

Managerial Skills for Interpersonal Dynamics
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Lecture - 52
Buddhist Approach to MSID - II

In our previous session, we have talked about the eight fold Path of the Buddhism and we have discussed about that is the how the different path that can help to develop a wisdom with the help of even meditation. Now, I will take in this session the application of this Buddhist approach to the MSID.

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In the management to the Buddhist lens I will talk about the managerial functions through the corporate team building, leadership, personal development, interpersonal relations, employee-employer relationships, stress management and anger management.

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The slide is titled "Contd..." and contains the following text:

1. Corporate Team Building

- Whoever offers sacrifices, or whoever gets others to do so, all those are following a course of merit benefiting many others.
- People can learn to work together and that is good for results. Buddhism has 2,600 years experience creating structured team environments adapted to local culture. The Buddhist term for these communities is sarigha.

Source :- (Master Hsing Yun, 2014)

Handwritten note: GLOCALLY + local

At the bottom of the slide, there are logos for Swayam and a page number 24.

Now here when we are talking about the corporate team building, whoever offers sacrifice are the whoever gets the others to do so, all those are following a course of merit benefitting many others. Now, here we have to understand that whenever we are talking about the team building, we are talking about the different personalities and different personalities, the way they behave with their strengths and their weaknesses.

So, if they have to work together, how they can work together. People can learn to work together and that is a good for results. Buddhism has 2600 years' experience creating structure team environments. Where we are working? We are working into the glocal environment. And in this glocal environment, we have to work adapted to the local culture, but in the management you are competing globally.

So, this local culture and competing globally that has to be understood and likely to be implemented in a managerial aspects. Here the Buddhist term for these communities is the sarigha. So, in sarigha we basically we talk is about that is the, how you can retain your local culture. Now, when we talk about in the current context the competitiveness, global competitiveness and when you want to retain the Indian culture, we will find that many corporates, they are coming with the practices which are followed and taken from the Indian ancient culture.

Then Indian ancient culture talks about that is if you want to run a kingdom, a business, then in that case you need every type of the personalities, personalities those who are loyal, personalities those who are high potential, personalities which are speedy and also

personalities which are clever and cunning. And therefore, in that case, if you are going by this particular aspect that is the how, how you are creating a corporate team building then as per the Buddhism, we have to take into consideration the local culture.

For example, in your team, there are the employees, team members from the USA, Euro, Asia, Africa, now the workings style and the emotional states that will be totally different because they will be representing their own culture. Now, when a leader has to get work done from these employees of his team members, then in that case, he should not forget the local culture and that is why nowadays we talk about that is the glocal culture.

The glocal culture means global practices in the local culture. And even if you are working with the different communities, please be sure that is you are able to get work done from these different personalities working into that particular team building and respect and honor the local culture of those employees. And you will find that is the, you are able to create that is the how you will be getting work done by respecting their local culture.

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2. Leadership

- Buddha had a very strong purpose to find the end to suffering. Not just for himself, but for everyone. (Vision)
- He gave up everything – including the life of the king and the family – in order to find Enlightenment.
- This vision was the pillar of his life's work and created a following that is still strong today.

work life enrichment

Source :- Weerasinghe T.D (2016)

swayam 25

The another next, the next factor, which is having the application of the leadership. Now, Buddha had a very strong purpose to find that an end to suffering, not just by himself, but for everyone and it is a vision and vision articulation that requires a lot of understanding. Because you are directing your force, your all manpower towards the achievement of your vision and goal.

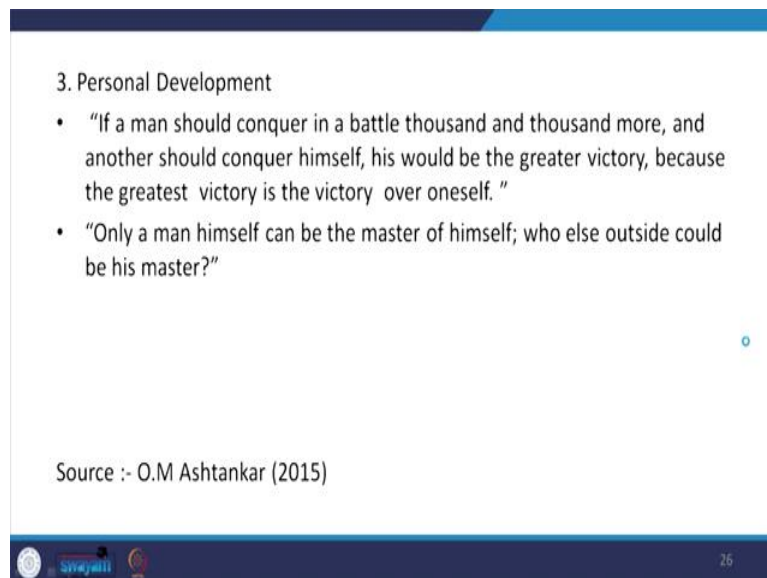
So, your vision are directing the actions and therefore, in that case, the leader's vision influence the behavior of others. And if we talk about the Buddhism then he gave up

everything, including the life of the king and the family in order to find enlightenment. Now, you see, here is another concept, I would like to connect with this and that is the work life enrichment.

In work life enrichment when you are going to include the life of the king and the family, so the king has to balance and then he, he cannot say that “No, I am taking the care of the nation. So, I will not be able to take care of my family,” family is ignored. In today’s context what I want to say, that is when you are having the high stress and pressure at the workplace and there is high (comp), because of high competitiveness there is a demand and then in that case you have to perform.

But Dear friends, that cannot be excuse to not to take the care of family To take care of family the leader should learn that how he is able to balance between the work life and judgment and therefore, this vision was the pillar of his life's work and creating a greater following that is still strong today. And it becomes very-very important, that is the, we are working on the these pillars, both the pillars and on both the pillars, we are effectively managing as a result of which we are finding that is there is a an end to suffering.

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3. Personal Development

- “If a man should conquer in a battle thousand and thousand more, and another should conquer himself, his would be the greater victory, because the greatest victory is the victory over oneself.”
- “Only a man himself can be the master of himself; who else outside could be his master?”

Source :- O.M Ashtankar (2015)

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In personal development, if a man should conquer in a battle thousand and thousand more and another should conquer himself, his would be the greater victory, because the greatest victory is a victory over oneself. A very simple say, ‘you can hide from others yourself, but you cannot hide yourself from yourself.’ And therefore, in that case, it is becoming very-very

important that only a man himself can be the master of himself, who else outside could be his master.

The mind, the way the mind is working. The brain is working, and in this mind and brain when the person is working, then it becomes very much important. That is the how he trains his brain, how he works. And then in that case, when he is working with the fighting, fighting emotionally, with the world, fighting with the struggles, and therefore, in that case, he is conquering, but what is required?

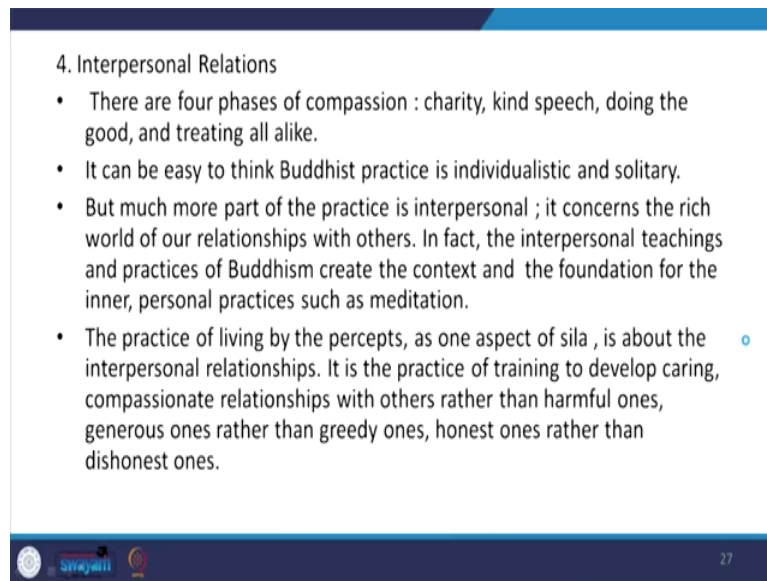
He has to conquer himself first. Simple example of the greed, as it has been mentioned, that is the definition of desire which lead to the greed. How long and what measurement parameters you use to satisfy your desire. So, that definition of desire by the one self, that he has to be where he has to articulate with the wisdom and if he is able to articulate that with the wisdom, he will be able to control himself and when he is controlling himself, it is his victory and when anyone is having the victory of one himself, there is nothing like that.

But it is very easy to say, but very difficult to implement. Because when we are talking about the personal development, in the case of the personal development the environment plays a very important role and in that environment, it comes the family, friends, society and what a person learns and understands that will continue for long.

It is not his own wisdom, it is this wisdom influenced by the family, the head of the family 'call karta' and also by different surrounding to him and not only this when he goes to the school or in the society, the people from the society they influence his thought process where he has to define what is a victory, what is an achievement, who is a winner and who is a loser.

In the personal development, it becomes very-very important, how you define yourself as a winner, when you will say that you are a winner to yourself. Otherwise, a feeling of the loser for the oneself if continues, then there cannot be the peace of mind. And therefore, in that case the purpose will be defeated and we will not say it is about this path.

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4. Interpersonal Relations

- There are four phases of compassion : charity, kind speech, doing the good, and treating all alike.
- It can be easy to think Buddhist practice is individualistic and solitary.
- But much more part of the practice is interpersonal ; it concerns the rich world of our relationships with others. In fact, the interpersonal teachings and practices of Buddhism create the context and the foundation for the inner, personal practices such as meditation.
- The practice of living by the precepts, as one aspect of sila , is about the interpersonal relationships. It is the practice of training to develop caring, compassionate relationships with others rather than harmful ones, generous ones rather than greedy ones, honest ones rather than dishonest ones.

In interpersonal relationships there are four phases of compassion as I mentioned that is a competition. In earlier session, we have talked about the compassion. Compassion that is a concern for others with the feelings. It is not only the empathy is more than empathy. What is that? Charity, kindness speech, doing the good, and treating all alike.

So, therefore, if you follow the Buddhist path and then manage the interpersonal relationship, then in that case everyone should we have the full, the heart is full of charity. Heart is full of the kind speech. So, whatever this speaks, then the persons, the speech is always used as a medicine to others, relaxing the pain, the sufferings of the others.

So, his a speech is very kind, kind speech is there whenever he speaks, he speaks very kindly and therefore, the people wants to listen. Doing the good, good for home not for oneself, good for others and treating all alike. So, whatever is going on, in spite of the favorable conditions or unfavorable conditions, he is doing treating the all like.

People are supporting or people are opposing, no problem, he is doing for all. It can be easy to think Buddhist practice is individualistic and solitary. But much more part of the practice is interpersonal, it is not individualistic. It concerns that each one of our relationships with others. In fact, the interpersonal teachings and practices of Buddhism, create the context and the foundation for the inner personal practices such as meditation as I have discussed in the my last session.

So, therefore, whenever we are talking about the interpersonal teachings and practices, it is becoming of the Buddhism. So, they have definitely that is creating the inner personal

practices. So, when there is a strong inner personal practices are there, then only the person will be conquering oneself and that is one of the mechanism as I discussed in the last session and here also it is talked about the meditation.

The practice of living by the precepts one aspect of sila, is about the interpersonal relationships. It is a practice of training to develop caring. This is very-very important. That whenever we are talking about the developing a personality and that is full of compassion. The first and foremost comes that is a caring, unless and until the person has does not have any attitude towards the caring of others, there cannot be any compassion.

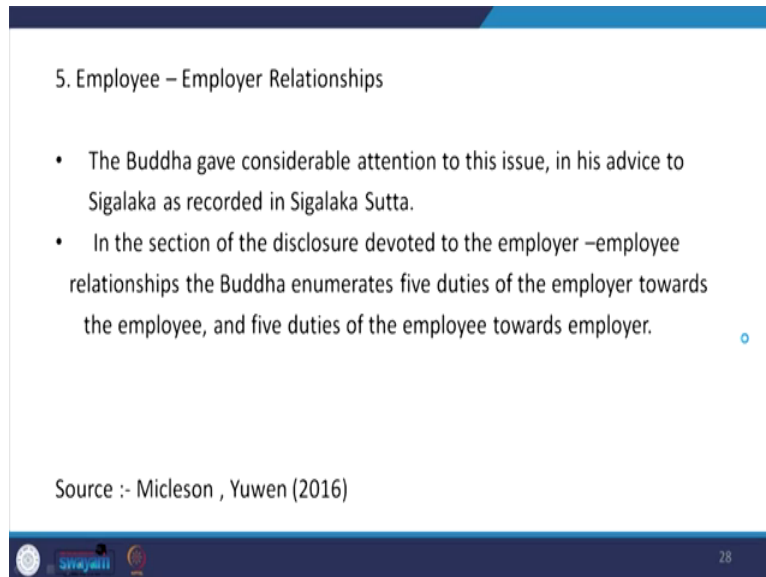
The caring itself shows that is the how much is the concern the person is. Compassionate relationship with others rather than the harmful ones. At workplace, what type of relationship do you develop? Are you smart? How do you define smartness? And if they define the smartness that slowed on somebody and I go ahead, and that is my smartness, so it is a misperception.

The right perception is, compassionate relationship with others rather than the harmful ones. If you will pride by saying that is I did somebody like this, I fought with somebody and then and then I have come forward and then I have progressed and for many people I have left behind. No, it is not compassionate feeling and therefore in the compassionate relationship with others is the more preference as compared to harmful ones. So, do not harm others at workplace.

According to Buddhism, the generous ones rather than greedy ones, be the generous one. What is my portion I have taken, what is your portion you are supposed to take. That piece of cake is for you. It is not for me. I should not try to the whole cake because everyone in the room is having the share on that particular cake.

So, therefore, one has to be very generous rather than the greedy ones. Honest ones rather than the dishonest ones. Please understand in the long term success, these particular concepts that will help to grow and therefore, always develop the caring attitude, be compassionate, do not be harmful to others, generous one, rather than the greedy ones, and the honest one, rather than the dishonest ones.

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5. Employee – Employer Relationships

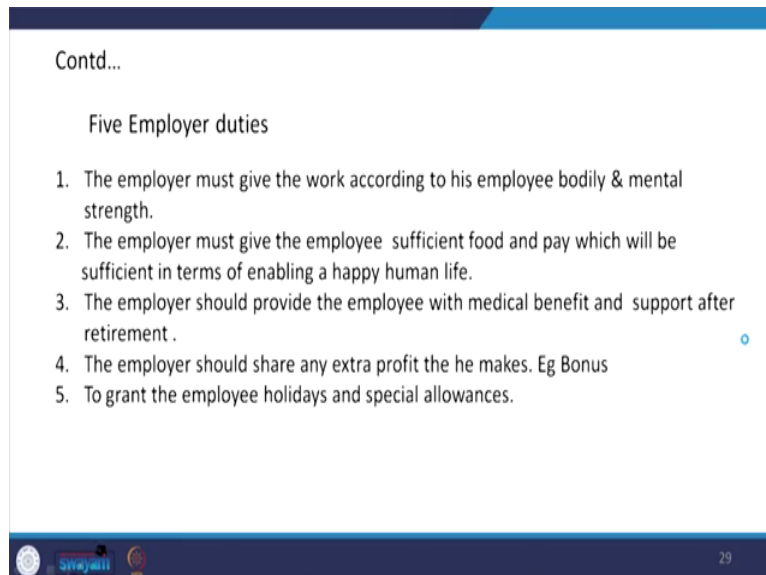
- The Buddha gave considerable attention to this issue, in his advice to Sigalaka as recorded in Sigalaka Sutta.
- In the section of the discourse devoted to the employer –employee relationships the Buddha enumerates five duties of the employer towards the employee, and five duties of the employee towards employer.

Source :- Micleson , Yuwen (2016)

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When we talk about the employee-employer relationship, the Buddha gave considerable attention to this issue, in his advice to Sigalaka is recorded in Sigalaka Sutta. In the section of the discourse devoted on the employer-employee relationships, the Buddha enumerates five duties of the employer towards the employee and five duties of the employee towards the employer.

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Five Employer duties

1. The employer must give the work according to his employee bodily & mental strength.
2. The employer must give the employee sufficient food and pay which will be sufficient in terms of enabling a happy human life.
3. The employer should provide the employee with medical benefit and support after retirement .
4. The employer should share any extra profit he makes. Eg Bonus
5. To grant the employee holidays and special allowances.

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And therefore, these five duties of the employer are: employer must give the work according to his employee bodily and mentally strength. But talk lot in management about delegation and decentralization. But we have to be very careful by delegating and decentralizing. I am sure that is the employer takes care of the mental strength of the individual.

But does he takes care of the bodily health also? Are the bodily health is his personal problem. If he is having the sugar, diabetes, if he is having the blood pressure, is having the heart problem. But while the decentralizing it is not considered, body is not considered, only the mental is considered and giving the more and more assignments.

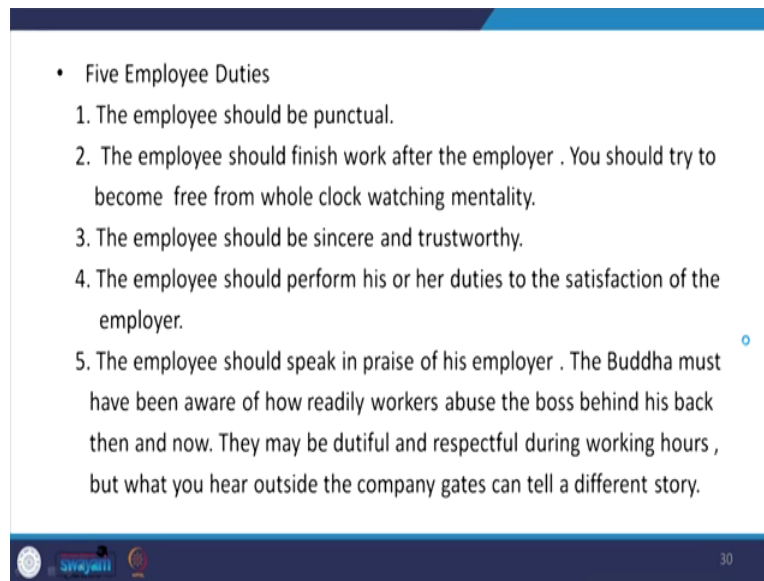
And then that is not as per the Buddhism. As per the Buddhism, employer must do the work according to the employee's bodily and mental strength. The employer must give the employee sufficient food and the pay, which will be sufficient in terms of enabling a happy human life. So, it is not the government which talks about the minimum wages set.

Employer also has to ensure from himself, oneself that is, whatever he is giving to the employee that is enough to run his life. One should not feel the short, short for the fulfillment of his basic needs and which will be sufficient in terms of enabling a human life. One should be happy. So if somebody is servant to you, you are to ensure as the master. That is whatever I am giving to him against my services and that is enough for him for the happy human life.

The employer should provide the employee with medical benefits and support after retirement. This payment of gratuity and all. It is not only for while working, this is for that is after work, because he has spent his life with you. So, whatever has been time, body and mind has been spent to serve the master by the servant. Then, it is a responsibility of the employer that is the after retirement, after the services are over the medical benefit and support is also should be continue. And that was the role of the government.

The employer should share any extra profit that he makes an example bonus. So, that Payment of Bonus Act 1965 it is what? That is the share in extra profit from the available surplus and to grant the employee holidays and special allowances, the terms and conditions of employment basically. So, it is employer's duty to get the happiness for his employees by taking care of the terms and conditions of employment.

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- Five Employee Duties
 1. The employee should be punctual.
 2. The employee should finish work after the employer . You should try to become free from whole clock watching mentality.
 3. The employee should be sincere and trustworthy.
 4. The employee should perform his or her duties to the satisfaction of the employer.
 5. The employee should speak in praise of his employer . The Buddha must have been aware of how readily workers abuse the boss behind his back then and now. They may be dutiful and respectful during working hours , but what you hear outside the company gates can tell a different story.

But against this the employee should also perform the duties. The employee should be punctual. The employee should finish work after the employer. You should try to become free from whole clock watching mentality. If I am working from 9 to 5, so at the 5 o'clock I should end, that mentality is not required. The employee should be sincere and trustworthy. Employee should perform his or her duties to the satisfaction of the employer.

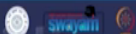
Like nowadays, you talk about the customer, the customer satisfaction, customer satisfaction, but it is not only satisfaction, customers should be delighted that the happiness index of the customer is relates to the delightness. Similarly, here also the employee should perform the duties satisfaction of the employer. Employee should speak in praise of his employer, do not criticize.

The Buddha must have been aware of how readily workers abuse the boss beyond his back then and now. Even Buddha was knowing that is how this employees there must be at the back of the boss must be criticizing. They may be dutiful and respectful during working hours, but what you hear outside the company gates can tell a different story. So, therefore, in that case, many times the people outside of the workplace, they criticize their employer.

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- STRESS MANAGEMENT
 1. Excess tension anger in workplace creates problems for each person and for the entire company and there are certain things we can do about it.
 2. The first beneficial effect of meditation is relaxation .
 3. The second is awareness of the source of stress , allowing diagnosis and effective response.



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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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In the stress management, excess tension anger in workplace creates problem for the each person and for the entire company and there are certain things we can do about it. The first beneficial effect of meditation is relaxation. As I mentioned in the stress management that is the meditation is the best source of the relaxation.

And the second is awareness of the sources of stress. Why the stress is there? And stress is normally because of the desire. Control your desire, allowing diagnosis and effective response. So, there is a demand there is a supply. So, if you had the proper demand supply relationship then definitely in that case there will be no stress.

So, keep aware yourself. Do not raise your demands. But if you raise your demands to supply you have to yourself has to work. Keep reasonable demands because we know in the

relationship of the stress and performance is inverted your relationship, earlier session I have already talked about the stress management and doing your stress management we have talked about that is how to be effective responses.

The before we come to the final slide, I would like to talk about the anger management. Anger Management we have talked in the separate session also separately. But here I would like to mention that is whenever we are talking about all these aspects of the corporate team building, leadership, personal development, interpersonal relations, employee-employer relationship, stress management, and finally anger management because anger management we have taken in separate session, complete session itself.

So, in anger management please be, be the wise person, use your wisdom and do not be non-compensate person. The anger, when you have anger your speech, your words should not harm to others rather than anger should be constructive. It is positive, it is building. It is building the solutions and not creating the more problems that is anger management. The anger is used against the enemy not against the friends.

The anger is used as a weapon to kill the poverty, anger is converted into aggressiveness to take the society ahead and ahead. So, dear friends, what I would like to say that is the Buddhism's eightfold path, it gives us direction in how to maintain the interpersonal relationship, how to control our self, how to win over oneself.

This stress and anger is nothing like but it is a technique, stress management and anger management are the path shown by the Buddhism to that win over yourself. Not over the others, first weaning yourself and then you try to over the others. So, management is that is the on the basis of these eightfold path, we understand that is the these practices and with the meditation definitely when we applied the Buddhism at the workplace.

As a manager I am sure that by understanding this we will be able to manage a strong harmony at the workplace and good interpersonal relationship and building a team, team effectiveness also I have talked in this particular session through Buddhism. So, this is all about the management to the Buddhist lens. I will end my session here. Thank you.