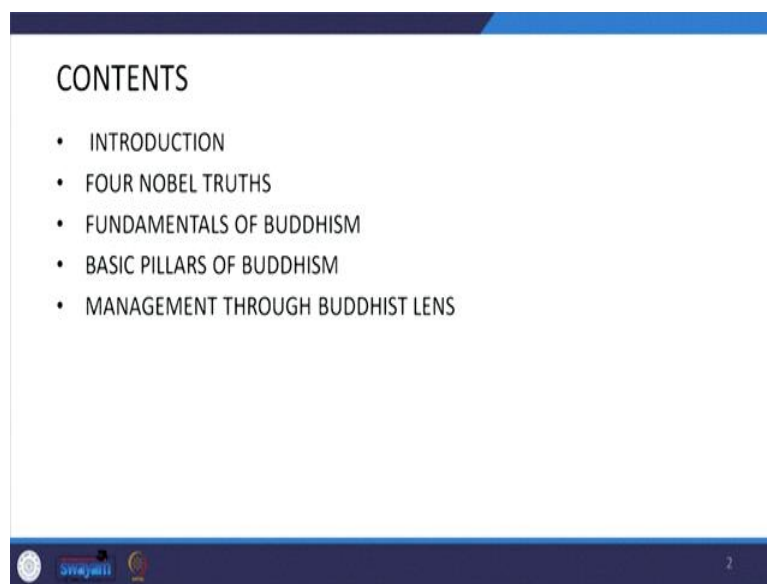


Managerial Skills for Interpersonal Dynamics
Professor. Santosh Rangnekar
Department of Management Studies
Indian Institute of Technology Roorkee
Lecture no. 51
Buddhist Approach to MSID - I

In our previous session, we have discuss about the different philosophies and their application on the interpersonal dynamics. And now, we will see the especially, the Buddisht approach to the MSID that is Managerial Skills for the Interpersonal Dynamics is there.

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So, in this way we will talk about the, what is the? What are the different approaches are there? Then we will talk about the Four Noble Truths and the fundamentals of Buddhism and basic pillars of the Buddhism and management through Buddhist lens that we will be discussing under this particular session.

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INTRODUCTION

LIFE OF BUDDHA

- Born in approx. 480 BCE .
- Named Siddhartha Gautama
- Discovery of Suffering
 - Old Age
 - Disease
 - Death
 - Sramanas

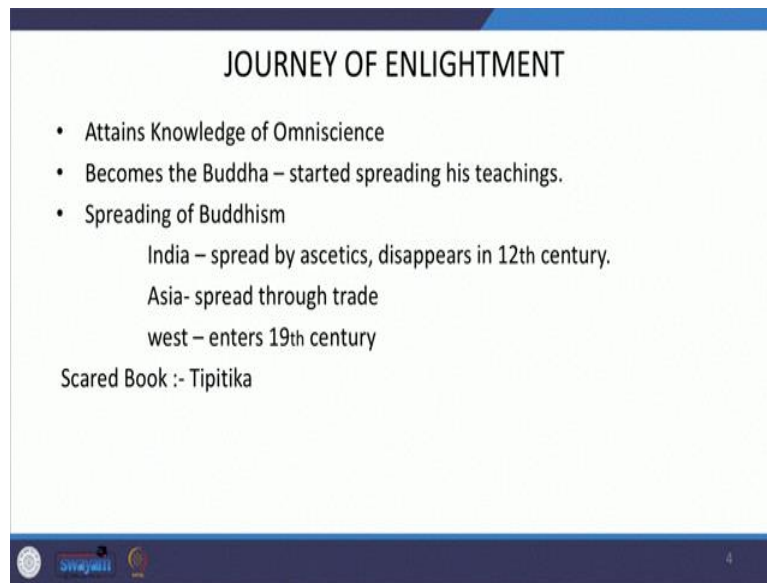


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So, whenever we are talking about in the beginning itself that is the life of Buddha. So, in the case of the life of Buddha, that is, that is a born in the approximately 480 BCE and named Siddhartha Gautama and the discovery of sufferings that is been everybody knows that is the, he has talked about that is the how we are going to help these learning that is the there are the four sufferings are there and at that time it is been the mentioned that is the Buddha should not go by these particular seeing of the sufferings and as a Siddhartha is not supposed to go.

And that is about the old age that is there should not be any old men or the diseases should not be exposed to about the diseases person and the death and the Shramanas. So, therefore, in these of the four the sufferings in which that has been tried that is the he should be protected from these sufferings.

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JOURNEY OF ENLIGHTMENT

- Attains Knowledge of Omniscience
- Becomes the Buddha – started spreading his teachings.
- Spreading of Buddhism
 - India – spread by ascetics, disappears in 12th century.
 - Asia- spread through trade
 - west – enters 19th century

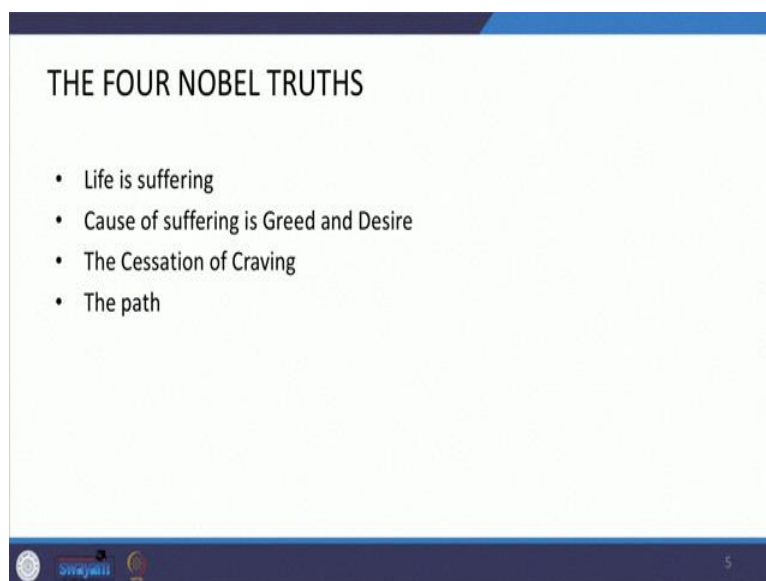
Scared Book :- Tipitika

swayam

And but in that case we will find it is in the journey of enlightenment he did that is he is attains the knowledge of the omniscience that is the, but we find that is the yeah Buddha has got these knowledge of the all the omniscience is there. And after getting this particular knowledge, he has started the his teachings and getting enlightened to the other, the public also that is the how we can make our life the more meaningful?

So, in in that case, he is tried to, in India he spread by the aesthetics and disappears in the 12th century and Asia, this spread through trade, and West enters into the 19th century. So, therefore, in that case, this was the, this was the period in which these Buddhism was a spread. And the there is a scared book, that is, that is, that is about the Tipitika and this is the journey.

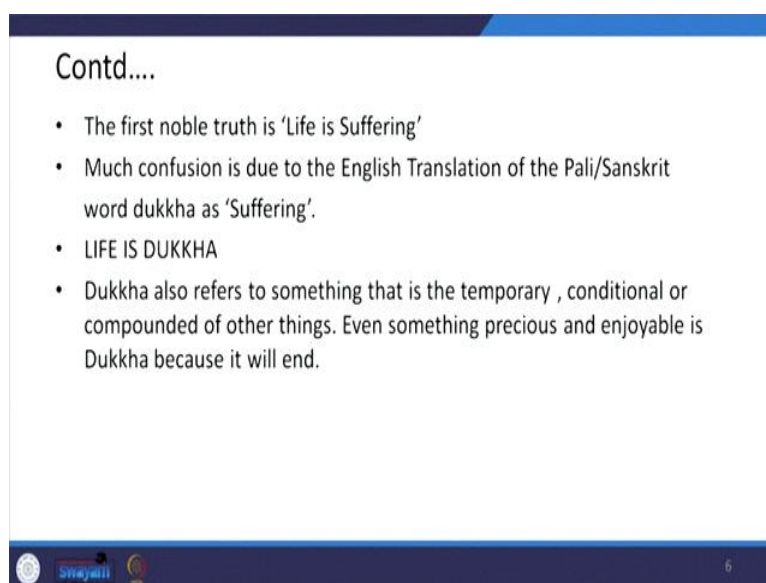
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THE FOUR NOBEL TRUTHS

- Life is suffering
- Cause of suffering is Greed and Desire
- The Cessation of Craving
- The path

5



Contd....

- The first noble truth is 'Life is Suffering'
- Much confusion is due to the English Translation of the Pali/Sanskrit word dukkha as 'Suffering'.
- LIFE IS DUKKHA
- Dukkha also refers to something that is the temporary , conditional or compounded of other things. Even something precious and enjoyable is Dukkha because it will end.

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And basically the Four Noble Truths of the lives where they are the life is suffering, causes of suffering is green, greed and desire. So, therefore, on how to overcome the sufferings that has been the teachings, the situation of the craving and the path to achieve these noble truth.

So much confusion is due to the English translation of the Pali or Sanskrit word or dukkha suffering. So, life is a dukkha. So, dukkha also refers to something that is a temporary, conditional or the compounded of other things. Even something precious and enjoyable is dukkha because it will end. So it is a wonderful explanation and then in this wonderful explanation he talks about that is the how the like when we talk about the happiness right the enjoyable.

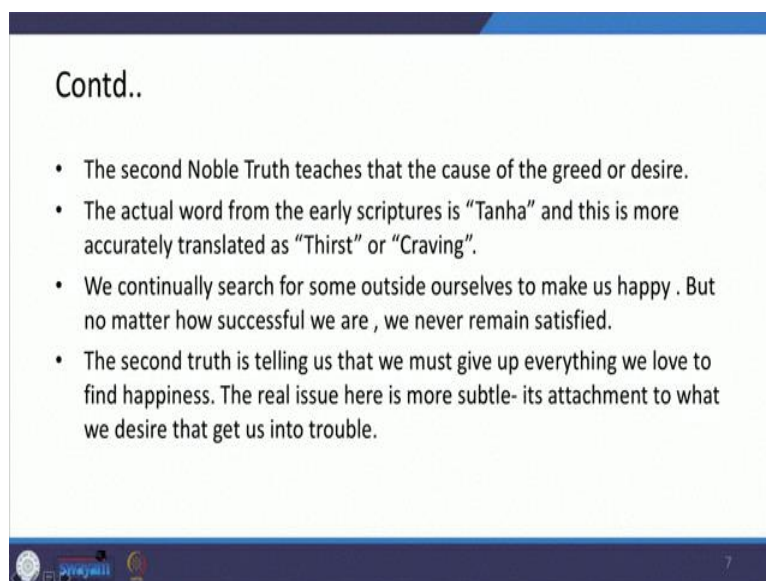
So, therefore, in that case also in enjoyment also there is the dukkha. Dukkha is involved into the Sukh and therefore, in that case because when you are enjoying, but that enjoyment, how long you will enjoy, it will not continue forever that will be the end and when there it will be end there will be the dukkha that is the separation is there.

So, it is also refers to the something that is temporary, a conditional or compounded of other things. So, dukkha is not also permanent. Sukh dukh aate jaate rahengen, will come and will go. And therefore, in that case it becomes very, very important. That is this dukkha, then in this dukkha that is a temporary. And very important another aspect that is it is conditional. I always mentioned that is the any situation which is conditional. And as soon as you change the condition situation changes. So, it becomes very much relative.

So, therefore, we have to be very careful and in the careful in the understanding, careful in the responsiveness, how we should be responsive? Because when dukkha is temporary. So, why to get too much worried about it? Dukkha is conditional, why not to change the condition? As soon as you will change your condition, we will change our mind-set, things will be different, it will different slowly, it will may not change totally, but maybe partially.

So, there is no point to escaping from the dukkha. What Buddha has mentioned is? That is the because of the dukkha, we should not get the totally demoralised. Because once you understand it is the temporary and conditional, then it will give you courage to face that particular dukkha. And it is unavoidable. Even if you are into sukha, sukha will end and when sukha will end, dukkha will start. So therefore, in that case, there, you cannot avoid it. It is a part of life.

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- The second Noble Truth teaches that the cause of the greed or desire.
- The actual word from the early scriptures is "Tanha" and this is more accurately translated as "Thirst" or "Craving".
- We continually search for some outside ourselves to make us happy . But no matter how successful we are , we never remain satisfied.
- The second truth is telling us that we must give up everything we love to find happiness. The real issue here is more subtle- its attachment to what we desire that get us into trouble.

The second noble truth teaches that the cause of the greed or desire, that is the what, what is the second truth is that is the, what is the cause of the greed or desire? The actual word from the earliest scriptures is Tanha and this is more accurately and this is more accurately translated as a thirst or the craving. And therefore, in that case that particular thirst is there. We continually search for outside ourselves to make us happy. Where do we search our happiness? Not within, but outside.

So, therefore, whenever we searched happiness outside, it itself will cause problem, but no matter how successful we are, we never remain satisfied. And therefore, in that case, what is required is that is the continuously search is required to make us happy. The second truth is telling us what we must give up everything, we love to find happiness. So, therefore, in that thing that is more the attachment we create, more will be the dukkha, the more will be the problem.

So, there should be the attachment with detachment that you should get attached, it is natural. So, human, it is a tendency of a human being to get attached, but one should not forget. It is temporary. So, we look to find out, the real issue here is more subtle it is attachment to what we desire that get us into trouble. Keep yourself away from the attachment, too much attachment and natural attachment. Yes. But when you will lose your emotional intelligence and you will get too much attached for any object then definitely it will invite trouble.

If you want to spend your life peacefully, progressively and positively then we have to control our tendency to get attached with others beyond the limits. What I feel is if we are




having that attachment, it is natural. But there should not be trouble in that attachment. Because, why? Because it is temporary. That condition of attachment, every condition, every phase, every situation in life, that is temporary.

And therefore, in that case, we have to understand that is, we are creating, we are creating a sense of attachment by knowing that one day it is going to be an end. So, when it is ending you are not into the problem. So, therefore, in that case, the second truth is telling us that we must give up everything we love to find happiness. So, whatever we love the one day we must give up everything. And therefore, when we give up our attachment should not be a burden. It should not be a barrier and we have to continue with the service of the society.

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

- THE CESSATION OF CRAVING
The third noble truth holds out hope for a cure.
The solution to Dukkha is to Stop Clinging and attaching. But how do we do that? The fact is that you can not by an act of will.
Its impossible to just vow to yourself, okay, from now on I won't crave for anything.
This does not work because the conditions that gives rise to craving will still be present.



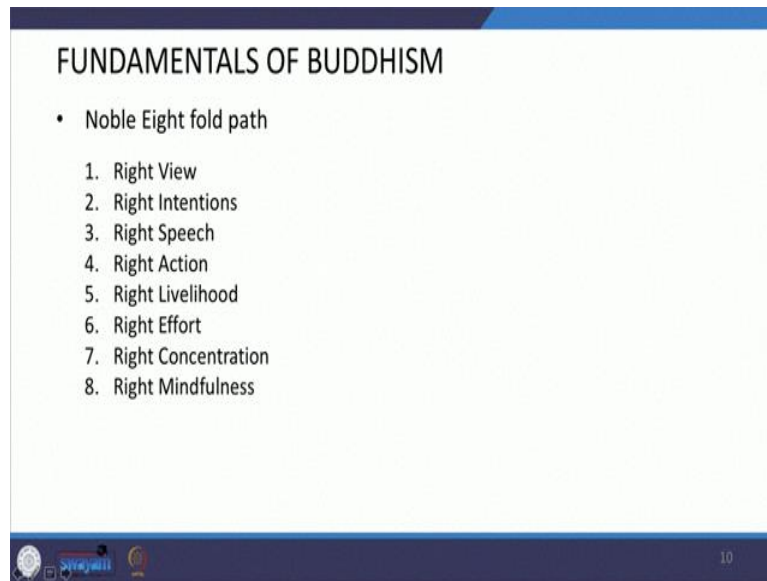
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- The Buddha spent last 45 or so years of his life giving sermons on aspects of the of four noble Truths.
- The majority of the them is about the fourth noble truth that is 'Path'.
- In the fourth Noble Truth, the Buddha as a physician prescribes the treatment for our illness: The Eightfold Path.
- Unlike in many other religions, Buddhism has no particular benefit to merely believing in a doctrine. Instead, the emphasis is on the living doctrine and walking the path.



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The third noble truth, that holds or hope for a cure that is the cessation of the craving. The solution to dukkha is to stop clinging and attaching. But how do we do that? The fact is that you cannot by an act of will, because it is very easy to say, a very simple example, a attachment with any object that will not allow you to get detached. So, you cannot stop, you cannot stop yourself from that attaching. But it is required to do and require to do to be happy that path.

So, if you want to run a walk on the path, then definitely in that case, you have to learn to give up your attachment. It is impossible to just vow to yourself okay, from now, I will not crave for anything. Practically it is very difficult, people do, it is not impossible. But it is very difficult. This does not work because the conditions that gives rise to the craving will still be present. So, therefore, in a given situation that particular style of craving that will continue.

So, because the situation is persisting, the Buddha spent last 45 or so years of his life giving the sermons on aspects of the of four noble truths. The majority of them is about the fourth noble truth that is a path. So, even if we understand that we should not continue with that attachment, we have to give up the attachment. But then how to do that? Well as I mentioned, that is getting dis-attachment for anything, that detachment is not that easy.

So, somebody should guide us and tell us that is in this world, world of attachment, which is a weakness of a human being, how to go away? So, we search, we search for what? We search for the path, that path has been shown by Buddha. In the fourth noble truth, the Buddha is a physician prescribes a treatment for our illness the eightfold path. So, if we

really want to learn attachment with detachment. So, we have to follow the eight noble path, eight fourth path.

In many other religions, in Buddhism has no particular benefit to merely believing in a doctrine. Instead, the emphasis is on the living doctrine and walking the path that is how to work on that particular part. Here wonderfully you will find that this Noble Eightfold Path are right view, right intentions, right speech, right action, right livelihood, right effort, right concentration and right mindful lists. And therefore, these Noble Eightfold Path will lead us that towards the wisdom.

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Fundamentals of Buddhism (Contd...)

Five Precepts of Buddhism

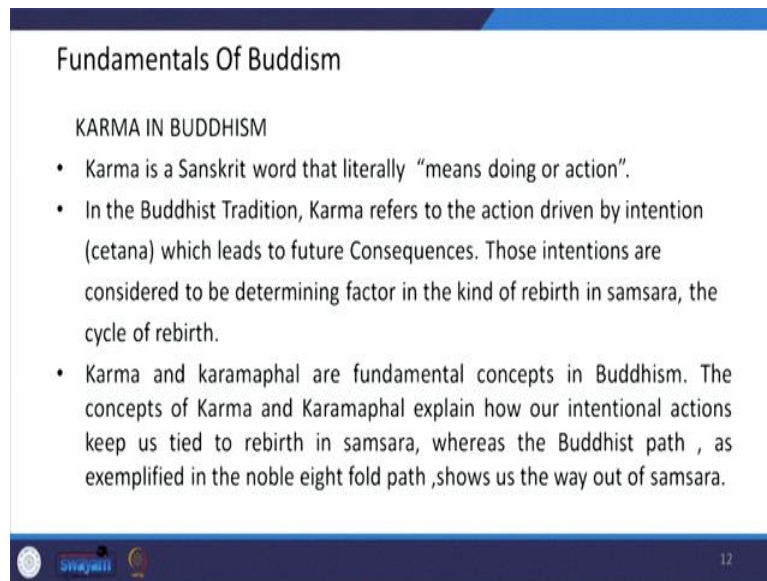
- Harming living Things
- Taking what is not given
- Sexual Misconduct
- Lying or Gossip
- Taking Intoxicating Substances e.g. Drugs and Drinks.



The slide features a blue header with the text 'Fundamentals of Buddhism (Contd...)' and a sub-header 'Five Precepts of Buddhism'. Below the sub-header is a bulleted list of five precepts. To the right of the list is a cartoon illustration of three children sitting on the grass. Above them are four speech bubbles, each containing a red 'X' over a prohibited action: a butterfly (harming living things), a hand taking an apple (taking what is not given), a couple in an embrace (sexual misconduct), and a person holding a bottle (taking intoxicating substances). The slide has a dark blue footer with a logo on the left and the number '11' on the right.

The five precepts of the Buddhism is harming living things, taking what is not given, sexual misconduct, lying or gossip, taking intoxicating substance example drugs and drinks. So, therefore, we have to prevent our self by harming the living things, we should be satisfied that whatever is given to us we should not have any sexual misconduct. We should not indulge our self and lying or the gossips. And no negative intent that is no intoxicating of the substance.

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Fundamentals Of Buddhism

KARMA IN BUDDHISM

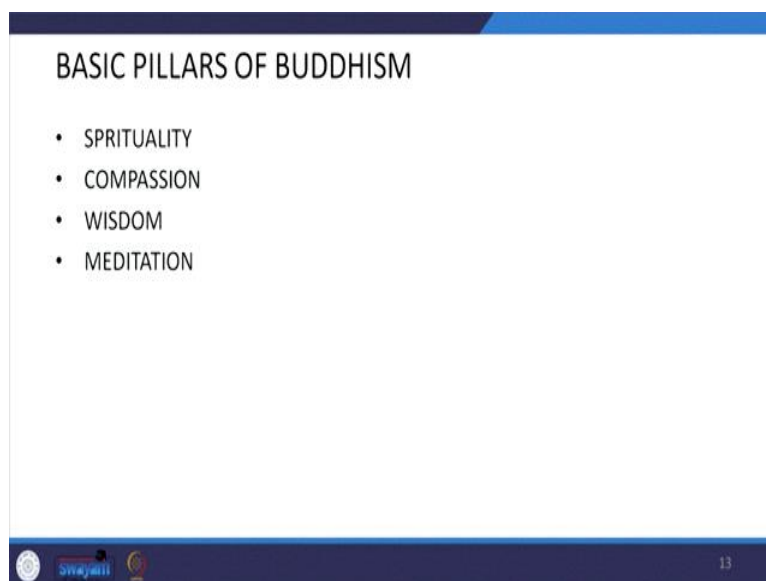
- Karma is a Sanskrit word that literally “means doing or action”.
- In the Buddhist Tradition, Karma refers to the action driven by intention (cetana) which leads to future Consequences. Those intentions are considered to be determining factor in the kind of rebirth in samsara, the cycle of rebirth.
- Karma and karmaphal are fundamental concepts in Buddhism. The concepts of Karma and Karmaphal explain how our intentional actions keep us tied to rebirth in samsara, whereas the Buddhist path , as exemplified in the noble eight fold path ,shows us the way out of samsara.

Swajati 12

So, basically, when we talk about the karma in Buddhism, that he means doing or action, what we are to do? What actions we are supposed to take? In the Buddhist tradition, karma refers to the action driven by the intention, chetana, vivek, which leads to the future consequences, what sensitize us that we have to see. Those intentions are considered to be the determining factor in the kind of rebirth in samsara, the cycle of rebirth.

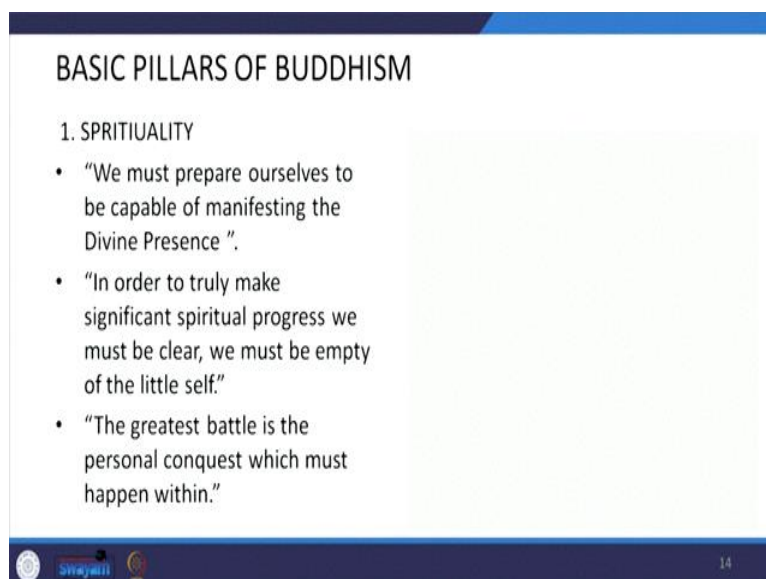
So, what will be your next birth? That is the those intentions that particular cetana that will lead. The karma and karmaphal are fundamental concepts in Buddhism, the concepts of karma and karmaphal explain. However, intentional actions keep us tied to rebirth in samsara. Whereas the Buddhist path, as exemplified in the Noble Eightfold Path shows us the weight of out of the that is the samsara.

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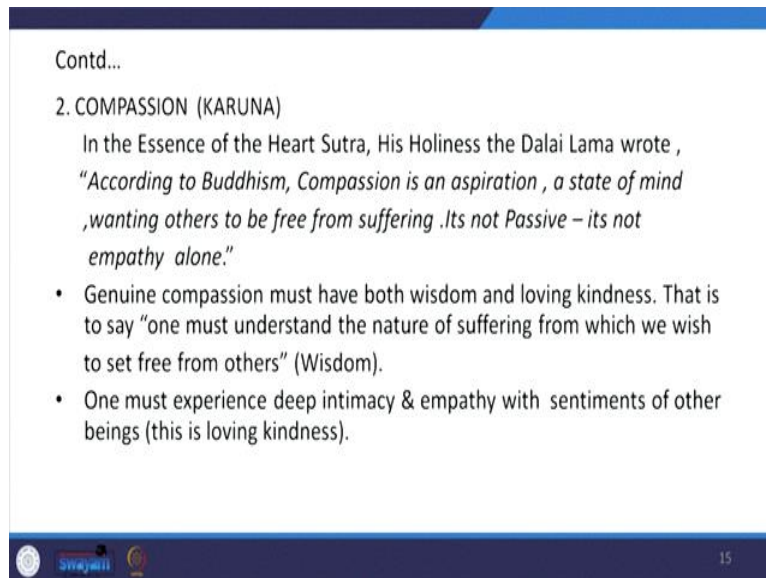
The basic pillars of the Buddhism are this spirituality, compassion, wisdom, and meditation. When we talk about the spirituality, we must prepare ourselves to be capable of manifesting the Divine Presence.

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So, there is a divine presence and we are working on that, under his guidance. He who experiences the unity of life, sees his own self in all beings. Aatma so Paramatma and all beings in his own self and looks on everything with an impartial eye. In order to truly make significant spiritual progress, we must be clear, we must be empty of the little self. So, no biasness, the greatest battle is the personal conquest which must happen within, you are not winning over others, you are internalising yourself.

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2. COMPASSION (KARUNA)

In the Essence of the Heart Sutra, His Holiness the Dalai Lama wrote ,
"According to Buddhism, Compassion is an aspiration , a state of mind ,wanting others to be free from suffering .Its not Passive – its not empathy alone."

- Genuine compassion must have both wisdom and loving kindness. That is to say "one must understand the nature of suffering from which we wish to set free from others" (Wisdom).
- One must experience deep intimacy & empathy with sentiments of other beings (this is loving kindness).

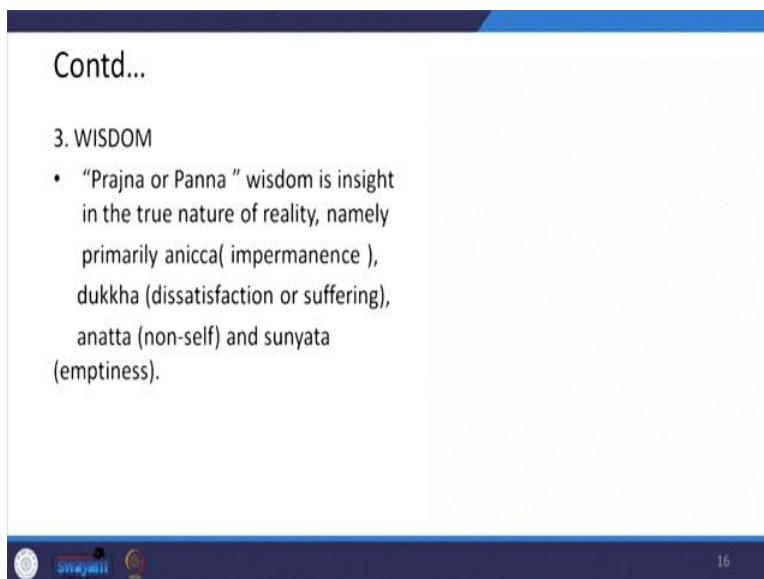
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The second compassion in Hindi we say karuna. In the essence of the Heart Sutra, His Holiness Dalai Lama, "Wrote according to Buddhism, compassion is an aspiration, a state of mind, wanting others to be free from sufferings. It is not passive, it is not empathy alone." It is more than empathy beyond empathy. When you feel concern for others and when you want that other person should not have the suffering.

So, that is a point where your heart is full of compassion and that feeling is not only the helping the others, you are feeling the pain of that particular person. And therefore, in that case that genuine compassion must have both wisdom and loving kindness. When you are having that feeling of that loving kindness and with the wisdom, it is not that you are emotionally disturbed, you are with the wisdom, with the wisdom you are feeling the concern for the another person of loving kindness.

And that is creating to say, one must understand the nature of suffering from which we wish to set free from others wisdom, free from sufferings. One must experience deep intimacy and empathy with sentiments of other beings, this is the loving kindness.

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3. WISDOM

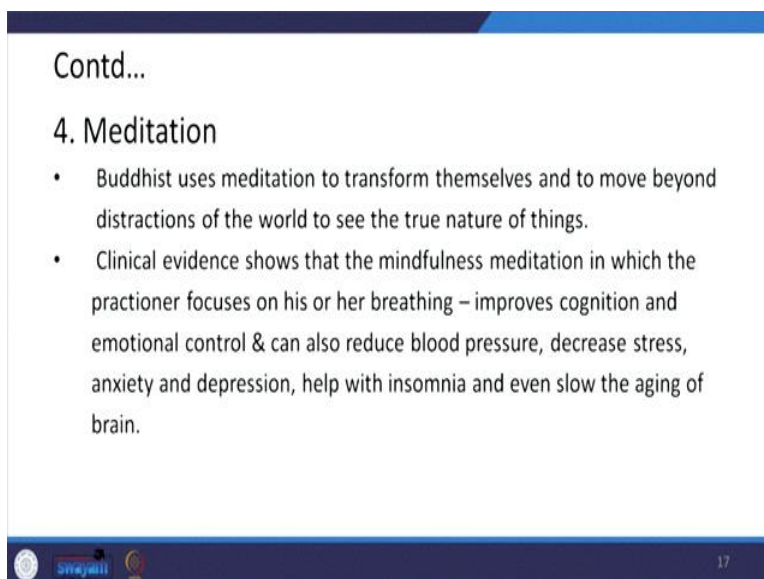
- “Prajna or Panna ” wisdom is insight in the true nature of reality, namely primarily anicca(impermanence), dukkha (dissatisfaction or suffering), anatta (non-self) and sunyata (emptiness).

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When we talk about the wisdom, “Prajna or Panna” wisdom is insight in the true nature of reality, namely, primarily anicca, implements, dukkha, dissatisfaction of sufferings, anatta, non-self and sunyata emptiness. So, therefore, that is the Prajna or the wisdom is inside the truth. So, it is free, it is empty and then in that case when we talk about the mind is everything what you think you become.

So when you are showing the concern for others, when you are having the compassion for others, your wisdom says, work for others. And therefore, it is not emptiness rather than it is a full of the compassion and wisdom both.

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4. Meditation

- Buddhist uses meditation to transform themselves and to move beyond distractions of the world to see the true nature of things.
- Clinical evidence shows that the mindfulness meditation in which the practitioner focuses on his or her breathing – improves cognition and emotional control & can also reduce blood pressure, decrease stress, anxiety and depression, help with insomnia and even slow the aging of brain.

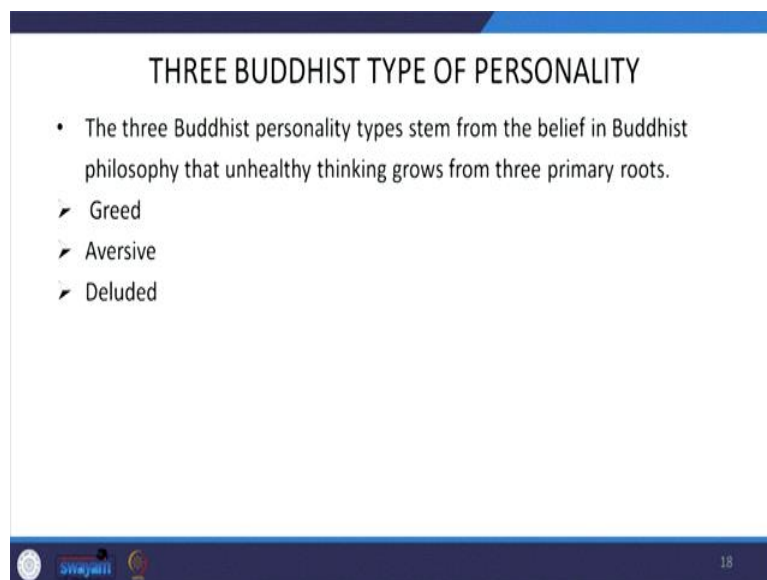
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And fourth one is Buddhist uses meditation to transform themselves and to move beyond the distractions of the world to see the true nature of things. So, whenever there are the distractions and then we come out and move around with that is the what are the distractions are there, so we go beyond the distractions. Clinical evidence shows that the mindfulness meditation in which the practitioner focuses on his or her breathing, improves cognition and emotional control and can also reduce blood pressure, decrease the stress, anxiety and depression.

So, when we talk about the mindfulness meditation and so therefore, what we do? We focus, we focus our in and out the breathing system and we try to control our emotions, we try to control our the logical and rationality and totally focus on our breathing. Then in that case we will find that is this reduces our blood pressure, decrease the stress.

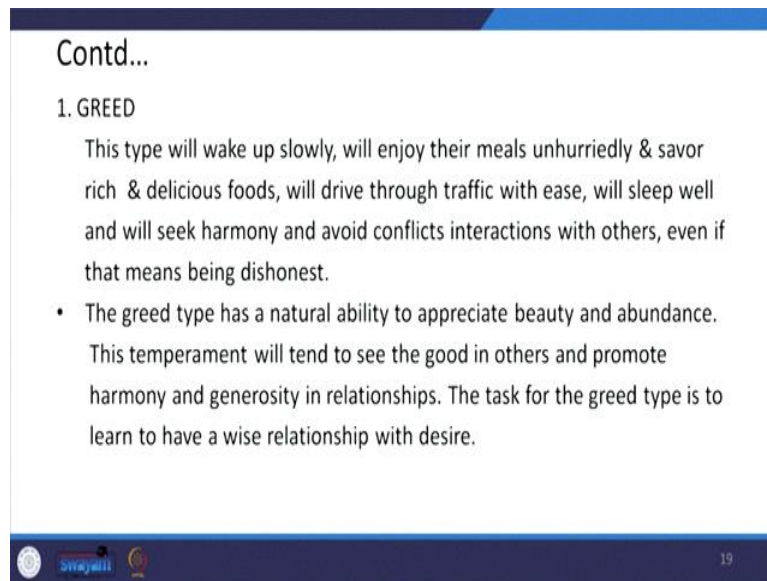
We are making our mind empty. No thoughts, totally focused on our breathing system inhale and outward. Anxiety and depression will be controlled, help with the insomnia and even slow the aging of the brain. And therefore, in that case we find that is the way these meditation that creates a sense of completeness.

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The three Buddhist personality type stem from the belief in Buddhist philosophy that unhealthy thinking grows from the three primary routes. Why the thought process are poisonous? It is because of Greed, Aversive and Deluded.

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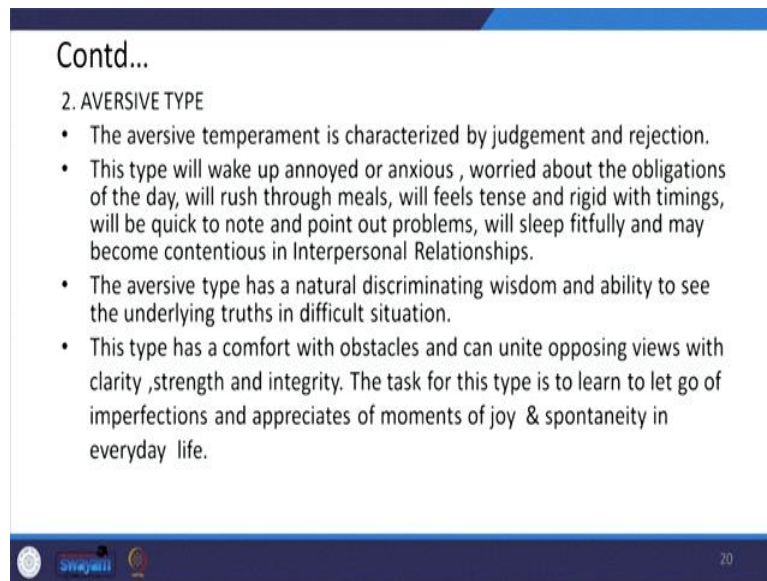


The slide is titled "Contd..." and is numbered "1. GREED". It contains a paragraph describing the temperament: "This type will wake up slowly, will enjoy their meals unhurriedly & savor rich & delicious foods, will drive through traffic with ease, will sleep well and will seek harmony and avoid conflicts interactions with others, even if that means being dishonest." Below this is a bullet point: "• The greed type has a natural ability to appreciate beauty and abundance. This temperament will tend to see the good in others and promote harmony and generosity in relationships. The task for the greed type is to learn to have a wise relationship with desire." The slide footer includes a logo on the left, the word "swayam" in the center, and the number "19" on the right.

This type will take up slowly, will enjoy their meals unhurriedly and savor reach and delicious food, will drive through traffic with ease, will sleep well and will seek harmony and avoid conflicts interaction with others, even if that means being dishonest. The greed type has a natural ability to appreciate beauty and abundance. This temperament will tend to see the good in others and promote harmony and generosity in relationships.

The task for the greed type is to learn to have a wise relationship with desire. So, therefore, we justify, we justify that desire and therefore we get more and more involved into the greed. Our mind the programming of the brain is set in such a way that is we justify our greed. We say in current time it is desire, but how much is desired nobody knows. But still everybody is after desire.

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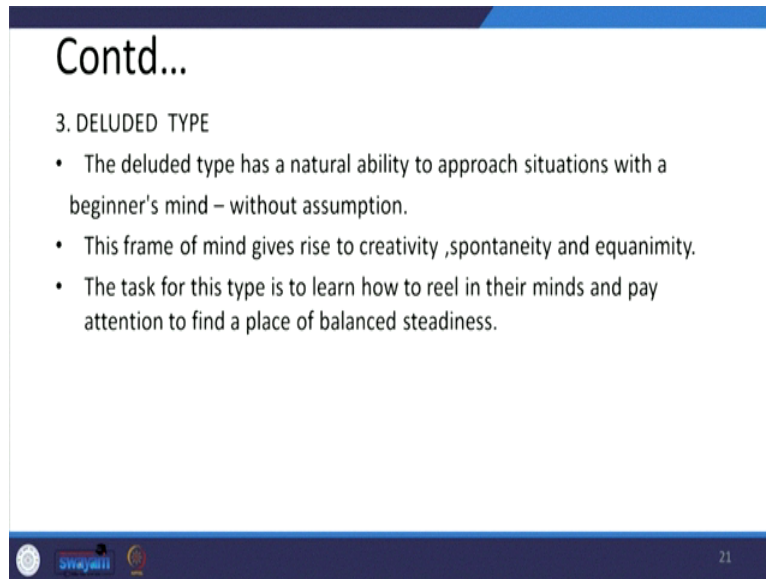
2. AVERSIVE TYPE

- The aversive temperament is characterized by judgement and rejection.
- This type will wake up annoyed or anxious, worried about the obligations of the day, will rush through meals, will feel tense and rigid with timings, will be quick to note and point out problems, will sleep fitfully and may become contentious in Interpersonal Relationships.
- The aversive type has a natural discriminating wisdom and ability to see the underlying truths in difficult situations.
- This type has a comfort with obstacles and can unite opposing views with clarity, strength and integrity. The task for this type is to learn to let go of imperfections and appreciate moments of joy & spontaneity in everyday life.

The aversive temperament is characterized by the judgement and rejection. This type will wake up annoyed or anxious, worried about the obligations of the day, will rush through the mills, will feel stands and rigid with timings, will be quick to note and point out problems, will sleep fitfully and may become contentious interpersonal relationships. So every time judging and rejection and therefore always, always in rush.

The aversive type has a natural discriminating wisdom and ability to see the underlying truths in difficult situations. This type has a comfort with obstacles and can unite opposing views with the clarity, strength and integrity. The task for this type is to learn to let go of imperfections and appreciate moments of joy and spontaneity in everyday life. And then this is becoming the lifestyle.

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3. DELUDED TYPE

- The deluded type has a natural ability to approach situations with a beginner's mind – without assumption.
- This frame of mind gives rise to creativity ,spontaneity and equanimity.
- The task for this type is to learn how to reel in their minds and pay attention to find a place of balanced steadiness.

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The deluded type has a natural ability to approach situations with a beginners mind without assumption. And this frame of mind gives rise to creativity, spontaneity and equanimity. The task for this type is to learn how to reel in their minds and pay attention to find a place of the balance steadiness is there.

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MANAGEMENT THROUGH BUDDHIST LENS

- Corporate Team Building
- Leadership
- Personal Development
- Interpersonal Relations
- Employee – Employer Relationship
- Stress Management
- Anger Management

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So, finally, I will talk about the management to the Buddhist lens. So, corporate team building, leadership, personal development, interpersonal relations and employee employer relationships and the stress management and the anger management.

So, all these deluded type, aversiveness and the greed, this we have to understand and see how we can continue in this situation for the Eightfold Path. The application of this Buddhism that I will discuss in my next session that is the managerial applications of Buddhism to the Buddhists lens. Thank you.