

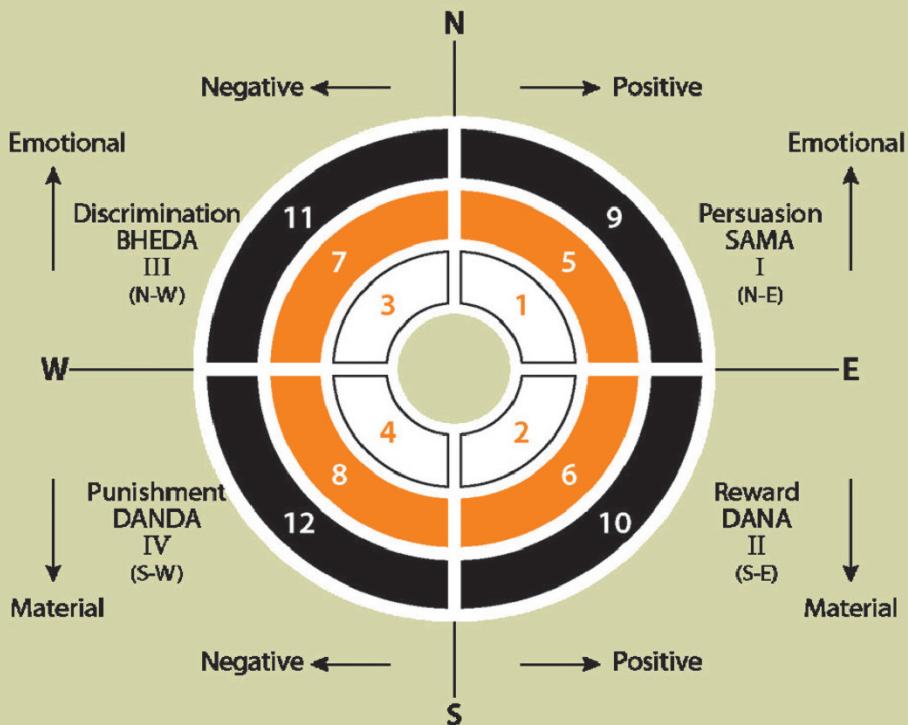
Appropriate **INTEGRATED MANAGEMENT**



Narayana

**Saraswati Natwarlal Bhagwati-AMA
Centre for Leadership Development**





The outer circle represents Body - Tamasik plane (black). The second circle represents Mind - Rajasik plane (orange) the third circle represents Intellect - Sattvik plane (white bounded), the inner space represents Self - Atman (white-unbounded)

- I. North East represents Positive - Emotional aspect of Sama (persuasion) for **1. Sattviks 5. Rajasiks 9. Tamasiks**.
- II. South East represents Positive - Material aspect of Dana (Reward) for **2. Sattviks 6. Rajasiks 10. Tamasiks**.
- III. North West represents Negative - Emotional aspect of Bheda (Discrimination) for **3. Sattviks 7. Rajasiks 11. Tamasiks**.
- IV. South West represents Negative - Material aspect of Danda (punishment) for **4. Sattviks 8. Rajasiks 12. Tamasiks**.

The unbounded inner space and the background of all characteristics is Self - Atman in unbounded white. This self is untainted and self managed. When all characteristics and colours disappear what remains is pure white representing Self - Atman.

(Important Note: This will be more clear after studying and understanding the inner book. Please skip this at first reading and come back after studying the book.)

Appropriate Integrated Management (AIM)

THE SPARK THAT BECAME A FLAME

(New Edition with New Annexures)

Narayana

Saraswati Natwarlal Bhagwati-AMA
Centre for Leadership Development



Appropriate Integrated Management

Narayana

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Preface

Our dearest friend and contributor Guruji Shri G. Narayana has written several books, which AMA has published. This book on Appropriate Integrated Management (AIM) is a valuable companion for managers. This book was originally written in 1986 and was greatly appreciated by a large number of professionals. We are grateful to Guruji for permitting us to publish this revised version of the book for the benefit of management professionals.

The Sattvik, Rajasik and Tamasik qualities are described with respect to top managers in great intricate detail in the book. Shri Narayana tells you to identify your personality type and thus manage efficiently. All of us are perfect at core level and we can move towards perfection through endeavour, perseverance and determination, says he.

This handbook can take you to greater heights in your inner and outer lives, making your life fruitful in every way. I am sure the readers will welcome this addition.

Ahmedabad
June 27, 2005

Mahendra Patel
President

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Occasion of Joy

Sitarama Seva Sadan is founded by Shri Narayana Guruji who has great love for people of Manthani and around. Sadan has dedicated it's services to the areas of Taking care of elders, Excellence in Education, Tree Plantation, Water Management, Health Care, Ambulance Service, Literary and Spiritual Education, and presenting valuable and priceless books of highly contributive authors.

So far Sadan has presented many wonderful books including some of the books authored by Shri Narayana Guruji.

This is an occasion of joy to present our first book in English, which is the first book written by Shri Narayana in 1986. "Appropriate Integrated Management" is a pathmaking work. The ideas presented in this book have contributed in development of Management processes based on Indian Ethos.

This is an innovative, practical and highly useful work. We offer this to all of you.

With warm regards

Yours in service

S. Laxman Rao

President of Sitarama Sevasadan

and **Members of Managing Committee**

*Deep thanks and fond remembrances
to
Shri Atul Bhai Shroff
The Noble Leader and Innovative Pathmaker
who has shown great interest
in original version of
Appropriate Integrated Management
and Contributed for Printing and
Sharing it with Management Community
in 1986*

*Gratitudes and deep thanks
to
Honourable Shri R.C Lahoti
Chief Justice of India
for
Suggesting to me
to include Stories from our Culture
as
examples of
Management and Leadership Ideas*

I

Appropriate Integrated Management

A Practical Hand Book

(Dipesh K. Shroff
Managing Director
Excel Crop Care Limited
Mumbai

When Shri Narayanbhai had shown me Appropriate Integrated Management nearly 18 years back, I was very excited because it was a clear, practical and easily understandable and usable model.

Since then I have used it as a manual for people management and it is my experience that it is the best Management Hand Book for Human Resource Management. It is absolutely applicable in case of different people and different situations.

It is a great book that it is presented in both text form and in form of frames. One has to see the core table, identify the person and evaluate the situation and behaviour as per the guidelines provided and relate and deal as guided in the table. Interestingly, it works out excellently well.

I have also found it very useful when you have more than one child (I have three children and so is the case of Shri Narayanbhai, who is called as Guruji in Excel). I have thus seen that AIM works wonderfully in family situations also.

I was immensely thankful to Shri Narayanbhai for writing it and Shri Atulbhai Shroff for printing it first time in 1986.

Now it is a great pleasure that this rare book is reprinted along with Telugu version.

My best wishes to the readers of both versions.

Mumbai
11-9-2004

(Dipesh K. Shroff)

II

AIM

Appropriate Integrated Management

Most Utilised and Adopted Work

Guruji has made a habit of exploring the ancient texts and come out with most original findings and interpretations, which is the hallmark of all his works. I found his works to be of great practical utility in my HRD-OD assignments. They are simple to understand and easy in application. They make eminent sense by themselves and do not need any further explanations. Amongst them AIM ranks as the most utilised and adopted work by specialists as well as practising managers.

Guruji takes off from Lord Krishna's listing of human 'Gunas' - Satwa, Rajas and Tamas. He juxtaposes these Gunas against four common managerial situations - Goal setting (persuasion - Sama), appreciation (reward - Dana), discrimination - (Bheda) and reprimand punishment (Danda). He comes out with 12 communication strategies which he grades and refines into 48 to cover all situations. The resulting matrix is a handy tool for managing people.

AIM has been presented in countless seminars and training programmes and it always inspires awe about the originator - Guruji. Only a very disciplined and concentrated mind can come up with such a universal solution to a complex problem. Vast experience, deep understanding and highly creative faculty only can give birth to such a versatile model.

AIM has also spawned many adaptations by management teachers. Guruji's work stimulates even more enquiry and confidence. May the genius of Guruji illuminate our path for a long, long time.

With Pranams to dear Guruji

Mumbai
Krishnashtami
4-9-2004

Suresh Pandit

III

Appropriate Integrated Management (AIM) Revisited

Appropriate Integrated Management - (AIM) was the first book written by me with grace from above and from within, immediately after great illumination and realisation that occurred after 18 days of Tapasya (Tempering - Contemplation) of Gitayog in 1985 at Baroda.

The great transcendental transformation after Gitayog inspired the writing of Shrimad Andhra Bhagavadgita (Gita in Telugu Poetry) and Song Supreme (Gita in English Poetry). Life transformed to new levels of understanding and contributions.

The post graduate management studies at the illustrious Jamanlal Bajaj Institute of Management at Bombay while working at Voltas Ltd. ingrained in me Management thought and approach.

The study and interest in “Chanakya Sutras” and “Artha Shastra” of great Koutilya Vishnugupta Chanakya gave insights into strategies of leadership.

Then in one stroke of illumination, caused by divine inspiration, winning ideas of western management, strategies of Chanakya and the spirit of Gita got integrated to create wholesome, new and wonderful process of Appropriate Integrated Management (AIM) in 1986. Simultaneously AIM was also written in classical Telugu poetry in the form of “Nirvahana Gita” as post war continuation of dialogue between Krishna and Arjuna. Thus ancient and modern were realised and experienced together.

While writing this book and Telugu version “Nirvahana Gita” Noble and Able person P.V.S. Ramaswamy helped in every step of preparation, printing and presentation. He served as both an able learner and a capable son.

AIM attracted the interest and imagination of Shri Atulbhai Shroff, Managing Director of great Transpek Industries Ltd. at Baroda. He helped to print and spread the Message of Gita and AIM. AIM was first shared with the Board of Punjab Chemicals and Pharmaceuticals Ltd. (PCPL) which greatly appreciated the new optimal approach. It is a matter of destiny and grace for me to be the present Chairman of that great company, PCPL. AIM was well received and brought a fresh wave of Indian thinking in the Management and leadership circles. “Guna Dynamics” became new way of describing human behaviour.

“AIM” was shared in National HRD seminar of HRD network at Chennai and was well received and acclaimed. Great Management Gurus like Shri Sureshbhai Pandit, Shri Shyambhai Pathak and others applied “AIM” in Organisational Development (OD), Human Resource Management (HRM) and other areas.

In contrast to theory “x” and theory “y”, Maslov’s need hierarchy, one minute Management and Transactional Analysis, AIM was recognised as complete, comprehensive, and situational appropriate approach.

Great Industrial and Managerial leaders like Shri Dipeshbhai Shroff practised AIM and used it as a manual in day to day applications. AIM was translated into Gujarati and Marathi and was well received in Management and Educational Institutions.

“Transactional Analysis (T.A.) - Revisited” which modified and extended the T.A. of illustrious Dr. Eric Berne, on the foundation of AIM is enclosed.

Later, the Executive Summary form of AIM which is enclosed in this volume was included in my book “Transformation to Transcendence - Breakthrough Ideas for leadership in New millennium”, published wonderfully by great Ahmedabad Management Association. AIM was directed downwards to self management and the result was Appropriate Internal Management (AIM II!). Executive summary of which also appeared in “Transformation to Transcendence”. AIM is applied and used to explore unfathomed depths of Perception Management successfully. Perception Management is beyond mind frame, action frame and thought frame. “Perfect Perception” and “Decision Process” which also appeared in “Transformation to Transcendence” are also enclosed here as annexures.

Three stories “Three teachers and three leaders”, “Being Divine - Man, Tiger, Monkey, Bear” and “Mindset - Brahma and Three K’s” illustrating Guna Dynamics are also added. Thus so many things occurred after AIM. From one seed of AIM many many books, idea and concept flowers blossomed. Thus AIM is the spark that became a flame. Actually 4 way thinking that was created along with AIM inspires me even today for many solution oriented practical themes.

First thousand copies of AIM disappeared into past and private possessions of many leaders and readers. For this reprinting, one copy is dug out from book shelf of our dear brother Dr. G. Amarnath. It has acquired somewhat of an antique value. Thus, the present presentation includes original book and also new

additions with other side of coin covering Telugu "Nirvahana Gita". The old bio-data and new present Biograph of author shows the transformations that occurred since the creation of AIM in 1986.

It gives immense joy that our Telugu people can enjoy both ancient and modern at the same time just by flip of the book.

With best wishes and love & light.

7-9-2004

Narayana

Appropriate
Integrated
Management

AIM

G. Narayana

*Dedicated
to
My Parents
Seethamma and Ramanna
Who Taught me Learning*

*Appropriateness
is
Yoga*

– Bhagavad Gita.

Grateful Acknowledgments and Thanks to

1. Shri Vidyaprakashananda Giri Swamiji, whose Book Gita Makarandam gave me insights of that great teaching.
2. Dr. D.M. Munshi who taught me principles of Management and who was an effective and caring teacher.
3. Mr. Harold Koontz and Mr. Cyril O. Donnel, Mr. Peter Drucker, Mr. Robert Townsend, Dr. Kenneth Blanchard and Dr. Spencer Johnson and many other authors from whose writings I have learned about principles and practice of Management.
4. My brother Mr. G. Radhakrishna for sharing knowledge.
5. Mr. Atul Shroff who has shown great interest in this work and who gave valuable suggestions.
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7. Mr. G.S. Kelkar, Mr. G.N. Deodhar, and Mr. V.N. Jogalekar of Poona for interesting discussions on management.
8. Ms. Vimal Punekar, Ms. Nalini Patel, and Ms. K.K. Patel, for team work.
9. Mr. Manish Joshi who helped in preparing the frames on Computer.
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11. M/s. Transpek Industry Ltd. Vadodara for graciously making this edition possible.
12. M/s. Gaekwad Prinrance Pvt. Ltd. and Mr. Narendra Bhavsar in taking great pains in printing in such an excellent manner.

Introduction

- I. The Learner
- II. The Learning
- III. The Frames
- IV. The Continuation

Foreword

For last few years I have been in touch with Mr. G. Narayana. From number of discussions we had, few concepts emerging out of the Indian Traditional Knowledge came out. I have observed that these concepts are relevant to the present management Practices and Norms. I am very much impressed with these concepts which gave me new insight.

Baroda

Date: 11-01-1986

Atul Shroff

Managing Director
Transpek Industry Ltd.

Introduction

Some of the concepts presented in this work are of Indian origin. In the best tradition of Indian learning the subject is presented as a dialogue between the learner and the teacher.

This is how Upanishads were taught and this is how Gita was told. The learner participates intensively and such a dialogue occurred.

The subject is presented in two different ways, first in chapter II in the form of Discussion and the second in chapter III, entirely made up of Frames of concepts and ideas.

The readers are invited to this presentation of ancient concepts combined to give a new, dynamic, truly Indian, integrated approach to Management.

G. Narayana

The Learner

I

The learner became Chief Executive of a growing company at an early age. When he took over the company its turnover was 2 crores of rupees. Its profitability was marginal.

Within 5 years the turnover was 20 crores. The profitability was very impressive. The learner had learned the techniques of modern management very quickly and applied some of them in his company.

The learner, with the help of his top colleagues developed a well knit group of executives and officers which functioned effectively as a team. The top management was getting results and was liked by the people working in the company. The market standing of the company was excellent.

The learner attended several training programmes. T.A., one minute management, MBO, theory x/y, management by results, the art of Japanese management and many approaches were known to him. However, the learner continued to probe into human nature. In spite of theories, people seem to behave differently and in unexpected manner. He has discovered that none of the approaches were applicable in case of all men. He was thinking.

He met the teacher, unexpectedly, in a known person. The teacher was a retired executive of considerable accomplishment and was known for his creativity.

When they were discussing a topic of mutual interest the learner asked the key question.

The Learning

II

The learner said :

1. I have observed that management of people is most important and vital function of managers. Each person is different in his own way. We have been trying to manage these basically different people in uniform way. The management techniques I have learned are useful. But while they are effective in case of some people in some situations, they are ineffective in case of some other people. Sometimes they are ineffective in case of same persons in different situations. Is there any approach which is helpful in managing different people in different situations? Please explain.

The teacher said :

2. You have asked very important questions. I will tell you about an integrated approach to management of people which is useful in managing different kinds of people in different situations.
3. You know that a man may be required to act as manager and/or worker. When he has to carry out his own work he becomes a worker and when he gets things done by others he becomes a manager. In management of people there are *two* important aspects. These are *management* (i.e. the method or the 'how' aspect) and the *people*. *People* are the key for successful management.

Some of management techniques concentrate on “How” aspect and not “People” aspect. Some other techniques describe the behaviour of people as if the man was an equipment reacting to input/output situations in uniform way. Some others, while analysing the man, do not offer the method.

It is to be known that *people* and *method* are both important.

4. People are of three kinds based on their nature. The three kinds of nature are Sattva, Rajas and Tamas, These are known as “Gunas” or characteristics.

Though each person is an island, you can identify every person as Sattvik, Rajasik or Tamasik. However each person is the result of combination of these three Gunas, but the man is to be identified by *predominant* characteristic which he possesses. In nutshell the *man* is his characteristic.

5. A manager must identify from among his people the Sattviks, Rajasiks and Tamasiks and manage them as per their characteristic. It is essential to identify each person and treat him as he deserves.

The learner said :

6. Please wait a minute?

Sattva, Rajas, and Tamas are Sanskrit words, what is the exact meaning ? Who is Sattvik ? Who is Rajasik and who is Tamasik ? I am eager to know.

The teacher said :

7. Sattva, means light. Rajas means action and Tamas means darkness.

The *Sattviks* are knowledge oriented. One can appeal to their intelligence. Their thinking is clear. They can perceive whole

from parts and can identify the parts within the whole. They excel in conceptual abilities. They will subordinate their own goals to group goals.

Rajasiks are ego oriented. Their thinking is biased, usually in favour of themselves. One has to appeal to their ego. They excel in action. They enjoy power and authority. They are possessive of the parts for which they are responsible.

Tamasiks are oriented towards physical (body) aspects. One has to appeal to their physical needs. They will do the thing which they are asked to do.

8. Let me repeat what is said in Gita.

“Those who are confirmed in Sattva go up. The Rajasiks remain in the middle and Tamasiks go downwards”.

Each of us can be identified as Sattvik, Rajasik or Tamasik.

The learner said :

9. Very interesting! We are concerned with their work. How do these three kinds people work ?

The teacher said :

10. Very well. A Sattvik works independently. He plans his own work and completes the work in all aspects. He completes the work with no errors. He requires little supervision. He takes measured actions.

A Rajasik works for appreciation. He usually exceeds targets. He will also exceed the cost budgets. He corrects mistakes and errors by rework. He requires key-point or milestone supervision. His actions are immediate.

A Tamasik tries to do the just required work. He moves as far as he is pushed. He counts immediate returns. He will

not own his mistakes/errors. He requires constant supervision. His actions are slow.

11. Now tell me in your own words about Sattvik, Rajasik and Tamasik.

The learner said :

12. A Sattvik is quantity - quality man.
A Rajasik is quantity man and less quality man.
A Tamasik is low on quantity and quality.

The Teacher said :

13. Excellent! You have touched one of the key aspects. Now, having known that there are three kinds of people it is essential to identify each person as Sattvik, Rajasik or Tamasik and deal with them suitably.
14. There are four methods of managing people. I have to use Sanskrit again. These are Sama, Dana, Bheda and Dand. The approximate translation of these words are persuasion, reward, discrimination or differentiation and punishment.
15. To make one understand with reasoning is Sama or persuasion. Equal treatment is persuasion. When you have to reason with a person, should you not have to reason with a person, should you not treat him on equal basis ?
16. Giving good things is reward. Reward should be given to deserving persons only. A good reward is that reward which is given to right person, in right time at right place.
17. Separating out a person for indication of dislike is discrimination. Comparing on a scale, one person's short falls with another person's good aspects is discrimination. While persuasion lifts other person to the level of persuader, the

discrimination pushes down the other person in comparison to the discriminator.

Purpose of discrimination is to focus on short falls of a person in critical light.

18. A serious corrective action is punishment. Punishing may become unavoidable like medical treatment during illness.
19. You may notice that persuasion and reward are positive steps and discrimination and punishment are negative steps to be taken as corrective actions.
20. In nutshell persuasion lifts up, discrimination pushes down, reward results in pleasure and punishment in grief.
21. A good manager should use these four methods to those three kinds of people appropriately. Appropriate management is best management.

The learner said :

22. It is evident that degree and shape of persuasion, reward, discrimination and punishment have to be *different* and vary according to the nature of man. I am eager to know how these methods are to be appropriately used.

The teacher said :

23. Very well. When dealing with Sattvik person reasoning, requesting and consulting him become persuasion.

In case of Rajasiks suggesting, showing an example and informing him become persuasion.

In case of Tamasiks advising, commanding, instructing and giving him practice become persuasion.

24. Thus a Sattvik deserves consulting and participation. A Rajasik requires information and guidance. A Tamasik needs instruction and definite indication.

25. In case of Sattvik recognition, status, freedom and respect are rewards.

In case of Rajasik appreciation, monetary awards, power and authority, praise and status are rewards.

Giving material and immediate incentives, food and physical facilities and giving monetary benefits are rewards for Tamasik.

26. Thus Sattvik deserves recognition and respect. A Rajasik requires appreciation and power. A Tamasik needs incentives and facilities.

27. When dealing with Sattvik silence and ignoring are discrimination.

In case of Rajasik challenge and comparison with others are discrimination.

Criticising, correcting and harsh words are discrimination in case of Tamasiks.

28. Thus (when in fault) a Sattvik deserves silence. A Rajasik requires pointed challenge. A Tamasik needs harsh criticism.

29. When dealing with a Sattvik, hint (of displeasure), mild reprimand and monitoring are punishment. In case of Rajasik warning, changing of position, penalising and checking his actions are punishment. Harsh reprimand, degrading, fines, change of work, demonstration of anger and limiting his activities are punishment in case of Tamasik.

30. Thus a Sattvik deserves only reprimand and monitoring. A Rajasik requires warning and control. A Tamasik needs fine, anger and restriction.
31. Once again, persuasion and rewards are like food, to be given *regularly in good measure*. Discrimination and punishment are like medicines to be used *judiciously in proper (limited) measure*.
32. These are the 12 ways of management of people, which I have told you very briefly. Obviously there is much more to it which can fill volumes, but for a person like you a hint is enough. One more important thing. Some times Sattviks may behave like Rajasiks or Tamasiks. Rajasiks may behave like Tamasiks or Sattviks. Tamasiks may behave like Sattviks or Rajasiks. In these case the leader has to respond to behaviour on the occasion with the back ground of nature of the person. One has to examine whether it is a chance, change or appearance and respond appropriately. Manage people appropriately. Appropriateness is Yoga.

The learner said :

33. Many thanks. One more question. What about managers ? How does a Sattvik manager behave ? How does a Rajasik manager and Tamasik manager ?

The teacher said :

34. Please contemplate on this question yourself and I am sure that you will know. Good day.

The learner said :

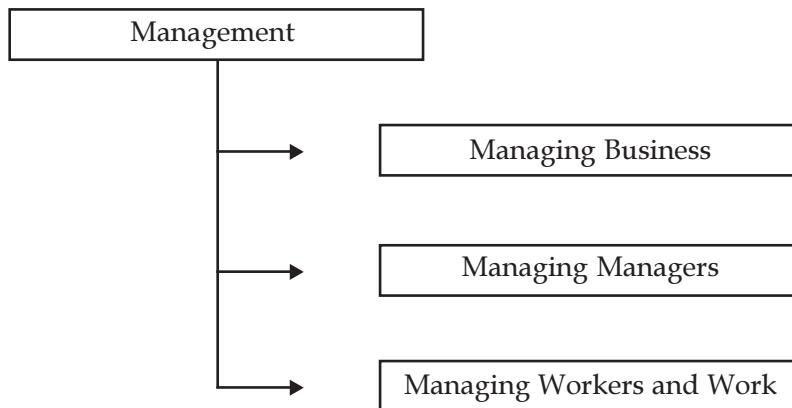
35. Thank you.

The teacher said :

36. Not at all.

III The Frames

The learner thought over the matter deeply. When he was ready he sat in his library at home in front of his personal computer and put his thoughts and concepts - in Frames.



Managing
Business

Ability to Conceptualize
+
Ability to Deal with People

Managing
Managers

Ability to Implement
+
Ability to Deal with People

Managing
Workers
and Work

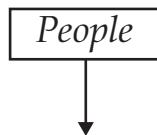
Ability to Deal with Processes
+
Ability to Deal with People

*Conceptual skill
is
ability to deal
with
Concepts, Ideas, Visionary Situations
and
ability to
Conceive the Whole from Parts
&
identify effects on parts
within
the Overall Situation*

*Human relations skill
is
ability to deal with
People*

*Technical skill
is
ability to deal with
Things and Processes*

*Managing people
is
essential
&
unavoidable
at
all levels
of
management*



*Are key
to
management*

*No single method of management
can be effective in case of
all people as people are different*

*Identify each person
and
treat him as he deserves*

*Man
is
identified by
predominant
characteristics
which
he possesses*

The three characteristics (*Gunas*)
which constitute nature of man are :

Sattva

Rajas

Tamas

*“Sattva Rajasthama itiguna Prakruti sambhava
Nibhandanti Mahabaho dehe dehinamavyayam”*

- B.G. XIV - 5

*“Sattva, Rajas and Tamas, the nature - born
constituents, bind the embodied and the immutable,
oh! mighty armed”.*

Sattva - Light
Rajas - Action
Tamas - Darkness

Three kinds of people are

- *Sattvik* -
- *Rajasik* -
- *Tamasik* -

*Sattvik
is
oriented towards knowledge
and
one can appeal
to
his intelligence*

Operates at Intelligence Level

*Rajasik
is
oriented towards action
and
one has to appeal
to
his ego*

Operates at Mind Level

*Tamasik
can be
oriented towards physical work
and
one has to appeal
to
his body needs*

Operates at Body Level

*Actions of Sattvik are
Measured and Appropriate*

*Actions of Rajasik are
Forceful and Excessive*

*Actions of Tamasik are
Forced and Limited*

Sattvik Sees and Does

Rajasik Does

Tamasik Sees Little and Does Little

Work of Sattvik

- *Works independently*
- *Plans his own work*
- *Completes the work in all respects*
- *Completes without errors*
- *Observes, analyses and does*

Work of Rajasik

- *Works for appreciation*
- *Exceeds targets*
- *Exceeds budgets*
- *Corrects mistakes by rework*

Work of Tamasik

- *Tries to do just required work*
- *Moves as far as he is pushed*
- *Counts instant returns*
- *Does not own mistakes*

Sattvik

Requires little supervision

Rajasik

Requires keypoint (Milestone) supervision

Tamasik

Needs constant supervision

*Please give appropriate names in
English in your own word/s*

- *Sattvik* _____
- *Rajasik* _____
- *Tamasik* _____

*Four Methods of
Managing People are*

<i>Sama</i>	-	<i>Persuasion</i>
<i>Dana</i>	-	<i>Reward</i>
<i>Bheda</i>	-	<i>Discrimination</i>
<i>Dand</i>	-	<i>Punishment</i>

Sama - Persuasion

- *Treatment as equal*
- *Discussions*
- *Reasoning*
- *Reflection of good will*
- *Friendly approach*

Dana - Reward

- *Appreciation*
- *Awards*
- *Doing good deeds*
- *Giving material benefits*
- *Giving money*
- *Developing skills*

Bheda - Discrimination

- *Challenge*
- *Comparison*
- *Unequal treatment*
- *Harsh Talk*
- *Silence*
- *Showing Dislike*

Dand - Punishment

- *Reprimand*
- *Criticism*
- *Imposing Fines*
- *Taking away things*
- *Restrictions*
- *Tough talk*
- *Anger (Controlled)*

*A
good reward occurs
when
a
right thing is given
to
right person
in
right time
at
right place*

*Purpose of
discrimination
is
to focus
on
short falls
of
a
person
in
critical light*

*Persuasion and rewards
are
like
staple food
to
be given
regularly*

*Discrimination and punishment
are
like
medicines
to
be given
judiciously*

*Persuasion and rewards
are
positive steps*

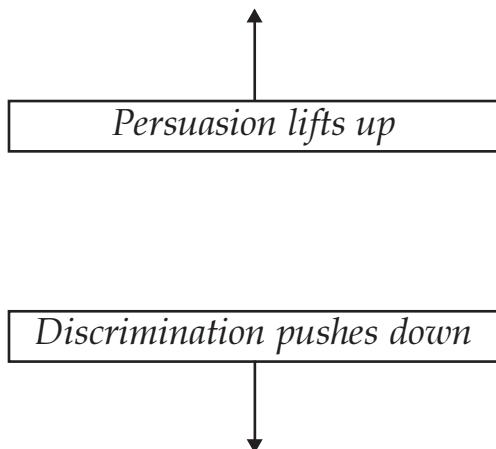


go

*Discrimination and punishment
are
negative steps*



go slow

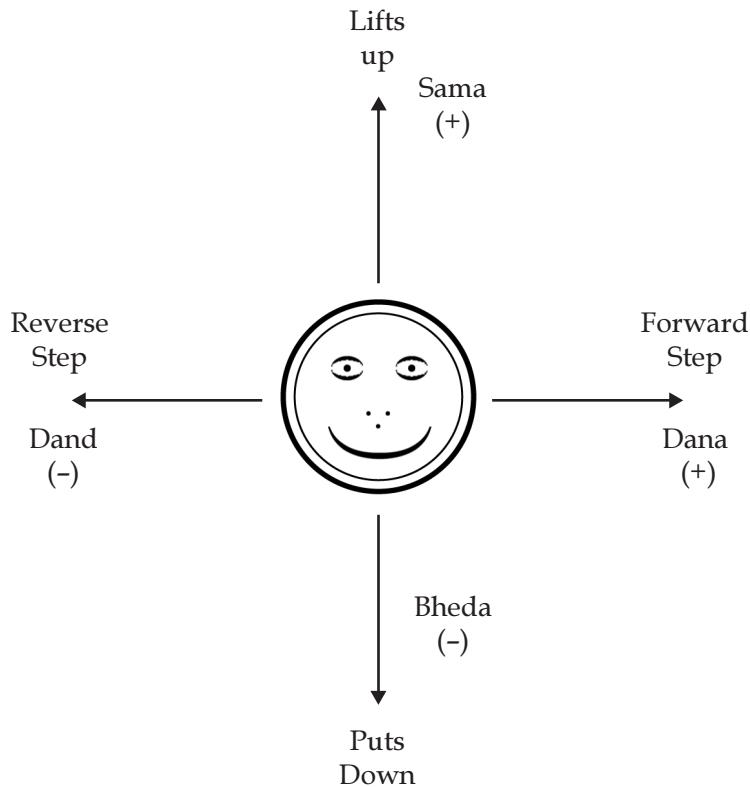


*Reward results in pleasure
(for giver and taker)*



*Punishments results in grief
(for giver and taker)*





*Appropriate
Management
is
Right Management*

Persuasion

*Sattvik deserves
consulting and participation*

*Rajasik requires
Information and Guidance*

*Tamasik needs
Instruction and Indication*

Reward

*Sattvik deserves
Recognition and Respect*

*Rajasik requires
Appreciation and Power*

*Tamasik needs
Incentives and Facilities*

Discrimination

*Sattvik deserves
Silence*

*Rajasik requires
Challenge*

*Tamasik needs
Criticism*

Punishment

*Sattvik deserves
Only Reprimand and Monitoring*

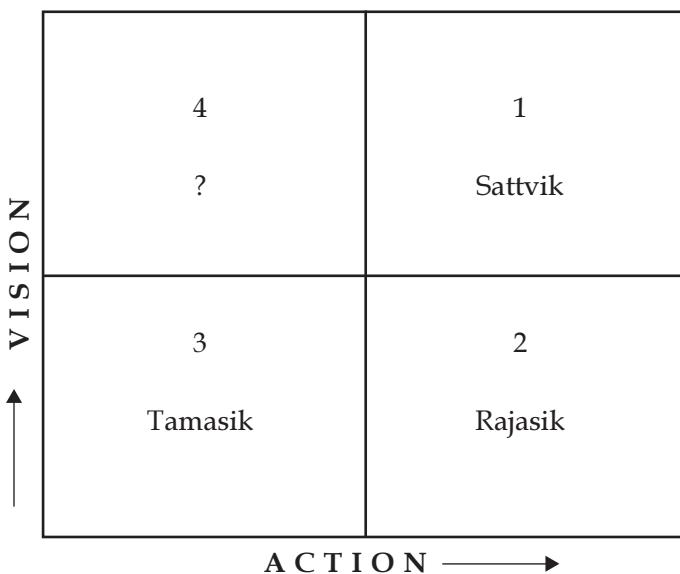
*Rajasik requires
Warning and Control*

*Tamasik needs
Restriction*

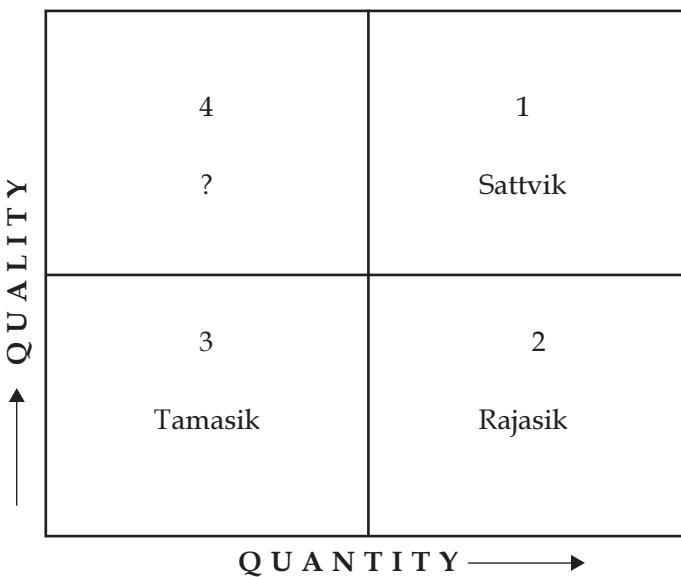
Appropriate Integrated Management (AIM)

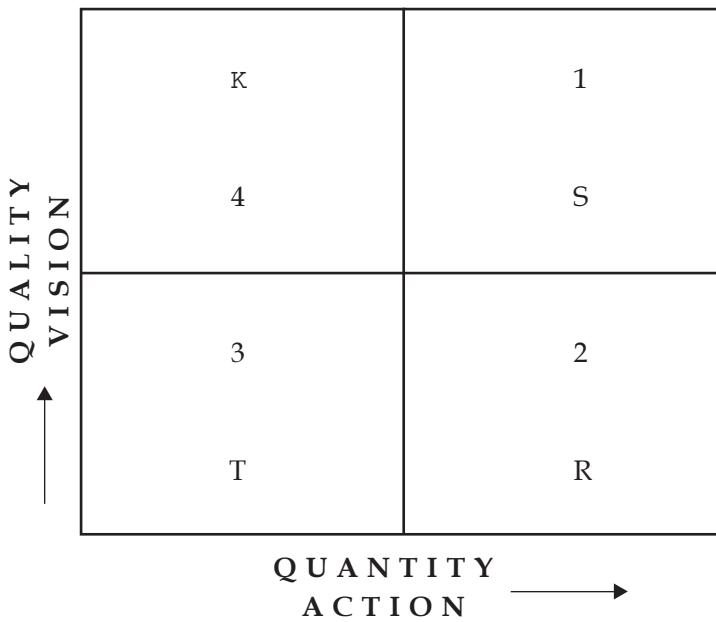
Method	Sattvik	Rajasik	Tamasik
Sama (Persuasion)	Reasoning Request Consultation	Explanation Showing example Suggestion	Advice Command Giving practice
	CONSULT	INFORM	INSTRUCT
Dana (Reward)	Recognition Respect Status Freedom Importance	Appreciation Power/Authority Praise Status Importance	Incentives Food Facilities Money requirements Meeting
	RECOGNITION	POWER	FACILITIES
Bheda (Discrimination)	Silence Neglecting Dislike indicate Keeping distance	Challenge Comparison Informing Dislike	Showing errors criticism Corrections Showing correct method of others
	SILENCE	CHALLENGE	CRITICISE
Dand (Punishment)	Hint Mild reprimand Observe / Monitor	Warn Change Penalise Reduce / Control	Punish Restrict Change Anger
	MONITOR	CONTROL	RESTRICT
	Knowledge oriented intellect level	Action oriented ego level	Work oriented body level

Vision - Action Matrix



Quantity - Quality Matrix





K 4 Is
 - Witness
 - Observer
 - Ultimate responsibility
 - Judge
 (Internal or external)

Observations

1. Identify your person and manage appropriately.
2. Examine for yourself whether you are predominantly Sattvik, Rajasik, or Tamasik.
3. Top management has to conform to situation of Sattvik. At the most (sometimes) they may adopt some of Rajasik's situations.
4. There is no case for Top Management to conform to situations of Tamasik.
5. Anger should be a rare phenomenon. It is to be applied only in case of Tamasiks as Punishment. i.e. It is applicable in case of one out of 12 approaches.
6. Every Top Manager who is a Sattvik requires an observer representing Pure quality, Judgement and Overseeing. Sometimes a Top Manager has to become this separate identity witness, himself.
7. Bulk of the work/action is done by Rajasiks. Manage them appropriately.
8. Tamasiks need close supervision.
9. Do not closely supervise Sattviks. Leave them as self-managed.

Sattvik Manager

- Uses SAMA and DANA regularly and BHEDA and DAND judiciously
- Achieves results and is liked

Rajasik Manager

- Uses DANA and DAND. Reward and Punishment
- Achieves results

Tamasik Manager

- Uses DAND and BHEDA regularly.
- Does not achieve results and is disliked.

AIM & One Minute Management

	Sattvik	Rajasik	Tamasik	
Persuasion				
Reward	[+]	(+)		
Discrimination				
Punishment	[+]	(+)		

(+) To a Great Extent
[+] To Some Extent

AIM & Theory X/Y

	Sattvik	Rajasik	Tamasik
Persuasion	(+)		
Reward	(+)		
Discrimination		[+]	
Punishment		[+]	

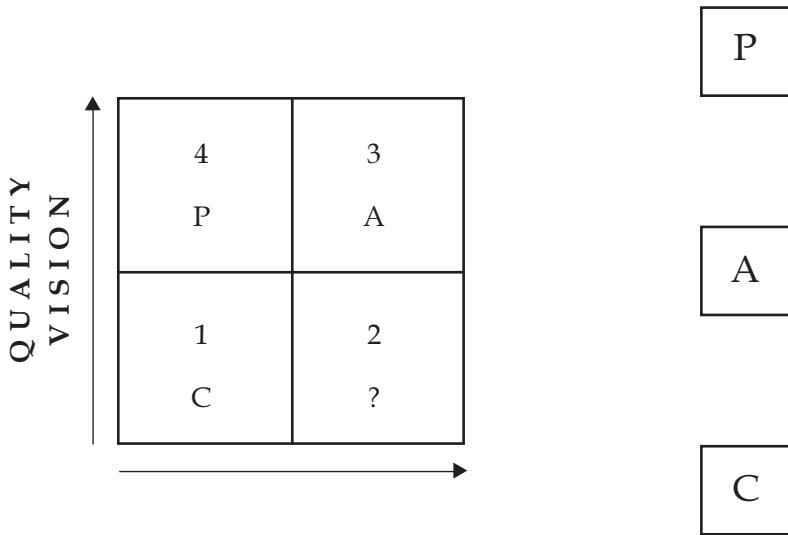
(+) - Theory - Y
 [+] - Theory - X

AIM & Maslov's Needs

	Basic Needs	Social Needs	Ego Needs	Self Realisation Needs
Sattvik	—	M	L	H
Rajasik	L	H	H	L
Tamasik	H	L	M	—

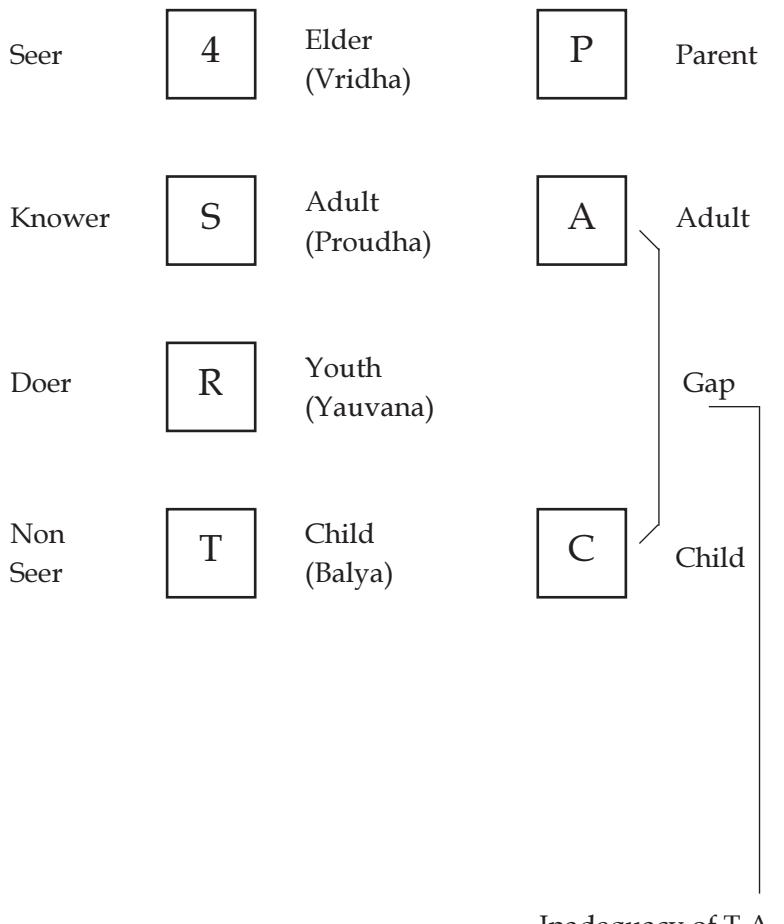
H - High
 M - Medium
 L - Low
 — - Negligible

AIM & T.A.



If in every person there is :
A Child,
An adult,
A Parent,
Who is no. 2 ?

AIM & T.A.



IV

The Continuation

The learner showed the frames to the teacher.

The teacher learned the learning of the learner.

The learner showed the frames to his colleagues and explained the ideas. The learner practised the appropriate management approach and showed the way to others.

The learner became teacher.

The process continues.

Please continue.....

That is this.

Brief Bio-Data of G. Narayana (as on 1986)

Narayana (45) is a graduate in Engineering and Post Graduate in Management Studies. His experience includes Communication, Manufacturing, Engineering, Computer Systems, Data Processing and General Management Consultancy. He worked as Engineer, Manager, Factory Manager in reputed Organisations and is at present Chief Executive of a Computer Services Organisation and a Consultancy firm. He is trained in India and abroad in Managerial Techniques and new Technologies. During his career of 23 years, there are several achievements and successful projects. Here concludes original book that appeared first time in 1986. This is the spark. What follows is flame.

Annexures

Some of the further Management Concepts, Thoughts and Practices Having AIM as Foundation

- I. Transactional Analysis
Revisited and Revised
- II. Growing to Knowing
 - Four Facets of Personalities
- III. Appropriate Integrated Management
- IV. Appropriate Internal Management
- V. Decision Process
- VI. Perfect Perfection
- VII. Three Leaders and Three Teachers
 - Dhritarashtra, Duryodhan & Arjuna
- VIII. Being Divine - Man, Tiger, Monkey, Bear
- IX. Mindset - Brahma and Three K's

Annexure I

Transactional Analysis Revisited and Revised

Dedicated to Dr. Eric Berne

by G. Narayana, Baroda, January 1987

Introduction

Every person, during his life time, passes through 4 stages of childhood, youth, adulthood, and old age. Every person has in him four personalities viz. child, youth, adult and parent representing starter, adventurer, reasoner and judge.

Classical transactional analysis has included only three personalities of child, adult and parent ignoring the “doer”, “risk taker” and “adventurer” and “Action oriented” aspect (i.e. youth) of the personality.

This small article, rewrites the fundamental aspect of T.A. i.e. “the human personality” to clearly show how this personality called “youth” or Y fits into classical T.A.

The portion “The Human Personality” from the book “Human Loving” by Dr. Eric Berne, the propounder of T.A. and the famous author of “Games people play” is **re-written** including the missing personality part.

Dr. Eric Berne is a great author, visionary and has influenced thinking of thinkers, managers, teachers, students and practitioners in the field of human relations. This article is no disrespect to T.A. or Dr. Eric Berne’s ideas.

It is in fact a small step forward in making T.A. more realistic.

January 1987

Narayana

The Human Personality

Dr. Eric Berne's Concept

It is most fruitful to think of the human personality as being divided into three parts, or even better, to realize that each individual is three different persons, all pulling in different directions, **so that it is a wonder that anything ever gets done.** We can represent this very simply by drawing three circles, one below the other, as in Figure 1. These represent the three people that everyone carries around in his or her head.

At the top are his parents, who are really two different people, but in this diagram we show them as one circle, marked Parent or P. This represents someone in his head telling him what he ought to do and how to behave and how good he is and how bad he is and how much better or worse other people are. In short, the Parent is a voice in his head making comments, as parents often do, on everything he undertakes. You can tell when your Parent, or Parental ego state, is talking because it uses words like 'ridiculous', 'immature', 'childish', and 'wicked'. Your parent may talk to you that way in your head, and it may also talk out loud to other people in the same way. The Parent has another side, however. It can also be affectionate and sympathetic, just like a real parent and say things like 'You're the apple of my eye', 'Let me take care of it', and 'Poor girl'.

The middle circle, marked Adult, or A, represents the voice of reason. It works like a computer, taking in information from the outside world, and deciding on the basis of reasonable possibilities what course of action to take and when to take it. It does not have anything to do with being "mature", since even babies can make such decisions, nor with being sincere, since many thieves and conmen are very good at deciding what to do and when to do it. The Adult tells you when and how fast to

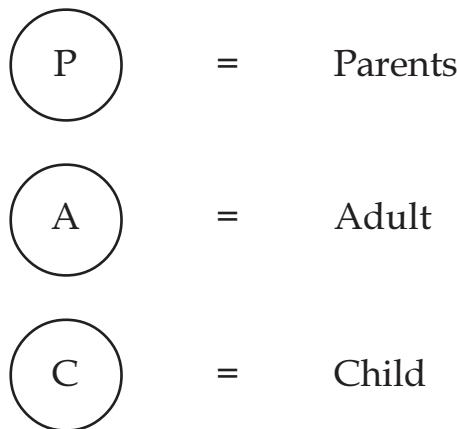
cross the street, when to take the cake out of the oven, and how to focus a telescope. In crossing the street, for example, it works like a very accurate and very complicated computer, estimating the speeds of all the cars for blocks on each side, and then picking up the earliest possible moment for starting across without being killed, or running without having to lose your dignity by running. The Adult ego state is careful whenever possible to preserve your dignity, unless it is your fate to be a clown. All good computers are like that: they choose the most elegant solutions, and try to avoid makeshift or sloppy ones whenever they can. You can tell when your Adult is talking because it uses expression like 'Ready?'. 'Now!' 'Too much!' 'Not enough!' and 'Here, not there.'

The bottom circle, marked Child, or C, indicates that every man has a little boy inside of him and every woman carries a little girl in her head. This is the Child part of the personality, the child he or she once was. But every child is different, and the Child ego state in each person is different, since it is the Child he once was at a definite time in his life. When the Child takes over, the person acts in a childlike way, like a child of a certain age: in one person it might be four years and three months old, in another two years and six months, and it is doubtful if it is ever older than six years. We do not call this Child ego state 'childish', we simply say it is like a child, or childlike. The age of the Child part of the personality in each person is determined by special factors which you can read about in another book if you want to take the trouble. It is important to realize that the Child is not there to be scolded or reprimanded, since it is actually the best part of the personality, the part that is, or can be properly approached, creative, spontaneous, clever, and loving, just as real children are. Unfortunately, children can also be sulky, demanding, and inconsiderate or even cruel, so this part of the personality is not always easy to deal with. Since your Child ego state is going to

be with you for the rest of you life, it is best to acknowledge it and try to get along with it, and it will do more harm than good to pretend that if you ignore it or deal harshly with it, it will go away.

You will have noticed that I referred to these three parts of the personality - Parent, Adult and Child - as ego states, and that is the scientific name for them. These ego states determine what happens to people and what they do to and for each other. The best way, and so far the neatest and most scientific way, to analyse human social and sexual relationships is to find out which ego states are involved. Each ego state has to be looked at separately if the person wants to understand his feelings and behaviour in such situations. Some people try to become 'a whole person' by denying that there are different parts to the personality. A better way is to find out as much as possible about each aspect, since they are all there to stay, and then get them to work together in the best possible way.

Figure - 1
(Original ego states as conceived by Dr. Berne)



Human Personality Narayana's Moderation

It is most fruitful to think of human personality as being divided into four parts, or even better, to realise that each individual is four different persons, all pulling in different directions (Figure 2). These represents the four people that everyone carries in his or her head.

At the top are his parents, who are really two different people, but in this diagram we show them as one circle, marked Parent or P. This represents **someone** in his head telling him what he ought to do and how to do and how to behave and how good he is and how bad he is and how much better or worse other people are (A voice of observations and making judgements on his action). In short, the parent is a voice in his head making editorial comments, as parents often do, on everything he undertakes. You can tell when your parent, or parental ego state, is talking because it uses words like "ridiculous", "immature", "childish" and "wicked". Your parent may talk to you that way in your head and it may talk out loud to other people in the same way. The parent has another side, however. It can also be affectionate and sympathetic just like a real parent, and say things like "you are the apple of my eye", "Let me take care of it" and "poor girl".

The second circle, marked Adult or A, represents the voice of reason. It works like a computer taking in information from the outside world, and deciding on the basis of reasonable probabilities what course of action to take and when to take it. It does not have anything to do with being "mature", since even babies can make such decisions, nor with being sincere, since many thieves and conmen are good at deciding what to do and when to do it. The adult tells you when and how fast to cross the street, when to take the cake out of the oven and how to focus a

telescope. In crossing the street, for example, it works like a very accurate and very complicated computer, estimating speeds of all cars for blocks on each side, and then picking up the earliest moment for starting across without having to lose your dignity by running. The adult ego state is careful whenever possible to preserve your dignity, unless it is your fate to be a clown. All good computers are like that : they choose the most elegant solutions and try to avoid makeshift or sloppy ones whenever they can. You can tell when your adult is talking because it uses expressions like "Ready?" "Now!" "Too much" and "Here, not there".

The third circle, marked Youth or Y, represents the urge for action and adventure. Every person has inside him an adventurer, explorer and a person with drive without consideration for consequences. This person is like teenage elder brother / elder youth who is doing exciting things. This part of elder youth personality is imploring you to "do" things. Youth is an urge making you to do new things and take risks. This part of personality is not interested in the repercussions and is responsible for "leap before you look". **Without this aspect of personality, it will be a wonder if anything ever gets done!** Youth makes you to swim in dangerous waters, take bold decisions in business, try unchartered waters and carry out experiments. This personality is also responsible for the errors and mistakes occurring in course of action. When new things are undertaken, mistakes are bound to happen. This aspect of human personality is responsible for many activity oriented achievements of human race. The tug of war between 'Adult' and 'Youth' will often result in pull and push of 'No' and 'Yes' for action. Youth is action oriented whereas Adult is for vision before action. You can tell when your youth is talking because it uses expressions like "Go Ahead", "Fantastic!", "Do it", "I want

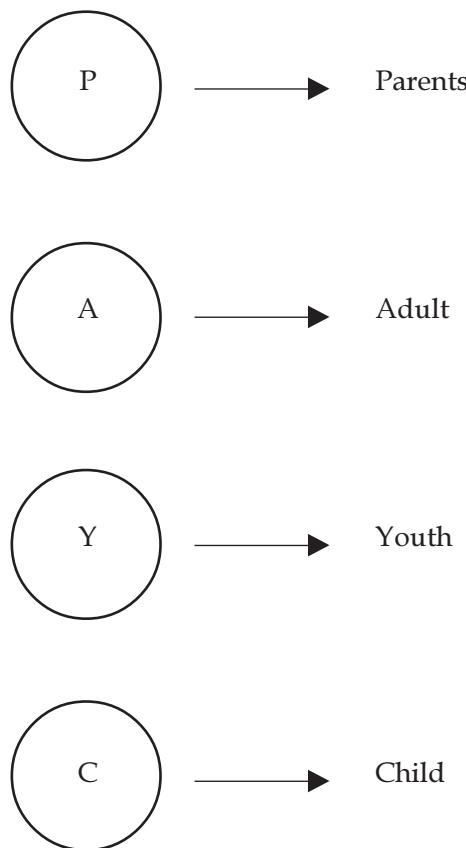
the job done, come what may!", "I do not care for difficulties", "Conquer!", "I shall achieve it" and "Rush!".

The bottom circle, marked child, or C, indicates that every man has a little boy inside him and every woman carries a little girl in her head. This is the child part of the personality, the child he or she once was. But every child is different and the child ego state in each person is different, since it is the child he once was at a definite time in his life. When the child takes over, the person acts in a childlike way, like a child of certain age. In one person it might be four years and three months old, in another two years and six months and it is doubtful if it is ever older than six years. We do not call this child ego state "childish". We simply say it is like child or childlike. The age of child part of the personality in each person is determined by special factors. It is important to realise that the child is not there to be scolded or reprimanded, since it is actually the best part of the personality, the part that is, or can be, if properly approached, creative, spontaneous, clever and loving, just as real children are. Unfortunately, children can also be guilty, demanding, inconsiderate or even cruel, so this part of the personality is not always easy to deal with. Since your child ego state is going to be with you for the rest of your life, it is best to acknowledge it and try to get along with it. It will do more harm than good to pretend that if you ignore it or deal harshly with it, it will go away.

You will have noticed that these four parts of personality Parent, Adult, Youth and Child are referred to as ego state, and that is the scientific name for them. These ego states determine what happens to people and what they do to, and, for each other. The best way, and so far the most scientific way to analyse human social relationships is to find out which ego states are involved. Each ego state has to be looked at separately if the person wants

to understand his feelings and behaviour in such situations. Some people try to become “a whole person” by denying that there are different parts to personality. A better way about each aspect, since they all are there to stay, and then get them to work together in the best possible way.

Figure - 2
(Modified ego states as perceived by the author)



Annexure II
Growing to Knowing
Four Facets of Personality

by Narayana, , Baroda, 2-12-1987

Human - A Progressing Wonder

Every person has four personalities within him. These are four faces, four phases, four paces and four spaces of humanity. Child, Youth, Adult and Elder are four personalities which provide different attitudes, abilities, approaches and awareness to human beings.

Though there are four stages in life, all the four abilities are ever-ready to be availed by us.

Come let us see them the glimpses of Four Faces (Chaturmukhas) of each one of us to bring them into action suitably in life, for progress development, growth and enrichment in our life journey.

Love & Light
Narayana

1. Emerging Child
Surging Youth
Verging Adult
Merging Elder
2. Growing Child
Flowing Youth
Glowing Adult
Knowing Elder
3. Child Starts
Youth Involves
Adults Completes
Elder Concludes
4. Learning Child
Churning Youth
Earning Adult
Discerning Elder
5. A - Body - Ness of Child
Some - Body - Ness of Youth
Every - Body - Ness of Adult
No - Body - Ness of Elder
6. Child - Care
Youth - Dare
Adult - Share
Elder - Aware
7. Walking Child
Running Youth
Striding Adult
Staying Elder

8. Tell the Child
Sell to Youth
Buy from Adult
Listen to Elder
9. Learner - Child
Achiever - Youth
Attainer - Adult
Teacher - Elder
10. Brindavan of Child
Dandakarayana of Youth
Nandanvan of Adult
Tapovan of Elder
11. Learning to win - Child
Private win - Youth
Public win - Adult
Teaching to win - Elder
12. Guide for Child
Teacher for Youth
Friend for Adult
Philosopher for Elder
13. No engine - No light : Child
Engine without light : Youth
Engine with light : Adult
Light without engine : Elder
14. “You can” - to Child
“I can” - Youth
“We can” - Adult
“All can” - Elder

15. Holding hand - Child
Free hand - Youth
Joining hands - Adult
Giving a hand - Elder
16. Look before you leap - Child
Leap before you look - Youth
Leap after you look - Adult
Look after you leap - Elder
17. Know what - Child
Know how - Youth
Know why - Adult
Know whole - Elder
18. Wondering Child
Wandering Youth
Winning Adult
Wise Elder

This is that

This (Appropriateness) is that (Almighty)

Annexure III

Appropriate Integrated Management (Executive Summary)

From the book "*Transformation to Transcendence: Breakthrough Ideas for Leadership in the new Millennium*", by Narayana, Published by Ahmedabad Management Association, 1st Edition January 2000, 2nd Edition March 2001, 3rd Edition February 2003

1. Management is the process of Managing business, Managing Managers and Managing workmen and work.
2. Managing Business involves the ability to deal with concepts and ability to deal with people.
3. Managing Managers involves the ability to realise the plans and the ability to deal with people.
4. Managing workmen and work involves ability to deal with work processes and ability to deal with people.
5. Conceptual skill is ability to deal with concepts, perceptions, ideas, visions and ability to conceive the whole from parts and perceive the effects on parts within the overall situation.
6. Human relations skill is ability to deal with people.
7. Technical skill is ability to deal with things and processes.
8. Managing people is essential and unavoidable at all levels of Management.
9. People are key to management. No single method of management can be effective in case of all people as people are different and same people behave differently at different times and also in different situations.

10. Identify each person and treat him/her as he/she deserves.
11. Man/woman is identified by predominant characteristic which he/she possesses.
12. The three characteristics (Gunas) which constitute human nature are Sattva, Rajas and Tamas.
13. Sattva is light. Rajas is action. Tamas is darkness.
14. Three kinds of people are Sattvik, Rajasik, Tamasik.
15. Sattvik is oriented towards knowledge and one can appeal to his intelligence. Operates at intelligence level.
16. Rajasik is oriented towards Action and one has to appeal to his ego. Operates at mind level.
17. Tamasik can be oriented towards physical work and one has to appeal to his body needs. Operates at body level.
18. Actions of Sattvik are measured and appropriate. Actions of Rajasik are forceful and excessive.
19. Actions of Tamasik are forced and limited.
20. Sattvik sees and does.

Rajasik does.

Tamasik sees little and does little.

21. Sattvik works independently. Plans his own work. Completes the work in all respects. Completes without errors. Observes, analyses and does.
22. Rajasik works for appreciation, exceeds targets, exceeds budgets, corrects mistakes by rework.
23. Tamasik tries to do just required work, moves as far as he is pushed, counts instant returns and does not own mistakes.

24. Sattvik requires little supervision. Rajasik requires key point (milestone) supervision. Tamasik needs constant supervision.

25. Please give appropriate names in English in your own words. Sattvik _____. Rajasik _____. Tamasik _____.

26. Four methods of managing people are Sama - Persuasion. Dana - Reward. Bheda - Discrimination. Dand - Punishment.

27. Persuasion (Sama) is treatment as equal, discussions, reasoning, reflection of goodwill and friendly approach.

28. Reward (Dana) is appreciation, awards, doing good deeds, giving material benefits, giving money and developing skills.

29. Discrimination (Bheda) is challenge, comparison, unequal treatment, harsh talk, silence and showing dislike.

30. Punishment (Dand) is reprimand, criticism, imposing fines, taking away things, restrictions, rough talk, and anger (showing displeasure).

31. A good reward occurs when a right thing is given to right person in right time at right place.

32. Purpose of discrimination is to focus on shortfalls of a person in critical light.

33. Persuasion and rewards are like staple food to be given regularly.

34. Discrimination and punishment are like medicines to be given judiciously.

35. Persuasion and rewards are positive steps. Go ahead.

36. Discrimination and punishment are negative steps. Go slow.

37. Persuasion lifts up. Discrimination pushes down.

38. Reward results in happiness (for giver and receiver).
39. Punishment results in grief (for giver and receiver)
40. Persuasion lifts up and is an upward move. Reward results in moving ahead and is a forward move. Discrimination puts down and is a downward move. Punishment results in moving back and is reverse move.
41. Appropriate Management is right management.
42. For persuasion Sattvik deserves consulting and participation. Rajasik requires information and guidance. Tamasik needs instruction and indication.
43. For reward Sattvik deserves recognition and respect. Rajasik requires appreciation and power. Tamasik needs incentives and facilities.
44. For discrimination Sattvik deserves silence. Rajasik requires challenge. Tamasik needs criticism.
45. For punishment Sattvik deserves only reprimand and monitoring. Rajasik requires warning and control. Tamasik needs restriction.
46. In a nutshell, for Appropriate Integrated Management identify your person and manage appropriately. Examine for yourself whether you are Sattvik, Rajasik or Tamasik. Effective leadership has to conform to situations of Sattvik and sometimes to the situations of Rajasik and avoid the behaviour of Tamasik. Anger should be a rare phenomenon. It is to be applied only in case of Tamasiks as punishment, i.e. it is applicable in case of one out of 12 approaches. Every top manager who is Sattvik requires an observer representing pure quality, judgement and overseeing. Sometimes, a top manager has to himself become this separate identity of

witness and observer. Bulk of work/action is done by Rajasiks. They are to be managed appropriately. Tamasiks need close supervision Do not closely supervise Sattviks and leave them as self managed.

47. Sattvik manager uses persuasion and reward regularly and discrimination and punishment judiciously. He achieves results and is liked.
48. Rajasik manager uses reward and punishment and achieves results. He is liked by some and disliked by some.
49. Tamasik manager uses punishment and discrimination regularly. He does not get results and is disliked and feared.
50. There is one more personality beyond Tamasik, Rajasik and Sattvik. That personality is "Gnaani" - the seer.

Tamasik does not see and does not do, Rajasik does without seeing, Sattvik sees and does. The Gnaani - the Seer witnesses, observes and visualizes.

The "Seer" is self realised and beyond Management.

This is that

This (Appropriateness) is that (Almighty)

Annexure IV

Appropriate Internal Management

From the book “*Transformation to Transcendence: Breakthrough Ideas for Leadership in the new Millennium*”, by Narayana, Published by Ahmedabad Management Association, 1st Edition January 2000, 2nd Edition March 2001, 3rd Edition February 2003

1. There are four spaces. The four spaces are Physical Space, Mind Space, Thought Space and Inner Space, which is same as Cosmic Space.

Physical space is Tamasik space at Material, Body and Action level. Mind space is Rajasik space at Emotional, Mind and Feeling level. Thought space is Sattvik space at Intellectual, Knowledge and Thinking level. Inner and cosmic space is “Seer”, Inspirational, Spirit at Conscious and Responsibility level.

2. In Physical Space, there are three dimensions of X, Y and Z. ‘X’ represents forward and reverse directions. ‘Y’ represents sideways of right and left directions. ‘Z’ represents upward and downward directions.
3. Three dimensions of Mind Space are Hope/Hopelessness (X), Like/Dislike (Y) and Elation/ Depression (Z)
4. Three dimensions of Thought Space are favourable evaluation/ unfavourable evaluation (X), More/Less (Y) and Approval/Disapproval (Z)
5. The three Spaces are linked and are influenced by each other. Thought Space influences Mind Space and Mind Space influences Physical Space.

6. When there is favourable evaluation there is hope and there is a forward movement. When there is unfavourable evaluation there is hopelessness and there is a backward movement.
7. When the estimate of returns/gains are more there is liking and man leans towards the subject. Where the estimate of returns/gains is less there is disliking for the subject and man moves away from the subject.
8. When there is approval there is elation and man rises up. When there is disapproval there is depression and man sinks downwards.
9. Thought space includes and influences mind space which includes and influences physical space.
10. Motion is the key aspect of physical space. Emotion is key aspect of mind space. Vision is the key aspect of thought space.
11. Thought space is the drawing board of physical and mind spaces.
12. Thoughts form judgements. Judgements create feelings. Feelings initiate actions.
13. Physical space is the visible picture of mind space. Mind space is the blue print of thought space.
Trials and errors are experiments in mind space. Alternatives and what if situations are experiments in thought space.
14. Physical experiments help in optimising results. Mind experiments help in optimising relations. Thought experiments help in optimising ideas.

15. Commitment occurs at thought space. Owning occurs at mind space. Actions occur at physical space.
16. Physical space is the expression of impressions of mind space. The impressions in mind space are caused by stampings of conclusions in thought space.
17. Physical space is the space of visible results (visible results are seen by physical "EYE"). Mind space is the space of invisible relations (invisible relations are seen by mind's "I"). Thought space is the space of Envisagable realities. (Envisagable realities are seen by intellect's "EYE").
18. Aspects of Thought Space are Analysis, Thought experiments, logic, reason, contemplation, perceiving, conceiving, knowledge inputs study and judgements.
19. Aspects of mind space are feelings, emotions, relations, dreams, hopes, depressions, happiness and unhappiness and like and dislike.
20. Aspects of physical space is actions, movements, work results, quantities, schedules, plans, projects and plans.

If you give time, an activity gets attended. In time things are born, continue and perish.

Manage time and manage physical space. A leader-Manager has to apply adequate "force" of time to ensure prompt progress. Large and complicated projects require high degree of managerial "force" and time. Time and timing ensure effectiveness and progress and synchronisation of actions and responses.

Avoid wasting time, passing time and spending time.

Ensure saving time, utilising time and investing time. When time is in your hand physical space is in your hand.

Past is time, present is time and future is time. Therefore, time is supreme physical space.

21. Physical space is the space of to and fro. Mind space is the space of push and pull. Thought space is the space yes and no.
22. Physical space is the seat of work.
Mind space is the seat of conflict.
Thought space is the seat of solution.
23. Instinct is the force in physical space.
Intuition is the force in mind space.
Intellect is the force in thought space.
24. Instinct results in physical force.
Intuition results in emotional force.
Intellect results in rational force.
25. Motion is the result in physical space.
Emotion is the result in mind space.
Vision is the result in thought space.
26. Man moves in physical space.
Man feels in mind space.
Man visualises in thought space.
27. Time is the fourth dimension in physical space. Time is the master key to success in physical space. An event is something that happens at a Particular Point at a particular time. A leader-manager moves and accelerates an activity by giving his time. Time is the key to manage things in physical space.

28. Love is the fourth dimension in mind space. Love is the universal emotion of friendship and closeness, sympathy and empathy, compassion and consideration and soothing and healing. Love is the feeling of healing. Love is beyond language and speech. Love is not possessing. Love is surrendering. Love is not scaring. Love is caring and sharing. Love nourishes, love supports, love makes life.

All feelings emerge from love.

All feelings surge in love.

All feelings merge in love.

Love is supreme in mind space.

29. Truth is fourth dimension of thought space. Truth is what is; what is not is not truth. When truth directs thinking clarity comes. When clarity comes, peace comes. When peace comes, man is in tranquillity. Truth prevails. Purpose of all thoughtfullness is truth.

When Truth is seen all is light. Candidness and transparency lead to truth.

Discrimination is the key to find truth from illusion. Separate truth from non-truth like grain from husk.

Truth was, Truth is and Truth will ever be.

Therefore, Truth is Supreme in Thought Space.

30. All thinking concludes in Truth.

All feelings merge in Love.

All objects dissolve in Time.

31. Time harmonises movements in physical space. Love harmonises emotions in mind space. Truth harmonises visions in thought space.

32. Inner space is Cosmic Space. Inner space is higher than Thought Space, which is higher than Mind Space which is higher than Physical Space.

Inner space is space of pure quality and supreme energy. Inner space or Cosmic Space is the space because of which thought, mind and physical spaces exist.

33. Motion is the key factor in physical space. Emotion is the key factor in mind space. Vision is the key factor in thought space. Inspiration is key factor in inner space.

34. When actions of physical space, feelings of mind space and ideas of thought space are aligned with inner space they become spirited. Enthusiasm is the expression of inner space.

35. It is the electricity of inner space or cosmic space which flows through the conductor of thought space which creates magnetism of mind space which moves iron of physical space.

36. Cosmic space is the churning energy in the think tank of thought space in which eddies of thoughts churn waters of mind space which move the waves of physical space.

37. Physical space is the body of lamp. Mind space is the oil. Thought space is the wick. Inner space or cosmic space is flame.

38. While there are three dimensions in physical space, mind space and thought space, there is only one dimension in inner space. That dimension is master dimension of consciousness, which takes the form of responsibility and trust. Responsibility is the highest form of nobility.

39. Love is higher than time. When one loves one gives time. Truth is higher than love. When one sees the reality one extends love.

Responsibility is higher than truth.

With responsibility one establishes the right and truth.

40. Be responsible. See truth. Extend love. Be in time.

41. With responsibility one is all and all is one.

42. Past, present, future are three aspects of time. For love and truth also there are aspects of past, present and future. Responsibility is beyond past, present and future.

43. In physical space, be in time and in present time learn and record for past, work and contribute in present and prepare and equip for future. Thus get Satisfied at Tamasik and Action plane.

44. In mind space, being responsible, be with love and in present time forgive and forget for past, give and get in presence and prepare and equip for future. Thus get Fulfilled at Rajasik and Emotional plane.

45. In thought space, being responsible, be truthful and review and evaluate for past, think and innovate in the present and predict and plan for future. Thus get Actualised at Sattvik and Thought plane.

46. Be responsible and for past learn and record, forgive and forget and review and evaluate. Thus be Realised at 'Seer' and Conscious Level.

47. Be responsible and for present work and contribute, give & get and think & innovate.

48. Be responsible and for future prepare & equip, intend & extend and predict & plan.
49. Being responsible in present assures golden past, real present and bright future - now !
50. Be responsible to all

Be responsible to self.

This is That

This (Responsibility) is That (Reality)

Value System for Business Organisation

Program for Present			
		In Present Time	
Physical Space (be in time)	For Past Learn and Record	For Present Work and Contribute	For Future Prepare and Equip
Mind Space (be in Love)	Forgive and Forget	Give and Get	Intend and Extend
Thought Space (be Truthful)	Review and Evaluate	Think and Innovate	Predict and Plan
Inner Space (Be Conscious)	Be Responsible		
	Being in present assures golden past, real present and right future.		

Annexure V: Decision Process

IV	Leader	Process	People	
	Partner	Accepting Decisions	Partners	
	Mentor	Admiring Decisions	Masters	
	Path Maker	Inspiring Decisions	Leaders	
	Investors	Backing Decisions	Entrepreneurs	
III	Builder	Appreciating Decisions	Entrepreneurs	
	Facilitator	Facilitating Decisions	Contributors	
	Guide	Supporting Decisions	Endeavours	
	Encourager	Encouraging Decisions	Experiments	
	Developer	Generating Decisions	Participants	
II	Senior	Sharing Decisions	Colleagues	
	Employer	Informing Decisions	Employees	
	Chief	Giving Decisions	Implementers	
	Boss	Instructing Decisions	Assistants	
I	Head	Making Decisions	Followers	
	Superior	Taking Decisions	Subordinates	
	Slave Driver	Imposing Decisions	Slaves	

From the book "Transformation to Transcendence: Breakthrough Ideas for Leadership in the new Millennium", by Narayana, Published by Ahmedabad Management Association, 1st Edition January 2000, 2nd Edition March 2001, 3rd Edition February 2003

Annexure VI

Perfect Perception

(Executive Summary)

From the book "*Transformation to Transcendence: Breakthrough Ideas for Leadership in the new Millennium*", by Narayana, Published by Ahmedabad Management Association, 1st Edition January 2000, 2nd Edition March 2001, 3rd Edition February 2003

Perfect Perception

A: Introduction. 1. Perception. 1. Personality. 3. Personality and Perception. 4. Perfect Perception. Z. Conclusion.

A. Introduction

A.1 Every person perceives the world and situation, conceives ideas, thoughts, deeds and acts as per perceptions. Perception is an integral aspect of life. Perceiver, perceived and perception are three aspects of perception process. Perceiver is the subject, perceived is the object and perception is the process or verb.

A.2 Knowing the nature of subjective perceiver, knowing the object that is being perceived and knowing the process of perception is wisdom and consciousness.

This is an invitation to you for a journey into the process of perception and for an opportunity for progress towards perfection.

1. Perception

1.1 One perceives a situation, a problem, a person, a bird, a scene, a possibility, a need, a demand, a gap and a movement. One perceives a drought situation and a changing relationship. Perception is outside world reflected in mental frame.

- 1.2 Perception is a situation where outside world is the origin and mind is the mirror. One perceives reality. Perception is a picture. Perception is mental photograph. Perception leads to awareness. In a team harmony of perception leads to harmony of purpose.
- 1.3 Share the perceptions and clarify the situation. Perception is a personal process involving various elements.
- 1.4 Elements of perception are *Directing, Focusing, Observing, Receiving, Registering, Grasping, Processing, Comprehending, Relating, Retaining, Recalling, Updating and Revising*.
- 1.5 Perception process involves *Directing the Senses, Focusing the attention, Observing the object, Receiving the Signals, Registering the data, Grasping the details, Processing the information, Comprehending the picture, Interpreting the situation, Relating other images, Retaining the impression, Recalling the memory, Updating the information and Revising the impression*.
- 1.6 Process of perception is subjective. Perception varies from person to person. Same object is perceived differently by different people. Same situation is perceived differently by different people. Sometimes same situation or object is perceived differently by the same person. Perception varies as per person. Know the person and know how he perceives.

2. Personality

- 2.1 There are four kinds of people. These are Seer, Sattvik, Rajasik and Tamasik.
- 2.2 *Tamasik* can be oriented towards physical work and one has to appeal to his body needs. Operates at body level.
- 2.3 *Rajasik* is oriented towards action and one has to appeal to his ego. Operates at mind or feeling level.

2.4 *Sattvik* is oriented towards knowledge and one can appeal to his intelligence. Operates at conscious level.

2.5 *Seer* is oriented towards insights and one can appeal to his consciousness level. Operates at conscious level.

2.6 Actions of *seer* are perfect and useful.
Actions of *Sattvik* are measured and appropriate.
Actions of *Rajasik* are forceful and excessive.
Actions of *Tamasik* are forced and limited.

2.7 *Seer* witnesses and visualises.
Sattvik sees and does
Rajasik does and moves
Tamasik sees little and does little

2.8 *Tamasik* tries to do just required work, moves as far as he is pushed. Counts instant returns. Does not own mistakes.
Rajasik works for appreciation. Exceeds targets. Exceeds budgets. Corrects mistakes by rework.
Sattvik works on own. Plans his own work. Completes the work in all respects. Completes without errors. Observes, analyses and does. *Seer* works for all. Takes responsibility. Does work worthy of examples. Creates perfect works. Visualises, anticipates and does.

2.9 *Seer* is respected by Supervisors.
Sattvik requires little Supervision
Rajasik requires key point (milestone) Supervision
Tamasik needs constant Supervision.

2.10 Please give appropriate names in English in your own words.

Seer : _____ . *Sattvik* : _____ .
Rajasik : _____ . *Tamasik* : _____ .

3. Personality and Perception

3.1 *Directing*

Tamasik directs senses improperly
Rajasik directs senses with bias
Sattvik directs senses with intelligence
Seer directs senses with consciousness

3.2 *Focussing*

Tamasik's attention is out of focus.
Rajasik's attention is with focus on interested subjects.
Sattvik's attention is with clear focus
Seer's attention is with total focus.

3.3 *Observing*

Tamasik observes object less
Rajasik observes object "Partially"
Sattvik observes objects well
Seer observes objects full

3.4 *Receiving*

Tamasik receives signals at gross level
Rajasik receives signals at interest level
Sattvik receives signals at subtle level
Seer receives signals at deep level

3.5 *Registering*

Tamasik registers data less
Rajasik registers data high
Sattvik registers data properly
Seer registers data usefully

3.6 *Grasping*

Tamasik grasps details low
Rajasik grasps details more of what is liked
Sattvik grasps details appropriately
Seer grasps details completely

3.7 *Processing*

Tamasik processes information IneffICIENTLY

Rajasik processes information VigOROUSLY

Sattvik processes information OPTIMALLY

Seer processes information HOLISTICALLY

3.8 *Comprehending*

Tamasik comprehends parts of picture

Rajasik comprehends interested sectors of picture

Sattvik comprehends integrated picture

Seer comprehends beyond visible picture

3.9 *Interpreting*

Tamasik interprets the situation for own convenience

Rajasik interprets the situation for own benefit

Sattvik interprets the situation as it is

Seer interprets the situation for benefit of all

3.10 *Relating*

Tamasik does not relate sufficiently other information

Rajasik relates other information with bias

Sattvik relates other information factually

Seer relates all other information effectively

3.11 *Retaining*

Tamasik's impressions retain parts

Rajasik's impressions retain aspects of advantage

Sattvik's impressions retain appropriate aspects

Seer's impressions retain truths.

3.12 *Recalling*

Tamasik's memory forgets

Rajasik's memory remembers

Sattvik's memory recalls

Seer's memory revisualises.

3.13 *Updating*

- Tamasik's updates less of information
- Rajasik updates interested parts of information
- Sattvik updates information correctly
- Seer updates information realistically

3.14 *Revising*

- Tamasik does not revise impressions sufficiently
- Rajasik revises impressions
- Sattvik revises impressions as per trend
- Seer revises impressions as per truth.

Personality and Perception A Panorama

No.	Aspect	Tamasik	Rajasic	Sattvik	Ster	What
1.	Directing	Tentative	Subjective	Objective	Effective	
2.	Focusing	Improper Direction	Biased Direction	Intelligent Direction	Conscious Direction	Senses
3.	Observing	Out of Focus	Interested Focus	Clear Focus	Total Focus	Attention
4.	Receiving	Observes Less	Observes Partially	Observes Well	Observes Full	Objects
5.	Registering	Receives at Gross Level	Receives at Interest Level	Receives at Subtle Level	Receives at Deep Level	Signals
6.	Grasping	Registers Low	Registers High	Registers Properly	Registers Usefully	Data
7.	Processing	Grasps Less	Grasps more what is liked	Grasps Appropriately	Grasps Completely	Details
8.	Comprehending	Processes Inefficiently	Processes Vigorously	Processes Optimally	Processes Holistically	Information
9.	Interpreting	Comprehends Parts	Comprehends Sectors	Comprehends Integration	Comprehends Beyond	Picture
10.	Relating	Interprets Conveniently	Interprets for own benefit	Interprets as it is	Interprets Spiritually	Situation
11.	Retaining	Relates Less	Relates with Bias	Relates Properly	Relates All	Other Information
12.	Recalling	Retains Less	Retains aspects of advantage	Retains appropriate aspects	Retains Truths	Impression
13.	Updating	Forgets	Remembers	Recalls	Revisualises	Memory
14.	Revising	Updates Less	Updates interested areas	Updates correctly	Updates Reality	Information
		Does not Revise	Revises impression to own benefit	Revises as per trend	Revises as per truth	Impression
		Instinct	Intuition	Intelligence	Insight	
		Hazy	Tainted	Clear	Bright	
		Body Level	Ego Level	Intellect Level	Spirit Level	
		Poor	Partial	Precise	Perfect	

4. Perfect Perception

4.1 **Towards Perfection** All are not seers. All are not Sattviks. All are not Rajasiks. All are not Tamasiks. There are very few Seers, some Sattviks, good number of Rajasiks and Tamasiks in the present world at the time of transition to 3rd Millennium.

But there is hope and very good hope. All of us are perfect at Core Spirit level and we can move towards perfection through endeavour, perseverance and determination. How to move away from Tamasik and Rajasik natures and move towards Sattvikness and state of being a Seer? The way is simple but requires tremendous determination. Come ! Let us see the path and move on that path.

What is prescribed is how to relate with Tamasik, Rajasik, Sattvik and Seer so that you support them and help yourself.

Remember ! This is one way of explaining the path so that you can receive the process. You can build your own ways and more effective means.

4.2 **Perfection** Perfect perception occurs when senses are directed towards object with complete steadiness, when focus is clear and total with full attention and concentration on the object, when observation is clear regarding form, position, motion and direction of the object, when signals are received well and full without any noise content, when all data are registered properly and usefully, when details are grasped completely, when processing of information is done optimally and holistically including different orders and combinations, when the integrated picture is comprehended and when scene beyond the picture is seen, when the interpretation is on the basis of as-it-is and on the basis of spirit and not only letter, when all other information is

properly related, when memory recalls and revisualises with fidelity, when updating of information is done correctly and realistically and when the impressions do not become judgements and prejudices but are revised continuously, dynamically and as per truth and values. Perfect perception is the state when the observed and observer become one, when the object and subject get merged and when the impression inside is completely same as the object outside. The perfection is such that even sense of inside and outside vanishes.

4.2.I Interacting with Tamasiks

1. Point out direction.
2. Correct the focus.
3. Emphasise the objects.
4. Cross check the reception of signals.
5. Ask for feedback of what is registered.
6. Ask about the different aspects.
7. Ask him to think about the object in different ways.
8. Ask him to describe the situation.
9. Ask him what it means to him.
10. Ask him what other things are connected with situations.
11. Ask him about different aspects of objects, situation, meaning and interconnection several times first, subsequently, and then at random.
12. Expose him to new situations related to object and go through steps 1 to 12 regarding variations and new things and help him to update.
13. Ask him about the new meanings and check whether he is revising and help him to revise.

4.2.II Interacting with Rajasik

1. Check whether directions and focus are correct. If not, provide adjusting corrections.
2. Check for observations and reception and fill the gaps regarding object. Draw the attention where required.
3. Check for registering, grasping and processing by asking what he understands and moderate the overtones and complete the ignored areas.
4. Check for total picture and point out ignored or left out sectors and areas.
5. Ask for what are his opinions regarding object and have discussion for reducing the biases and prejudices.
6. Ask for relevance of other areas and help him to eliminate irrelevant areas and include left out relevant areas.
7. Emphasise retaining and recalling the relevant areas.
8. Have a discussion and debate for updating the developments and specially for revising the impressions, look for biases and help him smoothen them.

4.2.III Interacting with Sattvik

1. Request for summary of impressions about object, situation and what it means.
2. Request for thoughts about changes in perception and have interchange and exchange of ideas.
3. Hint about the deeper and higher possibilities related to object and situations for the use of society and humanity.
4. Listen well and speak openly, share, offer and receive.

4.2.IV From Seer

Approach with reverence and request for clarity about the object and situation. Offer full attention and receive the insights.

4.3 *For you*

- I. If you are a Tamasik, with the help of a Sattvik go through all the guidelines from 1 to 12 in each important situation and endeavour to improve your perception.
- II. If you are a Rajasik, seek for the company of a Sattvik and guidance of a Seer and continually endeavour to eliminate biases, widen the vision and enhance the perception of practising guidelines 1 to 8.
- III. If you are a Sattvik, you might be already blessed with the grace from a Seer and are on the path towards complete witnessing and total vision. Please continue. You may like to see the steps 1 to 4 related to Sattvik.
- IV. If you are a Seer, salutation to you.

Z. Conclusion

Having understood the nature of Perceiver and the process of Perception and also path towards Perfection, it is a responsibility and opportunity for each one of us to contribute for transformation of self, people, teams, companies, communities and society towards harmony and happiness through improved, correct, right and perfect perception of accuracies, facts, realities and truth.

Salutations to “Seer” in all of you.

*This is that
This (Perception) is that (Perfection)*

Annexure VII

Three Leaders and Three Teachers – Dhritarashtra, Duryodhan & Arjuna

From the book “*Offerings - III*”, by Narayana, published by Yash Papers Limited, 6-6-2003

Gita is the jewel of Mahabharata. The sons of Dhritarashtra, the Kauravas and the sons of Panduraj, the Pandavas assembled in Kurukshetra for the great war.

The war occurred because Duryodhan, the eldest of Dhritarashtra's 100 sons refused to share the kingdom with Pandavas, whose father King Pandu had expanded the kingdom and transformed it into an empire.

Dhritarashtra was blind and was biased in favour of his own sons but had apprehension about the strength of Pandavas, specially Bheem and Arjun.

Finally, when war was certain and both sides started assembling their armies, Dhritarashtra requested the great sage Vyaasa to grant him a boon to know about the proceedings of the war on a regular basis, as the events occurred, without delay (i.e. live and on-line!). Dhritarashtra was always hungry for information.

The kind and compassionate Vyaasa granted telescopic vision to Sanjay, the wise, intelligent, noble and stable and able charioteer-companion-guide-adviser of Dhritarashtra. Along with telescopic vision, the great sage had also granted telescopic, selective, stereophonic hearing capabilities. Thus Sanjay was equipped to see and hear what is happening at any selective spot in the war arena as it was occurring so that he could report to the king.

The two armies consisting of large, huge and strong army of Duryodhan with 11 divisions and smaller but flexible, capable and powerful army of the Pandavas with 7 divisions, faced each other and all were ready to start the historic war at the signal of Bhishma, the great and wise grandfather of Kauravas and Pandavas, who was the Commander-general for Kauravas and also at the signal of Dhrishtadyumna, the formidable Commander-general of Pandavas who was the brother-in-law of the five Pandavas.

When the war horns and bugles were blown great noise emerged from both the armies.

Dhritarashtra heard the noise which was like sound of the ocean under a storm, the terrible sound of a cyclone and hitting and flowing sound of a water fall. Dhritarashtra got worried about what was happening like any blind man getting worried when he hears a terrible sound.

Dhritarashtra was a leader, but a Tamasik one. Tamas means ignorant blindness and rigid hold of things and blind force. So the Tamasik leader Dhritarashtra got worried. When a blind person wants to know something he asks another person who is not blind and who can see. Blind Dhritarashtra approached the super-seer Sanjaya and asked "Sanjaya! What happened?

Sanjaya engaged his telescopic and telepathic video and audio capabilities and started narrating and informing in detail about the happenings on the battle ground. First he started telling about the grief of Arjuna and his refusal to fight with his own brothers and his dialogue with Krishna. Then he informed about Krishna's instruction of Gita and then gave a running commentary of battles and war.

Dhritarashtra gave full attention to each word of Sanjaya and became an intent receiver of information.

Thus Dhritarashtra and Sanjaya became the pair of Tamasik, blind and ignorant leader and his teacher. Even when one is ignorant, when he approaches a teacher, a Guru and listens to what the Guru says the ignorant one loses nothing but gains information, knowledge, ideas and insights. In the case of Dhritarashtra, he also, like Arjuna, received the supreme knowledge of Gita through Sanjaya.

No harm has occurred to Dhritarashtra. He personally gained much though he lost his wicked sons. He gained the respect of Pandavas. In fact, he continued as emperor for 15 years after the war on the dedicated, sincere, honest and noble request of Yudhishthir.

So even when one is ignorant, when one approaches the Guru and listens to him, he will gain much in life.

Then there was Duryodhan who was a Rajasik, egoistic leader and always considered his own interest. The Rajasik leader has strong likes and dislikes and mainly uses reward and punishment in dealing with his people rather than persuasion and discrimination. When the war horns and bugles were blown, Duryodhan, the Rajasik leader, also got worried. His worry was about what was going to happen to him, his army and his kingdom. With this selfish bias, when he saw Pandava army full of warriors of world class excellence and supreme confidence and courage, his apprehension increased and he too, like his father, went to his own teacher and guru, Guru Dronacharya.

Rajasik leaders do improper things. They position their approaches on situations and advantages rather than principles and values. Actually, Duryodhan should have approached first Bhishmacharya, the Commander-general. Instead he approached the second-in-command, Dronacharya. This he did because when he saw the great warriors in the Pandava army, he knew that all

of them were disciples of Guru Dronacharya. Dronacharya surely knew the strengths and weaknesses of each of the warriors and also the ways to overcome them and defeat them.

When he met Guru Dronacharya in the battle-field, he should have greeted him, bowed down to him, respected him and then consulted him. But because of his Rajasik and proud nature, instead of being humble, he was aggressive. He said, "Hey! Teacher! Have you seen the great army of Pandavas; your own disciples, Dhrishtadyumna and others. Let me describe to you the main and formidable great warriors on the side of Pandavas and on our own side".

Then he described the chief warriors on both sides and finally said, "You please fight well in your position and protect Bhishma, the chief".

Duryodhan almost instructed his own teacher and did not even ask for his opinion. He almost raised an accusing finger about the fact that the chief warriors on the Pandavas' side were the disciples of Dronacharya. His speech and demeanour bore a hint that Dronacharya was the cause of his troubles. When an egoistic, proud and biased Rajasik leader like Duryodhan speaks in disrespectful manner, what the teacher will do? Any noble teacher will do what great Dronacharya did. He kept quiet. Silence was the answer.

When an egoistic, proud and selfish leader approaches the Guru and does not respect - the teacher does not answer and observes silence as response.

What happens to such a Rajasik leader like Duryodhan? He will lose everything and all.

Then there was Arjun who was a Satvik leader, who was gentle, noble and well-wisher of all. When bugles were blown, Arjun,

the Satvik leader, too got worried and concerned. He was concerned about all the Kauravas and the Pandavas and saw massive destruction and loss for every one. He came into conflict with his duty as a warrior and his responsibility as a human being and he decided to resign and withdraw. He got confused and he too approached his own Guru, the great Master Krishna. He approached him with respect and surrendered to him.

When a selfless, gentle, capable and responsible leader like Arjun approaches a teacher what the teacher will do? He will do what Krishna did. Krishna not only lifted Arjun from his despondency, but offered him supreme knowledge of self and prepared him for super heights. He helped him to become overall winner the “Dhananjaya” - winner of wealth.

When a selfless, gentle and able leader approaches the Guru and surrenders to him, the teacher will offer him supreme knowledge and path to gain Prosperity, Success, Growth and Right Policy.

Thus we have seen the combination of Tamasik, ignorant and blind leader and his teacher and Rajasik, proud, aggressive leader and his teacher and gentle and noble leader and his teacher. We have seen three teacher-leader combinations.

Tamasik leader requests his Teacher.

Rajasik leader defies his Teacher.

Satvik leader surrenders to his Teacher.

Teacher of Tamasik leader gives information.

Teacher of Rajasik leader gives silence.

Teacher of Satvik leader gives supreme knowledge.

This is the essence of Leadership and Teachership in Gita.

But the story is not over.

There is another leader better than Arjun and another teacher better than Krishna. This is the fourth and supreme combination of a Teacher and Leader.

That leader is beyond Tamasik, Rajasik and Satvik natures.

That teacher gives beyond information, silence and supreme knowledge.

This transcendental pair does not appear in Gita but will appear in Anushasan Parva of Mahabharata.



That leader, better than Arjun, is Yudhishthir, the personification of Dharma. Yudhishthir is a seer. That Teacher is Bhishmacharya, the personification of total dedication and Tyaga (life as offering), winner of supreme wealth, the material and knowledge wealth.

After the war is over, the Pandavas along with Krishna, visit the great Bhishma on his bed of arrows. At the suggestion of Krishna, Bhishma teaches them the ways and path of governance, leadership and management and the ways of Dharma, the right conduct.

At the conclusion, Yudhishthir asks Krishna what is Supreme Dharma and Supreme Path and who is the highest of high and who is the supreme being, the lord of worlds. Krishna asks Yudhishthir to approach grandsire Bhishma with this query and requested Bhishma to instruct Yudhishthir and the other Pandavas on this supreme secret. Bhishma is surprised, inspired and is thankful to Krishna for placing him on such a high pedestal. Then Bhishma shares with Pandavas "Vishnu Sahasra Naam" - the thousand names of God, which are thousand glimpses and qualities of supreme lordship, pathmakership and leadership.

Finally, he gives them the darshan - the very experience of God-head - the personification of supreme divinity by pointing out that verily Krishna himself is that super-person in when the thousand qualities are shining.

Thus when a seer-leader, a noble, knowledgeable, wise leader approaches the Guru,

What the Guru will do?

The Guru will do what the Great Bhishmacharya did.

Bhishmacharya gave the experience of Divinity to Yudhishthir.

When a seer, noble, knowledgeable and wise leader approaches the guru, the teacher will help him to see and realise the transcendental reality, the ultimate truth.

Thus:

Tamasik leader requests his Teacher.

Rajasik leader defies his Teacher.

Satvik leader surrenders to his Teacher.

Seer-leader invokes the inspired consciousness in his teacher.

Teacher of Tamasik leader gives information.

Teacher of Rajasik leader gives silence.

Teacher of Satvik leader gives supreme knowledge.

Teacher of Seer-leader offers divinity.

Approach Your Teacher

and

Request, Surrender and Invoke.

Do not Defy

Your Teacher.

Teacher is the Source

of

Information, Knowledge and Divinity

Real Teacher Punishes with Silence.

Annexure VIII

Being Divine –

Man, Tiger, Monkey, Bear

From the book “*Offerings - II*”, by Narayana, published by Yash Papers Limited, 2002

One man had to urgently go from his own village Achalapur to Rama Gundam at about 6.00 p.m. There was a thick jungle between them. Wonderful forests to Adilabad were thick, green, deep and dark. Mother Godavari the great river passed by the side of Rama Gundam. Man was hesitant to go through jungle at this time of dusk. But he has to catch the loan taker in Rama Gundam who owes him ten thousand rupees. If he does not meet him by 9.00 p.m. the loan taker would leave to Nagpur and he would not see him for a long time.

The need and greed pulled the man to go through the risk. Jungles of Rama Gundam and Godavari Valley were full of Tigers, Chitahs, Wolves, Bears, Deer and many animals and birds.

Fear of tiger was specific to jungles of Adilabad and Karimnagar. Man stepped into jungle, walked fast. When he reached 5 km inside it was 7 pm. Half moon was shining above. Things were visible and invisible at the same time. The man was somewhat fat but he moved fast. A powerful tiger spotted the man. The tiger was hungry. For last two days he could not hit any prey. The man was fat and fleshy. Tiger ran and picked up speed. Man heard the voice, roar and sound of tiger. Just by one back glance he knew that he was in danger. He started running with speed. He sprinted. Tiger galloped and was just about to attack and grab the neck of the man. When the man saw the glimpse of death, the fear of death pushed him a little more ahead. He saw a large

mango tree. He jumped up and caught a branch and lifted himself to the branch and climbed to the second branch. He was panting. Tiger braked himself and looked up. He saw how the cup slipped just from lips.

He jumped up to catch the leg of the Man. Man in motor action lifted the leg and stood on the branch. He was moving up to go higher to third branch. That is when he saw the ferocious Black Bear on the fourth branch which was staring down at him with open jaws and long tongue. The white and sharp teeth and red long wet tongue of the Bear made the man to shiver.

Man looked up and down. Bear above, Tiger below. He is caught between the Devil and the Deep Sea. What to do? " Ki Ki, Ki" said the old monkey on the fourth branch. "Good for the Man! Is not the man capturing monkeys to take to circus?" Monkey was talking in funny voice. From the noise of monkey, man got disturbed and was further terrified. Tiger was ready to leap up with all the energy. He must move up.

Man looked up to Bear and folded his hands. He said in a pleading and praying tone. "Namaste ! Bear sir! Please protect me, I surrender to you! You are my shelter. Save me from this terrific tiger. "Monkey observed the Bear. Tiger looked up at the Bear. Bear said, "Dear Man, do not worry, you asked for my shelter and you are my guest. Honouring the guests is great principle of Black Bears of this Forest. Come up! The tiger can reach you to where you are. Come to fifth branch, I am moving upto the seventh branch. This tiger is dangerous. I know him well".

Man was relieved. Monkey appreciated the Bear but thought "Man is Dirty and is unreliable, Why this Bear is welcoming him?" But he was pleased about the kindness of Bear which moved to seventh branch. Man moved to fifth branch. Monkey jumped

upto sixth branch from fourth branch. Tiger was disappointed and got disgusted with Bear. Tiger addressed the Bear. "Bear! Are you a fool? You are an animal and I am an animal why this man is to be favoured above we animals? Don't you know that the man hunts with gun in jungles and kills animals including bears and tigers". Man, monkey and bear were listening.

Monkey wondered whether he was close to animals or man? Monkey looked up at bear to see his responses. Tiger continued "Dear Bearji! Man is an enemy of both of us. Come on, push him down, I will kill him in one stroke. You are hungry, I am hungry. Let there be a partnership between you and me. 51% for me and 49% for you. That is a promise" Man was terrified. Monkey was eager. What Bear will do? Monkey knew that he has no place for partnership because he was not a flesh eater. Monkey pulled one Mango from branch and took one bite and looked at Bear. Tiger said to the Bear "I know man and his ways, but he took my shelter. He asked for my shelter and I gave him assurance and my word. Guest is God for we bears. Word must be kept at any cost. We bears say what we do and do what we say unlike tigers and men". "But like Monkeys" said the old monkey holding half eaten mango in hand, "We monkeys are also committed. Remember Hanuman"! Everyone ignored him.

Tiger hated the Bear, wanted the flesh of the man and neglected the monkey.

Bear said to tiger " I know you have killed my son only a week ago" and then the Bear looked at Man and said " Man do not worry ! Sit on the fifth branch. Be comfortable. Hold the trunk of the tree. I will give you honey". Bear gave honey on a large leaf to Man. "Take this mango" said the monkey and plucked a mango and came along and handed over the mango with its old little hand and went away. Bear loved the monkey. This monkey is

better than man and tiger. Tiger looked up. Man was licking honey and ate the mango. Bear was enjoying the honey. Monkey was savouring the mango with half closed eyes.

Tiger's hunger multiplied. "Go away" said the monkey to tiger. "Never" said the tiger. "I will finish this man and then will come after you. Monkey's flesh is sweet". "No way, said the monkey, "Man and Bear can not go away from the tree because of you. I can jump from tree to tree and I have no care for you. But you are hungry, take this mango". Monkey dropped a mango toward tiger. "You fool !" said the tiger, "Tigers do not eat grass". Man finished eating and sat comfortably on fifth branch and held the trunk of the tree. He was tired. Sleep came to him. He started to take a nap. Bear embraced the trunk with one hand and sat comfortably on seventh branch. Monkey circled its tail to a thick twig on the branch and was observing alertly the Bear, man and tiger. Tiger was wide awake and was looking at the man with open jaws and tongue and mouth. Hunger increased.

Darkness deepened.

Bear slept, Man was dozing. Monkey was alert. Tiger was awake. Man was tripping while dozing. He was uncomfortable. His thighs pained, his hands were becoming loose. He was habituated to sleep in a bed with pillows. Monkey was silently watching. Tiger looked up at distant bear and nearer man. Now it addressed the man. "Man, get up ! You are becoming weak. You will trip, slip and fall down! I will kill you in one stroke, because I am extremely hungry, I will not move from here and shall wait for you and bear for any amount of time!". Fear struck man again. "Look", said tiger in low and secretive voice, while monkey stretched his head to listen. "There is a way out!, Go up slowly and push the Bear down. He is sleeping carelessly with only one hand on tree. I will kill the bear and quench my thirst and hunger. This bear is big. It will be sufficient for me for a week. Then I

have no need for your flesh. I will let you go freely if you push down the Bear. Otherwise your death today is certain. Man listened and thought "Good idea!" And he slowly stood up and looked at the sleeping Bear.

"Bad" thought the monkey looking at the thankless man. "Very good" thought the tiger. Man slowly moved up the tree. Monkey went to other end of the sixth branch. Man slowly went up to the seventh branch, hit the tree holding right hand of Bear and pushed it down. Just when man was about to strike the bear, monkey shouted "Bhalu, take care, wake up!" Bear woke up just in time but was already pushed down. Bhalu, the bear, lost the grip of the tree slipped down and started falling. Monkey was agitated and was shouting at the top of his voice making monkey noise.

All animals and birds woke up and saw the spectacle of man, monkey, tiger and falling bear.

Tiger was waiting for the bear which was seconds away from his mouth. Bear was a Yogi. He was awake, alert, aware and conscious while falling. He balanced his body in descent, stretched his hands and caught hold of third branch and steadied himself. The skillful and will full bear then bent himself up, climbed the third branch, away from jumping tiger, and quickly crawled up along the trunk to the seventh branch.

"Splendid! Wonderful!, Shabhash Bhaluji" said the monkey. Assembly of animals and birds clapped.

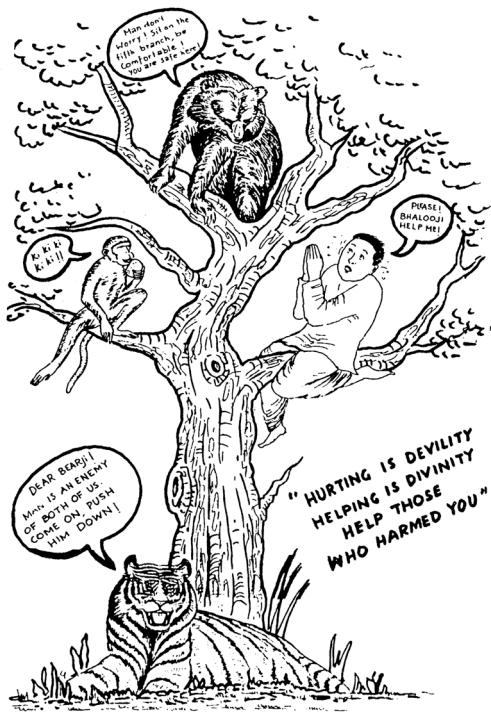
Tiger sunk to ground. Man was struck with shock and was dumbfound. He looked up at the bear and was shivering. Tiger recovered, stood up and again addressed the bear. "Bear! See! You didn't listen to me. This man is treacherous. He harmed you who helped him. Punish him. There is no harm in harming the harmful one. Tit for Tat. Push him down. Still we can share him".

“Quid Pro quo” said the monkey.

“No! It is Give and Take” said the Tiger.

“No! It is Take and Take with you.” Said the Bear and continued.

“You will take the man, when I push him down and then you will take me also. Yes, man behaved in bad and disgusting way and brought shame to humanity. But that is man’s nature. I know it. But my principle has not changed because of his behaviour. He is still my guest and my word still stands. My behaviour will not change because of his behaviour. My behaviour is my behaviour and his behaviour is his behaviour. Nothing has changed”.



Monkey was listening respectfully.

All animals and birds paid rapt attention.

Tiger and Man could not believe what they were hearing. Man bent his head downwards in shame and tiger closed his jaws in grasping the reality of situation.

Bear continued.

“It is not enough to help those who help us. What is greatness in helping the one who helped you? Helping those who harmed you is real great. There are four kinds of people. First are those who harm others without any reason, like you the tiger. Second are those who hurt others to save oneself, like this wicked poor man. Third are those who save themselves and save others like this Sage Monkey who gave fruits to you and man and saved me by alerting”.

Animals and birds clapped in appreciation of the monkey. “Then there is fourth kind” said the Bear. “Those who help those who harmed them, which I am learning to be”

Bear continued, “If I will kill this man the story will end here. But if I respond with compassion in return of cruelty, he may change! Hunting in jungle will stop”.

“In that way you Tiger have behaved as a Tamasik. This man has behaved as a Rajasik. This lovable Monkey is a Sattvik. Then it is my endeavour to be a Seer-witness and knower”.

Animals, birds and monkey admired the Bear in silence.

Man was filled with introspection and repentance. He said, “Bear! The Great Master! You have taught me lesson of my life. From

now onwards, I shall not hurt any one. I shall not hurt, kill or cheat any one”.

Man was transformed.

Tiger was transformed.

He said, “ Thanks, Bear !, I shall not kill indiscriminately. I shall endeavour to improve myself”.

Animals, birds, monkey, man and the Bear clapped in recognition of Transformed Tiger.

Monkey transcended to seventh branch and embraced the Bear and kissed it.

“You are a Bodhi Sattva!” Said the monkey the magnificent. Love permeated in jungle.

Chitah brought a dead Nilgai to tiger to quench the hunger of tiger. Tiger ate little and was in no interest to eat more than what is required. It was determined to eat to live and not live to eat.

Man, monkey and bear came down and joined hands with tiger.

Four of them stood in a circular chain.

Animals, birds and serpents made a larger outer circles. They danced in slow rhythm singing :

“All is one! One is all!
None is small !
Everyone Tall !
None to fall !
All is one ! One is all !

One became all and all became one in the Unity and God Will.
The moon smiled down.

Hurting is Devility.

Helping is Divinity.

Help those who Harmed You.

Be Compassionate to those who Harmed You.

Be Kind to those who Did Not Harm You.

Be Empathetic to those who Helped You.

Be Expectation-less to those whom You Helped.

Be Loveful. Be Useful. Be Thoughtful.

Be Responsible.

Annexure IX

Mindset - Brahma and Three K's

From the book "*Offerings - II*", by Narayana, published by Yash Papers Limited, 2002

At the beginning Lord Brahma created Divine ones, Men and Devils. The three groups met separately and discussed about what is their mission and what they have to do.

Divine ones (Gods) discussed the matter and said "Let us ask our father Brahma only about what is our purpose of existence and what we have to do?" They went to Brahmaji and asked "Sir! What is your message for us?" Brahmaji said "K".

The Men also went to the Father and said "Sir! What is your message for us?" Brahmaji said again "K".

The devils went to Brahmaji and asked "Sir! What about us? What is your message?" The father said "K".

The divine ones got together and discussed. "What is the meaning of "K"? What we are supposed to do"? After lot of deliberation, they came to conclusion that "K" means Kindness, "Karuna". Then they proceeded to shower kindness, love empathy and compassion on all beings through rains, rivers, greenery and all the five elements. Compassion became hall mark of Divine ones with Sattvik nature.

Men also got together and discussed the message of "K". Then after much discussion they came to conclusion that "K" means "Karma", the work. Then the men proceeded to work on tasks, goals, targets and mission. Work and contribution became the hall mark of human beings with Rajasik nature.

The devils also joined to discuss the meaning of "K" and after lot of fight came to the conclusion that "K" means "Kill" and they started killing everybody. Cruelty became the hall mark of Devils with Tamasik nature.



Lord, the father gave same resource, same raw material to all the three groups. The three kinds of beings understood the input as their own mind sets and converted it to their own kind of occupation, output and results.

Teachers give same knowledge, information and ideas to all the learners but each learner utilizes that input as per his thinking.

Let us receive all the inputs with positive mind sets with an intention to make use of the inputs and our abilities for the benefit of others.

*Compassion makes any one divine
Contribution makes any one human
Cruelty makes any one Devil.*

Afterword

I have had the pleasure and privilege of going through many of Shri Narayana's works before their publication.

His adaptation of the several principles and practices found in ancient Hindu texts to modern managements requirements, especially in the human resources management front, has been unique and marvellous. The simplicity with which he explains and exemplifies complex phenomena such as Gunas is indeed breath-taking.

Appropriate Integrated Management (AIM) was the first book published by Shri G. Narayana and this is the second edition together with the Telugu version and excerpts from his later works.

Sri Narayana has traversed a very long distance during the period 1986 to 2004 in his journey as a management educator and practitioner with special emphasis on Indian ethos. Despite the lapse of about 18 years since he took to writing on management subjects, for one who reads AIM for the first time, the ideas contained therein are fresh and relevant even today.

I wish Shri Narayana many long years of innovative contributions to human thought and social service with his inimitable style of explaining esoteric principles with simple anecdotes easily understandable by the common man and woman.

Vadodara
11-10-2004

L. Rajagopalan

New Gratuities

1. To Honourable Shri R.C. Lahoti, Chief Justice of India for his deep interest in culture and spirit of India and for suggesting to me to include stories from our culture as examples.
2. To Dr. V.V.L. Narsimha Rao garu, Sahitya Brahma, Great Author and Poet, Educator and Administrator of Education for writing foreword for new Edition.
3. To Acharya Sarvabhouma Dr. Vedula Subrahmanya Sastri garu, Acharya Dr. Hari Shiva Kumar garu, Acharya Shri Gajanan Thaman garu, Smt. Dr. Rangi Kamala garu, Acharya Dr. Laxmana Murthy garu, Dr. Janamaddi Hanumath Shastri garu, Shri Tammanabhatla Shyamsunder garu and other colleagues in the consciousness and literary journey.
4. To Sarva Shri and our dear P.V.S.R. Swami, Dipesh Shroff, Shyam Pathak and Suresh Pandit for sharing their experiences with AIM.
5. To many Industry and Management leaders like our dear Shri Vijay Datar of Pune who received and accepted AIM and marvelled at the richness of Indian heritage and richness of our ethos. (It was an occasion of joy to know this from our Dear Vijay Bhai only recently)
6. To Master of language Shri L. Raja Gopalan for correcting the text and for writing Afterword.
7. To Dr. S. Laxman Rao garu, Shri S. Chandrashekhar Rao garu, Dr. D. Ananda Rao garu, Dr. A. Muralidhar Rao garu, Dr.

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8. To Satyanarayana Offset Printers and to Shri Jakkani Kishan & Jakkani Prabhakar excellent printing and to Shri B. Venkata Ramana for wonderful diagrams and computer script.

*This is that
This (AIM) is that (all inspiring magnificence)*

Biograph of Narayana - 2004

G. Narayana, Chairman of Companies, Company Director, Corporate and Business Contributor, Author, Trainer spiritual teacher, counselor and peace contributor has an experience of more than 40 years in the Engineering, Operations, General Management, Corporate Management and Management of Synergy of Group Companies.

At present, he is the Chairman Emeritus of Excel Industries Limited, Chairman of Yash Papers Ltd., and Punjab Chemicals & Pharmaceuticals Limited and Alpha Drugs India Limited, Director of Aryan Paper Mills Pvt. Ltd., and a mentor to Mahavir Group of Enterprises. He has been Chairman and has been on the Board of several other Companies. He is also an honorary guide to several Medium and Small Scale Industries and voluntary organizations.

He is the founder of Indian Institution of Plant Engineers (Maharashtra Chapter) and Sri Seetharama Sevasadan, a voluntary organization working in the area of education, caring for elders, tree plantation and many other rural development activities and Hari Seva Sadan a social voluntary organization and Samarth Vikas Trust in Konkan engaged in community development.

He is a Graduate in Electrical and Electronics Engineering and Post Graduate in Management Studies. His learning includes a deep study of Vedas, Gita, the Upanishads, the Dhamma Pada and Indian Philosophy, Indian Ethos, Meditation, Tao, and Zen.

He has made visionary and creative contributions in blending modern scientific approach of management with holistic Indian

philosophy and culture and contributed for Progress, Development, Growth and Enrichment of several outstanding Gurus, Leaders, Teachers and Organisations.

His field of work contribution includes facilitating inter-company stake-holder transactions, conflict resolution, financial restructuring, generation-transition, re-arrangement of share holding patterns, developing internal entrepreneurship and leader-managers, synergy between group companies, corporate planning, long range planning, organisational development, responsible business leadership and effective teams, finding optimal solutions, change management and creating and nurturing organisational culture.

He has lead the teams and contributed in creation and formation of several joint ventures and strategic alliances between Indian promoters or partners with Belgian, Australian, Israeli and Indian partners.

He is the author of several path-making publications (list appended).

He was in Zurich, Switzerland in October, 2004 to receive the prestigious "International Spirit at Work Award" on behalf of Excel, where he contributed for spirituality in Board, Management and Work. In this connection his book "Rays and Ways of Human Spirit" is released.

As active supporter of Baroda Management Association, he has made significant contributions to the National Management Conventions as the Convention Director, and to Chief Executive Conferences as Conference Director. He has contributed in revitalizing and developing Management Library of Baroda Management Association and creating and supporting libraries in several organisations institutions, towns and villages.

In association with Ramakrishna Mission, Ahmedabad Management Association, Chinmaya Mission, Symbiosis and Baroda Management Association he has contributed to spread the movement of Indian Ethos in Management and New Approaches to Management and Leadership Processes. He visited several countries on Business, Educational and Spiritual Missions.

He was felicitated by Baroda Management Association, Ahmedabad Management Association, Excel Group of Companies, Nirlep Industries, Mahavir Group of Enterprises and other Social and Educational Institutions for his outstanding contributions to Management movement and Community development work.

“Guru Narayana Centre for Leadership” is established by Baroda Management Association in honour of his contributions, in February, 2004 at Baroda.

“Serve and Deserve”, “Win - Win”. “Trust and Management” and “Optimal Solutions” are some of the qualities of his way of life.

Narayana’s email address is: narayana@excelind.com

Mumbai
November 17,2004

APPROPRIATE INTEGRATED MANAGEMENT (AIM)

METHOD	SATTVIK	RAJASIK	TAMASIK
SAMA (PERSUASION)	Reasoning Request Consultation	Explanation Showing example Suggestion	Advice Commend Giving practice
CONSULT		INFORM	INSTRUCT
DANA (REWARD)	Recognition Respect Status Freedom Importance	Appreciation Power/Authority Praise Status Importance	Incentives Food Facilities Money requirements Meeting
		POWER	FACILITIES
BHEDA (DISCRIMINATION)	Silence Neglecting Dislike indicate Keeping distance	Challenge Comparison Informing Dislike	Showing errors criticism Corrections Showing correct method of others
		CHALLENGE	CRITICISE
DAND (PUNISHMENT)	Hint Mild reprimand	Warn Change Penalise Reduce / Control	Punish Restrict Change Anger
		MONITOR	RESTRICT
	Knowledge oriented intellect level	Action oriented ego level	Work oriented body level

PERSONALITY AND PERCEPTION - A PANORAMA

No.	Aspect	Tamasik	Rajasic	Sattvik	Seer	What
		Tentative	Subjective	Objective	Effective	
1.	Directing	Improper Direction	Biased Direction	Intelligent Direction	Conscious Direction	Senses
2.	Focusing	Out of Focus	Interested Focus	Clear Focus	Total Focus	Attention
3.	Observing	Observes Less	Observes Partially	Observes Well	Observes Full	Objects
4.	Receiving	Receives at Gross Level	Receives at Interest Level	Receives at Subtle Level	Receives at Deep Level	Signals
5.	Registering	Registers Low	Registers High	Registers Properly	Registers Usefully	Data
6.	Grasping	Grasps Less	Grasps more what is liked	Grasps Appropriately	Grasps Completely	Details
7.	Processing	Processes Inefficiently	Processes Vigorously	Processes Optimally	Processes Holistically	Information
8.	Comprehending	Comprehends Parts	Comprehends Sectors	Comprehends Integration	Comprehends Beyond	Picture
9.	Interpreting	Interprets Conveniently	Interprets for own benefit	Interprets as it is	Interprets Spiritually	Situation
10.	Relating	Relates Less	Relates with Bias	Relates Properly	Relates All	Other Information
11.	Retaining	Retains Less	Retains aspects of advantage	Retains appropriate aspects	Retains Truths	Impression
12.	Recalling	Forgets	Remembers	Recalls	Revisualises	Memory
13.	Updating	Updates Less	Updates interested areas	Updates correctly	Updates Reality	Information
14.	Revising	Does not Revise	Revises impression to own benefit	Revises as per trend	Revises as per truth	Impression
		Instinct	Intuition	Intelligence	Insight	
		Hazy	Tainted	Clear	Bright	
		Body Level	Ego Level	Intellect Level	Spirit Level	
		Poor	Partial	Precise	Perfect	