotized by the Lord. “God has blessed him”, Acharya said and left for his ashram.

Dhanurdasa started visiting the temple every day and started gazing at the Lord with straining eyes. Acharya sent word for him and asked him how he felt then.

He replied, “How can I ever be grateful to you, for you have showed me the right way? please complete it by showing salvation to me.” He fell at the feet of Acharya and requested him to accept him as his disciple. He started serving the Acharya in his ashram.

Kanakamba after learning all these also fell at the feet of Acharya and requested him to accept her as his disciple. Both of them shifted to Srirangam and started performing seva to the Holy saint. While doing relentless service, he became very dear to the saint. His dedication, concentration and focus were diverted towards the Acharya, God and the society.

What was the Strength here?

Dhanurdasa had a very high level of concentration and devotion. He also had a very high concern. But his concern was for something which got deteriorated with time and he would feel for it after some time. Thereby Acharya identified and corrected his direction towards the divine.

What was the Weakness?

The whole attribute was focused towards an activity which could not lead him anywhere. After sometime, when she gets aged he would be totally depressed to see her and he too attain that state. Acharya avoided the situation and saw that Dhanurdasa was liberated from the worldly desires and took a spiritual path.

What was the opportunity he had?

He could use these attributes in a better way and succeed.

What was the threats?

He thought just by exposing to sunlight she may loose her beauty and after seeing this he may break down in due course and this devotion might make him worse. Certainly she would lose all her beauty when she gets aged.

What did Acharya do?

Acharya had highlighted his defects and turned them into the other direction, where he could become a better man. He converted his weakness into strength and created better opportunities for him and relieved him from threats. From this the cloud which endangered him had vanished. Thus he sacrificed his entire life to the saint. In general situations, we have to do SWOT analysis for ourselves and also to our competitors so that a clear picture emerges and take action in that direction.

Chronology of events of Ramanuja's life		
	Details	Period-CE
1	Birth at Sriperumbudur	1017
2	Study with Yadava prakasha	1033
3	First entry to see Yamunacharya	1042
4	Taking holy orders	1049
5	Flight to Mysuru	1096
6	Conversion of Bittideva and naming him Vishnu Vardhana	1098
7	Installing lord Thirunarayana at Melukote	1100
8	Stay in that place till	1116
9	Return to Srirangam	1118
10	Finish to earthly career	1137

* * *

2. Conflict resolution

Conflict is a process that begins, when one party perceives, that another party has negatively affected or is about to negatively affect something that the first party cares about.

All conflicts are not bad. Conflict has a negative side as well as a positive side.

Conflict resolution techniques are Problem solving, Super ordinate goals, Expansion of resources, Avoidance smoothing, Compromise, Authoritative command, Altering the human variable, and Altering the structural variable.

Conflict arises in work place due to various reasons and at different levels and types of people. For example, conflict may arise with co-workers, with superior and subordinates, and with strangers. Different techniques are there to solve conflicts. One of the technique is through mutual consensus.

During Ramanuja's period there were a lot of conflicts between people of different communities. It was mainly concerned about the Srisaila (Tirumala) temple God, as to whether he is Vishnu, or Shiva or Kali.

Saint Tyagaraja had written a hymn in Telugu, "Evarani Nirnayanchidhira:" meaning how to decide. "Should I bow to You as Shiva or should I bow to You as Vishnu or should I bow to You as Kali."

Shaivaites were performing the pooja as Lord Shiva and adorn the God with Damaru and Thrisula. This information went to Acharya through Nallan Varadacharya. Acharya called all the important persons belonging to different communities for a meeting. The meeting was well attended. Acharya addressed the people and said, "People think differently about the God here. We have to find a lasting solution for this".

They were asked to keep Conch and Chakra as worn by Vishnu, Damaru and Thrisula as worn by Shiva, and Ayudhas as worn by Kali inside the Sanctum Sanctorum. They were told to close all the doors and lock it by evening. He said "Let God choose whatever weapon he wants. Let us open the door next day and see what weapons he wore would decide." Everyone accepted that solution.

They kept all the weapons inside the temple and closed the door in front of all people assembled there and sealed it. The Whole Night Ramanuja prayed to God and said "I know you are Vishnu and let the world know it too".

Next morning, the doors of the temple were opened in the presence of all the people and to the surprise of one and all the deity was wearing the Conch and the Chakra and thus it was decided by mutual consensus that the God is Vishnu only. Thus the conflict among the people was defused by simple and acceptable technique to all. Devotees started performing the Pooja from that day onwards to 'Lord Vishnu'.



Sri Srinivasa of Tirumala

This was not all. Difference of opinion continued for some more time. Then again it was necessary to prove whether the deity was Vishnu or Shiva. Again all concerned were called to assemble in front of the temple.

A red hot iron metal horse was placed in front of the temple. It was said that whoever wanted to worship

the idol in his own way would sit on the hot horse and go for a round. Most of the people assembled there said that it was not possible as they would get burnt.

Then Varadacharya, a Vaishnavite belonging to the Nallan clan, said that he could sit and go round on the horse. People agreed with him and said if he sits successfully on the red hot horse then they would allow Vaishnavites to worship the idol as Vishnu.

Varadacharya went to Swami Pushkarini and immersed himself. He prayed to Lord Vishnu that he should take care of him and proceeded towards the horse, climbed and sat on the horse and went for a round in front of the temple. Everyone who were present were astonished. All the devotees agreed that the idol was of Lord Vishnu, thereafter the conflict among themselves was reduced. This was resolved by mutual consensus and without any quarrel or physical man handling etc.

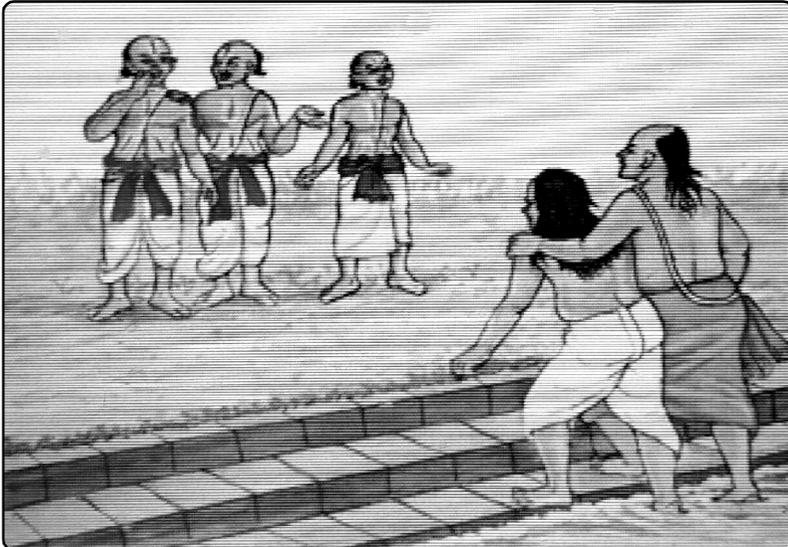
Acharya handled the situation in a befitting manner and solved the problem. In organisations, wherever problem occurs it has to be solved by mutual consensus of one and all concerned so that relationship lasts longer.

* * *

3. Accepting people and their broadmindedness

In life or organisation we come across different types of people. Everyone will not be the same. They differ with respect to attitude, nature, temperament, character, etc. Whenever we build a team with different kinds of people, we come across all these problems. We have to adjust with them by mending them in the right direction. Then only we would be able to build a strong team. We see here how Acharya was able to overcome the problem of jealousy, hatred among his disciples and succeeded in building a strong team.

Acharya used to go to the river every day with Dasharathi, his disciple and after finishing the daily duties return with Dhanurdasa, a man from lower caste, placing his hand on his shoulders. Other disciples did



Acharya and Dhanurdasa

not tolerate this and asked Acharya why was he doing that? Acharya said “Oh, Vaishnavas, have you not heard that learning, riches and high birth swell a fool with pride, but adorn a wiseman? Dhanurdasa is utterly destitute of this threefold vice, but you are not. Hence he is fit enough to be touched.” They bowed their head in shame but failed to accept Acharya’s line of thought. After some time, Acharya saw that indifference was brewing with them and he wanted to teach them a lesson.

He called one of his disciple and asked him to tear a portion of their clothes (Dhotis) which were hung up for drying. Next day morning when they wanted their clothes, they found they were all torn and they started fighting with each other. Acharya somehow pacified them.

Later in the night he engaged with Dhanurdasa for a discussion and in the meantime told his disciples to go to Dhanurdhasa’s house and steal all the jewels Kanakamba was wearing, while she was asleep. Disciples thought that Saint was teaching Dhanurdasa a lesson and they all agreed and went to his house. They saw that Kanakamba was sleeping and started removing all the jewels on one side. Kanakamba was not really sleeping and she wanted to know what the

Vaishnavas were doing. The moment they finished removing all the jewels on one side she turned to the other side so that they could take jewels other side also. Disciples thought that she was awake and went away and narrated the whole happening to Acharya and that they could steal one side jewels only. In the meantime Acharya sent Dhanurdasa home and told his disciples to follow him and find out what was happening.

Soon after Dhanurdasa went home, Kanakamba narrated the whole event to him like how the disciples of Acharya came and started stealing all her jewels. Soon after they completed on one side and she turned around and wanted them to take the other side ones also. But hurriedly they left thinking that she was awake. Dhanurdasa said “I don’t know why you turned to the other side, they would have managed and I don’t know for what important purpose they wanted it”. He also scolded her and said she should have allowed them to do their work. “You spoiled the whole issue. These jewels would have been of immense help to them”. Disciples who were outside, eavesdropping, heard all these conversations and hurried back to Acharya, gave him a full report.

Acharya said “O wise guys, do you see now? Some people made away with your clothes, some time

back. You all made a ruckus and quarrelled with each other and here is Dhanurdasa who is not worried though he lost his jewels. So tell me whose virtue is great? Caste is not important. It is virtue which is more prized.

Next morning Acharya called Dhanurdasa and told him the whole story and gave back the jewels. He appreciated him for his broadmindedness. Dhanurdasa did not refuse the jewels and gently took them back. He profoundly thanked the Acharya for reposing faith in him.

In all organisation people with different backgrounds, different temperament and with different faith do exist. It may not be possible to change everyone according to one’s taste, but he has to adjust to the situation and the people. What is required is subordinating individual interests to organisational goals and see them in an overall context. Through this, Acharya taught them to lead a better and purposeful life and strive for building a better cooperative and coordinative team. Acharya taught them a lesson so that they can shed jealousy and mutual hatred and work towards the goal. This is useful in team building for better relations.

* * *

RAMANUJA'S DIFFERENT NAMES	
Name	Conferred by
Ilayalwar	Sri Sailapurna
Yethirajar	Sri Kanchipuram Varadarajar
Udayavar	Sri Ranganathar
Emberumanar	Sri Goshtipurna
Bhashyakarar	Goddess Saraswathi
Nangkoilannar (godhagraja)	Saint Andal
Thiruppavai Jeeyar	Sri Mahapurna

4. Decision making

The word Decision has been derived from the Latin word 'Decidere' which means 'cutting off'. Thus, decision involves cutting off alternatives that are not desirable. In other words "Decision-making is the selection based on some criteria from two or more possible alternatives." By taking proper and timely decisions many good things could be achieved.

There are different Types of DECISIONS:

a) Programmed and Non-Programmed Decisions:

In many cases, we can completely foresee the outcome and mention the complete steps for taking decisions. Like mentioning in detail what happens when one does something and what one should do. In the case of non-programmed decisions every step cannot be structured in detail. We have to wait for the outcome in each stage and take decisions.

b) Strategic and Tactical Decisions:

Organisational decisions may also be classified as strategic or tactical.

i) Strategic Decisions:

Basic or strategic decisions are decisions, which are of crucial importance. Strategic decisions, a major choice of actions, concerning allocation of resources and contribution to the achievement of organisational objectives. Decisions like plant location, product diversification, entering into new markets, selection of

channels of distribution, capital expenditure etc., are examples of basic or strategic decisions.

ii) Tactical Decisions:

Routine decisions or tactical decisions are decisions which are routine and repetitive. They are derived out of strategic decisions. The various features of a tactical decision are as follows:

- Tactical decision relates to day-to-day operation of the organisation and has to be taken very frequently.
- Tactical decision is mostly a programmed one. Therefore, the decision can be made within the context of these variables.
- The outcome of tactical decision is of short-term nature and affects a narrow part of the organisation.
- The authority for making tactical decisions can be delegated to lower level managers because: first, the impact of tactical decision is narrow and of short-term nature and second, by delegating authority for such decisions to lower-level managers, higher level managers are free to devote more time on strategic.

DECISION MAKING UNDER VARIOUS CONDITIONS

The conditions for making decisions can be divided into three types.

- a) Certainty
- b) Un-certainty in a situation,
- c) Risk in a situation,

The Chola King happened to be the rigid Shaivite, bent upon destroying Vishnu temples, prosecuting Vaishnavas. His son, Vikrama Chola set an impossible task of destroying 'Thiruvoimozhi' of Saint Nammalvar and the Ramayana of Valmiki.

The King, resident of Chidambaram, adopted all coercive measures to bring men of all faiths into its fold. For this purpose, he had a proclamation issued in which was written 'There is no God greater than Shiva' and wanted every learned man to affix his signature. Naluran, an earlier disciple of Kuresha, happened to be King's minister and said, "What is the use of getting signatures from all men. If you obtain signatures of two veteran men of Vaishnava faith, Ramanuja and Kuresha, living in Srirangam it is enough". Chola immediately directed his men to go to Srirangam and bring with them the Acharya and Kuresha.

The information reached Kuresha through the door keepers and immediately Kuresha foresaw the persecutions. Kuresha without telling Acharya donned the coloured robes of Acharya, and taking up his Thridanda, impersonating Acharya emerged out and said to the King's men,

"I am Ramanuja, let us proceed." The old Mahapurna also, sensing danger, followed Kuresha on this expedition.



Kuresha talking to King's men

Acharya coming from bath called for his coloured robe and staff but Dasharathi told him that Kuresha had worn his robes and went along with King's messengers to sign the declaration that Shiva is the supreme God. Acharya exclaimed, "What will happen to Kuresha and Mahapurna" and immediately decided to wear the white clothes. Dasharathi also told Acharya to leave the place immediately as it is unsafe for him to stay.

Acharya prayed to Lord Varada and said, "Chola King may be powerful just now, but You have to see

that good happens. I will leave this country and go to another place where I am secure for some time". So saying, he looked in the direction of Melukote and taking around 40 disciples with him, left Srirangam with a very heavy heart. They treaded their way through trackless wilds of Nilagiri hills, towards Melukote, near Mysuru.

Acharya and his disciples missed each other in the wilderness. They were wandering in search of each other, when one disciple met forest men who were ploughing land. They happened to be the disciples of Thirumalai Nallan Chakravarthy - an old disciple of Ramanuja. Chakravarthy could get the complete details and was sorry to note that Acharya had to leave Srirangam. All men ceased to do work and started foraging for six days, the complete areas for Acharya and his other disciples and on the sixth day they could meet all the people.

People asked from where they are coming, for which they replied they were coming from Srirangam. The local men said that their Guru Nallan Chakravarthy's last advice was to cherish the Acharya in their hearts as great Guru and that his holy feet alone were the way to salvation.

When Kuresha met the King, Naluran (was with Kuresha looking after all his affairs) declared that he is not Ramanuja and he is Kuresha, Ramanuja's disciple.



Kuresha and Mahapurna

King became wild and ordered Kuresha and Mahapurna to sign the declaration for which they didn't agree. King commanded his people to remove the eyes of Kuresha and Mahapurna since they have cheated him by impersonating Ramanuja and also as they have not agreed for the proclamation. Kuresha told the King's deputies that they need not do that heinous crime and he would remove his eyes himself. He removed both his eyes. Mahapurna's eyes also were removed and while going back he couldn't sustain the pain, since he was aged and died on the way.

Both were ready to lay down their lives for the Acharya. Acharya after hearing this news felt very sad. Acharya spent almost 12 years in and around Melukote and spread 'Vaishnavism' among many.

Decision making:

The moment Dasharathi narrated the incident about King's call, Kuresha wore his robes and went to meet the King, Acharya sensed danger and immediately took a decision to leave the place and returned to Srirangam after almost 12 years.

What would have happened to him, if he went to meet the King? The King would have executed Ramanuja.

Acharya, during his 12 years of stay expanded the 'Vaishnavism' and established 'Pancha Narayana Kshetrams' at Talakad, Thondanur, Melukote, Belur and Gadag. He expanded 'Vaishnavism' and could muster more support from people.

When we discuss his decision making it was a quick decision taken under uncertainty, not knowing what would happen in the future and with a high amount of risk. Ramanuja took the risk and after some time emerged victorious to achieve his goals. He could establish procedures at different places and helped many to attain 'salvation' (release from the cycle of birth and death).

* * *

5. Humility

Humility is the quality of being humble. In a religious context this can mean a recognition of self in relation to God or deities, acceptance of one's defects, and submission to divine grace as a member of a religion. Outside of a religious context, humility is defined as the self-restraint from excessive vanity, and can possess moral and/or ethical dimensions.

For example, the material conception of life makes us very eager to receive honour from others, but from the point of view of a man in perfect knowledge-who knows that he is not this body-anything, honour or dishonour, pertaining to this body is useless.

Gandhiji interprets the concept of humility in Hinduism much more broadly, where humility is an essential virtue that must exist in a person for other virtues to emerge. To Gandhiji, Truth can be cultivated, as well as Love, but humility cannot be cultivated. Humility has to be one of the starting points. He claims, "Humility cannot be an observance by itself. For it does not lend itself to being practiced. It is however an indispensable test of Ahimsa (non-violence)."

Humility must not be confused with mere manners; a man may prostrate himself before another, but if his heart is full of bitterness for the other, it is not humility. Sincere humility is how one feels inside, a state of mind and a humble person is not himself conscious of his humility, claims Gandhiji.

Acharya's studentship was now complete. He was already spiritual before being intellectual. The naturally spiritual man was processed by means of intellectual accomplishments, to benefit a legacy to the world in the shape of written works. He composed three proses in the beginning embodying the principles and practices of the Vaishnava faith. These were the Gadya-traya (The Three works are *Saranagathi gadyam*, *Sriranga gadyam* and *Sri Vaikunta gadyam*), the 'Daily Worship-manual' called the *Nitya Anusandhanam*, and the *Commentaries on Bhagavad-Gita*. 'The cardinal doctrine established by him in these works is the Unity of Godhood expressed by the term Narayana of the *Taittiriya Upanishad*' and others. Ramanuja disseminated the doctrines among many, who were gathering around him; and thus did his ministry begin.

It was the practice of Ramanuja, as a mendicant who had abandoned the world, to visit seven houses daily and collect alms. Only upon this is the Sanyasin to subsist, according to the Yathi-dharma. Alms-begging is enjoined on the principle that the ascetic has nothing to call, or ought not to own, any worldly goods as belonging to him, as such owning begets a series of attachments necessarily and weds him again to worldly interests; and to show to the world that the world to the spiritual man is beggared before God; in other words, beggary means death to the world in order to live unto the spirit. The law is: the material man is the custodian of the spiritual man's body, and the spiritual

man, of the material man's soul. The commodities of exchange between the two are substance and spirit.

Each party has his laws and conditions for the exchange. Hence a spiritual-beggar is no burden upon society. Other beggars are indeed so and ought to be interdicted from their professional preying upon others honest labour. A spiritual beggar is a benefactor in as much as his very presence among men, not to say of the influence of his words on them, is a great moral and spiritual influence, elevating them from the gross to the ethereal, from the fleeting to the lasting. Such a monk-beggar was our Ramanuja.

‘We have said above that Ramanuja’s main endeavour was to establish the Unity of Godhood. In doing so, he did not abstract God from his Universe - a process tried by monism ending in negation but restored God to his Universe in all the fullness of his infinite nature, so to say. By his practice, he illustrated it, even when he went about his begging excursions. For it is factually written that Ramanuja, while so engaged one day in the streets of Srirangam, a few boys waylaid him and pointed to a figure like man, which by their toes they drew on the dust, said: “Sir, here is your God. If He is everywhere, He must be here. Worship him then”.

Ramanuja was delighted to hear the boy’s lecture to him thus he put his bowl down, prostrated himself before the figure on the floor, and thanking the boys and went his way.

On another occasion he came across a number of boys on the streets. They were enacting all that they saw their elders doing in the Temple. They had described in the dust a diagram of the Srirangam Temple, with several chambers allotted therein for God, for his consort, his Saints and so on. They commenced regular worship and it was now time to offer food to the several Deities. The boys, converted mud into convenient heaps, and offered the same to their God pictured on the ground. Food so consecrated should be distributed next to all the worshippers.

That is the rule. So the boys did; and finding Ramanuja in their midst: “God’s food, Sir, please take”. Ramanuja fell reverently on the floor, and rising, and stretched his hands and received the food and went his way. He was such a humble person that he even respected the children for their belief in God. He didn’t think of the age of the people, situation, persons around etc., He never worried about people making jokes about him. He showed the quality of being humble even for the children.

Humility is the quality of being humble. A manager has to listen to each and every person, whether his subordinate or superior or customer humbly without differentiating levels and that would be a very good quality of a manager. He would also prosper in his managerial journey.

* * *

6. Forgiveness

Forgiveness is the intentional and voluntary process by which a victim undergoes a change in feelings and attitude regarding an offense, let go off negative emotions such as vengefulness, with an increased ability to wish the offender well.

Forgiveness is different from condoning (failing to see the action as wrong and in need of forgiveness), excusing (not holding the offender as responsible for the action), forgetting (removing awareness of the offense from consciousness), pardoning (granted for an acknowledged offense by a representative of society, such as a judge), and reconciliation (restoration of a relationship).

As a psychological concept and virtue, the benefits of forgiveness have been explored in religious thoughts, the social sciences and medicine. Forgiveness may be considered simply in terms of the person, who forgives including forgiving themselves, in terms of the person forgiven or in terms of the relationship between the forgiver and the person forgiven.

In most contexts, forgiveness is granted without any expectation of restorative justice, and without any response on the part of the offender (for example, one may forgive a person who is incommunicado or dead). In practical terms, it may be necessary for the offender to offer some form of acknowledgment, an apology,

or even just ask for forgiveness, in order for the wronged person to believe himself able to forgive.

King Janaka asked: “Oh Lord, how does one attain wisdom? How does liberation happen?”

Ashtavakra replied: “Oh beloved, if you want liberation, then renounce imagined passions as poison, take forgiveness, innocence, compassion, contentment and truth as nectar,” - Ashtavakra Gita

Ramanuja stewardship in the temple necessarily gave rise to arguing about petty and trivial matters on the part of the priests. They were jealous of his discipline and his growing power. “Why not do away with this person, and let us freely revel in corruption?” thought the priests. They wanted to poison him.

To one of the seven houses to which Ramanuja was found frequenting for alms, they went and prevailed upon the owner to mix poison with the alms and give it to him.

In all houses, the housewife used to perform the duty of doling out alms. So the husband told the housewife to do the nefarious deed. She objected, but he persisted. She was obliged to obey. Acharya came and begged for alms. The housewife, with hands some what trembling, doled out poisoned food to him, and prostrating herself before him, abruptly retired with eyes downcast. Her manner, he observed, was somewhat peculiar that day. This raised suspicion. He thought he

would place the food before a dog. He did, and lo it made the dog sick and giddy; it fell and died.

“This is food with poison (sagara)” cried Ramanuja: “Let the poison (gara) go to its birth-place (sagara)” so saying with a pun on the word sagara, he cast the food into the waters of the Cauveri river closeby.



House wife falling at the feet of Ramanuja

From that day Ramanuja would fast, but soon news of this spread fast to Gostipurna, who left Thirukostiur for Srirangam to set matters right before it was too

late. Purna had neared Srirangam and was crossing the dry bed of the Cauvery river in the midday sun, which was scorching the head and the feet. Ramanuja, with his chosen disciples, went to meet the Guru, and prostrated before him on the burning sands. Purna did not allow him to rise. Kidambi-Acchan by name, a disciple of Ramanuja, who loved him much and who had accompanied him, watched this with painful expectancy. Finding the suspense insupportable, and provoked beyond patience, he cried to Purna: “Sir! Are these the exactions of civilities between teachers and disciples? Can’t you see that he is getting fried in the hot sun? Can a saint like Ramanuja be fried and roasted before your good self like this? Have some humility. Thus fumigating, he swiftly raised Ramanuja and hugged him to his breast. A moment of the most painful anxiety and suspense for Purna. He was searching for this type of person who would love Ramanuja and take good care of him.

Purna looked now at Acchan with eyes beaming with appreciation said: “Acchan, you are the sort of person I have been looking for all along. Now that I have found you, my fears for Ramanuja’s future safety are dispelled. I am appointing you as his body-guard; and no one but you shall cook for Ramanuja. You alone shalt discharge that most important and holy duty henceforth.”

Kidambi-Acchan became thus the Mahanasacharya or Ramanuja's master of hearth.

Thus shielded from schemes against his life, Ramanuja was spiritedly diffusing to all earnest comers the philosophy of true religions.

Ramanuja didn't punish people who wanted to poison him instead forgave them and went on fast to plead to God, so that God gave them good thought. Such was his nature to forgive people so that they realised the values of life.

In organisation, subordinates may make mistakes but it is the duty of the higher up to forgive and train them so that this doesn't repeat again. The trained people become asset to the organisation.

* * *

You can reach god if, with intense love and devotion, you worship him by mind, word and deed, by meditating on him, by uttering his holy names, by offering flowers etc., by prostrating at his lotus feet and so on, along with the performance of duties cast on you according to Varna and Asrama, with the correct and true Knowledge of the relation between the individual soul and the supreme soul.

- Sri Ramanuja in Vedartha Sangraha

7. Ego

'Ego' is considered a big impediment not only for a seeker desirous of realisation but it also dampens one's life. From a spiritual perspective, ego means considering oneself distinct from others and God. Due to ego we identify ourselves through the physical body and the various impressions in various centres of our subtle body.

Due to ego, we do all actions with the understanding, which is limited to the five senses, mind and intellect. When we begin to make conscious efforts to reduce ego, then we begin to understand, that the same principle exists within all. If our ego is high then we are unable to identify with the principle within us. In lay terms ego leads to pride, superiority, conceit and 'I' ness. Additionally, a person with high ego is more susceptible to attacks by negative energies. To reduce ego, we have to listen to spiritually evolved people or saints. When we make efforts to reduce ego as per the directives of a spiritual authority then our spiritual progress happens rapidly.

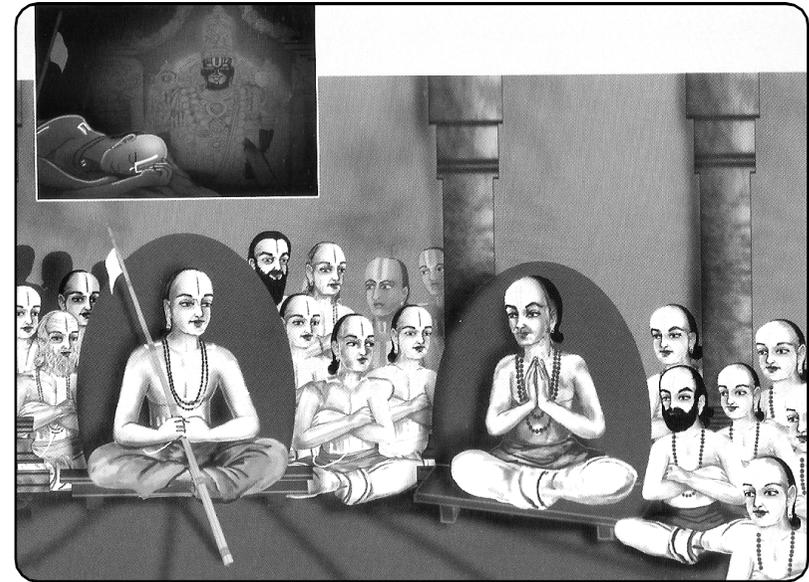
Ego is something unnatural. It is the barrier that holds us from being natural. Often we identify the ego with the attitude of "I am somebody, I am very great" but the truth is equally present with the attitude of "I am not so great, I'm such a fool". One can see how the feeling of separation, stiffness, and unnaturalness comes up in both attitudes.

If you observe a child it does all acts naturally, whereas adults we don't. Give a chocolate to a child, it starts eating immediately, spoils the clothes and cheek, and will not bother about the circumstances. At the same time if you give the chocolate to an adult, he puts in his pocket to eat later or looks around to find out whether any one is observing.

A profound Brahman scholar by name Yagnamurthy was there and had conquered most of the northern people through debating on Vedanta. Wherever he went, he entered into debates with learned men on knotty points of the Vedanta, invariably carried off the palm of victory. Wherever he went he used to take lot of books to show off to people about his capability.

He went for a bath in the holy Ganga, and there also he entered the arena of 'Vedantik' discussion and vanquished the disputants. He became the one - staffed Sanyasin, - a proclamation that he was a professor in the successful establishment of the Maya vadha, or the illusionariness of the cosmos.

Fascinated by subtitles of his sophistry, many became adherents to his cause; and he rose in fame, and pride as well. But he learnt that there was a person by name Ramanuja at Srirangam, and until he won over him, his victory would not be complete since he is spreading his own philosophies and he has to defeat him at any cost.



Ramanuja and Yagnamurthy

This roused his eagerness to conquer Ramanuja. He called Ramanuja for a debate and Ramanuja told him he was already an expert why to debate. Yagnamurthy said "In that case can you accept my line of thinking and leave your 'Vaishnavism'. Ramanuja said those who embraced illusion are mayavadhis and according to them debating, arguments are all illusion and subsequently how could mayavadha could be faultless.

Yagnamurthy said whatever we accept as maya you say it is truth then how mayavadha becomes faulty. Dashing up to the Acharya he dragged him to debate and said if he wins, Ramanuja has to accept his vadha. If Ramanuja wins, he would give up his line of thinking. They decided to debate for eighteen days. The

arguments and debate went on like this for sixteen days. And on the seventeenth day the balance began to swing in favour of Yagnamurthy. Ramanuja went with a heavy heart towards his ashram. In the ashram he stood before the God with tearful eyes and prayed. "O God, all this 'Vaishnavism' is losing its sheen with this maya vadha and later this maya vadha will engross all the good systems".

"Holy God if I, a weak mortal, am repulsed in the fight, then whatever has been established by the great saints such as Nammazhvar and sages as Yamunacharya will be disproved. So far, the success attending our dispensation is because of your will. By your Holy revelations, it is justified and demonstrated in all variety of manifestation as well as essence. Now, if you are pleased to pitchfork a false prophet on your world-stage and let him dance. Let it be, if such is your will." Imploring thus, Ramanuja went on fast and slept. Lord Varada appeared to him in his dream and thus spoke:- "Beloved, be not vexed. We are giving you an able support to help your mission. Tomorrow, the last day, level at Yagnamurthy all the movement full of arguments against maya vadha, to be found in the works of your Grand-Guru Yamuna". Ramanuja bounded with joy, performing all the routine duties of the day, and prostrating to his God, ventured forth into the debating hall.

Yagnamurthy was already there. Ramanuja's dignified manner, stately gait, and glory of facial

expression, struck terror into him. A warning of defeat, it seemed to him already.

"What a contrast", he exclaimed between the state in which he left him yesterday, and that in which he saw him that day! "He is advancing towards me with all the majesty of a mad elephant. This is surely extraordinary. He must be more than human."

So thinking to himself, he instinctively rose, and advancing towards Ramanuja, cried: "Sir, no more words between us, I pray. I confess, I am beaten." As he said, he placed Ramanuja's sandals on his head, and implored him to forgive and gathered him to his holy fold." "What is this?" said Ramanuja surprised, "I never expected this from you. Our case is still contested. Let us argue it through and see where it will land us."

"Pardon me, Sir," submitted Yagnamurthy, "No more fight. When I actually see you are one with God, I dare not open my mouth again." "And yet", re-joined Ramanuja, "I wish to say that the Maya vadha or illusion doctrine necessarily strips God (Para-brahman) of any attribute. Illusion doctrine, but from our scriptures we derive no support for an attributeless God.

Such texts as that 'God is truth etc., become untruthful. If you justify the God of attributes, because of his becoming so conditioned by ignorance, then

‘how is such a God, who allows his light to be eternally obscured by such ignorance, ever to get rid of it?’

“If you say, what of it, then you will thrust yourself into a position from which there is no escape. For, you will have postulated two eternal things: God and ignorance, or knowledge and non-knowledge, which is dualism and therefore antagonistic to monism. In your attempt to establish monism or non-dualism, you necessarily disprove everything else than Brahman; you but in that very act, you put forward as a fact a duality, namely, ignorance, which eternally thwarts that Brahman! The elephant of Advaita (monism) therefore gets all unawares, stuck in the unpleasant situation of dualism”.

Thus Ramanuja preached, Yagnamurthy followed the speech in perfect attention, when it ended broke his staff and bending himself before Ramanuja implored his blessings.

Ramanuja drew Yagnamurthy to his breast, blessed him and took him through a series of expiatory ceremonies’, as the latter had discarded the holy thread and conferred on him all the sacraments of a Vaishnava. He gave him the title Devaraja muni. Ramanuja led him to Sriranga’s temple, where he was made a recipient of all the honours due to a member of a faith, and brought him back to his monastery, where he was introduced to the worship of his Lord Varada, consecrated food thereof given to him.

Ramanuja had in Yagnamurthy a great access of strength. His addition made his group brilliant. He joined the other two jewels Dasharathi and Kuresha. Ananthasuri, Ecchan, Thondanur Nambi and Marudurnambi hastened to become his disciples.

Ramanuja sent these people to Yagnamurthy and asked them to become their disciples. Yagnamurthy came back and told, “Just now I have relinquished everything and I don’t want to get back to my original state again, so please relieve me”. Ramanuja said “I wanted to test you and that is why I sent them to you. Now you be with me and do Varada’s seva with me”.

Yagnamurthy was being more unnatural and egoistic and this led him to believe that he was above all. But later he realised that Ramanuja’s ideology was really correct and totally prostrated before him and became his disciple.

Thus Ego is considered a big impediment not only for a seeker desirous of realisation but it also dampens one’s life. From a spiritual perspective, ego means considering oneself distinct from others and God. Naturalness should not be lost at any cost.

* * *

8. Personal interest and organizational or societal interest

Possessing personal interest in an organisation is important and it should not be at the cost of organisational interest. When I prosper and the organisation doesn't, is no good. When the organisation prospers because of me and I will also prosper because of organisational growth and it is good and healthy. When we analyse organisation, it is a group of people to accomplish objectives so that it can be done in the most efficient and economical way so that everyone benefits. Also we have to see in what way the society benefits from our act.

After Alavandar, Ramanuja's mentor, attained salvation Ramanuja accepted Mahapurna as his Guru and continued his studies. He studied Nyasatatva, GitarthaSangraha, Siddhi Thraya, Vyasasutra and Pancharatra Agama. Mahapurna was very much pleased with Ramanuja and he made his son Pundarika to become Ramanuja's disciple.

Mahapurna told Ramanuja that there is a famous learned person by name Goshtipurna at Thirukostiur. There is none other great Vaishnava like him in that region. He asked him to go to him and study further to know all the famous Vaishnava mantras from him.

After taking order from Mahapurna, Ramanuja proceeded towards Thirukostiur. After completely prostrating before Goshtipurna, he placed his request

before him. Goshtipurna said "Ok and come later, will see".

Ramanuja was disappointed and went back to Srirangam. After one or two days Goshtipurna himself came to Srirangam and had darshan of the God there.

God told Goshtipurna "Teach Ramanuja the very meaning of the important mantra, as Ramanuja will be an important person in future". Goshtipurna said "God you yourself have said that who is not performing daily duties properly, who is not a devotee, who is not doing seva to God, who is commenting unnecessarily don't teach him anything." Whoever does not do penance, do not have a clear mind, is not capable of receiving any knowledge.

God said "Goshtipurna, you don't know. He will be a great man in future and he is only capable of donning the robe for uplifting the 'Vaishnavism'. You will come to know after some time".

Ramanuja again prostrated to Goshtipurna and nothing happened. Like this Ramanuja was made to travel to Thirukostiur 17 number of times without any fruit. Ramanuja felt very much and he even blamed himself for this folly and started weeping. Some people who saw this went and reported to Goshtipurna and Goshtipurna came down with his adamancy and called Ramanuja to his place.

Goshtipurna told Ramanuja "I will teach you the important Astaksari Manthra and its meaning which is very much important for salvation. Do not teach this

mantra to everyone. Only Vishnu knows the importance of this. I have seen that you are the only one who is capable of knowing this and none other is capable. Don't make a mistake of teaching this to others, and if you do, you will go to hell".



Ramanuja sharing the mantra with everyone

Ramanuja felt very happy to receive this knowledge. His heart was full with emotion. He thanked his Guru again and again and prostrated to him. He took permission from Goshtipurna and said he would go back to Srirangam. While he came near to the temple suddenly he had an idea. He thought, after knowing this Manthra he is so much benefitted and why not teach this to others though Goshtipurna said not to

teach anyone. He thought "If I teach others, they will also attain salvation and for not listening to his Guru, he may go to hell". For this he thought even if I go to hell it is alright whereas so many would get benefitted with this.

Thus he called whoever was there and went up to the temple and was very happy that a large number of people assembled to get his knowledge. By that time Kuresha and Dasharathi also joined him. Ramanuja uttered loudly to everyone that if you want salvation, calmness, and good life you all say this three times and uttered the Ashtakshari Manthra. People who assembled there repeated the Manthra and felt very happy and they all praised Ramanuja. He came down from the top and wanted to thank his Guru before proceeding to Srirangam.

Meanwhile the news reached Goshtipurna and he was very angry with Ramanuja since whatever he said was a secret, Ramanuja has told everyone. Goshtipurna cursed loud "You wretched man, you have betrayed me and my words. Whatever I said, you have not followed. Don't stand before me and I don't want to see your face. You will not have a place in hell also".

Ramanuja was very cool and calm. He said "No doubt I have not heeded to your words and also I know I may not get a place in hell but I am ready for whatever punishment you give me. I am happy that so many who have received this knowledge, will be very happy and get salvation. One man going to hell will not matter whereas so many will go to heaven."

People who had assembled there were very unhappy since they thought about the punishment Ramanuja may imbibe from his Guru. It was heavily cloudy and lightning also was there. After listening to Ramanuja, Goshtipurna's anger slowly came down and he came to his senses. He was overwhelmed by the broadmindedness and magnanimity of Ramanuja and suddenly embraced him with tears in his eyes. He felt for his narrowmindedness. People who were present showed a sign of relief after seeing this and they all praised both Goshtipurna and Ramanuja.

Goshtipurna prostrated at the feet of Ramanuja and said "You have opened my eyes. All along I was reeling under bad impression and now you have given me knowledge and here after you are my Guru. You are blessed by the God. Please forgive me."

Ramanuja said "Whatever you say, you are my Guru. For having received the mantra from you which is so much powerful all got benefitted. Real greatness lies in you. Though I did a mistake in not heeding to your words that is nulled by your embracing and blessing me and now I feel I am forgiven. Please allow me to rest for a while at your feet". Goshtipurna was overwhelmed with joy and said "Sowmya Narayana, my son, will be your disciple from now on." Ramanuja left to Srirangam with all his disciples.

Ramanuja was not happy on his alone getting the nectar of knowledge alone from his Guru but he wanted to pass that to all and see that everyone attains salvation. He was worried more for the upliftment of the society

and not just self. In organisation it is not enough if we get credit for the work but the result of it should go to all.

This is what we say 'Sub-ordination of individual interest to group interest'. If one prospers it is not enough, the whole group should. Also it is duty of the superior to share information with his subordinates and also some times with customers so that the area of understanding improves. There are cases, where you may know some information and your subordinate may not know or alternatively he knows and you don't. These hidden areas of information should be avoided unless it is felt absolutely necessary to hide, through better understanding in the group results.



The three means of knowledge:

Perception, Inference and Agama.

Perception is authoritative only regarding things knowable by the senses.

Inference is authoritative regarding some unseen objects whose necessary concomitance, or Vyapthi with the known object, is ascertained by sensory perception.

Agamas or Sastras are the only authority in the case of things beyond the reach of the senses.

9. Empowerment

Empowerment refers to measures designed to increase the degree of autonomy and self-determination in people in order to enable them to represent their interests in a responsible and self-determined way, acting on their own authority.

Empowerment as action refers both to the process of self-empowerment and to professional support of people, which enables them to overcome their sense of powerlessness and lack of influence, and to recognize and use their resources.

In social work, empowerment forms a practical approach of resource-oriented intervention. In the field of citizenship education and democratic education, empowerment is seen as a tool to increase the responsibility of the citizen. Empowerment as a concept, which is characterized by a move away from a deficit-oriented towards a more strength-oriented perception, can increasingly be found in management concepts, as well as in the areas of continuing education and self-help.

Ramanuja returned to Srirangam he used to regularly discuss with his disciples everyday about the importance of Vaishnavism etc. One day he was teaching Kuresha the meaning of one shloka in Bhagavad-Gita where God says “Leave all dharma and surrender to me, I will protect you.”

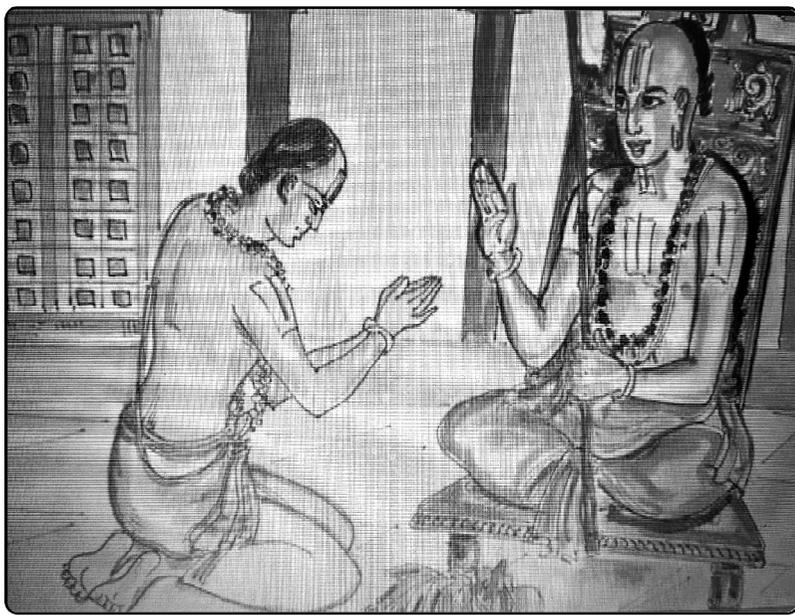
Kuresha was eager to know the inner meaning of this. Then Ramanuja said “Kuresha, Goshtipurna was

saying whoever is egoless, pride less and does selfless service to Guru following Bhramacharya, he is only fit for getting this knowledge. Kuresha if you follow this for one year then I will tell you the meaning of this Great Shloka.”

Kuresha said “Guru, time is uncertain and I don’t know how long I live therefore, beg you sincerely to give me the meaning immediately without any delay.” Acharya said in that case, “you beg and live with alms given by others for one month and that is equivalent for one year of Bhramacharya and then I will teach you the real meaning of this mantra.” Kuresha did begging for one month and later Acharya gave him the meaning of that shloka.

After sometime, Dasharathi (also called Mudaliandan), Acharya’s relative wanted to know the meaning of this shloka. For that Acharya said “Since you are my relative, I may not be able to find out the mistakes with you. You may learn better if you go to Goshtipurna and he will teach you”.

Dasharathi immediately agreed and proceeded to Goshtipurna. Dasharathi stayed with Goshtipurna for six months and could not learn the meaning. Then one day Goshtipurna called Dasharathi and said, “Dasharathi you are my relative, knowledgeable and well versed, but all this may make you prejudiced but not free of mistakes. Hence you go to Ramanuja and he will teach you.”



Ramanuja and Dasharathi

Dasharathi hurried to Srirangam and told everything that had happened with Goshtipurna. At that time Attulai, Mahapurna's daughter, came to Acharya and conveyed her problems she had in her husband's house. She said that all the household chores she alone was doing and has to bring water from a well which was far away and was very difficult. When she told the difficulties to her mother-in-law, she became furious and said, "We cannot make you sit whole day and serve you food as we are not so rich and you tell your father and let him arrange for a servant".

Mahapurna sent me to you saying your brother would help you. In those days the practice was one

servant was sent along with bride from the parent's side soon after the marriage so that they would help the bride for some time when she entered the new house. Attulai said "Brother you have to help me."

Acharya told Attulai, "Here we have one Brahmin who will help you in your daily chores for cooking and for bringing water also. He turned towards Dasharathi and said "Can you go with her?"

Dasharathi willingly nodded and went along with her. He started helping her in her daily duties for almost six months without seeing any prejudice. One day Dasharathi observed a 'Vaishnava', who was addressing a group, was wrongly uttering the shlokas and gave inappropriate meaning to it.

Dasharathi objected to it and explained that he was wrong. The Vaishnava didn't agree and he said "You are a cook, why don't you do your duty. What does a cook know about all this, focus on your duty and do not interfere." Dasharathi, in spite of the harsh words from the 'Vaishnava', was calm and he, very gently uttered the shloka and gave the right meaning of it.

People who had assembled were totally convinced and after hearing this the Vaishnava bade excuse from Dasharathi and asked him to forgive him. They asked Dasharathi, "You are so knowledgeable and you are spending your time as a cook." For that Dasharathi replied "I am obeying my Guru's orders and am a sevak in their house." They went to Acharya and said

that a very knowledgeable man is spending his time as a cook, and he is very humble, unprejudiced and something had to be done.

Acharya agreed and immediately went to Dasharathi and hugged him, blessed him and asked him to come with him. After coming back, Acharya taught him the inner meaning of the Gita and later Dasharathi was called as “Vaishnava dasa”.

Empowerment is identifying the weakness in the individual and making him to overcome it. For anyone to come up in life obedience and thirst for knowledge should be there. It is the duty of the superior to identify shortcomings with subordinates and correct them in a very polite way. After correcting their follies, subordinates would become an asset to the organisation.

* * *

10. Knowledge management

Knowledge management (KM) is the process of creating, sharing, using and managing the knowledge and information of an organisation. It refers to a multidisciplinary approach to achieving organisational objectives by making the best use of knowledge.

An established discipline, KM includes courses taught in the fields of Business administration, Information systems, Management, Library and information sciences. Other fields may contribute to KM research, including information and media, computer science, public health and public policy.

Many large companies, public institutions and non-profit organisations have resources dedicated to internal KM efforts, often as a part of their business strategy, IT, or human resource management departments. Several consulting companies provide advice regarding KM to these organisations.

Knowledge management efforts typically focus on organisational objectives such as improved performance, competitive advantage, innovation, the sharing of lessons learnt, integration and continuous improvement of the organisation. These efforts overlap with organisational learning and may be distinguished from that by a greater focus on the management of knowledge as a strategic asset and on encouraging the

sharing of knowledge. KM is an enabler of organisational learning.

Ramanuja after finishing education with his father, went to learn from Yadava Prakasha, who was an expert at that time. He also learnt many things from Kanchipurna, Mahapurna, Goshtipurna and Srisaila purna. Thus he enriched his knowledge in all areas as an individual, so that he could be more useful to the society.

Mahapurna with his wife came all the way from Srirangam to Kanchipuram to teach Ramanuja the Tamil Divya Prabandham daily. Ramanuja vacated half-a-portion of his house and gave it to Mahapurna to stay. Ramanuja's learning went on without any hindrance. This went on for almost six months and the learning came to an end.

One day Mahapurna's wife went to the well to fetch water for cooking. At the same time, Ramanuja's wife, Rakshambal, also went to the well. While trying to lift water, water from the pot of Mahapurna's wife fell on the pot of Ramanuja's wife. Ramanuja's wife became very angry and started shouting at the other.

“While doing work can you not be cautious. You should have been careful. Just because you are Guru's wife that doesn't mean that you are great and sit on my shoulders. Now all my work is wasted.”

She poured the water into the well, started washing the pot and started drawing water again.



Rakshambal and Mahapurna's wife

Though Mahapurna's wife got hurt, she kept herself cool and said “Please excuse me, next time I will not do this again. I will wait till you finish your work and then fetch water.” She started going towards the house with tears in her eyes.

By that time, Mahapurna had returned and saw that his wife was weeping. He asked her why she was weeping, and what had happened. Though she didn't tell the reason, immediately after persistent questioning

from Mahapurna she narrated what had happened at the well, when she went to fetch water.

Mahapurna said “It is not the will of the God that we stay here for more time. That is why God has made Rakshambal to utter bitter words. He wants us to go back to Srirangam and let us go back immediately.”

Without telling Ramanuja, he started proceeding towards Srirangam with his wife.

Ramanuja, after Deeksha from Mahapurna felt very happy and was very calm and thought he was completely fulfilled. He saw ultimate bliss because of Mahapurna. He thought his Guru as an avatar of God and every day the moment he got up he would prostrate before him and after bath start his learnings. During the past six months he had learnt completely the following verses of different saints:

He could learn, 4000 verses altogether from Mahapurna. These are called “Nalayira Divya Prabandham.” The following table gives the details of renderings of different Alwars. It can be seen that Thirumangai alwar and Nammalwar have rendered more than 1000 verses on different temples. There are 108 Divya deshas in the country and two beyond this celestial world which are called ‘Thiruparkadal’ and ‘Sri Vaikuntam.’

Sl. No.	Alwars	Number of verses
1.	Poigai Alwar	100
2.	Boothath Alwar	100
3.	Peyalwar	100
4.	Perialwar	743
5.	Andal	143
6.	Thirumangai Alwar	1360
7.	Kulasekhara Alwar	145
8.	Thirumazhisai Alwar	216
9.	Thondaradipodi Alwar	55
10.	Thiruppan Alwar	10
11.	Madhurakavi Alwar	11
12.	Nammalwar	1296

On that day he had finished learning “Thirumozhi” and went to the bazaar to bring fruits, flowers, new Clothes to be gifted to Mahapurna. He wanted to bow to his Guru and his wife.

Ramanuja came back home and couldn’t find his Guru, Gurupatni or Rakshambal. He asked his neighbours and they said, “Mahapurna went to

Srirangam with his wife.” Ramanuja was worried and after his wife came back asked her what had happened. For that, she replied they had a small difference of opinion, while getting water from the well and she never meant it to be harsh. They might have gone just because of this to Srirangam. Ramanuja was very furious with his wife, scolded her and went with all material he brought to temple to offer to God.

After Ramanuja left to the temple, another old and poor Brahmin came to Ramanuja’s house requesting for food. Suddenly Rakshambal turned wild and cursed him like anything and sent him out. Brahmin got hurt and started going towards the temple.

On the way, Ramanuja met this Brahmin and asked him “Why are you looking pale, didn’t you get any food from my house?” He replied in negative sense and said “I only got scolding.”

Ramanuja told him “Do one thing, I will give you fruits, flowers etc., and say that you are coming from her father’s house and hand over this letter to her. She will treat you well and offer food to you.”

Ramanuja wrote the letter in such a way as if it was written by her father and read like this ...

“Child, shortly I would be performing marriage of your younger sister, if possible come along with the Brahmin and you can be of some help to your mother.”

Rakshambal was very happy seeing the letter and served food to the Brahmin thinking that he had come from her parent’s house. Ramanuja came home and saw that his wife very happy, since she received a call from her parents, and told her to go to her parents’ house. He said he couldnot accompany her as he was very busy and later he would visit. Rakshambal was happy and left to her parents’ house.

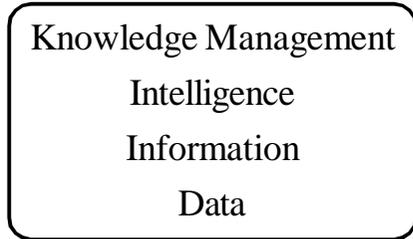
After her exit Ramanuja went to the temple and changed his dress to saffron coloured clothes and prostrated before God saying “From now on I will be at your feet and try to save me. I don’t want any family bondage hereafter.”

Thus Ramanuja went to the water pond and had bath and performed homam leaving all the desires, family bondage to the fire and took the ‘Thridanda’, made of three small sticks with a flag at the top. The three sticks resembling total control over mind, body and speech. Kanchipurna saw Ramanuja in the new attire and gave him the title “Yathiraja” meaning King of all Saints. Ramanuja looked brilliant in that attire.

In *Mahabharata* ‘Udyoga Parva’ there is a verse which says “In case of difficulty, try to protect wealth. Using that wealth if you have to protect your wife do it. If you have to protect your own self, you can use your wealth and your wife if necessary”.

Ramanuja stayed at the Srisaila Purna's residence for almost an year and studied *Ramayana*. This way Ramanuja increased his knowledge bank by learning with different Gurus.

We have abundant data in the world and from that we get information which is useful to us and with that information we can sharpen our intelligence. We have to be regularly in search for knowledge and this would help us in the long run. Ramanuja became a most learned man like this and started using this knowledge for the welfare of the entire human race.



Ramanuja's offerings to the world are:

1. *VedanthaSangraham*: Summary of the meaning of the Vedas
2. *Vedanta Saram*: Essence of the Vedas
3. *Sri Bhashyam*: Commentary on Brahma Sutra
4. *Vedanta Deepam*: Light of the Vedanta
5. *Gita Bhashyam*: A review and commentary on Bhagwat Gita

6. *GadyaTrayam*:

a. *Sharanagathy Gadyam*: prose poem of surrender

b. *Sri Ranga Gadyam*: About Sri Ranganatha

c. *Sri Vaikunta Gadyam*: Instruction to disciples about the proper manner to perform Prapatti.

7. *Nitya Grantham*: Guide to Nitya Karmas.

* * *

11. Responsibility

Responsibility is a duty or obligation to satisfactorily perform or complete a task assigned by someone or created by one's own practice or circumstances that one should fulfil. As a human being, we have responsibilities and needs. If responsibilities are less and needs are more, then we will remain sad and keep grumbling. If we take up more responsibilities and reduce our needs, we would be very happy and become more powerful. When our responsibilities become more and needs lessened, happiness results.

We are totally responsible for our life. This is the foundational principle one must embrace and plan for happiness and succeed in life and work. For many people, everything is someone else's fault. Every problem can be explained away with reasons as to why they can't affect the situation or the outcome, especially at work.

But without taking responsibility, you are all the more likely to look at your career as a failure because you allowed any passing wind to blow you around, all the while blaming the wind for how things turned out.

Make No Excuses

Excuses for failure, excuses about your choices in life, excuses about what you feel you have

accomplished fuel dysfunctional thinking and consequently, undesirable actions and behaviours.

Offering excuses, instead of taking one hundred percent responsibility for actions, thoughts, and goal becomes the hallmark of people, who fail to succeed both in their professional lives and personal lives.

'Part of the power of taking responsibility for your actions is that you silence the negative, unhelpful voice in your head. When you spend your thinking time on success and goal accomplishment, instead of making excuses, you free up the emotional space formerly inhabited by negativity.'

The next time you catch yourself making an excuse, whether for the late project, an unmet goal, or the job you work, gently remind yourself - no excuses. Spend your thought in time, planning for your next successful venture.

Positive thinking becomes a helpful habit whereas excuses fuel failure.

How to take Responsibility for your life?

People who take complete responsibility for their lives experience joy and control over circumstances. They are able to make choices because they understand that they are responsible for their choices.

Indeed, even when events that are not under your control go awry, you can at the very least, determine how you will react to the event. You can make an event a disaster or you can use it as an opportunity to learn and to grow.

The most important aspect of taking responsibility of your life is to acknowledge that your life is your responsibility. No one can live your life for you. You are in charge. No matter how hard you try to blame others for the events of your life, each event is the result of choices you made and are making.

Ramanuja reached Kanchipuram with his disciples. He felt very happy after having darshan of Lord Varadaraja.' Then he met his beloved Kanchipurna and took his blessings. He proceeded towards Srisaila, Tirumala, and reached Kapila Thirtham and finished his daily duties and reached the foot of the hills. He started observing the beauty of the hills. He thought this is the abode of Vishnu and Mahalakshmi and how gifted he was to have a glimpse of this! It Looks like the 'Vaikuntam' itself. His eyes full of tears were they and started rolling down his cheeks. He thought "I should not desecrate the hill with the touch of my feet. I will purify my body and mind looking at the hill from here itself". He settled at the foot of the hills. He saw that it was the abode of ten 'Alwars'.



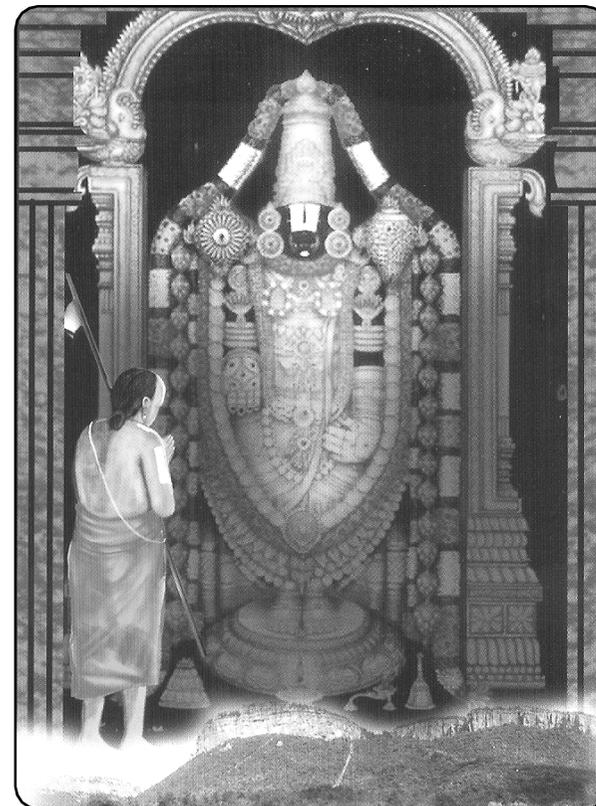
Ramanuja trying to climb the hill of Tirumala on his knees

After hearing that Ramanuja had come to Srisaila, Vitthaladeva, the King of Tondira, came with his people to meet Ramanuja. After finishing the formalities he gave abundant wealth to the seer. He also gave a place called 'Elamandiya' and out of that built some 30 houses and gifted them to the needy. In the meantime, Srisailapurna heard about Ramanuja's arrival at the foot of the hills and came down the hills with all his people. He requested Ramanuja to go up and have darshan of the Lord. Ramanuja told Purna "Look, ten Alwars have come here and they never dared to go up the hills and now how can I climb with my feet. I am satisfied to be here with the Alwars and pay my obeisance from here itself."

Srisailapurna said, “If you don’t climb up, then we will also remain here. Neither the priests go up nor perform Puja there. Therefore do not take this harsh decision. Let us proceed to the hills and have darshan of the Lord”. Wherever love and affection exists God resides there. Thus, Ramanuja agreed and decided to climb the hills upon his knees. Srisailapurna went early to make arrangements for Ramanuja’s visit. While climbing, Ramanuja was very thirsty and hungry. Srisailapurna came and met him half the way again and gave him Thirtham and Prasadam brought from the temple. Ramanuja turned to him and said, “Being aged can you not look around for a younger boy and send all this through him. For this Purna replied “I looked around and found that I was the youngest among them.”

Ramanuja looked at Purna and said “Oh great sir, today my inner eyes have opened and I have seen so much of Humility.”

He bowed to Purna and proceeded towards the temple. He went up and had bath in the Pond. Went around the four main streets of the temple. His disciple Ananthasuri, who was sent by him earlier to Srisaila, came and bowed to him. Ramanuja was very happy and patted him. He went to the temple and stood before God with tearful eyes. He also fainted for a while. After regaining consciousness, he took the Thirtham and Prasadam offered by the priest. He stayed at Srisaila for three nights and visited all the deities.



Ramanuja prostrating before Lord Srinivasa

After getting down from the hills he stayed at Purna’s house for almost a year and studied *Ramayana* completely with his help.

During his stay he also met his cousin Govinda who came to Vaishnavism at the instance of Srisailapurna. Govinda was residing with purna and was very obedient.

One day Ramanuja observed that Govinda was making the bed for Purna and after completing, he

himself lied down on it. Ramanuja thought “How a disciple can lie down on the bed of his master”. Ramanuja observed this strange behavior and reported to Purna.

Purna questioned Govinda about his deeds and said, “Your act, is it not punishable to lie on the bed of your Guru?”

Govinda said “One who performs this act is highly condemnable”.

“Knowing this why did you still do it?”

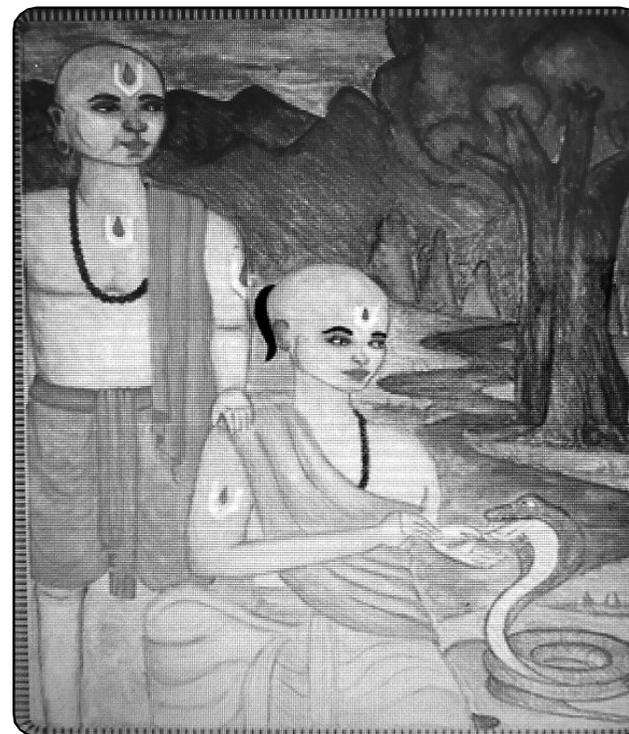
For this Govinda replied “I wanted to see the condition of the bed before offering it to my Guru to see whether it is comfortable, would get sleep easily. If my Guru comfortably sleeps on that bed, I will feel much happier.”

Purna appreciated Govinda and told the same to Ramanuja. Ramanuja felt sorry and apologized to Govinda.

Once he observed Govinda was introducing his finger into the mouth of a snake and suddenly removing it. This he repeated a number of times. Ramanuja felt that Govinda may be hurting the snake.

Later Ramanuja asked Govinda “Why did you do this act? Is it not dangerous? You may also get poisoned very easily. With your childish act you are troubling the snake”.

Govinda replied “Brother that snake while eating some food had a thorn stuck in its mouth and it was suffering. I have removed that thorn and now it is alright. Due to pain, it is lying down and it appears to be dead. After some time it will start moving.” Ramanuja highly appreciated Govinda for his kindheartedness and the responsibility he took even for a snake.



Govinda removing thorn from the mouth of the Snake

Ramanuja spent almost year with Purna and later wanted to go back to Kanchipuram. Srisaila purna was very happy for Ramanuja as he finished his education

on *Ramayana* and agreed for his departure. Poorna asked Ramanuja “Child do you want anything from me. If so please ask and I will fulfill your need”.

Ramanuja asked Purna “Oh great man, can you give me your noble disciple Govinda to me. That is my sincere request”.

Purna felt very happy and said to Govinda “Govinda, you can go with Ramanuja.”

Ramanuja was very happy that Govinda joined him again and proceeded towards Sholingapuram, and had darshan of Lord Narasimha. He then proceeded towards Kanchipuram. Ramanuja had darshan of Varadaraja and then went to Kanchipurna. Kanchipurna was immensely happy to see Ramanuja.

Ramanuja explained the greatness of Govinda and his obedience to Srisaila Purna. Kanchipurna observed the pale face of Govinda and said “Govinda, I think you are not happy to get separated from your Guru.” He turned to Ramanuja and said “Govinda is not happy since he cannot serve his Guru thereby send him back to Srisaila Poorna”.

Govinda was very happy to hear those words and immediately wrapped his belongings and proceeded towards Srisaila. He went to Srisaila’s house and was standing in front of the house. Everyone present at Purna’s house ate their food and washed their hands. Govinda was standing in front of the door and he was not called inside. By evening, Purna’s wife asked Purna to call Govinda to have food, since he was hungry.

For that Purna said “Once when a horse is sold to someone else, we need not offer food to it. The other owner will take care and feed it.” Govinda after hearing this went back with an empty stomach and prostrated to Ramanuja and said “Yathiraja, please hereafter don’t call me as your brother. You are my master and tell me whatever you want to do I will do it.” Ramanuja asked Govinda to freshen himself and asked him to take food. Thereafter Govinda started serving Ramanuja with the same zeal as he was serving Srisailapurna.

Govinda started taking more and more responsibility towards Ramanuja and became very powerful and was liked very much.

Always in an organisation, we should take responsibility before anyone tells us what to do. Responsibilities are taken and we should not wait for someone else to give us. Also, the responsibility, that we take should not come in the way of others and by this we become much more powerful.

* * *

Being unable to bear the site of suffering millions, this is my petition to you, O Lord! let us not get again the false knowledge, bad conduct and impure body. Let us not get the miseries of births and deaths. This is my appeal to you on behalf of millions of sufferers.

- Ramanuja

12. Delegation

Delegation is the assignment of any responsibility or authority to another person (normally from a manager to a subordinate) to carry out specific activities. It is one of the core concepts of management leadership. However, the person who delegated the work remains accountable for the outcome of the delegated work.

Delegation empowers a subordinate to make decisions, i.e., it is a shifting of decision-making authority from one organisational level to a lower one. Delegation, if properly done, is not abdication. The opposite of effective delegation is Micromanagement, where a manager provides too much input, direction, and review of delegated work. In general, delegation is good and can save money and time, help in building skills, and motivate people. On the other hand, poor delegation might cause frustration and confusion to all the involved parties.

Ramanuja saw the problems of Tirumala, when he visited and after coming back he addressed all his disciples.

One day he called all his disciples and said, “Srisaila is like Vishnu’s abode ‘Sri Vaikuntam’ in this Bhuloka and whoever spends his life time at this place

will directly go to heaven after his journey of his life ends.” He first told them about all the difficulties anyone going there may experience. He mentioned about how the place was with full of thorns, shrubs, with no proper way to walk, no water facility and the difficulty experienced while approaching the temple and the facilities to be created for daily puja. He also told them about the type of infrastructure required over there.



Ananthasuri and his wife

And then he asked his disciples “Who will take this responsibility?” They looked at each others face and kept quiet. Finally Ananthasuri, one of the disciples, stood up and said “Sir, if you permit me, I will go.”

Acharya asked him “Have you heard and understood all the difficulties you will experience there?”

Ananthasuri said ‘yes’ and that he was ready to go.

This is commitment. The capability of the leader is to take people along. For that Acharya didn’t hide any details and placed all facts before disciples and then asked for their opinion and commitment.

What happens when you know all the problems or difficulties, what you are supposed to do and then if you commit yourself, the work will be done.

Ananthasuri went with his wife to Tirumala and took stock of the situation. First he wanted to create a garden for growing flowers to offer to God. For growing flowers water was required. There was no facility for water. Then he started digging a well with the help of his wife. His wife was in the family way, when she came to Tirumala. Ananthasuri told her to carry the soil away which was excavated and put it at a farther place.

Soon she became tired as she was carrying a child in her womb, but Ananthasuri insisted that she do the kankaryam. A boy came and met Ananthasuri. He told that the lady cannot do the work as she was tired and he would help them. For that Ananthasuri said “No, this is my responsibility and we will only do this.” In spite of it, the boy repeated begging Ananta, he was

unmoved and he forced her to do it. She used to fill the soil into the bowl and slowly started walking. The rate of clearing the soil was very slow depending on her capacity. After some time the boy came to her and said “Madam, I will help you.”

At first she didn’t agree but due to pressure from the boy she agreed. The boy asked her to sit at a distance, so that Ananta couldnot see her and he started helping her. First clearing of soil was done at a slow pace. Later he saw that it was getting cleared faster. Anantha went and saw that his wife was taking rest and the boy was doing the work. He turned wild and threw the axe at the boy. It struck the boy on his chin and the boy ran away. Ananthasuri, went to the temple that evening, observed that blood was oozing from the Lord’s face and the priest applied camphor to stop it. Then Anantha realised that the boy was none other than the Lord himself who came to help him. He prostrated before the God and requested him to forgive. Ananthasuri stopped digging the well since abundant quantity of water was available.

Later he started growing flowers for offering to God. He also made arrangements for daily puja to God and also prasadam for those who came to have darshan of the God.

A leader has to delegate the total work to his subordinates so that work could be done faster and in

a good manner depending on his capability. Also it is the capability of the leader to identify the right person to do the job. Otherwise the job will be half done or gets ruined. Although the leader delegates the work, still he remains responsible for the outcome.

* * *

The aim of all knowledge is the formation of character and conduct.

13. Commitment

Commitment is willingness to give your time and energy to something that you believe in, or a promise or firm decision to do something. Commitment may refer to a promise, or personal commitment. It is an act or an instance of committing, putting in charge, keeping or trust, promise or voluntary agreement to do something to the one who is loved by you or one whom you adore. It is the disciple's capability to satisfy his Acharya by various means.

For example:

- Players must take a commitment to play for a full season.
- I would like to thank the staff for having shown such commitment.

Making a commitment involves dedicating yourself to something carefully. Before you make a commitment you have to think. Some commitments are large and may involve more dedication and activities. Some commitments are small say executing a small task.

Ramanuja started going to Tirupati along with his disciples. On the way, they were about to stay at a village called 'Asta sahasra'. Ramanuja sent two of his deputies to Asta sahasra village since he knew two disciples there by name 'Yagnesha' and 'Varadacharya.'

Yagnesha was rich compared to Varadacharya, thus Acharya decided that they would stay at his place. Two

disciples sent by Ramanuja went and met Yagnesha and told him about Acharya's coming. Yagnesha felt very happy, since his Guru was coming. He sent words to all his people and started making elaborate arrangements. In the meantime the two disciples sent by Acharya were very hungry and Yagnesha failed to think about them and forgot to care for them.

These two men were totally disgusted and went back to Acharya and told him what had happened. Ramanuja felt sad and pacified them. Ramanuja decided to stay with Varadacharya. Varadacharya was a poor man and very good at heart. Daily he used to go to different houses and beg for food. After coming back he would take bath and offer the food to God and eat it. His wife, Lakshmi, was good looking, beautiful and devoted and used to take care of him. He and his wife used to adjust within their resources. He had lot of cotton plants near his house and people used to call him as 'Karpesha Rama'.

Ramanuja went with his disciples to his house and Karpesha Rama was not at home. He had gone for begging. His wife Lakshmi was at home and was taking bath. She used to wait for the washed clothes to dry. When she heard Acharya's voice she could not come out to greet him. She clapped her hands and Ramanuja could understand the sign and threw his Melvastram towards her. She caught the cloth and dressed herself and came and bowed to the Acharya (Ramanuja) repeatedly. She said to Acharya "My husband has gone

out and you all please take rest. Have bath in the well and in the meantime I will prepare food." In the house she didn't have anything to cook as they were very poor. She was totally depressed for her state.

Suddenly she thought of a trader who used to regularly make advances on her and many times she had refused. He offered her wealth if she succumbed to his desire.

She bluntly refused him in spite of her poverty. She thought for a while, "What is the use of her whole body which is made of blood and flesh and after having it, she couldn't serve the Acharya. I will sell this body and satisfy my Guru with whatever food I can offer." She quickly went to the trader and his house was heavily guarded and decorated and went to his private room and told him that she is ready to come that night and satisfy all his desires if he could send the grains required for serving their Guru immediately. The Trader felt very happy and he thought whatever he couldn't achieve so long, he could achieve it that day. He sent all the items required by the lady immediately. Lakshmi after receiving all the items prepared sumptuous food and offered it as 'Naivedyam' to God and served the Guru and his disciples to their hearts' content. Acharya and his disciples enjoyed the food and praised the lady for her kindness and wholeheartedness.

Karpesha Rama came from his daily routine and was very happy to see Acharya and his disciples. He also learnt that they were served with good food. He

was poor and was living with the alms given by different people. How can his wife serve all these people. Though he was happy with the situation doubt persisted in his mind as to what might have happened.

He went inside the house and asked his wife Lakshmi, as to how she could do this. Lakshmi narrated the whole happening since morning and said, "What is the use of this body? If I cannot protect my husband's honour and serve his Guru".

Karpesha Rama instead of getting angry with his wife, felt very happy for the sacrifice, that she had made. "Guru is equivalent to God and you have made him happy with your deeds. You are great and I don't have words to describe you." He called his wife and went and bowed to Acharya and narrated whatever happened and fell at his feet.

Acharya and his disciples were wonder struck at what happened and appreciated their service. Both the couple finished their food and went to the trader's house with some quantity of left over Prasadam. Karpesha waited outside and Lakshmi went in and offered the Prasadam to the trader. The trader eagerly took the Prasadam and quickly ate it. After eating he felt something was happening to him. The desire that he had earlier for her was completely gone and he had become a new man full of devotion, reverence to her. He respected her as his mother and fell at her feet and said, "Please excuse me for whatever I have done so far and forgive me. You have opened my eyes and

made me a new man. You have saved me from perishing. Please take me to your Guru and I want to fall at his feet and ask forgiveness from him for my evil deeds."

Lakshmi came out and told whatever happened to her husband and took the trader to the Acharya. The trader fell at the feet of Acharya and requested him to bless and forgive.

The trader requested Acharya to accept him as his disciple for which the Guru agreed and blessed him. Later he told the trader to give some aid to the poor Brahmin for which he agreed. But the Brahmin said "We don't want any wealth and we are happy with what we have and continue our life with begging and service to God and you." Acharya agreed. The trader dedicated his whole wealth to the Acharya and his deeds.

After some time Yagnesha waited for the Acharya at his residence and after he learnt that the Guru had gone directly to Karpesha's house he decided to go to Karpesha's house and meet him. Ramanuja respected Karpesha since he treated every one without any discrimination.

Commitment here is a willingness to give the whole time and energy to treat Ramanuja whom they believed, and a firm decision to host him.

In the organisation, everyone should commit themselves to their duties and fulfil them. 'Duties are

done to please one's own self and not any other.” Before committing one should think well and once having committed no back tracking. This is one of the very essential aspects for individual personality development.’

* * *

If virtue is knowledge, Vice is ignorance

14. Resource Management

Resource management is the efficient and effective development of an organisation's resources, when they are needed. Such resources may include Financial resources, Inventory, Human skills, Production resources such as raw materials, machines, components, or Information technology.

One resource management technique is resource levelling. It aims at smoothing the stock of resources on hand, reducing both excess inventories and shortages. Inventory is the material which is in stock required for immediate future production.

The required data are: the demands for various resources, forecast by time period into the future as far as is reasonable, as well as the resources' configurations required in those demands, and the supply of the resources, again forecast by time period into the future as far as is reasonable. The goal is to achieve 100% utilisation, which is very unlikely, when weighed by important metrics subject to constraints.

The principle is to invest in resources as stored capabilities, then unleash the capabilities as demanded.

A dimension of resource development is included in resource management by which investment in resources can be retained by a smaller additional investment to develop a new capability that is demanded, at a lower investment than disposing off

the current resource and replacing it with another that has the demanded capability.

In conservation, resource management is a set of practices pertaining to maintaining natural systems integrity. Examples of this form of management are Air resource management, Soil conservation, Forestry, Wild life management and Water resource management. The broad term for this type of resource management is natural resource management.

Ramanuja not only expounded the profound truths of the Vedanta in Nrisimha's temple at Thondanur, but also with those truths converted thousands of other faiths to the roads of Vedanthic Vaishnavism. During this phase, he ran short of Thiruman, or the holy white earth, with which Srivaishnavas are required to illumine their foreheads. To go without this mark is the greatest misfortune to Sri - Vaishnavas. Therefore Ramanuja was much concerned.

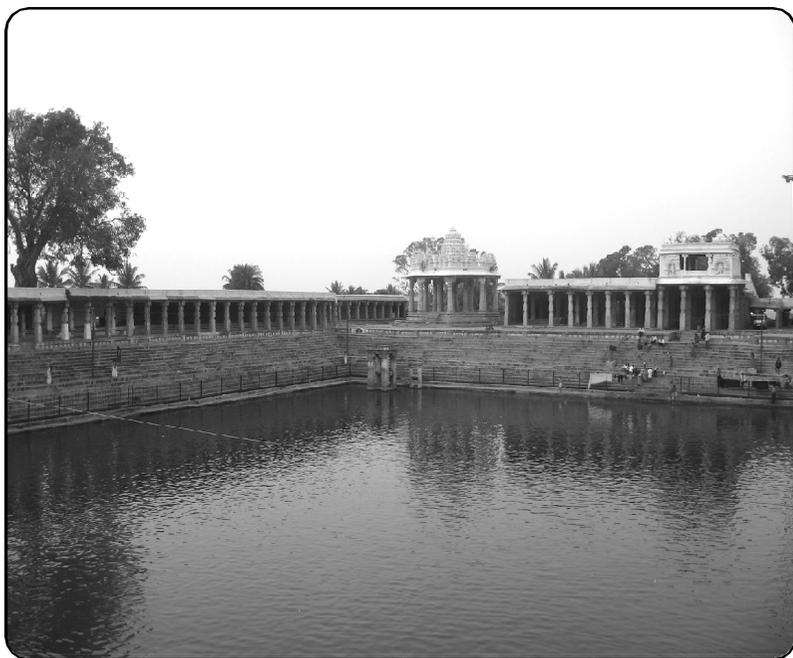
He had a dream in which Lord Sri Narayana of Melukote appeared and spoke thus "I am very near you, Ramanuja, on the Yadugiri hill, expecting you: and there you shall have your Thiruman also. Come soon." Ramanuja awoke and related his wonderful dream to all his disciples, and sent for the King VishnuVardhana, and asked his disciples to deliver him the message.

The King immediately ordered groups of men to clear the forests in the direction indicated by Ramanuja,

and as Ramanuja advanced, the King followed him. Steadily progressing, they arrived at the foot of the Yadugiri hill, and climbed it, arrived at the place called Veda Pushkarini, and sighted the holy slab, (Paridhanasila), where long ago Dattatreya had worn his ascetic robes. Ramanuja bathed in the pond and laying aside Kuresha's white robes (Ramanuja while leaving Srirangam wore Kuresha's white robes) put on his coloured ascetic robes. Ramanuja was eighty years old then. From the Veda-Pushkarini, they silently walked forward in search of where Lord Narayana's idol lay hidden. They failed that day to find the place.

Ramanuja however saw in a vision bestowed to him that he lay covered up in an ant-hill, between a Champaka and a Vakula- tree on either side and to the south-west corner of the Kalyani-pond, was an ant-hill which was overgrown with the sacred basil. He also saw that the place where Thiruman was deposited lay to the north-west corner of the same Kalyani-pond, and he also heard as if Narayana telling him that fragments of basil leaves would be strewn along the path which lay between Ramanuja and the places indicated.

Ramanuja awoke from his pleasant thoughts and followed the directions given. This led to Kalyani pond, and thence on to the ant-hill. This was covered with basil as said. Ramanuja was overwhelmed with joy and bowed to the place, removed the earth, and



Pushkarini at Melukote

found the statue of Narayana underneath the ant hill. First he saw the Kiritam or Crown worn on the head, then the face, the Shanku (Conch) chakras, the body, the legs and the full statue. There was no limit for Ramanuja's pleasure and happiness (Melukote Thirunarayana). Everyone present started singing and dancing at the sight of the deity of Narayana.

King also was in full of joy after witnessing this. He danced, chanted, praised. Trumpets started blaring. It was the most unusual and extraordinary event in the history of mankind. They brought milk and started pouring on the idol.



Ramanuja and Deity of Melukote

Ramanuja himself personally worshipped the deity for three days, and Narayana was thus installed after unearthing.

Ramanuja next proceeded to the north-west corner of the Kalyani-pond, and dug the ground with his holy staff. It revealed white beds of clay, and thus was another act of his vision realised, to the surprise of all present.

Ramanuja thus obtained the holy earth he wanted, with which he signed himself on the twelve parts of the body prescribed, to his great delectation. Here the need

for the Thirunamam led him to find the material as well God, who was hidden.

In organisations, people go in search of raw materials and in many cases factories are set up at the place where raw materials are found for ease of transportation. For example sand availability for bulb industry and Iron ore availability for steel plants.

* * *

15. Dedication

Dedication means committing oneself to something or a task or a purpose. Dedication can be in fulfilling other person's task and giving a lot of time and energy towards other person's commitment because it is important. It is also a feeling of very strong support for or loyalty to someone or something.

A few centuries before Ramanuja, there lived many saints who overcame divine experiences praised and sung the glories of Lord in the form of spontaneous outpourings. The Saints who belonged to the 'Srivaishnava' tradition are known as 'Alwars.' 'They are twelve in number including a woman named 'Andal.' her composition of the numbered 4000 verses is known as '*Divya Prabandham.*'

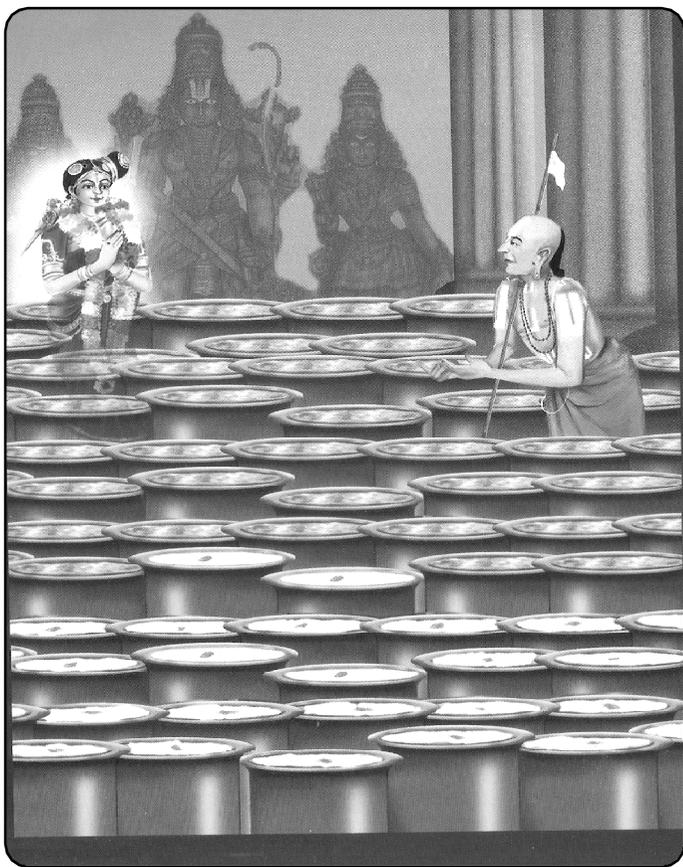
'Andal' is considered to be one of the greatest among these twelve mystics. Her compositions are '*Thiruppavai*' (30 poems for each day in Marghazhi Masam - December - January) and '*Nachhiyar Thirumozhi*' (143 poems). Andal pleads with the Lord residing in the Divya Desam known as 'Thirumalirum Solai' near Madurai to accept her as his bride and takes a pledge.

The pledge is "O Lord, if you were to accede to my request, I will offer you, Akkaravadicil (it is a sweet dish made of milk, sugar and rice) in one hundred vessels."

Ramanuja came across this poem. He said, "Andal was a young girl when she composed this poem with

utmost devotion and love unto the Lord. She would not have been able to fulfil this pledge, since she entered the lotus feet of the Lord soon after”.

Since she could not fulfil her cherished desire, Ramanuja thought “How good it would be if I could really offer this delicacy to the Lord as Andal has suggested.”



Ramanuja offering Akkaravadicil to Lord

Ramanuja proceeded to the chosen site of the Lord with his disciples and arranged for the dish to be made with the best ingredients. He arranged for 100 vessels and filled them with Akkaravadicil and placed them before the Lord with great devotional fervor, amidst chanting of the *Divya Prabandham*.

Ramanuja offered the delicious dish to the Lord. The Lord was very happy to accept this dish. Then the Prasadam was distributed to all the devotees which they enjoyed to their heart's content. Thus Ramanuja fulfilled the vow of a fellow devotee, many centuries later.

On the way back to Srirangam, he visited Srivilliputtur, the birthplace of Andal prostrated before her and said that he had fulfilled her wish of offering Akkaravadicil to the Lord.

Andal was immensely pleased with the offering. She said “Just as an elder brother fulfills the wish of his younger sister, you too have fulfilled my wishes. Hence you are my elder brother and you will be known as ‘Godhagraja’ hereafter.” Ramanuja then received the Thirtham and Prasadam and started his onward journey to Alwar Thirunagari.

Acharya dedicated his time and energy for the sake of the vow made by Andal to the God because it was very important. Acharya showed his loyalty to the great Saint Andal and he is affectionately called as Godhagraja or Kovil Annan.

Similarly, Commitments made in an organisation are important and have to be fulfilled by one and all. All energies should be focused towards the goals. We have to dedicate our time and energy to fulfil organisational goals. Ultimate happiness results when the goals of the company are met.

* * *

Do you know?

Tatva is the truth

Prushartha is the Goal to be reached

Upaya is the means to attain Goal

16. Misinterpretation

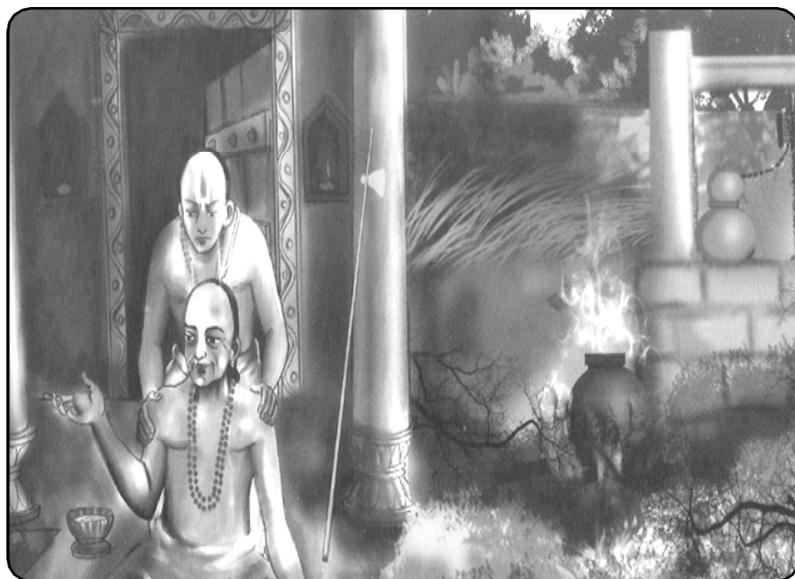
Interpretation is an explanation that results from interpreting something; for example: “The report included his interpretation of the forensic evidence.”

Misinterpretation is wrongly interpreting a document, a contract act or a decision which is very dangerous in organizations. Wherever doubt exists it should be amply explained with foot notes so that misunderstanding gets reduced to a great extent. Normally in organizations, documents or drawings are made to clarify each and every minute detail and it also avoids misinterpretation to a great extent.

Once, Ramanuja, being a sincere disciple, was giving oil massage to his Guru Yadavaprakasha; when Yadava took into his head to explain the Vedic verse from Chandogya Upanishad -

‘ThasyaYatha kapyasam Pundareekamevam akshinee.’

‘Brahman,’ (or He who is the golden-hued in the Sun), has his eyes red like the posteriors of the monkey. When Ramanuja heard this, he felt a sudden shooting across his heart to find that he had to hear the noble Vedic passages thus abused and ill-treated by Yadava. His grief was so keen that a hot tear rolled



Yadavaprakasha and Ramanuja

out of his eye, and dropped on the body of Yadava, as Ramanuja was bending over him to rub his head with oil. The drop scorched Yadava. He stared and looked up.

Seeing Ramanuja troubled, he asked, "What is troubling you?"

"I am grieved", he said, "That beautiful Vedic lines are so awkwardly interpreted."

Yadava angrily asked "What is your interpretation, then?"

Ramanuja cried Sir, can you not see that 'ka' means water, and 'pibati' means to drink. Water-drinker is thus kapi, the sun, or the lotus-stalk. 'Asa' is to open (vikasane) or to rest (upavasane). Pundarika is the lotus.

And therefore God in the sun, is "He whose eyes are like the lotus, which blooms under the balmy beams of the sun, or lotus which rests on its stalk below."

Yadava heard this irresistible oration of Ramanuja, and flared up saying, "Arrogant Youth! If you cannot abide by my instructions, you must leave me." Ramanuja did not speak a single word in reply and went out.

The intelligence of Ramanuja, his original ways, and divinely disposed heart, all combined to set Yadava thinking; and his concerted thought landed him in vice in as much as he believed that Ramanuja was a rival who would any day be his superior in learning, and overthrow his philosophy of "Advaita."



Ramanuja and Yadavaprakasha

Yadavaprakasha called all his disciples who were after his ways and said, “Look, all of you do quietly accept my views, but this Ramanuja alone is adverse and entertains opinions opposed to mine. He is likely to become our declared enemy.”

“Can you devise some means by which to do away with him?”

They suggested many ways of disposal, but none of them was acceptable to Yadava, as it meant sinning, for which sastras declared that one must feel sorry and suffer. Secondly in whatever way Ramanuja was to be done away with, that must be above suspicion of all.

After much consultation and deliberation, they decided on a plot to invite Ramanuja back into their fold and treated him as their best friend, without whom they could not live. They would start on a holy pilgrimage to Varanasi (Kasi) and there drown Ramanuja in the Ganga (Ganges) river, near ‘Manikarnika-ghat.’ The ostensible object being pilgrimage, the real one being Ramanuja's death, which would take place in the Holy Ganga and would be counted as an affair of merit. They thought it would not involve the actors in sin. What distorted information of spiritual ethics by Yadava!

In organizations lot of problems would arise due to misinterpretation and should be addressed with

speed and accuracy so that they donot flare up. One way is to have a think tank with different levels of staff and the other is to have informal communication networks so that information is obtained at a faster rate. Most of the dealings with the staff, the external customers and the suppliers should be properly documented through contracts so that discrepancies donot arise. Even if they arises, in spite of contracts, it means that they should be solved amicably or through Arbitration. Sometimes Mediation also helps to sort out the differences.

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17. Organization chart

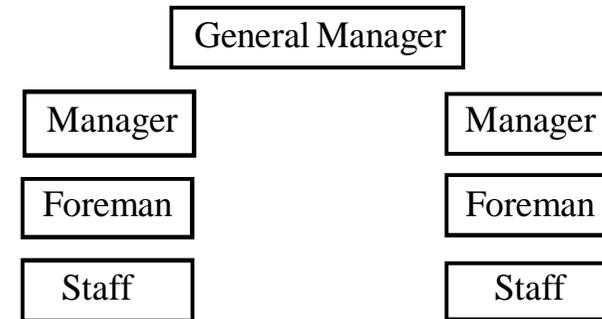
An organisational chart (often called organisation chart), org chart, (or organogram) is a diagram that shows the structure of an organisation, its relationships, and relative ranks of its parts and positions or jobs. The term is also used for similar diagrams, for example ones showing the different elements of a field of knowledge or a group of languages.

A company's organisational chart typically illustrates relations between people within an organisation. Such relations might include managers to sub-workers, directors to managing directors, Chief Executive Officer to various departments, and so forth. When an organisation chart grows too large it can be split into smaller charts for separate departments within the organisation. The different types of organisation charts include:

- Hierarchical
- Matrix
- Flat (also known as Horizontal)

There is no accepted form for making organisation charts other than putting the principal official, department or function first, or at the head of the sheet, and the others below, in the order of their rank. The titles of officials and sometimes their relationships to

others are shown. Names are enclosed in boxes or circles. Lines are generally drawn from one box to the other indicating the delegation.



Charts indicate the authorities, delegation and the supports given by other staff. Typical charts are given below.

As Ramanuja entered Sriranga a large group of 'Sri vaishnavas' followed him by chanting Lord's name and Stotras of Alavandar Swami, Guru of Ramanuja.

As per Sri Vaishnava tradition, there are 12 Alwars and 18 Acharyas.

The First and foremost Acharya is Srirangam Namperumal.

The Second Acharya is Consort of Namperumal, Goddess Sri Ranganayaki, who is also the disciple of the former.

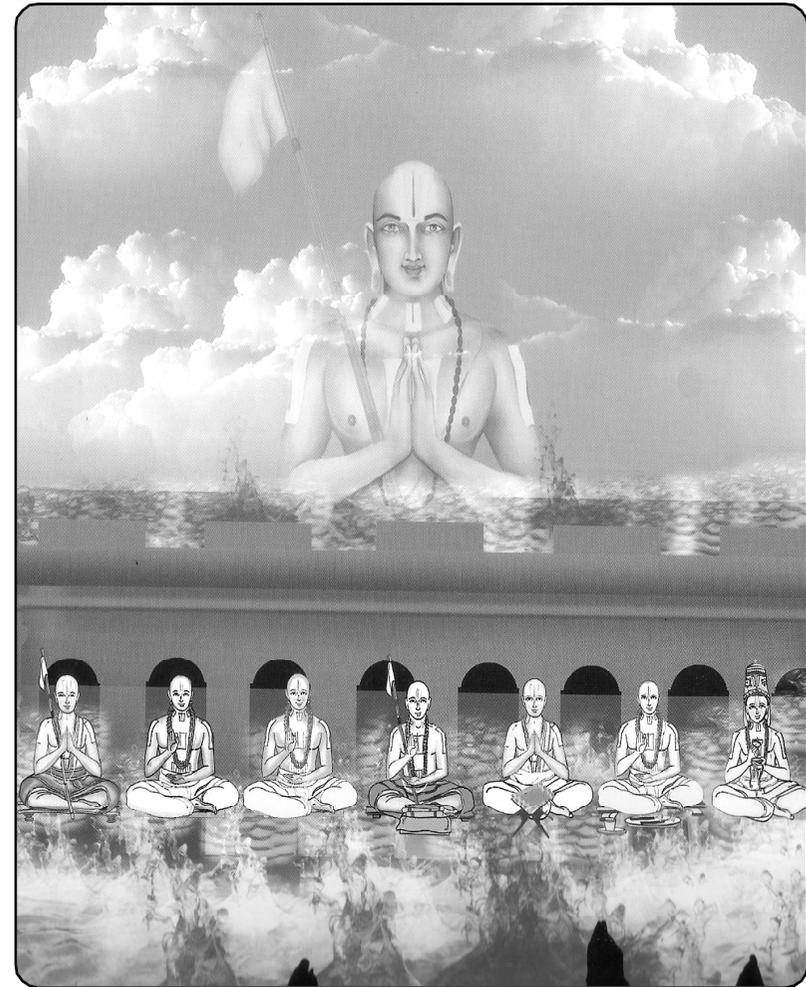
The Third Acharya is Viswaksena, who is the disciple of Goddess Sri Ranganayaki.

These three Acharyas didn't take incarnation as human beings and they are three first Acharyas to be in divine form.

The Fourth Acharya is 'Nammalwar', who took birth as a human being. In his early childhood he climbed a tamarind tree and sat in a hole and started meditating in the temple of Alwar Thirunagari and died. Though he took birth as a human, he never had a glimpse of the outer world. The main highlight here is Viswaksena is the Acharya of Nammalwar. Viswaksena searched for Nammalwar and finally found him under the tamarind tree in Alwar Thirunagari temple and performed Samasrayana to Nammalwar and taught all the important Vedas.

After Nammalwar came Nathamuni, Pundarikaksha, Ramamisra, Yamunacharya, Mahapurna and Ramanuja. This is the lineage of preceptors.

Figure shown here indicates the Acharya and his disciples. It is also referred as 'Guru Parampara.' The charts indicate the ultimate God, Alwars, other Gurus and Ramanuja's disciples. He identified 74 Simhasenadhipathies for spreading and managing the tasks.



Organizational Diagram

In organisation, it is very essential to have organisation charts and display them so that people are aware of their positions, responsibilities and to whom they belong so that work flow can be smooth. Two or many subordinates may report to one superior but not one subordinate to two superiors. This would lead to chaos. Subordinate would be thinking as to whose direction he has to follow. Unity of direction and unity of command would be lost.

* * *

18. Women Empowerment

Women empowerment has become a significant topic of discussion in development and economics. It can also point to approaches regarding other trivialised genders in a particular political or social context.

Women economic empowerment refers to the ability for women to enjoy their rights to control and benefit from resources, assets, income and their own time, as well as the ability to manage risk and improve their economic status and well-being.

Land rights offer a key way to empower women economically, giving them the confidence they need to tackle gender inequalities. Having a right to their land gives women a sort of bargaining power that they would not normally have; in turn, they gain the ability to assert themselves in various aspects of their life, both in and outside the home.

Another way to provide women empowerment is to allocate responsibilities to them that normally belong to men. When women have economic empowerment, it is a way for others to see them as equal members of the society. Through this, they achieve more self-respect and confidence by their contributions to their communities. Simply including women as a part of a community can have sweeping positive effects. In a study conducted by an expert, women were given a place in a forest conservation group. Not only did this drive up the efficiency of the group, but also women

gained incredible self-esteem while others, including men, viewed them with more respect.

Participation, which can be seen and gained in a variety of ways, has been argued to be the most beneficial form of gender empowerment. However, participation is not limited to the realm of politics. It can include participation in the household, in schools, and the ability to make choices for oneself. It can be said that this latter participation need to be achieved before one can move on to broader political participation.

Ramanuja's arrival in the 11th century heralded a new beginning and a new vision for a society lost among class, caste and gender divisions. In the course he had many followers, both men and women. And a few women figure prominently in his long journey, as a spiritual leader.

First, he married his wife Rakshambal, when he was 16. Now, the Sri Vaishnava School never believed in renunciation of life and taking to Sanyas. Ramanuja was exceptional in this regard. He took to Sanyasa after fate intervened when he was 38 years old. Thanjamambal came from a pious family sworn to orthodoxy. She felt obliged to make a sacrifice in public interest and to make a success of Ramanuja's life mission.

Ramanuja had immense respect for women. He worshipped Andal, whom he considered equivalent to

Mahalakshmi. His reverence towards women was evident through many instances.



Ramanuja prostrating to Attulai thinking that she is Andal

On one occasion, standing outside Periya Nambi's house in Srirangam and watching his daughter Attulai opening the door to offer Madhukaram, Ramanuja, lost in thought, prostrated before her, imagining her to be the reincarnation of Andal. Periya Nambi, who was watching all these came out and asked Ramanuja, 'Undhu Mathagalithan Anusanthanamo?'

(Were you thinking of the 18th Pasuram of Thiruppavai.)

A similar event happened at Thirukostiur, where Ramanuja prostrated before Thirukostiur Nambi's daughter Devaki Piratti imagining that it signified Purushakaram of Devaki herself for receiving the meaning of 'Charama Sloka' from Thirukostiur Nambi.

In another incident, Ramanuja was on a pilgrimage to Thiruvai Thirunagari and the surrounding Divya desams. On the way stood an apparently illiterate woman belonging to a lower order in society. In order to avoid her, Ramanuja commanded her to step aside till he crossed the way. The lady surprised him with the following questions: "Sir, to which side shall I move?"

Here before me stands thy Holy Self, a Brahmin, whom I cannot approach lest I pollute you by my nearness; behind me, is the Holy shrine of Thirukannapuram; to my right are the Thirumanam Kollai where Saint Thirumangai Alwar waylaid the Lord and 'Thiruvarasu' (the Peepul Tree) used by the Saint as his watch tower and to my left is 'Thiruvai Manavalan'. There is thus purity all around me here, which side then can my impurity turn?"

Ramanuja was struck by that and pleaded forgiveness. He administered to her the holy Vaishnava sacraments and allotted her a place in the shrine, where her image is seen and revered by all the pilgrims to this day (Source: Alkondavilli Govindacharya).

During his journey to Tirupati, Ramanuja and his 40 disciples came to a village, where they came across

an impoverished Srivaishnava family. As the lady of the house, Parithi Kolli Ammal, was not in presentable clothes she could not come out to welcome the group. Ramanuja flung his uthareeyam (upper cloth) through a window. Moved by the gesture, the woman covering herself with the cloth prostrated and fervently requested that the Vaishnava troupe dine at their house. Ramanuja agreed.

The story of Tirukkolor Penpillai, whose enlightened status moved the seer, is well-known. After fulfilling Andal's wish of offering Akkaravadicil at the Azhagar temple, Ramanuja proceeded towards Nammazhwar's Nava Tirupati. While entering Tirukkolor, the birthplace of Madurakavi Alwar, Ramanuja saw a woman exiting the town and wondered why. Tirukkolor Ammal, as she came to be known, explained how she could never equal the bhakti of Akrura, Vidura, Anasuya, Draupadi, etc., and how she did not deserve to live in such a holy place as Tirukkolor. Ramanuja was deeply moved and ate the food prepared by her as a token of her spiritual enlightenment and attainment.

'Kongu Piratti' was another staunch devotee of Ramanuja. Kulothunga Chola was on a rampage. Ramanuja was forced to retreat to the west. At a village near the Nilagiris, the family of Kongu Piratti received him with full honours. During her visit to Srirangam years earlier, she had taken the images of the Padukas

of Ramanuja with her. Finding Ramanuja in white, instead of saffron, she was a little confused. She took out the Padukas and found them matching Ramanuja's holy feet. Her joy knew no bounds. Ramanuja and his entourage took part of the hospitality of Kongu Piratti and her husband.



Ramanuja gets back Selvapillai

Ramanuja's travails at Melukote lasted for 12 years. Finding that the Utsava idol of the Lord was missing, he went on a mission to the North to find it. It was in the custody of a Muslim Chieftain appointed by Ghazini Mohammed.

The chieftain's young daughter had fallen in love with the beautiful idol and was worshipping it. She refused to part with the image. But at the call of Ramanuja, Chella Pillai (affectionate kid) jumped into his lap and the Nawab had to send the idol with Ramanuja. But the girl, who pined away, got a place next to the Lord. Hailed as Thulukka Nachhiyar, she is enshrined in the temples of Melukote, Srirangam and Kanchipuram.

Ramanuja, wherever he went, recognised the services of women and appreciated them for their dedication. He encouraged them to the maximum, so that they also stood on par with men.

In organisations, women are given equal status as men and they fit into different types of jobs. Some industries and banks are completely managed by women. Even the banks and other organisations conduct special training programmes to women so that they become knowledgeable and start industries independently and also give employment to others.

* * *

19. Communication - Essence of management

Communication is essential for taking the right decision at the right time. However, the establishment of a good communication system is possible only through an organisation. In an organisation the type of communication is decided so that all the useful information reaches the officers concerned which in turn, helps in decision-making.

Communication is sending and receiving information between two or more people. The person sending the message is referred to as the sender, while the person receiving the information is called the receiver. In organisation, every person including the CEO, Middle management, Front line management and all the staff have to communicate with each other so that tasks of the organisation are achieved without any mistakes or compromise and goals are accomplished. Communications are essential for executing work and can be nonverbal or verbal. Most of the communication would be through documents, letters and contracts. Proper communication is very much essential for better management.

Ramanuja exclaimed, “Good God: The Chola King is very powerful just now. I leave it to you (God) how and when you will punish him. I will now leave this country.” So saying, he looked northward in the direction of Melukote, and taking his disciples with

him, left Srirangam with a heavy heart. In the meanwhile, Chola’s men came to know that it was not the real Ramanuja who was caught and came in pursuit of Ramanuja. By this time Ramanuja was crossing a broad sandy river; and sighted the pursuers. He thought to himself, “What shall we do?”



Lord Sriranga and his consort

He addressed his disciples and said, “let us take handful of sand and with this mantra repeated over it, throw in their path as we proceed; and leave the rest to God.” They all did as they were told. When the royal

emissaries set down their feet on the enchanted sand, their feet got stuck, and their pursuit was thus checked. “Ah! These Brahmanas have used magic against us and confused us.” Ramanuja proceeded on his way seeking Lord Ranga for help.

They threaded their way through trackless wilds and before they arrived at the base of the Nilagiri Hills, Ramanuja and his disciples missed each other in the wilderness. They were wandering in search of each other, when one disciple met a few forest men busy in ploughing land. They happened to be the disciples of ‘Tirumalai Nallan Chakravarthy’, - an old disciple of Ramanuja. Meeting a Srivaishnava, they naturally felt themselves attached to him.

He asked, “Sir, where are you coming from?”

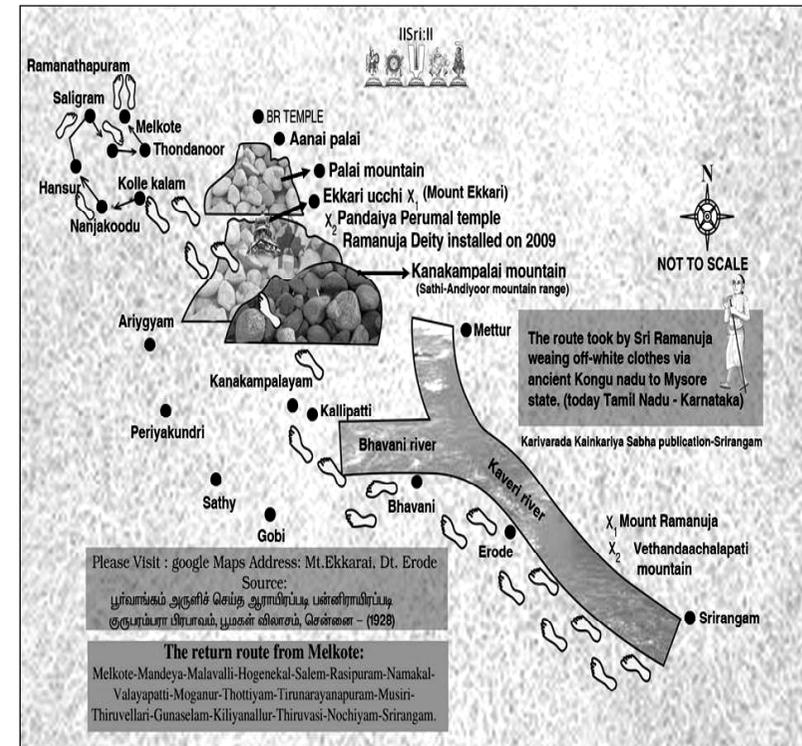
“From Srirangam,” he replied.

“How is our Ramanuja doing there? Is all going on well with our blessed Lord Ranga?” they asked.

They replied in the negative and said, “Ramanuja had to desert Srirangam on account of Chola’s persecutions, and we don’t know where he is in this wilderness.” On hearing this, the men stopped their work in the fields, and for six days searched for Ramanuja who was without food and water. On the sixth night, they heard men’s voices. They were sure the voices were like the voices of Brahmins. They

listened. Ramanuja’s party also had sighted a fire which the searching party had lit on a field to warm themselves. For it was a dark night, rainy and chilly.

Ramanuja had reached the foot of a hill and his other disciples had joined him. They were all wet, hungry and shivering in the cold.



Path taken by Ramanuja while reaching Melukote

Ramanuja noticed the light and asked his disciple to carry him there. The search-party guessed already that they must be the ones they were searching for; but

of course were not sure. So, as soon as they heard their conversation, they cried out, "Please come here, we shall show you the way." They joined one another. The guests were led to the blazing fire and warmed; dry clothes were provided and every service was gladly rendered to make them comfortable. And then they inquired, "Where are you all coming from, Sirs?"

"From Srirangam", they said. "What is our Ramanuja doing there?" they queried. Ramanuja kept silent, but his disciples asked, "How do you, good men, know Ramanuja Sirs?," They said, "Our Guru is Nallan Chakravarthy. The last advice he left with us was that His holy feet alone were our way to salvation. Thus we know Ramanuja." "Then here he is." So saying, they pointed out Ramanuja amongst them.

Ramanuja exclaimed "Nallan ennum kalamegam ingeyum olithado!"

On this discovery, they fell to his feet and wept with joy. They then brought grain and honey in abundance; and new pots, in which to fry the former, pound it into powder, and mix with honey and eat it. Ramanuja and his men gratefully partook of the same and after having been greatly exhausted by journey retired for a long-wished-for rest.

Tirumalai Nallan Chakravarthy, an ardent devotee of Sri Ramanuja, had communicated about Acharyas greatness to all disciples and they also followed it. This communication about Acharya's greatness went a long

way and they helped Acharya in his distress. It is the duty of every individual to communicate about good things so that they act according to it.

In organisations top management makes arrangement to communicate with all staff through public address systems, training and developmental programmes so that staff perform to their best. Communication helps in better understanding of each and every one and thereby difference of opinions is totally eliminated. Knowledgeable ones should communicate and educate the ones who are not equipped with knowledge.

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20. Principles of Management

Management has been described as a social process involving responsibility for economical and effective planning and regulation of operation of an enterprise in the fulfilment of given purposes. It is a dynamic process consisting of various elements and activities. These activities are different from operative functions like marketing, finance, purchase etc. Rather these activities are common to each and every manager irrespective of his level or status. Division of work into different functions would facilitate easy Management and execution.

According to experts, “There are five fundamental functions of management i.e., Planning, Organising, Staffing, Directing and Control.”

1. Planning

It is the basic function of management. It deals with chalking out a future course of action and deciding in advance the most appropriate course of actions for achievement of pre-determined goals. “Planning is deciding in advance - what to do, when to do and how to do. It bridges the gap from where we are and where we want to be.” It is an exercise in problem solving and decision making.

2. Organizing

It is the process of bringing together physical, financial and human resources and developing

productive relationship amongst them for achievement of organisational goals. It includes the following:

- Identification of activities
- Classification of grouping of activities
- Assignment of duties
- Delegation of authority and creation of responsibility
- Coordinating authority and responsibility relationships

3. Staffing

It is the function of manning the organisation structure and keeping it manned.

Staffing involves:

- Manpower Planning (estimating man power in terms of searching, selection of the person and giving the right place)
- Recruitment, selection and placement
- Training and development
- Remuneration
- Performance appraisal
- Promotions and transfer

4. Directing

It is that part of managerial function which actuates the organisational methods to work efficiently for achievement of organisational purposes.

Direction has following elements:

- Supervision
- Motivation
- Leadership
- Communication

5. Controlling

It implies measurement of accomplishment against the standards and correction of deviation if any to ensure achievement of organisational goals.

Therefore controlling has the following steps:

- (i) Establishment of standard performance
- (ii) Measurement of actual performance
- (iii) Comparison of actual performance with the standards and finding out deviation if any
- (iv) Corrective action

Ramanuja was a great visionary, who adopted all the functions of management namely Planning, Organising, Directing, Staffing and Control the outcomes. He took upon himself the task of propagating the principles of Vishishtadvaita for which he needed a large organisation and he built one. He believed that every human being should be free and have the opportunity of practicing his own faith. He should be set free from social, legal or political restrictions.

He identified 700 yathis, 74 centers each headed by a 'Simhasenadhipathi'. He established a code of

conduct for his followers to attain mukthi even after his time. He selected 74 amongst his innumerable followers, and conferred on them the title "Simhasenadhipathi". He ordained that they, after their time, their successors, could perform 'Panchasamskaram'. Even today, they are seated all over the country, spreading the tenets of Ramanuja Sampradayam, performing Panchasamskaram, and blessing the followers with 'Ramanuja Sambandha.' Anyone who is a follower desirous of mukthi, irrespective of caste, creed language, gender can seek them as their Acharya and attain mukthi as per the proclamation of Namperumal. He also identified 12000 male devotees, 300 female devotees. There were many rulers and their advisers, assistants or others accompanying the King. This order included people wearing sacred thread and those who were not. Ramanuja welcomed everyone, who wanted liberation with open arms.

In Melukote, Ramanuja lived there for many years, and appointed 52 scholars to administer the temple and perform various services. The descendants of the 52 continued to serve in the temple, long after the Acharya's departure from this world.

Ramanuja's service to promote our Sri Sampradayam grew day by day and he established a system at Srirangam temple which is called as "Koilolugu" to perform the daily rituals and procedures

to run the temple. This is followed even today. After this he went to Tirumala and established a system and created a mutt (religious institution) to organise the activities of the Tirumala temple. He had written various books on Sri Sampradayam. He established the 'Vishishtadvaita philosophy based on the Vedas and Alwar's *Divya Prabandham*. He instituted the Agama system of Puja at the temples. He gave *Divya Prabandham*, a prime place in all puja systems.

He saw that the statues of Alvars are installed in all the temples.

He travelled all over the country, wherever he went, he introduced the same system so that performance and control became easier. He worked out in detail the type and ways of performing puja and festivals that should be celebrated and the frequency of celebration. This schedule is followed even today at most of the temples. He renovated many old temples and installed puja systems in those temples. Since these systems have survived for centuries and are still being followed, the credit goes to the great organising, managerial and administrative skills of Ramanuja.

In an organisation the first important function is planning about what to do. After planning, we have to find appropriate people to man the jobs and they should be directed towards achievement of objectives. Finally, each and every activity has to be tracked and controlled so that the goals are correctly achieved. In case of deviations they have to be brought back to the main course.



Kanchipuram Sri Varadaraja

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21. MANAGEMENT BY OBJECTIVES (MBO)

MBO is a process of agreeing within an organisation so that management and employees agree the objectives and understand what they are. It has a precise and written description of objectives ahead, timelines for their motoring and achievement. The employees and manager agree to what the employee will attempt to achieve in a period ahead and the employee will accept and buy into the objectives.

Features of MBO

1. MBO is concerned with goal setting and planning for individual managers and their units.

2. The essence of MBO is a process of joint goal setting between a supervisor and a subordinate.

3. Managers work with their subordinates to establish the performance goals that are consistent with their higher organisational objectives.

4. MBO focuses attention on appropriate goals and plans.

5. MBO facilitates control through the periodic development and subsequent evaluation of individual goals and plans.

The importance of organisation or its merits becomes clear from the following facts,

- (1) Increase in Managerial efficiency
- (2) Proper Utilization of Resources

(3) Sound Communication Possible

(4) Facilitates Co-ordination

(5) Increase in Specialization

(6) Helpful in Expansion

Ramanuja gave directions in many areas and these can be converted as objectives and achieve these for our betterment.

Objectives:

➤ Read and preach Sri Bhashya and teach it to others.

➤ Immerse yourself in the divine outpourings of the Alvars, known as 'Divya Prabandham'.

➤ Serve the Lord in the chosen 108 Divyadesams in any way acceptable to you.

➤ Constantly chant the 'Dwaya Manthra' while going through its meaning in your mind.

➤ Become the host of a Bhagavata, a true devotee of the Lord and serve him to his heart's content.

➤ Build at least a small hut in the place of Thirunarayanapuram and live there.

➤ Shed your Ego.

➤ Love the devotees of God.

➤ Serve the cause of mankind who are God's children.

- Nobody is infallible. Love the devotees of God.
- Do not humiliate anyone.
- What is of supreme importance is purity of mind and deed.

Having objectives and achieving them in organisations may go a long way in building organisations and in the same way the directives given by Ramanuja can be converted to Individual objectives. By travelling in this path one will achieve Peace of mind, Concentration in work, Clarity in decisions and Individual development.



The Perfection of Renunciation

*“sarva-dharmanparityajya mam
ekamsaranamvraja
ahamtvasarva-papebhyo mokshayishyami ma
sucah”*

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

- Lord Krishna in Bhagavat Gita

21. DIVYA MANGALA VIGRAHAS

During his life time three images were made of Ramanuja.

First:

When he was leaving the Thirunarayapuram (Melukote) to be back to Srirangam, all his Disciples also wanted to accompany him, then he told them that he will be always be there in the midst of them and they should not leave along with him. Then he got a Statue of him made and then he hugged the Idol and transferred all his power to that Idol. Even today it is there and it is known as THAMARUGUNDA THIRUMENI (Body as loved by Bhaktas).

Second:

When Ramanuja was at Srirangam, the devotees at Sriperumbudur, made his image and invoked life into it as per Vedic rites. At this time, Ramanuja was giving a discourse at Srirangam. Suddenly he became silent. Two drops of blood trickled from the corners of his eyes. The devotees asked him as to what the cause of his silence and dropping of blood.

Ramanuja replied: Today, devotees of Sriperumbudur made me captive in their hearts. They cast my image, which I like very much. This image Ramanuja called “THAN UGANDA THIRUMENI (Body as loved by him). Another traditional account has it that Ramanuja embraced this icon personally.

Third:

Then it is time for Udayavar to leave this World and he informed his disciples, they all cried, then he told “Dear children, why are you behaving like Agyanies, I cannot live without you all, but time has come, I should leave the world. For that disciples requested Acharya to live with them for some more days. Then Udayavar told he will live with them for three more days. Disciples were not satisfied, so Yathirajar told to get an Idol made, then after duly sanctifying the statue he transferred all his power into that moorthy then with his head on the lap of Embar and his feet on the lap of VadugaNambi, Ramanuja breathed his last in 1137 CE listening to the recitation of the Divya Prabhandam and looking at the Sri Padukas of YamunaiThuraivan. It was Saturday, Maga Month SuklaPakshaDasamiThi-Thi. This Idol is known as THANANA THIRUMENI (Body as became).

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