

**Satish Kumar Singh**

# **Ancient Wisdom to Modern Management**



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# **Ancient Wisdom to Modern Management:**

Lessons for a Better Life and Career

**Vedic Science Centre,**



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**School of Management Sciences, Lucknow**

# **Ancient Wisdom to Modern Management: *Lessons for a Better Life and Career***

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## **Description:**

*This book-Ancient Wisdom to Modern Management* bridges timeless spiritual principles with contemporary leadership and career practices. Drawing from scriptures and philosophies, it offers insights to enhance personal growth, ethical decision-making, and purposeful living. This guide empowers readers to lead balanced, value-driven lives in today's fast-paced professional world.

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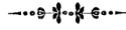
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# Dedication

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With deepest worship and gratitude,  
I dedicate this work to the Supreme God —  
the Eternal Source of wisdom, strength, and compassion.  
May every word within these pages reflect a fraction of the  
boundless love, truth, and light that You so graciously bestow.  
Without Your divine guidance, this journey would  
not have been possible. All glory and honor  
belong to You alone.





# Preface

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In an age defined by fast-moving technology, social complexity, and global challenges, the need for deeper leadership and inner development is more urgent than ever. While society continues to seek innovation and efficiency, there remains a pressing void in character, ethics, and holistic understanding. This book is a humble attempt to fill that void—not by introducing new theories, but by reviving timeless wisdom and drawing connections between ancient insights, historical leadership, and contemporary challenges.

The inspiration for this compilation arose from a fundamental question: *What can we learn about leadership, life, and self-mastery from the greatest minds, scriptures, and events across history?* The answers lie not in isolated quotes or ideologies but in the broader context of stories, decisions, struggles, and values that shaped individuals and nations alike. This book is a curated journey across civilizations, bridging the profound teachings of the East with the transformative events and leaders of the West.

The first chapter introduces **The Bhagavad Gita**, a spiritual and philosophical masterpiece revered for its universal relevance. This sacred text offers more than just religious guidance; it provides a blueprint for inner strength, righteous action, and balance in times of conflict. The subsequent chapters carry this spirit forward—drawing managerial and strategic insights from the **Mahabharata**, leadership wisdom from **Jesus Christ**, **Buddha**, and **Swami Vivekananda**, and sharp lessons from historically impactful figures such as **Julius Caesar**, **Napoleon Bonaparte**, and even **Adolf Hitler** (as a warning on the misuse of power and propaganda).

While the historical figures discussed vary in their ideologies and methods, they all demonstrate the capacity of leadership to build—or destroy—societies. Their stories have been studied

here not to glorify power but to reflect on its consequences, responsibilities, and ethical boundaries.

The book also transitions into a modern dimension. Chapters on **presentation skills, confidence, dual careers, conflict resolution**, and **emotional intelligence** speak directly to today's professionals and educators. These sections aim to empower readers with actionable strategies rooted in psychology and practical experience. Meanwhile, reflections on **Einstein's educational philosophy**, and his enlightening conversation with **Rabindranath Tagore**, highlight the blend of intellectual brilliance and spiritual curiosity that is often missing in today's education systems.

The inclusion of Swami Sivananda's thoughts on **Holi** and the metaphor of **The Speaking Tree** offers a softer, spiritual reminder of what it means to be human. Festivals, virtues, and personal reflection are not disconnected from leadership—they are its foundation. The holistic development of a leader begins with self-awareness, emotional maturity, and alignment with higher values.

At its core, this book does not advocate for any single leadership style, ideology, or philosophy. Instead, it encourages **reflection and synthesis**. It invites readers to examine varied perspectives—from dharmic leadership to military strategy, from spiritual enlightenment to business innovation—and apply those insights to their own lives. Whether you are a teacher shaping minds, a manager leading teams, a student preparing for the future, or simply a curious soul seeking inspiration, you will find ideas in this book that are relevant, thought-provoking, and potentially transformative.

In compiling this work, special care has been taken to maintain a balance between **depth and accessibility**. Each chapter stands alone in its focus, yet together they form a narrative that is both enriching and cohesive. The content is designed to stimulate both



the intellect and the heart, to challenge conventional thinking, and to inspire personal growth.

This book does not claim to offer all the answers—but it certainly asks the right questions. It invites you to explore:

- What makes a great leader?
- How can spirituality and strategy coexist?
- Can ancient scriptures guide modern management?
- How do we build not just successful careers, but meaningful lives?

In the words of Swami Vivekananda, “We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet.” That spirit permeates these pages. Similarly, the Gita’s counsel to act without attachment, Jesus’s message of unconditional love, Buddha’s middle path, and Einstein’s passion for simplicity—all merge to form a guide not just for leadership, but for *living well*.

Finally, I extend heartfelt gratitude to the thinkers, saints, scholars, and leaders whose lives and works have made this book possible. Their ideas, drawn from the depth of experience and consciousness, serve as beacons in our modern journey. It is my sincere hope that this book serves not only as a resource but as a companion—something to return to, reflect on, and share with others on the path to leadership and self-realization.

Let these pages inspire you to think more deeply, live more consciously, and lead with integrity and wisdom.

-Author  
**Satish Kumar Singh**





# Acknowledgement

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It is with immense gratitude and heartfelt appreciation that I acknowledge the support, encouragement, and guidance received from several distinguished individuals throughout the development of this book.

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A special note of thanks goes to **Er. Amitabh Singh**, Treasurer, and **Shri Sharad Singh**, Secretary and Chief Executive Officer, whose administrative leadership and academic foresight have played a vital role in shaping the scholarly environment that nurtured this work.

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This project would not have been possible without the collective support of the entire SMS family. I remain deeply grateful for the opportunity to contribute to the academic and intellectual pursuits of

this esteemed institution. To all those who stood by me in this journey—thank you for your trust, encouragement, and inspiration.

**Satish Kumar Singh,**  
**Chairman,**  
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# Book Summary

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## Leadership, Wisdom, and Human Excellence Through the Ages

This book is a profound journey through time, wisdom, and leadership. It brings together spiritual insights, historical analysis, management principles, and personal development strategies from a wide array of civilizations, cultures, and philosophies. Drawing from ancient texts, legendary figures, and modern thinkers, it offers a holistic guide to becoming a well-rounded, ethical, and effective leader and human being.

### Part I: Timeless Wisdom from Sacred Texts and Philosophical Teachings

- **Chapter 1 & 2: The Bhagavad Gita** – These chapters introduce the Gita as a timeless spiritual dialogue between Lord Krishna and Arjuna. Chapter-wise summaries help decode its philosophical depth, focusing on dharma (duty), karma (action), and selfless service. Chapter 19(2) extends its practical relevance, applying the Gita's teachings to daily decision-making, stress management, and inner growth.
- **Chapter 3: Holi by Swami Sivananda** – A spiritual reflection on the Indian festival of Holi, this chapter emphasizes the symbolic victory of good over evil, the importance of inner purity, and the spiritual essence behind traditional celebrations.
- **Chapter 4 & 5: Teachings of Buddha and Jesus** – These chapters explore spiritual leadership. Buddha's path of mindfulness, compassion, and detachment is contrasted with Jesus' qualities like empathy, servant leadership, forgiveness, and moral strength. The dual focus demonstrates how spirituality enriches leadership with ethics and clarity.

### Part II: Leadership Lessons from History and Mythology

- **Chapter 6: Management Lessons from the Mahabharata** – The Mahabharata is dissected to reveal complex management

themes: decision-making under uncertainty, crisis leadership, ethical dilemmas, and power dynamics. Characters like Krishna, Bhishma, and Yudhishtira serve as case studies in modern management thinking.

- **Chapters 7, 8, 9, 10, 11, & 12: Historical Leadership Biographies** – These chapters present Swami Vivekananda’s visionary leadership for national awakening, Julius Caesar’s strategic brilliance and charisma, Adolf Hitler’s manipulative power (as a cautionary tale), and Napoleon’s ambition, discipline, and reformatory strategies. Chapter 16 generalizes leadership traits from history’s greatest figures—courage, vision, adaptability, and decisiveness.

### **Part III: Insights for Modern Professionals and Communicators**

- **Chapter 13: Confidence in Presentations** – Practical techniques such as body language, eye contact, and vocal clarity are shared to help readers communicate with authority and reduce performance anxiety.
- **Chapter 14: Global Leadership Competencies** – Based on international surveys and studies, this chapter outlines the most valued leadership traits: integrity, global perspective, collaboration, and the ability to inspire and innovate.
- **Chapter 15: The Case for Multiple Careers** – Emphasizing flexibility and adaptability, this chapter argues that having two careers enhances creativity, reduces burnout, and fosters long-term resilience in an evolving job market.
- **Chapter 16: Dealing with Conflict** – This chapter provides tools to defuse arguments by adopting emotional distance, empathy, and the ability to pause and reflect before reacting.
- **Chapter 17: Beyond Time Management** – The modern workplace demands more than just managing time. This chapter focuses on energy management, task prioritization, and balancing productivity with well-being.



## **Part IV: Educational Philosophy and Intellectual Conversations**

- **Chapters 18 & 19: Einstein's Education Approach** – Drawing on Einstein's legacy, these chapters emphasize curiosity-driven learning, simplicity in teaching, and the importance of independent thinking. His approach to online learning is also analyzed through modern lenses, offering guidance for educators and learners alike.
- **Chapter 20: Tagore-Einstein Dialogue** – A fascinating conversation between two intellectual giants, this chapter explores the intersections of science, philosophy, art, and human values. It highlights the unity of objective knowledge and subjective experience.

## **Part V: Emotional Intelligence and Ideal Human Behavior**

- **Chapter 21: The Speaking Tree: The Making of an Ideal Human Being** – This philosophical piece reflects on virtues like patience, empathy, discipline, and self-awareness as foundations of a truly evolved individual.
- **Chapter 22: Emotional Intelligence (EI) in Professional Success** – The final chapter reinforces the importance of EI—self-awareness, empathy, social skills, and emotional regulation—as the cornerstone of personal and professional growth.

## **Part VI: A Path to Integrated Leadership**

**Chapter 23: Conclusion-A Path to Integrated Leadership** - The book doesn't merely teach leadership—it **redefines it**. By bridging ancient scriptures with modern science, personal ethics with professional competence, and individual excellence with collective wisdom, this book becomes a guide for aspiring leaders, thoughtful professionals, educators, and seekers of holistic growth.

It ignites the reader to become more than a manager or a speaker; it calls them to become **an awakened, emotionally intelligent, visionary leader who balances head and heart, strategy and spirit, ambition and service.**





**Part I:**  
*Timeless Wisdom from Sacred  
Texts and Philosophical  
Teachings*



# The Bhagwat Geeta:

## Introduction and chapter wise brief summary



It gives you a brief description of the Bhagavad Gita, as one of the greatest epics in the world, including a few select verses from each chapter. However, you can only experience the full teachings, prosperity and depth of the Bhagavad Gita by reading the epic in its entirety. The Bhagavad Gita, often referred to as the "Song of God", is part of the Mahabharata, an ancient Indian epic that tells the story of a great struggle between the Kauravas and the Pandavas, the two branches of a single ruling family. They are fighting on fertile and valuable land at the confluence of the Ganges and Yamuna rivers near Delhi, and their struggle ends in a terrible battle. Before the war, Arjuna, the head of the Pandavas army, is asked to choose to be supported by Lord Krishna's army or Lord Krishna himself, who will not fight. Arjuna chooses his

friend Lord Krishna, who says he will serve as Arjuna's charioteer. The 700 verses of the Gita, arranged in 18-chapters, are a conversation between Lord Krishna and Arjuna before the war begins. Krishna represents the supreme soul, Arjuna represents the individual soul, and the battle represents the moral and moral conflict of human life. Knowing that his enemies are his own relatives, dear friends and revered teachers, Arjuna fills the battlefield with suspicion and despair and refuses to fight. He turns to his charioteer and friend, Krishna, for advice. Responding to Arjuna's entanglement and moral dilemma, Krishna tells Arjuna about his duties as a warrior and prince, and through the Gita Arjuna offers wisdom, the path of devotion, and the principle of selfless action. The Gita is training for yoga and the body, including all four paths of yoga, with special attention to Karma Yoga, the performance of work as yoga for liberation. The Gita is often regarded as a summary of the Upanishads (the Vedanta or the essence of the Vedas) and is called "the Upanishad of the Upanishads".

A chapter-by-chapter summary with links to further exploration:

### **Gita 1: Kurukshetra**

Observing armies on the battlefield as the opposing armies prepare for battle, Arjuna, the mighty warrior, sees his intimate relatives, teachers and friends fighting in both armies and Awarth looks ready to sacrifice his life. Overcome with grief and suffering, Arjuna fails in strength, his mind becomes nervous, and he gives up his determination to fight.

### **Gita 2: Gita Summary Contents**

Arjuna considers Lord Krishna as his disciple, and Krishna begins his teachings by explaining to Arjuna the fundamental difference between the temporal physical body and the eternal spiritual soul. Bhagavan explains the process of transference, the nature of selfless service to the Supreme and the characteristics of a self-realized person.

### **Gita 3: Karma Yoga**

Everyone in this material world should engage in some activity. But actions can either bind this world or free someone from it. Acting for the will of the ultimate, without selfish motives, can be freed from the law of action (action and reaction) and acquire the supernatural knowledge of self and supreme.

### **Gita 4: Transcendental Knowledge**

Transcendental Knowledge -Spiritual knowledge of soul, God and His relation - both are pure and free. Such knowledge is the fruit of selfless devotional action (karma-yoga). God explains the distant history of the Gita, the purpose and importance of his periodic descent to the material world, and the need to contact a mentor, an experienced teacher.

### **Gita 5: Karma-Yoga-Action in a consciousness**

While performing all the tasks, but renouncing its fruits, the knower purified with the fire of transcendental knowledge, attains peace, quietness, foreboding, spiritual vision and bliss.

### **Gita6: Meditation-Yoga, Ashtanga-Yoga**

A mechanical meditation practice controls the mind and senses and focuses on the divine (the form of God located in the heart), the divine Is obtained. This practice ends in Samadhi, the full consciousness of the Supreme.

### **Gita 7: Knowledge of the Absolute**

Lord Krishna is the supreme truth, the supreme cause of everything and spiritual and spiritual power. Advanced souls surrender to him in devotion, while impatient souls turn their minds to other objects of worship.

### **Gita 8: Receiving the Supreme**

By remembering Lord Krishna in devotion throughout life and especially at the time of death, the material world beyond, one can attain his supreme abode.

### **Gita 9: The most secret knowledge**

Lord Krishna is the supreme divinity and supreme object of worship. The soul is related to it through devotion from time immemorial. By reviving pure devotion one returns to Krishna in the spiritual realm.

### **Gita 10: The Opulence of the Absolute**

All miraculous events in the physical world or spiritually, showing strength, beauty, magnificence, or hugeness, but the divine energies of Krishna are partial expressions of ambiguity. As the supreme cause of all causes and the support and essence of everything, Krishna is the supreme object of worship for all beings.

### **Gita 11: The Universal Form**

Lord Krishna gives divine vision to Arjuna and reveals his magnificent unlimited form as the universe. Thus he decisively establishes his divinity. Krishna explains that his own all-beautiful human form is the original form of divinity. One can see this form only through pure devotional service.

### **Gita 12: Bhakti Seva**

Bhakti-yoga, pure devotional service to Lord Krishna, is the highest and most expedient means of attaining pure love for Krishna, which is the highest end of spiritual existence. Those who follow this ultimate path, develop divine qualities.

### **Gita 13: Nature, bliss and consciousness**

Those who understands the difference between body, soul and superficial beyond themselves, attains liberation from this material world.

### **Gita 14: The Three Modes of Material Nature**

All beings are influenced by the three gunas—**goodness (sattva), passion (rajas), and ignorance (tamas)**. These govern behavior, destiny, and consciousness. Transcending all three through devotion to Krishna leads to liberation and spiritual immortality.



### **Gita15: The Ultimate Aim of Yoga**

Vedic knowledge of the Supreme Being is to separate oneself from the entanglement of the material world and to understand Lord Krishna as the Supreme Personality of Godhead. One who understands the supreme identity of Krishna surrenders to him and engages in his devotional service.

### **Gita 16: The Divine and Demoniatic Nature**

The people who possess demonic virtues and who live in holiness, without following the rules of scripture, achieve low birth and further physical bondage. But those who possess divine virtues and control life, obeying the authority of scripture, gradually attain spiritual perfection.

### **Gita 17: Divisions of Faith**

There are three types of beliefs, relate to and develop the three modes of Physical Nature. The work done by those whose faith is in passion and ignorance, gives only inconsistent, material results, while actions done in goodness, according to scriptural prohibition, purify the heart and pure faith in Lord Krishna and cultivate devotion to them.

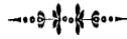
### **Gita 18: Conclusion- Liberation Through Renunciation**

The meaning of perfection of renunciation and the effects of nature's methods on human consciousness and activity Refined. He explains the Brahmin realization, the glory of the Bhagavad-Gita, and the ultimate conclusion of the Gītā: the highest path of Dharma is absolute, unconditional love surrender to Lord Krishna, which frees one from all sins, imparts full knowledge to one Is, and enables one to return to the eternal spiritual abode of Krishna.

### **Questions:**

1. What moral dilemma does Arjuna face at the beginning of the Bhagavad Gita, and how does Lord Krishna address his confusion?

2. Explain the concept of Karma Yoga as described in Chapter 3 of the Bhagavad Gita. How does selfless action lead to liberation?
3. According to Chapter 11, how does Lord Krishna establish his divinity before Arjuna, and what is the significance of the universal form?
4. Discuss the role of the three modes of material nature (sattva, rajas, tamas) explained in Chapter 14. How can one transcend these modes according to the Gita?
5. What is the ultimate conclusion given in Chapter 18 of the Bhagavad Gita regarding liberation and the supreme path of Dharma?



# Srimad Bhagavad Gita in daily life

Our daily lives usually seem to be a routine of waking up, staying fresh, going about our daily tasks and then retiring at the end of the day. But if we do an in-depth analysis, we will see that we are essentially dealing with people, material things or situations and events. Therefore, life can be defined as perceptions and our reactions to them from these three sources. Our reactions vary at different points in time. In addition, different people respond differently to the same situation.

Most of the time, we feel that there is a difference between our knowledge and our response. We know what we should or should not do, but are not able to act on this knowledge. This is because we have not assimilated it. We take an example: imagine that you are given a glass of milk and as soon as you are about to drink it, someone tells you that it is poison. Naturally, you will avoid drinking milk immediately. In this case, your knowledge has been assimilated and has an immediate application.

However, it is not so in all other aspects. For example, when we understand from Scripture or the Guru that happiness is not in things, we appreciate it, but are not fully convinced. Therefore, it has no application in our daily life.

Swami Ram Teerth told the story of a madman who announced to all the children of the neighborhood that a landlord was distributing sweets in his house as part of the celebration. The children arrived at the landlord's house, only to find that nothing was happening there. Having found the madman waiting in front

of the house, they asked him if he knew that there was no celebration. When the man answered affirmatively, the shocked children couldn't help asking him, "Then, why are you waiting here?"

"Oh! I don't want to miss the celebration - just in case!" The madman replied.

Unfortunately, we behave exactly like crazy men. We have a lot of information and knowledge, but it is not assimilated.

"Parity"

A very important sentinel in the Bhagavad Gita is "samata" or samabhav. In symmetry there are different perceptions regarding objects, people and experiences.

### **In relation to goods**

Materials such as houses, cars, jewelry, and soon in our lives have a place and value in the scheme of things. They should not be given undue value. There is a story of a very rich man who had a poor sister. He was rude and unkind to her and never invited her to any ceremony or ceremony at his home. After some time, the sister becomes very rich. Now, Bhai invited him to a party. She reached her home, wrapped in lots of jewels. When the meal was served, she took off her jewelry and started feeding it. Angered and irritated brother asked for clarification; she told that since she was invited to the party because of her jewelry, she was feeding them food!

### **In relation to experiences**

All experiences are referred to as opposing pairs - heat and cold at the level of the body; Happiness and sorrow at the mental level; And respect and humiliation at the intellectual level. These experiences affect everyone. Through all of these experiences and our personal likes and dislikes would mean freedom. If we accept an experience, then we must also learn to accept the opposite. Or we should reject both. We can see this in different ways: a devotee says that this is the will of God; The second says that it is the result of his karma; Yet another says that these are only appearances and not true. We can choose our choice of choice; Otherwise, we will keep swinging from one extreme to the other.

### **In relation to people**

People fall into many categories - well-wisher, friend, enemy, neutral, mediator, someone we dislike for no reason, relationship. Adishankaracharya has advised us to accept people as we are. As we accept fruits and flowers, so are they; we accept animals as they are; We accept fire as hot, we should accept people and adjust ourselves accordingly. There is no point in constantly complaining.

Socrates had a very naughty wife. One day, he constantly maligned and harassed her in front of some people. As she refused to be provoked, she became so angry that she poured a bucket of water over her. Surprised at not seeing any response, his friends asked him, "How can you accept this type of behavior?"

"There is usually a thunder shower," he calmly replied.

Therefore, it is important to develop "parity" in relation to all three objects, experiences and people. Once, we contemplate it deeply, we will be able to apply it in our lives and be free from suffering.

### **Questions:**

1. According to the teachings of the Bhagavad Gita, why do our responses often fail to align with the knowledge we possess, and how can true assimilation of knowledge change this?
2. What is the significance of 'samata' (equanimity) in dealing with material possessions, as illustrated by the story of the rich man and his sister?
3. How does the Bhagavad Gita suggest we handle life's pairs of opposites, such as pleasure and pain or respect and humiliation, to attain inner freedom?

4. What lesson does the story of Socrates and his wife teach about dealing with difficult people, and how does this reflect the Gita's guidance on interpersonal relations?
5. How can the practice of maintaining parity (samabhav) towards objects, experiences, and people help reduce suffering and bring balance to our daily life?



# 3.

## Holi

(Shri Swami Shivanand)

In India, there were communities of cannibal people in India. They caused a lot of destruction. He called the lives of many innocent people a threat. One of them was Holika or Pootna. He enjoyed the children very much. Sri Krishna destroyed him and thus saved the young children. Even today the effigy or figure of Holika is burnt in fire. In South India, a clay image of Cupid is lit. It is the origin of the great festival of Holi.

It begins about ten days before the full moon of Phalgun month (February – March), but is usually observed only for the last three or four days, ending with the full moon. It is the spring festival of Hindus. In the spring, all the trees are filled with sweet-smelling flowers. They all declare the glory and everlasting beauty of God. They inspire you to hope, joy and a new life, and shake you to explore the Creator and the Unmarried, who is hiding themselves in these forms.

Holi is known as Kamdana in South India, the day Lord Shiva burnt Kamadeva. Another legend also states that at one time the grandson of an old woman was to be sacrificed to a female demon named Holika. A monk advised that abuse and dishonest language would subdue Holika. The old woman gathered several children and abused them in the vulgar language. The demon fell to the ground and died. The children then made a bonfire on his remains. The devotee associated with this legend of the demon Holika is devotion to Lord Narayana, and survives his death at the hands of Holika. Prahlada's father, Hiranyakashipu punished him in many ways for changing his devotional mind and turning him into a worldly being. He was unsuccessful in his efforts. Finally he

ordered his sister Holika, who had the blessing of being unwell in the fire, to adopt Prahlada in his lap and enter the blazing fire. Holika did this. She vanished, but Prahlada remained untouched and kept laughing. He was not affected by fire due to the grace of Lord Narayana. This scene is enacted every year to remind people that those who love God will be saved, and they say that the devotee of God will reduce torture. When Holika was burnt, people mistreated her and sang the glory of the Lord's glory and her great devotee Prahlad. In imitation of that, people still use derogatory language, but unfortunately forget to sing praises to God and His devotee!

In North India, people play happily with colored water. The uncle sprinkled colored water on his nephew. The niece applies colored powder to her aunt's face. Brothers and sisters and cousins play with each other.

Huge bundles of wood are collected and lit at night, and everywhere there is a "Holi-ho-ho-ho!" Shouts. People stand on the streets and sprinkle colored water on whoever passes, whether it is a rich man or an officer. There is no restriction on this day. It is like the April Fools' Day of Europeans. People compose and sing special Holi songs.

On the day of the festival, people clean their houses, remove all the dirty articles from around the house and burn them. In this way, the bacteria that spread the disease are destroyed. The sanitary condition of the area has improved. During the festival, the boys dance in the streets. People play practical jokes with passersby. A bonfire is lit towards the conclusion of the festival. Games representing the battles of young Krishna take place happily around the fire. On the last day of Holi, people take a small fire in their homes from this bonfire. They believe that their homes will be purified, and their bodies free from disease.

Nowadays people are found indulging in all kinds of clothes in the name of Holi festival. Some drink alcohol toddy and fall unconscious on the streets. They give lewd speech as a result of



drinking. They lose respect for their elders and mentors. They waste their money in drinking and playing dice. These evils should be eradicated completely. Festivals like Holi have their own spiritual value. Apart from various types of entertainment, if they look properly they instill faith in God. Hindu festivals have always had spiritual significance. They remove man from sensual pleasures and slowly take him on the spiritual path and have a divine feast. People perform havan and offer new grains offered to the gods.

The name, satsang, and name of the Lord should be performed on such holy occasions, not just sprinkling of colored water and burning bonfire. These works are considered to be the most sacred and are spent in devotional prayers, visiting holy places, bathing in holy water, and performing satsang with great spirits. The poor should make abundant donations. Then only Holi can be said that it has been properly celebrated. The devotees of the Lord should remember their delightful past on such joyful occasions.

All great Hindu festivals have religious, social and health related elements. Holi is no exception. Each season has its own festival. Holi is the great spring festival of India. Being an agrarian country, two big festivals of India come at harvest time when our farmers are full of barns and grains and have reason to enjoy the fruits of their hard labor. The harvest season is a festive season all over the world. Man wants relaxation and change after hard work. He needs to be happy when he is depressed due to work and concerns. Festivals like Holi supply real food and tonic to restore her happiness and peace of mind.

In the Holi festival, religious element Sri Krishna is worshiped. In some places it is also called Dolayatra. The word dole literally means "swing". An image of Sri Krishna in the form of a babe is placed in a little swing and decorated with flowers and painted with colored powder. The gopis are praised by Vrindavan - the pure, flawless mess of little Krishna with Meera milkmaids. Devotees chanted Shri Krishna's name and sang Holi songs related to small Krishna tableaux with gopis.

The social element during Holi is the unification or "embrace" of the great and the small, the rich and the poor. It is also an equality of equality. The festival teaches us to "bury the dead". We should forget the sick feelings of the outgoing year and start the new year with feelings of love, sympathy, cooperation and equality with all. We should try to feel this unity or unity with ourselves also. Holi also means "sacrifice". Burn all the impurities of the mind like arrogance, pride and lust with the fire of devotion and knowledge. Ignite cosmic love, kindness, generosity, selflessness, truth and purity through the fire of yogic practice. This is the true spirit of Holi. Dive into the ocean of divinity by rising from the morass of foolishness and non-equality.

The call of Holi is always to awaken the light of God-love that shines in your heart. The inner light is the real Holi. According to the Bhagavad Gita, the spring season is an expression of the Lord. Holi is said to have a heart.

### Questions:

1. How does the legend of Prahlada and Holika symbolize the triumph of devotion and faith over evil, and what lesson does it offer for modern spiritual practice?
2. In what ways does the festival of Holi, as described by Swami Shivanand, blend religious, social, and health-related elements to create a holistic celebration?
3. What is the deeper spiritual meaning of burning impurities during Holi, and how can this symbolism be applied to cleanse one's own mind and heart?
4. How does the tradition of uniting people of all social statuses during Holi reflect the festival's underlying message of equality and harmony?
5. Swami Shivanand emphasizes that the real celebration of Holi lies in devotion, self-purification, and awakening divine love—how can individuals today reclaim this true spirit amidst the modern-day excesses?



# 4.

## Leadership Lesson from Buddha



One can easily say that Buddha is one of the most influential and important leaders in history.

- He has created one of the largest, most famous religions in the world today.
- And unlike many leaders at the dawn of humanity, they did it without violence.
- So what was it that commanded the Buddha so much respect that even today, after nearly 3,000 years later?
- And we can take how those lessons and apply them in your life?

### 1. Mindset / Vision

He said, "Everything we think is the result. The mind is everything they become what we think. "

- People follow people who have a purpose with which they can identify.

- Buddha had a very strong aim: to end suffering. Not just for himself, but for everyone.
- He gave up everything he had — including the life of a king and family — to gain enlightenment.
- This vision was the basis of his life's work, and such a creation Who is still strong today.
- Another great aspect of this mentality is that he was not selfish from his point of view; He took people to where he was going, and people felt his genuine interest in him for his happiness.
- It includes everyone.

## **2. Role Model / Trust**

"If you know what I know about the power of giving, you will not let any food pass with you sharing it."

- No leader is effectively the first role model. Movement can stand.
- We have no reason to believe that Buddha was not a role model in every word, thought, and deed.
- A powerful example of this is the act of giving up everything to discover enlightenment. Is what he knew.
- After that, he devoted himself to others, traveling and spreading the teachings of the eight-fold path.
- Think of that example, versus many leaders who live in ambiguity or hypocrisy.
- Who will you follow?

## **3. Hard Work / Patience**

"A jaggery fills with a drop."

- A real leader understands that whatever you do, you have to constantly do it with a lot of hard work.
- Buddha images may seem cool, but my There is no doubt in mind that he was quite busy with the dawn mole.
- Hard work also takes patience, and it is something that many people lack when it is worth the sight: they give themselves or others Don't tell That it is challenging.

## 4. Resolving Issues

"Whoever does not flare up with someone who is angry wins a battle that is hard to win."

- Leadership is not without its turmoil.
- Whether in business or in your personal life In, part of being a leader is creating the ability to end conflicts.
- Buddha did this many times.
- In fact, he prevented many wars from happening.
- Two cities using one river At an important point during the conversation, the Buddha asked "What do you think is more important — water, or human love?"
- Each time they were asked to help in negotiation deals, they were calm and Stay focused, remain untouched by anger or take their wishes apart from peace.
- It allowed disagreeing parties to work without bias.

## 5. Seek answers within

**"Doubt everything. Get Your Own Light. "**

- The Buddha believed that all the answers we are seeking in our lives can be found within us, not without." I also firmly believe that as a leader, you should be guided by your heart, intuition and One has to depend a lot on external senses from external influences. Sometimes there are no right answers; Then, you have to rely on your gut or intuition to do the right thing.
- Sometimes your followers may agree, but sometimes they can't. But it does not matter. An excellent leader has developed an intuition to know whether something works or if something does not, and while this leader will listen to feedback, he will always make a decision based on his inner intuition.
- Of course, it is important to cultivate Takes time for Learn to listen to your inner man and trust your own intelligence, especially when you have experience.

## 6. Managing / Changing

***"Change is never painful, just resistance to change is painful."***

- When leaders give orders to a group of people, it is up to them to make changes.
- Part of that process is in their own right. Is learning to see the strength of people around.
- Buddha did this many times.
- He regularly assigned responsibilities to followers based on his abilities and temperament. Not only that, but he respected them for their abilities.
- Those who could take the sharp demands of his vision were close to him, and worked hard to ensure that things went smoothly; Those who were not close to the bus, or had little responsibilities.
- It is not that they were not any less important; It's just that they realized where their strength lies
- What do you think? Any other leadership ideas that you think you used Buddha, I forgot? Tell us in the comments!

### Questions:

1. How did Buddha's unselfish vision to end suffering for all beings help him inspire and unite people across different backgrounds, and how can modern leaders adopt this inclusive approach?
2. In what ways does being a consistent role model, as Buddha was, build deeper trust and loyalty among followers compared to leaders who fail to practice what they preach?
3. What can today's leaders learn from Buddha's emphasis on hard work and patience, especially in an age where instant results are often expected?
4. How does Buddha's method of resolving conflicts—by staying calm, detached from anger, and focusing on shared human values—offer practical guidance for handling disputes in our personal or professional lives?
5. Why is Buddha's teaching to "seek answers within" critical for leadership, and how can cultivating inner intuition strengthen decision-making in times of uncertainty?



## 9-Characteristics of Jesus as a leader

What are the characteristics of Jesus as a leader? The Gospel of Mark begins by telling the reader about the 9 characteristics of Jesus as a leader. When you read the first chapter of Mark, there are specific characteristics of Christ that every team leader can learn! There can be no doubt or question that Jesus Christ was the greatest of all leaders known to man. The biblical truths of his teachings and his leadership pattern are valuable to any leader.

Here are 9-characteristics of Jesus as a leader:

### **1. Jesus was not a self-proclaimer (Mark 1:11)**

As Jesus began his ministry he made it clear that there was a great power in the work. The fact that, he allowed himself to be baptized under the supervision of John the Baptist, to show that Jesus was going to teach his followers, does not mean weakness. What Jesus was showing was the first expression in his ministry of what a true servant hood looks like.

Matthew 3: 13–15 explains in more detail in the Bible why Jesus started his ministry not to promote himself but to put John in charge. Matthew writes these words,

“Then Jesus came from Galilee to Jordan to be baptized from the Jordan. But John, trying to stop him, said, “I need to be baptized by you, and do you come to me?” Jesus replied, “Now let it happen; it is appropriate for us to fulfill all righteousness.” Then John consented.” (NIV)

## **2. Jesus was obedient to the Holy Spirit (Mark 1: 12-13)**

After Jesus was baptized, the gospel writer Mark states that "once the spirit sent him into the wilderness, and he was in the wilderness in forty days, which was wooed by the devil." The wild beast was with him, and the angels took part in it. "As the gospel writer Matthew tells the story of Jesus going into the wilderness, he goes into more detail." Then Jesus was tempted by the devil into the wilderness. He was leading the soul. After fasting forty days and forty nights, he was hungry. The Tempture came to him and said, "If you are the son of God, ask these stones to become bread." Jesus He replied, "It is written: shall man live not only on bread, but on every word that comes from the mouth of God." Then Satan took him to the holy city and set him on the highest place of the temple. "This That you are the son of God," he said, "Throw yourself down. "To this is written:" Command He will command his angels concerning you, and they will lift you up into their hands, so that you will get a stone Do not kick your feet against him. "Jesus answered him," It is also written: Your Lord do not put your God to the test. "Again, Satan took him to a very high mountain and led him to all the kingdoms of the world and Give his glory Less addressed."I will give it all to you," he said, "if you will bow down and worship me." Jesus told him, "Away from me, Satan!" It is written for this: is to worship your God and serve him. "Then Satan released him, and the angels came and participated in it. "

Then Satan released him, and the angels came and attended him. "(Matthew 4: 1-11)

In these three temptations, Jesus was tested in every temptation known to man.

The Apostle John placed all sins in three categories when he wrote his Epistle to the early New Testament Church. She wrote,

"Do not love the world or anything in the world. If someone loves the world, love for the father is not in them. For everything in the world - body lust, eye lust, and life's pride - comes from the world, not from the father. The world and its desires fade away, but



whoever does the will of God remains forever. "(1 John 2: 18-19)

All sins fall into these three categories, lust for flesh, lust for eyes and pride of life. Here's how the temptation of Jesus and the teachings of John go together.

- **Craving of flesh** - "If you are the son of God, then ask these stones to become bread."
- **Lust of the Eyes** - "Again, Satan took him to a very high mountain and showed him all the kingdoms of the world and their splendor. "I will give it all to you," he said, "if you will bow down and worship me."
- **Pride of life** - "Then the devil

### **3. Jesus set a vision with clarity, simplicity and directness. (Mark 1:15)**

John was not arrested when Jesus began his ministry. When this happened "Jesus came to Galilee, he preached the gospel of God, and said," The time is over, and the kingdom of God is at hand; Repent and believe the gospel. "(Mark 1:15)

One of the most powerful components of Jesus' ministry was his ability to be simple, clear and direct. This was shown in his sermons and education. His ability to tell a truth through a simple illustration was all the foundation he had.

These parables had a purpose that was larger than the story. Jesus explained to his disciples that when he said,

"That's why I talk to them in parables:

"Even while looking, they don't see; However to listen, they do not listen or understand.

In them Isaiah's prophecy was fulfilled:

"You will never listen but never understand; You will never see but never believe. People have been heartened for this; they hardly listen with their ears, and they have closed their eyes. Otherwise they can see with their eyes, hear with their ears, understand their hearts and change me. "(Matthew 13: 13-15)

#### **4. Jesus was a strategic team builder. (Mark 1:17)**

When Jesus called the first four disciples, who were fishermen, he said "Come, follow me," Jesus said, "and I will send you fish for the people." When Jesus began the process of calling his disciples. To follow him he started with men who had something in common. According to Matthew (chapter 4) the first two men in the gospel who were called Jesus were fishermen who were also brothers. Their names were Peter and Andrew. The next two recruits were friends of Peter and Andrew who were also fishermen. They were brothers named James and John. Is this process of Jesus' first recruitment negligible or can any lesson be learned? The act of Christ in recruiting first disciples is a lesson in how important it is for any leader to begin with those who share common traits and values. These four men did not have to explain to each other, nor did they have to learn each other's backgrounds. Whenever a leader is trying to form a team, it is necessary that there is a core group of people who understand each other. This enables the establishment of stability with diversity and conflict. Make sure that any team effort will result in a clash of things. This stable core was created before Jesus recruited other disciples.

#### **5. Jesus was a relationship builder. (Mark 1:19)**

As noted above, Jesus began to recruit his disciples, who shared some common ground. Due to this strong foundation people of different character were called. For example, the tax collector of Matthew Rome and Simon the Excott (not Simon Peter). The makeup of these two individuals shows how Jesus can relate. Matthew worked for Rome in the collection of Roman taxes, while Simon the Jesenotte was an ardent Jewish nationalist. The idea of Simon paying taxes to Rome went according to his belief. It would not be wrong to say that Simone the Josemot hated Roman tax collectors with a passion. Bringing these two men together revealed the power of Jesus to bring different people together. Jesus is all about building relationships. It began with two sets of brothers, who loved fishing together, drawing in a tax collector and fervor.

## **6. Jesus expressed control and authority as a leader when needed. (Mark 1: 23-25)**

At the beginning of his ministry, Jesus encountered a man possessed by demons.

"Just then a man in their synagogue who was possessed by an unclean spirit called out," What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are - holy one of God! "When the demon made this statement, Jesus sternly said," Shut up and come out of it! " "

Never let it be doubted that Jesus had authority and expressed strict control when needed.

## **7. Jesus faced a crisis. (Mark 1: 30-31)**

Often a crisis would cripple many people. However, Jesus often took crisis redemption.

*The Bible tells the story,*

"Simon's mother-in-law was in bed with a fever, and they immediately told Jesus about him. So he went to her, took her hand and helped her. The fever left her and she started waiting on them. "

When Luke included this incident in his Gospel he approached his business as a doctor. He noted that Peter's mother had not just a fever but "a great fever" (Luke 4:38). This type of fever was very violent leading to potential death, and it was very dangerous for an older person. Christ's approach to dealing with this situation was an expression of the crisis getting tangled up. There will often be a time when a strong leader has to fear others. Jesus is the perfect example of this.

## **8. Jesus practiced daily prayer. (Mark 1:35)**

"Very early in the morning, while it was still dark, Jesus got up, left the house and went to a secluded place, where he prayed." (Mark 1:35) Jesus prayed every day. Here are some examples of his daily practice.

- "When he sacked them, he himself climbed a hill to pray." - Matthew 14:23

- "Then Jesus went with his disciples to a place called Gethsemane, and he said to them, over here sit down when I go there and pray." - Matthew 26:26.
- "Very early in the morning, while it was still dark, Jesus got up, left home and went to a secluded place where he prayed." - Mark 1:35
- "But Jesus often went to lonely places and prayed."
- "One of those days Jesus went up a hill to pray, and spent the night in the Lord's Prayer." - Luke 6:12
- "Then Jesus told his disciples a parable to show that they should always pray and not give up." - Luke 18:1 Not only did Jesus show us through his practices of praying that this is a good idea. The Old Testament also showed that prayer can empower us to be better people. "... if my people, who are called by my name, will humble themselves and pray and seek their face and turn from their wicked ways, will I hear from heaven and forgive their sin and their land will be healed." - 2 Chronicles 7:14 The prophet Isaiah, writing these words also indicated the need for a prayer life. "He gives strength to the weary and increases the power of the weak. Even the young become weary and weary are, and the youth stumble and fall; but those who hope in the Lord will renew their strength. They will climb on wings like a eagle; they will be weary and not weary, they will walk And will not faint." (Isaiah 40: 29-31). Prayer is a powerful and helpful tool for anyone who wishes to be a healthy leader.

## **9. Jesus was about empowering others. (Mark 1: 40-45)**

Jesus' entire ministry focused on the empowerment of others. A perfect example of this was seen in the treatment of a person suffering from leprosy. "And a leper came to Jesus, made him restless and fell on his knees in front of him, and said, 'If you are ready, you can clean me.' Moved with compassion, Jesus stretched out his hand and touched it, and said, 'He said, 'I am ready; clean up.' Immediately the leprosy left him and he cleared up.'" (Mark 1: 40-45)

## 9-signs of Jesus as a service

The question was posed to Jesus, "If you want me to fix you." Jesus' response was quick and to the point. "I am ready!" There can be no doubt that Jesus was about releasing the best of us all.

These nine characteristics of Jesus were a strong indication that what he thought was important in leadership. These same points can enable any leader to achieve strong team development. The example of Christ is a powerful lesson for anyone seeking to become a strong and healthy leader.

### Questions:

1. How does Jesus' refusal to self-promote and his example of servant leadership challenge the common leadership models based on personal branding and self-advancement today?
2. In resisting temptation and remaining obedient to the Holy Spirit, what does Jesus teach leaders about maintaining integrity and inner strength when faced with external pressures and ethical dilemmas?
3. Why is Jesus' approach of setting a clear, simple, and direct vision essential for effective leadership, and how can leaders today avoid overcomplicating their message to their teams?
4. What can modern leaders learn from Jesus' ability to build diverse teams by fostering relationships between people with conflicting backgrounds, like Matthew the tax collector and Simon the Zealot?
5. How does Jesus' daily practice of prayer and solitude reflect the importance of personal discipline and spiritual grounding for leaders dealing with constant demands and crises?





## **Part II:**

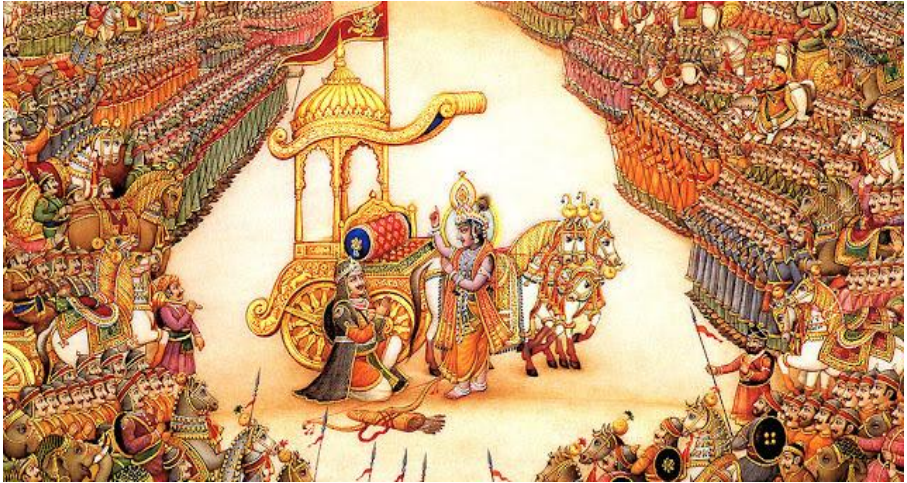
# ***Leadership Lessons from History and Mythology***





## 6.

# Mahabharata Teaches Many Management Lessons



Mahabharata is considered to be the world's largest epic. It is said that what is not in the Mahabharata cannot be found anywhere else. Therefore, we will try to detect some complex management messages that are still relevant today. Our main focus will be the Great War which changed the course of the Third Age of Man.

### Objective

War is a type of goal that one has to achieve. Therefore, there are many things that will need to be planned. One needs to plan the process of execution, boundaries, team members and leaders etc.

## Preparation of the goal

Karna went to subdue other kings so that he could get his wealth. On the other hand, Arjuna, Bhima and Yudhishtira worked to acquire Divyastra, power and strategic knowledge.

### **Management Lesson: 1**

*Try to tap new opportunities instead of focusing on beating your competition. If your competition dies, there is only a small increase in your business because there will be another one in a short time. Instead, if you go for new opportunities, then you must have added strength to your business.*

## Allies

Kauravas had few allies; while the Pandavas worked to gather more allies so that they could gain more support. They established various relationships through marriage.

### **Management Lesson: 2**

*While working on a big project, it is good to expand to others who can contribute in any way or fraction. The more allies you have for the achievement of your goal, the more chances you have.*

## Leadership

The Kauravas had a one-man leadership hierarchy. The entire army was under one person. On the other hand, the Pandavas had separate generals directing operations.

### **Management lesson: 3**

*When you have a big goal, share your responsibilities persons of team. It is good to see different people taking care of different departments and being accountable for their actions. If you have only one person to make all the decisions, then things can get messy.*

## Team Spirit

This is where Kauravas lacking big deal. All their great generals; Bhishma, Drona, Karna, Shalya, etc. were battling independently. However, the Pandavas had only one team tied with a goal. All participated in the decision making process and contributed their skills.

### **Management Lesson 4**

*It is important for a good team to apply gels well. More importantly, all members of the team should be given due consideration when making decisions. Individual goals are good but team goals can be met if everyone contributes a lot.*

## Individual Motives

The Kauravas had personal motives but could not help in the motive of the group. Only Duryodhana wanted war. While the Pandavas had their personal vows and oaths to keep, they worked towards a common goal.

### **Management lesson: 5**

*Align personal goals and skills in group. This will help you to achieve maximum output as each person is pumped to meet their individual goal, which in turn is meeting the common goal.*

## Commitment

Commitment is very important. The Kauravas were short on it. Nearly every one of them had personal prejudices and points where they said they would not commit to war. Whereas the Pandavas were wholeheartedly committed and willing to do anything to achieve personal goals, even if it meant keeping a personal agenda.

**Management Lesson: 6**

*If the team members are not committed to keep personal preference aside, then the team will not work. Ensure that the common goal is achieved, even if it means keeping personal goals pending.*

**The Right Managers**

The Pandavas were very good at it. They knew how to motivate, how to take advantage of staggering enemies, how to highlight their weakness and seek guidance from others whenever needed.

**Management Lesson: 7**

*Put the right people in the right places. If the manager or team leader is not able to inspire or give directions, the team will not work effectively. This is definitely the most important aspect of any management team.*

**Women Empowerment**

The Kauravas were all patriarchal structures. Gandhari was not heard and women had no involvement in decision making. The Pandavas, on the other hand, relied heavily on their women for advice: like Kunti, Draupadi or be it the mothers of other warriors Hidimba (Bhima's wife) and Subhadra (wife of Arjuna).

**Management Lesson: 8**

*It is important to exploit your better half potential. The masculine traits of aggression and dominance must be balanced with harmony and sustenance.*

**Critical compilation**

So, good for building teams, having the right type of manager, personal goals, women's involvement, motivation and acknowledgment are group goals.

### **Any other relevance?**

Do you find other similar lessons that you can share with us? I would love to hear what you have to say about this epic and its teachings, share.

### **Questions:**

1. How does the Pandavas' strategy of forming alliances through relationships illustrate the importance of networking and collaboration in achieving long-term organizational success?
2. In what ways does the contrast between the Kauravas' centralized leadership and the Pandavas' distributed command structure highlight the benefits and challenges of decentralized decision-making in modern management?
3. Why is aligning personal ambitions with the team's collective goals crucial in preventing internal conflicts, and how can leaders foster such alignment in today's competitive work environments?
4. What lessons can current managers draw from the Pandavas' commitment to seeking external advice and continuously learning, especially when facing complex or rapidly changing situations?
5. How does the Mahabharata's emphasis on women's involvement in critical decisions challenge traditional management models, and what steps can modern organizations take to ensure genuine gender inclusivity in leadership roles?





## 12-Leadership Lessons: Everyone Should Learn From Jesus



Jesus is the Best Leader. During his life on Earth, he transformed three years of ministry into a worldwide movement that changed history. Today, more people follow him than any other leader in the world. As an ideal leader, Jesus practiced the most important principles of leadership — and he provides us with an example to imitate. In the spirit of Christmas, I want to share 12-powerful life lessons that every leader should emulate:

### **1. Serving to Become Great**

"He who wishes to become great must become a servant."

Here is the secret of great leadership. Leadership is not about governance. It is about serving others. And you will not lack any good in your life to give to others.

### **2. A Cure for Anxiety**

"Careless in God's care, not bound by a job description, see free and unfit birds."

And you count far more than birds. Has anyone ever grown as tall as an inch by fussing in front of a mirror? All this time and money wasted on fashion - do you think it makes much difference? Instead of looking at fashion, take a walk in the fields and watch wildflowers. They never did prime or shop, but have you ever loved color and design? The ten best-dressed men and women in the country look shabby with them. If God pays such attention to the presence of wildflowers - most of which are never seen, don't you think he will come with you, be proud of you, do the best for you? What I am trying to do here, so that you can relax, not be more ready than before to get, so you can answer the God-given answer. It is a pleasure to live a worry-free life. Anxiety is a killer. So to be able to face each day, knowing that if the world can exist in such beauty and magnificence, then there is nothing that you need to be concerned about. Reflect on nature and find the point.

### **3. Love Conquers All**

"The teacher, who commands in God's law, is the most important!" Jesus said "Love your God with all your passion and prayer and intelligence. This is the most important, the first on any list. But there is a second to set with it: love others as well Love yourself with. "...

"... If someone takes advantage of you unfairly, use this opportunity to practice the life of a servant. No more tit-for-tut stuff. Live generously. You complete He is familiar with the written law, 'Love your friend,' and his unwritten partner, 'Hate your enemy.' I am challenging it. I am asking you to love your enemies. Let them love you. Let us bring the best, not the worst. When someone gives you a hard time, then react with the energies of prayer, then you are your true self, your God-made self We are working. "When it comes to love, we are given three instructions: Love God. Love your neighbor. Love your enemies. The first step to developing this love in your life It is to learn to pray. I have found prayer to be an incredibly energetic practice. Now if this is not familiar to you, let me tell you that this is not the place where you are more holy than me. Prayer for me is simply to share my heart with more than myself. You will often find me speaking loudly as I pray, or sometimes I speak more than one big



word to myself from the bottom of my mind. I was actually praying at 3.30 this morning. He happens to me from time to time. But I pray that I am at work. I pray when I stroll along the seashore. I pray in the car. I pray as a person, and we pray as a family. But what is prayer? Just handing over the good and the bad of life that we entrust to a person far more than ourselves - and that includes our enemies. Traditional thinking seems to go back and forth - but I have seen the enemy moving around 180 degrees praying just enough to be good in their lives.

#### **4. Follow the Golden Rule**

"Here's a simple, rule-of-thumb guide to behavior: Ask yourself what you want people to do for you, then take the initiative and do it for them."

Such a wonderful theory. Just do what you want to do. Often that good turn does not come back for which you did it - but it will come back from somewhere in this wonderful universe in which we live.

#### **5. Ask for What You Want**

"Here's what I'm saying: Ask and you'll find; search and you'll find; knock and the door will open. Don't deal with God. Be direct. Ask for what you want. It's a cat- not a mouse, which we are hiding."

Go, I challenge you. Ask. I realized very early in the sale that if I never asked for the sale, I would never get the sale. The power is in the asking. Now I am not saying that you are going to make a sales strategy on God. But ask, and expect to receive your ask. When my children ask me for something, as their father, I cannot resist them to pull my father's heartbeat, which is the best I have to give.

#### **6. Judge Not**

"Don't pick up on people, jump on your failures, and criticize their faults — unless, of course, you want the same treatment. One way to get that critical feeling is boomeranging. On your neighbor's face. It is easy to see a blemish and be oblivious to ugly derision on its own. Do you have the nerve to say, 'I must wash my face when your own face is deformed with contempt'? It's a fully

traveled road-show mentality, part of a hauler-to-tu, rather than just living your part. Wipe that ugly splatter from your own face, and you give your neighbor a washcloth Can fit for.

"Point one finger in the direction of the judgmentothers and you have three pointing you straight back. Not good. Resist the slippery slide to judge others.

## **7. Keep Your Words**

"Just say 'yes' and 'no'. When you manipulate words to go your way, you go wrong." If you can say yes.If you can't say no. When you know that you cannot do what you promised, you tell about the lie. If not, the word can be your most liberating friend if used wisely. You can't do everything, so start using it. And if you say 'yes' make sure you do what you say - even if it is inconvenient. It builds the depth of character in your existence and builds trust from people around you.

## **8. Give in a secret**

"When you help someone, don't think what he looks like. Just do it - quietly and politely."

Nothing is worse than blowing your bug to someone. The art of giving in secret practice, your reward will be great.

## **9. Forgiving Others**

"There is a connection between what God does in prayer and what you do. For example, you cannot receive forgiveness from God, without forgiving others. If you refuse to do your part, then you cut yourself from God's share."

To forgive others is to free you from the inability of unforgivable chains. Forgiveness is sometimes the hardest word, but once said it's liberating. Don't wait for others to apologize. You lead the way. And offer the hand of forgiveness first. It is not about wrong or right, but about living a life of freedom.

## **10. Speak good words**

Good person produces good deeds and words season after season. A wicked person is blight in the garden. Let me tell you something: every one of these careless words is going to bother you. Reckoning will take place. Words are powerful; they are

powerful; Take it seriously. Words can be your salvation. Words can also be your damn thing. "Death and life are in the power of the tongue, so use words wisely. Put a watch over H and analyze the words that leave your lips. Are they positive? Or are they bothered with negativity and judgment? This is serious business, so pay attention to the advice given. It's really The difference between salvation and damnation is - here on earth - let alone for eternity.

### **11. Nothing is impossible if you have faith**

"The simple truth is that if you have a kernel of faith, a poppy, say, you will tell this mountain, move the mountain!" And it will move. There is nothing you will not be able to deal with. "Faith is a small word, but a powerful one. Faith is greater than yourself, believe in the abilities that are placed within you, and have faith that you will find your path towards your dreams and your goals as you move forward. With a splash of perseverance you can do the formula but win one thing!

### **12. Use it or lose it**

"This is also like a man going on an extended trip. He called his servants together and delegated responsibilities. One he got five thousand dollars, the other two thousand depending on his abilities. To a third to a thousand, then he left. Well, the first servant went to work and doubled his master's investment. Others did the same. But the single thousand men dug a hole and carefully buried his master's money. After a long absence, the owner of those three servants returned and settled with them. Five thousand dollars given shows that he had doubled his investment. His Guru praised him: Good work! You did your job well. Be my partner from now on. With two thousand, the servant showed how he had doubled his master's investment. His Guru praised him: Good work! You did your job well. Be my partner from now on. 'A thousand given servants said, I master, I know that you have high standards and careless ways by which you demand the best and make no allowance for mistake. I was afraid that I might disappoint you, so I hid a good place and secured my money. Here it is safe and performs up to the last percentile. "It's a terrible way to live!" It is criminal to live cautiously that way! If

you know that I was after the best, why did you do the least? The least you could do was to invest the amount with the bankers, where at least I would get a little interest. Take a thousand and give it to those who are most at risk. And get rid of this 'play-it-safe', which does not go on a limb. Throw her in complete darkness."

Each of us is endowed with a specific gift or natural talent that needs to be used. If you fail to lose it you will lose it. Whatever you do, do not compare it to the other boy or girl who feels she has been given a set of talents. Use and develop what you have. These represent your personal strengths, and like any muscle, the best way to develop strength in your life, is to strengthen it. So use it on every occasion - and thus you will never lose it. You'll really grow it and position yourself to be a leader in your chosen field.

### **Questions:**

1. How does the principle of servant leadership, as demonstrated by Jesus, challenge the traditional top-down leadership model often seen in corporate and political structures today?
2. In what ways can adopting a worry-free, faith-based approach to leadership (as suggested in the lesson on anxiety) improve decision-making and resilience during times of crisis?
3. How might consistently applying the teachings of love — including loving enemies and practicing forgiveness — transform workplace culture and conflict resolution in modern organizations?
4. What are the risks and rewards of "using your talents or losing them" in leadership, and how can leaders strike a balance between taking calculated risks and avoiding reckless decisions?
5. How can modern leaders cultivate the discipline of speaking positive, constructive words to build trust and motivation, especially in environments where criticism and competition are prevalent?

# Swami Vivekananda:

## Biography



Swami Vivekananda was a Hindu monk and a direct disciple of Sri Ramakrishna. Vivekananda played an important role in the introduction of Indian Yoga and Vedanta philosophy in the West. He made a strong assumption at the opening of the World Religion Parliament in Chicago, 1893- a powerful speech on the underlying unity of world religions. He taught philosophy of traditional meditation and also performed selfless service (karma yoga). He advocated liberation for Indian women and ended the worst of the caste system. He is considered an important foundation of India's growing confidence and later nationalist leaders often said that he was inspired by his teachings and personality.

"To be successful, you must have tremendous perseverance, tremendous willpower. "I will drink the sea", says the soul with firmness; "The mountains will be uprooted as I wish." That kind of

energy, that kind of desire; Work hard, and you will reach the goal.”- Swami Vivekananda

## **Early Life**

Swami Vivekananda was born on 12 January 1863 as Narendra NathDutt in Calcutta, Bengal, India. As a child, young Narendra had immense energy, and he was fascinated by many aspects of life, especially wandering from many aspects of life. He received a Western education at the Metropolitan Institution of Ishwar Chandra Vidyasagar. He was well versed in Western and Eastern philosophy. His teachers stated that he has a remarkable memory and tremendous intellectual ability. Due to his father's rationality, Narendra joined the Brahmasamaj - a modern Hindu organization led by Keshab Chandra Sen, who disapproved of idol worship.

In 1881, Narendra went to Dakshineswar with a friend to meet Sri Ramakrishna - widely regarded as a great saint and spiritual guru.

Narendra was attracted by Sri Ramakrishna's magnetic personality and became a regular visitor. At first, his mind could not accept the methods and teachings of Sri Ramakrishna. Ramakrishna followed a simple 'Bhakti' (devotional) path and was especially devoted to Maa Kali (the divine mother). But, over time, Narendra's spiritual experiences in the presence of Ramakrishna led him to make every effort to accept Ramakrishna as his mentor, and he renounced the Brahmasamaja.

In 1884, Narendra father died, leaving the family went bankrupt. Narendra became responsible for trying to feed his family with limited means. He later said that he often went hungry because he could not eat enough food. Much to his mother's annoyance, Narendra often indulged in his spiritual subjects to make money a priority.

In 1886, Sri Ramakrishna passed away - exactly five years after meeting Narendra. Ramakrishna chose Narendra to be the leader

of the monastic disciples. Vivekananda decided to find a math (Math) in Belur Math.

Swami Vivekananda then threw himself into deep spiritual practices. He used to spend many hours in meditation and chanting. In 1888, he left the monastery to become a wandering monk to visit various holy places in India. Vivekananda lived day by day, begging for food, immersed in his spiritual quest. In his Complete Works, he writes about his experience:

"Many times I have been in the jaws of death, starving, farting, and being tired; For days and days I had no food, and could often walk no further; I would sink under a tree, and life would seem to go away. I could not speak, I could hardly think, but at last the mind returned to the thought: "I have neither fear nor death; Never I was born, never I died; I never felt hungry or thirsty. I am this I am this He began accepting disciples and in 1893 accepted an invitation to speak at the World Religion Parliament in Chicago. He sailing from Bombay to Japan and then to the United States in May. He established a sail with little money and few contacts. However, Vivekananda arrived in Chicago as a representative of Hinduism with the help of Professor John Wright of Harvard University and others.

### **The World Parliament of Religions**

On September 11, 1893, the World Parliament of Religions, Vivekananda gave a short speech on the inauguration of the conference. After getting up on stage, Vivekananda bowed to Saraswati (the goddess of learning), then Vivekananda chanted "America's sisters and brothers!" Started with the salutation - something in Vivekananda's address and personality, causing a crowd of seven thousand! Before continuing his speech for two minutes. He said, "It fills my heart with joy that you have given us." I thank you in the name of the most ancient order of monks in the world; I thank you in the name of Mother of Religions; And I thank you in the name of millions of crores of Hindu people of all classes and sects. "(See: Speech in the World Parliament of Religions)

A major theme of Vivekananda's speeches was the universality and harmony of world religions. The press covering the event often said that Vivekananda was a star performer - mesmerizing the audience with his personality and powerful speeches. Vivekananda gave two years to deliver speeches in American and follow his Vedanta philosophy to the disciples. In 1894, he founded the Vedanta Society of New York.

In 1895, he traveled to England, where he met Professor Max Muller of Oxford University, and also met Margaret Noble (later Sister Nivedita), the closest to Vivekananda. One of the disciples.

## **India**

Vivekananda started a correspondence with his brother Sri Ramakrishna's disciples. He called upon his fellow ascetics to throw themselves into social service to help the poorest people to get education. This dynamic was a new link for Indian spirituality - and a break from the old tradition of retreating from the world. Vivekananda wanted his mission to help the world both physically and spiritually.

In 1897, he returned to India to a grand reception. The news of his success in the West was greeted with joy and pride in India. Vivekananda was now a celebrity. Vivekananda spoke passionately about India's immense spiritual heritage, and at the same time, criticized the decline of India's position due to caste system, lack of education, women and old failed traditions. Vivekananda was a clear call to progress for India.

"Come, men! Exclude priests who are always against progress, because they will never borrow, their hearts will never grow. They are the children of centuries of superstition and tyranny. Route the priest-craft first. Come, be men! Come out of your narrow pores and look abroad. See how nations are on the march! Do you love man Do you love your country So let us fight for higher and better things; Don't look back, no, even if you see the



sweetest and closest cry. Do not look back but go ahead! "- Volume 5, Sequence - First Series," Third Alasing "(15 May 2010).

Vivekananda instilled a sense of national pride and national enthusiasm; He was an influential figure in the Indian Renaissance of the late nineteenth century. Later Indian leaders like Netaji, Gandhi, Pal and Tilak would all pay tribute to Vivekananda's inspiration.

In 1899, Vivekananda returned for another trip to America to spread Vedanta societies. Vivekananda then returned to India and died of ill health on 4 July 1902.

### Questions:

1. How did Swami Vivekananda's early exposure to both Western philosophy and Indian spirituality shape his unique approach to spreading Vedanta and Yoga in the West?
2. What role did Swami Vivekananda's famous speech at the World Parliament of Religions in 1893 play in changing Western perceptions about Hinduism and world religions?
3. In what ways did Vivekananda's teachings challenge the social norms of his time, particularly with regard to caste discrimination and the empowerment of women in India?
4. How did Swami Vivekananda reconcile his deep spiritual practices with his strong emphasis on social service and national development in India?
5. Reflecting on Vivekananda's life, what lessons can modern leaders draw from his perseverance during personal hardships and his vision for global spiritual unity?





# 8-Leadership Lessons You Can Learn from Julius Caesar

If there was ever one of the most distinguished military leaders in history, it was Julius Caesar. Beyond his undisputed capacity for strategy, the Roman army owed personal leadership lessons on his army, about which he knew how he transmitted his vision and knowledge. His troops return Caesar the confidence necessary for his many victories. From this we are taking these eight valuable lessons that a great leader should know:

## **Relation to his soldiers**

Back in Rome, it was said that Caesar knew the names of each soldier fighting with him. That personal relationship was a chance to win the trust of his army. A leader does not need to be "best friends" with each member of his team, but from this story we can know that personal relationships with colleagues are somewhat positive, as it reduces the gaps in the office and Strengthens leadership.

## **Communication skills**

Julius Caesar, as did many other politicians and soldiers in Roman times, was also a good handler. He used to show up in the Roman Senate, unclothed, and address his soldiers with gruesome speeches. A good leader helps to learn communication techniques that will help him to convey messages properly and engage the team. There are simulators to improve these skills through practice, which ensures a solid and efficient learning.

## **Share notifications**

A large part of the success of the Roman armies was the information troops available on the battlefield. Each center had as much information about the plan of war as Julius Caesar had. In our present-day office, centers represent team or department managers. As a leader, you should ensure that these people are well informed and understand your perspective, so they can communicate to the rest of the team what needs to be done.

## **Maximize your potential**

The Roman soldiers were trained to use the Hershey's-Small pointed dagger, with which they conquered half the world. Far from that powerful image of great swords and spears, these were specialized in the use of small arms, light but effective. Like Caesar, the tools you have will be the ones that will lead you to success. Learn to use your skills properly to maximize your potential and those around you.

## **Accept your responsibility**

Caesar was always close to his soldiers. Despite the danger, the Roman general wanted to communicate directly with his army because he knew that meant his military morals would be promoted. He dined with them, slept with them, dined with them. Being close to his men also allowed him to identify weaknesses and make quick decisions to rectify mistakes. Like Julius Caesar, a good leader must be ready for whatever may come, to support his people and make quick but well thought out decisions. Be accessible to your team and direct them towards the end of the process.

## **Celebrate achievements**

Julius Caesar ensured that everyone knew of his victory, many of which he wrote and became classical works. You do not have to write a book like Caesar, but it is important that you learn to communicate what you achieve, so that the team feels part of a common project and your leadership is strong. Keep a restrained attitude, but don't forget to highlight every little success and goal you reach.

## **Don't do the most unpleasant things**

In Roman times, it was common practice to punish deserters, never thinking that they were friends or family. Caesar himself was personally in charge for this difficult task, the most difficult a soldier could face. Obviously, this is an extreme example, but from this we can learn that, like Julius Caesar, a good leader should not sit back and wait for others to do the difficult task for him; Instead, he should get down to business directly. In other words, be an example to others and take yourself to the toughest tasks.

## **Take risk**

Julius Caesar took the risks that came with his leadership. A leader must be brave and take risks. If you set your faith aside and make decisions based on fear and cowardice, you will be building your leadership on a flawed basis. Take risks, be brave, learn from mistakes and you will achieve success based on a strong, solid leadership.

## **Questions:**

1. How did Julius Caesar's personal relationships with his soldiers contribute to his effectiveness as a leader, and what can modern leaders learn from this approach?
2. In what ways did Caesar's communication skills strengthen his leadership, and how can leaders today enhance their ability to inspire and engage their teams?
3. Why is it important for a leader to share information and strategic insights with their team, and how did Caesar's approach to battlefield communication reflect this principle?
4. What does Caesar's use of simple, effective tools like the Hershey's dagger teach us about maximizing our potential with available resources in modern leadership contexts?
5. Why is it crucial for leaders to take responsibility and confront difficult tasks themselves, and how did Caesar exemplify this through his actions with deserters and in the battlefield?





# Leadership Theory and Practice - Adolf Hitler

[Source: George Eland, December 21, 2011]

Adolf Hitler is one of the most notorious characters in world history, known for his leadership in the Nazi party and his role as Chancellor of Germany in the early 1930s. After the disastrous consequences of World War II and the Holocaust, could Hitler be considered a leader despite the loss? What aspects of his behavior and his reign as Germany's dictator have characterized him as a leader, and what qualities compel us to closely examine our definition of leadership?

As a leader, Hitler retained legitimate power, although he could gain it (Hughes, Ginett, curfew). When Hitler joined the Nazi party, he felt the leadership was divided and ineffective, paving the right path for him to take over. While there were many in the party who disapproved of their personal ambitions, most recognized their abilities to attract public attention to the party; Therefore, when Hitler threatened to resign in 1921, other members decided to give him overall leadership because he knew he needed his expertise.

During his rule, Hitler maintained a mission and vision, which Sashkin would say met the requirements of visionary leadership. He created a vision stating that the "Aryan caste" was superior to all and that "definite [no.] An organizational philosophy" that supported this inequality. The Hitler Nazi Party carried out whatever was possible to start a "new order" and to somehow drive the Jews out of Germany. Despite the lack of respectable values, Hitler is a leader by Sashkin's definition.

While there are many definitions where Hitler can be considered a leader, there are many others who would deny his leadership because it lacks respectable morals and a relationship with his followers. Hitler envisions a personal charismatic leadership, a stylelet "exploitative, non-egalitarian and self-aggressive" (Choi). He was extremely focused on his personal control, insisting that "the ultimate authority was with him and extended downward" (BBC). He assumed other positions so that eventually he would have even more legitimate power, whether it was the best move for his party or not. This style is extremely dangerous for those who follow Hitler, as they were not heard from, often punished for wrongdoings, and became advocates of the morally maligned "New Order". Hitler harmed his party through his lack of control and concern for others. Instead of creating a collaborative and inclusive environment, as Burns would encourage, Hitler believed in ordering directly without the input of many others.

Hitler was known for being heavily critical of those who reported him and became angry and frustrated with mistakes. He did not trust others, especially the generals who reported to him during World War II. Without establishing a two-way relationship, Hitler could not rely on the opinions of others and could not, taking recourse to his instincts and opinions. As a leader, he did little to build relationships with his followers, focusing on direct control rather than mutual communication. McGregor writes, "Leadership is not the property of an individual, but rather a complex relationship between these variables." Hitler ignored the characteristics of his followers and completely ignored the characteristics of the Nazi party, and the political parties led by him.

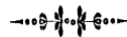
When examining Hitler's leadership, it is necessary to identify his own leadership model. Do you believe that ethics and communication are the major factors when developing a strong and effective leader? In hindsight, it is easy to condemn Hitler as a leader because he suffers and harms others. Hefitzite writes that "leadership engages our values," but what if those values are



immoral and destructive to many parties? Hitler was a leader, mainly because of his position and influence on others around his vision. However, I believe there is a difference between moral and immoral leaders, and when the vision is harmful to many parties, the leadership is not successful.

### Questions:

1. In what ways did Adolf Hitler exhibit traits of a visionary leader, and how do these traits challenge conventional definitions of ethical leadership?
2. How did Hitler's style of authoritarian and exploitative leadership affect the internal functioning of the Nazi Party and the morale of his followers?
3. What role did communication—or the lack thereof—play in Hitler's leadership approach, and how did it influence decision-making during his regime?
4. How can someone like Hitler be classified as a leader by theoretical standards despite his morally reprehensible actions and destructive vision?
5. What does Hitler's leadership teach us about the importance of ethical values and follower engagement in evaluating the effectiveness and legacy of a leader?





## 5-Management Lessons

# From History's Greatest Leaders

There are few figures throughout history that naturally emerge as great leaders. It is useful for managers to always focus on the qualities that make these people great and try to emulate them.

We recently made some suggestions for managing a start-up, but in this post we will focus on common skills that can apply to anyone in leadership positions, whether your business is just off the ground Whether you are an established manager or have years of experience. And we'll have some fun with it too ... Hopefully.

### **John F. Kennedy - Aspiring Greatness**

JFK was probably the youngest, liveliest and boldest president ever (and we are not talking about his extra-marital feats here). While it sometimes gets him in trouble (\*almost causing apocalypse) he will be remembered as the man who dreamed of putting the man on the moon, reversing the centuries-old persecution of African-Americans and putting Marilyn Moane to bed. Dropped on....

Dare to dream like JFK. Aim for the stars and still land on the moon, aim for Mila Kunis and still on land ... In fact, I think we'll leave that analog. The aspiration for greatness instills confidence in both of you and in yourself towards your employees. Be like JFK. Remember be great...

## **Abraham Lincoln - Control Your Emotions**

Lincoln was Don. Abandoned slaves? Yes. Won a civil war? for sure. As a country kept America from disintegration? All in one day's work. Oh, and apparently he killed some vampires too!

You would think that all this being a superhero lark could have less to do with Abe people; Vent their anger on their subcontinent. Not enough.

All 'Abe got really angry but he had a very small technique to stop it from ruining his professional life, and that was to write a letter to anyone in which he had a wound, and then never send it to him. He would put these letters away and then when he felt comfortable enough, (and if the person knew they had fallen on his nerves) he would actually write a letter to the person expressing that He is not really distraught towards what kind. them.

Talk about being a big man! It is not necessary that you do a Lincoln and write a letter, but it is useful to find a way to release your feelings without shouting at the staff. Whether it is playing squash or relaxing with a glass of wine, finding an outlet to soothe your pain and anger will make your job great. Until you work with vampires, proceed in that case - be as angry as you are!

## **Nelson Mandela - Become a Fighter**

Now you will think that by being closed for a quarter of a century, you will turn into a bitter and twisted ball in anger. Not for Mr. Mandela. How did they respond to being inconsistent? He became president and continued to change the system that was so cruel to him. He saw himself not as a victim, but as a fighter.

As a leader you have to fight for your beliefs - and no, I don't mean that every time he hits your great idea on MD's chin, a right hook descends.

Being able to stand on their own ground but when necessary is an important feature of great leaders. It is also important to know when to bow your head in battle and when to stand back and take things in their course.

### **Martin Luther King JR - Communicate Well**

"I have a dream that every manager in this great country will be able to speak clearly and effectively." MLK was one of the greatest founders of history: he knew how to convey his grand ideas to the general public in such a way that they could stand up and take notice.

Pay attention to MLK's charismatic speech but also remember that each person is different. One way instruction can work for one person and not another. Being able to explain your ideas along the way is an essential tool for all managers. Explain anything that is not understood quickly by anyone and you will avoid any major misunderstandings later.

### **Winston Churchill - Make Hard Decisions**

"Are you sure war is the only option sir?" "Oh yes!"

It was decided in 1940, after the famous Nodding-Dog, that it was not good to fire on French warships, all of us eating sauerkraut together with various frontier-xenophobic clichés. Instead they decided that enough was enough, that either we drowned them or they would be taken into Nazi hands. He made a choice that he knew that more than 1000 French sailors might have died, but he felt it had to be made, to prevent the deaths of potentially millions of innocent people. the rest is history.

Be bold. Make the most difficult of those choices and be safe in your decisions. A truly great leader will decide to change lives and not spend the day worrying about whether this was the right choice. To do the same. Pick a path and stick to it. Fight on the beaches. Fight on the ground of landing. Fight in the fields and the streets. Fight in the hills. Never give up.

## Questions:

1. What leadership quality did John F. Kennedy exemplify, and how can aspiring managers use bold vision and ambition to inspire their teams?
2. How did Abraham Lincoln manage his emotions effectively, and why is emotional control an essential trait for successful leadership?
3. In what ways did Nelson Mandela demonstrate resilience and the spirit of a fighter, and how can modern managers apply this lesson when facing adversity?
4. Why is effective communication, as demonstrated by Martin Luther King Jr., crucial for managerial success, and how can leaders adapt their communication styles to different individuals?
5. What does Winston Churchill's willingness to make tough decisions teach us about the responsibility and courage required in leadership roles?



# 12.

## Leadership lesson from Napoleon

There are people who are said to have been "born leaders". Meaning, they were naturally born to have leadership qualities, that they know how to easily control the respect of other people. But perceptions are changing, and leadership is now considered a trait that can be learned. To be sure, you have come across many leadership trainings and seminars, and courses that focus on teaching leadership lessons.

But when it comes to leadership some of the best teachers are those who have made their mark in history, and use their actions and heritage as points of instruction. No doubt, Napoleon Bonaparte is one of the most notable and great leaders in history.

In this article, you will learn

- 1) about the history and works of Napoleon Bonaparte and
- 2) 11 leadership lessons you can apply today from Napoleon.

### **Napoleon Bonaparte, Great Military Committee**

The French Emperor Napoleon Bonaparte was a huge driving force in history, who is building and building France today and showing a great example of leadership for the rest of the world. He was one of the most brilliant military tactics and strategists of his time, and although unorthodox were his methods, no one could deny how brilliant a leader he was. He was fearless in the battlefield, and had enough charisma to attract people with his words. Of course, there are other words that have been used to describe him: tyrannical, persuasive, revolutionary, ruthless politician. But his most permanent title was that of a leader.

Napoleon was born from a humble beginning, a family of minor nobility in Corsica, before becoming a prominent figure during the French Revolution and the Revolutionary Wars. When it comes to a career in the military, and what he did, he showed early promise. He rose up, until he became a military general, and at the age of 34 became the first emperor of France.

Get a complete picture on the life and works of Napoleon Bonaparte by watching this presentation.

### **Napoleon's Leadership Lessons**

You do not need to be a part of the military to be able to apply the leadership lessons taught by Napoleon through example. The leadership skills and principles he demonstrated also apply in business, which, incidentally, often resemble war or fight. A good leader, be it a fleet of warriors, legions, or a corporate team, all follow the same basic principles, and most of them can be learned from Napoleon Bonaparte.

#### **Lesson 1: Goal High**

Don't be satisfied with "just enough" when you can have "the most". When you can be the "best", don't settle for "just fine". aim high. Be greedy. Of course, it goes without saying that the effort you make should also be thorough. There should be no room for half-baked efforts or half-baked cracks on something. If you do not aim high, then there is very little difference not to aim for anything.

#### **Lesson 2: Lead Your People Where You Are Needed**

A leader is already expected to be present; But it is more important to be present where you are needed. Napoleon had many people with a great deal of ability, skill and talent under his command, and he skillfully pushed them forward where his skills were needed or needed. He made a point to be with them, so that he could better direct them. He knew where opportunities would be put to use the skills and abilities of his people, and this is where he took them. The battlefield was his domain, and it was where you would find him, with him and in front of his men.



Napoleon was a very effective motivator. The time of war is certainly not the time for spirited souls, but with many speeches, he was able to revive the fighting spirit of men who were tired of war and faced the worst of circumstances because they were incompetent leaders and successors of leaders. Commanders.

### **Lesson 3: Be the first to do something**

Being a leader means having the desire to get your hands dirty. For Napoleon, there was no job under him. Even when he was a celebrity, he had no qualms about getting down his ladder and going into the trenches. He participated in the work of those he led. This ensured that even when he was already there, he was kept aware of what happens at the lower level.

For some time, painted portraits of the bizarre leader were those who sit behind desks (or on their thrones), barking and commanding their subjects or servants, expecting them to bow down and do what they did. Told them at that moment. This easily makes for a divisive relationship, one where followers will have no respect for their leader, and some are doing as they are asked to do, even without them wanting to do it.

Being on hand is something that employees are obliged to appreciate their leader. It tells a lot about the character of a leader when he tries to work shoulder to shoulder with the people he leads. It is easier for the two sides to connect and collaborate, and therefore to complete the task effectively and efficiently.

### **Lesson 4: Say What You Mean and Mean What You Say**

Empty promises are not what you will hear from a good leader. On the other hand, giving false expectations is the same thing. Napoleon advocated delivering on what he had promised and it was far better in management than expected. This effectively inspired confidence and trust in his people, so they were ready to follow him wherever he went.

It is important for your people - and for everyone else - to see your integrity as a leader, and by choosing your words carefully, you can show that you mean business.

### **Lesson 5: Accept that you can't do everything by yourself**

It is a common misconception that a leader should be able to do everything alone. This of course defeats the purpose of leading a group. You need help Then ask.

Napoleon, even if he was to fulfill any soldier and tact, could not win the battles if he were in charge. He needed help from others, and he was not downsizing himself and asking others to do something for it. In the end, he was able to do what he set out to do.

There is one more thing that Napoleon made a point, especially after seeking the help of others: he thanked them. Whether it is through saying the words out loud, paying your soldiers with the gold and silver they have received, or even taking their own medals and pinning it to a soldier's coat It has never failed to thank those who contributed to the cause.

Gratitude is something that is often overlooked, even in a corporate setting. It is a common belief that, since everyone in the business is out to get something from others (like winning a deal, making a profit), it is mainly a give and take, so to say that is not really all that important: where, when and to whom you owe it. Modern leaders who wish to follow the example of Napoleon should establish an appreciation and reward system in place. It is to show his people that he appreciates the hard work that they do, and rewards them for a job well done. This is a very positive way of boosting their morale and motivating them to do better. On the other hand, employees who feel uneducated and unholy by their leaders feel disgruntled and completely dissatisfied for going to work, or even think of ways to be less productive.

## Lesson 6: Be Different

As a leader, you have to separate yourself from your people. Great leaders did this by completing great tasks and tasks, completing one of the following:

**Doing things differently**-Breaking conventions and defying expectations was something that Napoleon did during his time. This made him such a talented strategist, because he was not afraid to try something different, something new.

Napoleon refused to believe what the ideal was, even the way he and his people fought. By the time he saw a situation advantageous to his soldiers, he seized it. He came up with tricks in the form of battle, which also astonished his generals, but they made excellent moves, as evident by his victory during the Battle of the Pyramids in Egypt, when his 20,000-strong French army systematically Defeated the Mamluk warriors, who had 60,000 men.

As a leader, you always have to be on the lookout for other, new, ways to do a task. It is not really a good idea to stick to only one method to deal with a situation, especially in a competitive environment such as business, where there are competitors at every turn. Repeatedly doing the same things puts you at risk of making predictions, so they will be able to better predict your moves, and you may lose any advantage over them.

**To do the impossible**-Napoleon was seen as bolder than most people, going where the other did not dare. Like in the example above, which can only be described by many as an impossible task? The reduction of 40,000 men compared to the enemy would have been enough to make other commanders, but not Napoleon. Instead, he looked for ways to increase numbers without demanding reinforcement, and it was through his brilliant strategization.

## Lesson 7: Honor Your People

Honor demands respect. This is something that is earned, yes, by leaders as well. Napoleon was able to show the respect of his soldiers that he, too, is respected for him and for his abilities and contributions. It also did not matter that it was the lowest class of foot soldiers; Napoleon respected them as part of humans and soldiers, and not just for their position in the hierarchy.

Napoleon was able to build an unstoppable army, mainly due to the devotion and loyalty he was able to establish in his troops. But note that Napoleon not only had devotion towards his people, but he also ensured that his people were devoted to their cause. He won them victory and glory in every battle, as much as he did.

- Know your people and understand them. There is also another way to show that you respect your people: get to know them and understand how they feel. Napoleon also took this as an opportunity to predict the consequences, especially when faced with unforeseen circumstances or situations. Planning and strategizing became easier because Napoleon knew his people, so he knew where to put resources in the area.
- Do not silence your people. Let them speak their mind and say their peace. Just don't listen to them outside; Really listen to what they say. Get their thoughts, opinions and opinions; You will be surprised how much you can learn by talking to your people and listening to them. Putting restrictions or limitations on them will potentially limit your effectiveness as a leader, and for the goals of your group. More importantly, pay attention to what your people think as a leader. After all, they are in the best position to say whether you are going for a good job or not.
- Trust your people. This is probably one of the most difficult things for a leader (for anyone, really), but, by trusting your people, you are also working towards getting them to trust you. People find their loyalty and ease in trusting someone, which shows that they trust them back. For example, in the Battle of the Pyramids, Napoleon trusted that his men would arrive even as they were overtaken. In return, his people

trusted him to come up with a strategy to survive and defeat the enemies.

### **Lesson 8: Keeping People Watchful**

This is a very simple thing, yet not many people manage to do it. This is called an eye contact, and is a quality that every good leader should possess.

By looking at another person directly in your eyes, you are acknowledging their existence and showing that you are listening to what they have to say. It is also a way to gauge for the person you are talking to. It will be easy to shape an opponent or enemy when you look into their eyes, because it has been said many times that the eyes are the windows of one's soul. You can tell a lot about a person by how their eyes move, shift, or react.

### **Lesson 9: Control your nature**

More often than not, we are our worst enemies, and anger is not going to help any. Anger is a surefire way of being a cloud of judgment and as a good leader; you should not give up the clarity of your decision.

By managing his temper, Napoleon was able to check his emotions and keep a clear head on the battlefield, where every decision - even the tiniest one - could distinguish between life and death.

- Do not speak in anger. Those who rule angrily say things they later regret. In the process, they hurt other people, and they also lose the respect of those who were there for them.
- Do not make decisions when you are getting emotional. Don't decide anything until you have control over your emotions. Delegation requires a level head, and being emotional - not just plain furious - doesn't do you purposefully to do so.

### **Lesson 10: Respect Your Time**

You may not know it, but you can disrespect the time that is available to you by doing things that are irrelevant and will not really give you any satisfaction. Napoleon showed great skill in

managing time and becoming an excellent organizer. It was also clear how Napoleon was known to focus on major issues. To solve so many issues, he knew which points to pay attention to, and which ones could be ignored or left for another day.

You've often heard traders say "time is money", and there is a lot of truth in this. Time wasting means money wasted in the business, which is why business leaders must ensure that they manage their time well. The Pomodoro technique is great for managing your time.

### **Lesson 11: Never stop learning**

A leader should never feel and act as if he knows everything and thus, he does not need to know any more. Always, always there is something new to learn. Napoleon never stopped trying to improve himself by acquiring knowledge and learning everything that could be learned, which he used in his future endeavors. Even as a young boy, he read a lot, focusing on the classics, especially notable leaders in history such as Alexander the Great.

In the creation of the Napoleonic Code, Napoleon tasked equally talented individuals, but he still attended long meetings, amazed everyone with his amazing grasp of all the relevant details. This is proof that, even at the height of his power as a leader, he never stopped learning.

Leaders in business need to be aware of many things, even beyond the scope of the industry they are in. This is not just a way to widen their horizons, but also to make it easier, to keep their minds alert and sharp. When they arise after opportunities arise for them.

### **Questions:**

1. Napoleon was known for leading from the front and sharing hardships with his soldiers. How does this approach influence team morale, and how can it be applied in a modern corporate setting?

2. In what ways did Napoleon demonstrate the principle of “saying what you mean and meaning what you say,” and why is this important for gaining the trust of followers or employees?
3. How did Napoleon’s acceptance of the need for help and his habit of thanking contributors contribute to his effectiveness as a leader? What can business leaders learn from this approach?
4. Napoleon believed in continuous learning and improving his knowledge. How can today’s leaders foster a culture of lifelong learning in their organizations?
5. “Be Different” was one of Napoleon’s key leadership lessons. Give an example of how breaking conventions can lead to success, either from history, business, or your own experience.







**Part III:**  
*Insights for Modern  
Professionals and  
Communicators*



## 6-Ways to Look More Confidently During a Presentation

[Source: Cassiaevsky, April 06, 2017 (HBR)]

Several years ago, colleagues and I were invited to predict the results of a start-up pitch competition in Vienna where 2,500 tech entrepreneurs were competing to win thousands of Euros in money. We overviewed the presentations, but instead of paying attention to the ideas that the entrepreneurs took, we were looking at the judges' body language and micro expression as they listened.

We gave our prediction as to who would win before the winners were announced and, as we and the audience soon learned, we were on the spot. We spoiled the surprise.

Two years later we were called back to the same program, but this time, instead of seeing the judges, we saw the contestants. Our task was not to guess the winners, but to determine how the non-verbal communication of the presenters contributed to their success or failure.

We assessed that each would be a large-scale entrepreneur from 0–15. People scored points for each sign of positive, confident body language, such as smiling, maintaining eye contact, and persuasive gestures. They lose points for each negative sign, such as fidgeting, rigid hand movements, and average eyesight. We found that the contestants whose pitches were judged in the top eight by the judges of the competition scored an average of 8.3 points on our 15 point scale, while those who did not score at that

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top level had an average score of 5.5. Positive body language was strongly correlated with more successful results. We have found similar correlation in the political arena.

During the 2012 US presidential election, we conducted an online study, which saw two-minute video clips by both 1,000 contestants — Democrats and Republicans — featuring Barack Obama and Mitt Romney in campaign events that featured both neutral and emotional content Used to provide. Webcams recorded viewers' facial expressions, and our team analyzed them for six key emotions identified in psychology research: happy, surprise, fear, disgust, anger, and sorrow. We coded for the term emotion (positive or negative) and it seems strongly expressed. This analysis showed that Obama provoked stronger emotional reactions and less negative ones. Even a significant number of Republicans - 16% - reacted negatively to Romney. And when we analyzed the candidates' body language, we found that our pitch is similar to the winners of the presidential contest. He featured mainly open, positive, reassuring positions with his speech. Romney, by contrast, often gave negative cues, contrasting his message with the contradictory and distracting facial expressions and movement.

Of course, the election did not rely on body language. Nor did the start-up contest results. But the right type of non-verbal communication made connections with success.

How can you send the same signal - and hopefully generate the same success? At the Center for Body Language, we have studied successful leaders in many fields and identified several positions that are indicative of effective, inspiring body language.

## **Box**

At the beginning of Bill Clinton's political career he used to associate his speeches with big, sweeping gestures that seemed untrue to him. To help them keep their body language under control, their counselors taught them to imagine a box in front of their chest and abdomen and move their hands within it. Since then, the "Clinton box" has become a popular term in the area.

## **Ball handling**

Making gestures as if you were holding a basketball between your hands is an indicator of confidence and control, as if you almost literally have facts at your fingertips. Steve Jobs often used this term in his speeches.

## **Pyramid hand**

When people panic, their hands often fizzle and fizzle. When they are convinced, one way to accomplish that is to hold both hands together in a relaxed pyramid. Many business executives employ this gesture, however beware of overuse or associate it with overbearing or arrogant facial expressions. The idea is to show you comfort, not smog.

## **Broad approach**

How people stand is a strong indicator of their mentality. When you stand in this strong and stable position with your feet about shoulder width, it indicates that you feel in control.

## **Palms up**

This gesture indicates openness and honesty. Oprah makes full use of it during her speeches. She is a powerful, influential figure, but she seems willing to connect honestly with the people she is speaking to, whether she is a person or a crowd of thousands.

## **Palms down**

The opposite movement can also be viewed positively - as a sign of power, authority and assertiveness. Barack Obama has often used it to calm the crowd after the riot of the mob.

The next time you make a presentation, try to record it, then review the video with the sound off, just looking at your body language. How did you stand up and gesture? Have you used any of these conditions? If not, think about how you can do this in front of an audience next time, or just talking to your boss or a big customer. Practice in front of a mirror, then with friends, until they feel natural.

Non-verbal communication did not necessarily make or break you as a leader, but it can help you achieve more successful results.

### Questions:

1. How does body language influence the perception of confidence during a presentation, and why might this perception impact the outcome of events such as pitch competitions or elections?
2. In what ways did the body language of Barack Obama and Mitt Romney differ during the 2012 US presidential election, and how did these differences affect viewers' emotional reactions?
3. Explain how specific gestures like the "Clinton Box," "Ball Handling," or "Pyramid Hand" can enhance the effectiveness of a speaker's non-verbal communication.
4. Why is it important to balance confident gestures with appropriate facial expressions, and what might be the consequences of failing to do so?
5. Reflect on your own presentation style: which of the six body language techniques could you adopt or improve to enhance your confidence and audience connection?



# 14.

## The Most Important Leadership Ability According To Leaders around the World

[Souece: Sunni Gills, Until 15 March 2014 (HBR)]

What makes an effective leader? This question is the focus of my research as an organizational scientist, executive coach and leadership development consultant. In search of answers, I recently completed the first round of a study of 195 leaders in 15 countries, in 30 global organizations. Participants were asked to choose the 15 most important leadership competencies from a list of 74. I have classified the top people into five major topics that suggest a set of priorities for leaders and leadership development programs. Although some people may not surprise you, they are all hard to master in part, because to improve them requires acting against our nature.

### **Demonstrates strong ethics and imparts a sense of security**

This theme combines two of the three most highly rated characteristics: "high moral and ethical standards" (67% chose it as one of the most important) and "communicating clear expectations" (56%).

Taken together, these features are about creating a safe and reliable environment. A leader with high moral standards expresses a commitment to fairness, assuring that both he and his

staff will respect the rules of the game. Likewise, when leaders communicate their expectations clearly, they avoid blinding people and ensure that everyone is on the same page. Employees in a safe environment can invoke the brain's high potential for social engagement, innovation, creativity, and ambition.

Neuroscience confirms this point. When the amygdala threatens our safety, the arteries harden and increase the flow of blood to our organs in preparation for a fight-or-flight response. At this stage, we lose access to the social engagement system of the limbic brain and the executive function of the prefrontal cortex, disrupting creativity and drive for excellence. From a neuroscience point of view, ensuring that people feel safe on a deeper level should be the # 1 job for leaders.

But how? This ability is to behave in a way that is consistent with your values. If you make decisions yourself that feel at odds with your principles or justify actions in spite of a feeling of uneasiness, you will likely have to reconnect with your core values. I facilitate a simple practice called "Deep Fast Forwarding" to help my clients with this. Imagine your funeral and what people say about you in a eulogy. This is what you want to hear? This exercise will give you a clear idea of what is important to you, which will then help in making daily decisions.

To increase feelings of safety, work on communicating with the specific intention of making people feel safe. One way to accomplish this is to accept and neutralize the dreaded results or consequences from the beginning. I call it "clearing the air", for example, you might be wrong about a project saying "I'm not blaming you." I just want to understand what happened."

## **Empowers others to self-organize**

Providing clear direction while allowing employees to organize their own time and work was identified as the next most important leadership capability.



No leader can do everything himself. Therefore, it is important to distribute power throughout the organization and rely on decisions from those who are closest to the action.

Research has repeatedly shown that empowered teams are more productive and proactive, provide better customer service, and show a higher level of satisfaction and commitment to their team and organization. And yet many leaders lead people to self-organize. They protest because they believe that power is a zero-sum game, they hesitate to allow others to make mistakes, and they are afraid of facing negative consequences from decisions of subordinates.

To overcome the fear of relinquishing power, start by raising awareness about the physical stress that arises when you feel your situation is being challenged. As discussed above, perceived threats activate a fight, flight, or freeze response in the amygdala. The good news is that when stress increases we can train our bodies to experience relaxation rather than defensiveness. Try to separate the present from the past, share the results you're most afraid of, rather than strive for control, and remember that giving power is a great way to increase the effect - that builds power over time.

### **Promotes a sense of connection and belonging**

Leaders who "communicate often and openly" (qualification # 6) and "create a sense of success as a pack and fail together" (# 8) form a strong foundation for connection.

We are a social species - we want to add and feel a sense of belonging. From an evolutionary point of view, attachment is important because it improves our chances of survival in a world full of predators. Research suggests that a sense of connection can also affect productivity and emotional well-being. For example, scientists have found that emotions in the workplace are contagious: employees feel emotionally inferior only by looking at unpleasant relationships between colleagues.

From a neuroscience point of view, making connections is the second most important job of a leader. Once we feel safe (a sensation that is registered in the reptilian brain), we need to take care (which activates the limbic brain) to achieve the full potential of our highly functioning prefrontal cortex, is also required.

There are some simple ways to promote among employees: Make people smile, call them by name, and remember their interests and the names of family members. Pay attention when speaking to them and clearly have the voices of your team members on each other's backs. Using a song, motto, symbol, mantra, or ritual that uniquely identifies your team can also reinforce this feeling of connection.

### **Promotes openness to new ideas and fosters organizational learning**

What is "flexibility to change opinions" (qualification # 4), "open to new ideas and perspectives" (# 7), and "provides protection for trial and error" (# 10) are common? If a leader has these strengths, they encourage learning; If they do not, they risk it.

We are wrong, it is not easy to accept. Once again, the negative effects of stress on brain function are partly to blame - in this case they impede learning. Researchers have found that the loss of blood flow to our brain under threat reduces peripheral vision, so we can deal with immediate danger. For example, they have seen significant reductions in athletes' peripheral vision prior to competition. While tunnel vision helps athletes focus, it turns the rest of us away from new ideas and perspectives. When we present contradictory evidence, our opinions are still more inflexible, making it almost impossible to learn.

To encourage learning among employees, leaders must first ensure that they themselves are open to learning (and curriculum change). Try to approach problem-solving discussions without a

specific agenda or outcome. As long as everyone has spoken, stop the decision and let people know that all ideas will be considered. More diversity of ideas will emerge.

Learning requires failure, but our constant search for results can also discourage employees from taking chances. To resolve this conflict, leaders must create a culture that supports risk-taking. One way to do this is to use controlled experiments - think A / B testing - that allow for small failures and require rapid feedback and correction. It provides a platform for building collective intelligence so that employees also learn from each other's mistakes.

### **Nurtures growth**

"Committed to my ongoing training" (Qualification # 5) and "Helping me grow as the next generation leader" (# 9) make up the final category.

All living organisms have an inborn need to leave copies of their genes. They maximize their chances of success by nurturing and teaching their offspring. In return, the receiving public feels a sense of gratitude and loyalty. Think of the people you are most grateful for - parents, teachers, friends, mentors. Chances are, they took care of you or taught you something important.

When leaders show commitment to our growth, the same fundamental emotions tap. Employees are motivated for reciprocity, expressing their gratitude or loyalty for going the extra mile. While managing fear creates tension, which impedes the higher function of the brain, the quality of work varies greatly when we are forced by praise. If you want to inspire the best from your team, advocate for them, support their training and promotion, and go for batting to sponsor your important projects.

There are significant challenges for leaders in these five areas, which are due to natural reactions, which are harsh for us. But with intense self-reflection and a change in perspective (perhaps

aided by a coach), there are plenty of opportunities to improve everyone's performance by focusing on our self.

### Questions:

1. Why is creating a sense of psychological safety considered the most critical job of a leader, and how does it affect team performance and innovation?
2. How can leaders balance the need for control with the benefits of empowering employees to self-organize, especially in high-stakes environments?
3. What role does connection and belonging play in leadership effectiveness, and what are some simple ways leaders can foster this sense among their team members?
4. In what ways can a leader's openness to new ideas and willingness to support trial and error drive organizational learning and adaptability?
5. Why is nurturing the growth of others a powerful leadership trait, and how does it influence employee loyalty, motivation, and long-term team success?



# Why do you want (at least) two careers

[Source: Kabirsehgal, 25 April 2014 (HBR)]

It's not uncommon to meet a lawyer who likes to work in renewable energy, or an app developer who doesn't like writing novels, or an editor who fantasizes about becoming a landscape designer. Maybe you too dream of switching from your current job to a very different career. But in my experience, it is rare for such people to actually leap. Switching costs seem too high, and the chances of success seem too remote.

But the answer is not to avoid incomplete and slow burning in your current work. I think both have to answer it. Two careers are better than one. And by committing to two careers, you will produce benefits for both.

In my case, I have four businesses: I am a corporate strategist, US Navy Reserve officer at a Fortune 500 company, author of several books and record producer. The two questions people ask me most often is, "How much do you sleep?" And "How do you find the time to do all this?" (My answers: "a lot" and "I make time"). Yet these "process" questions do not come to the heart of my reasons and motivations. Instead, a more revealing question would be, "Why do you have multiple careers?" Simply, doing a lot of work makes me happy and makes me more fulfilled. It also helps me to perform better in each task. Like this.

## Subsidize your skill development

My corporate job salary subsidizes my record production career. With no track record as a producer, nobody was going to pay me to produce my music, and it was not the money that inspired me to be a producer for the first time - it was jazz and classical music I had a passion for. Therefore, I volunteered so that I could gain experience in this new industry. My day job not only gave me the capital to make an album, but it taught me the tricks to succeed as a producer. A good producer should be someone who knows how to build a vision, recruit personnel, establish a timeline, raise money and distribute products. After making more than a dozen albums and winning a few Grammys, record labels and musicians have started reaching out to see if they can keep me as a producer. I still refuse payment because making music, something that is forever, is enough for me.

At the same time, I usually invite my corporate clients for a recording session. For someone who works in the office all day, it is exciting to go "behind-the-scenes" and interact with singers, musicians and other creative professionals. While I was making an album in Cuba, one of my clients noticed of the musicians dancing, "I've never been around people who enjoy a lot of work." So my corporate and recording careers are mutually beneficial.

When I worked on Wall Street, my professional circle was initially limited to others in the financial services sector: bankers, traders, analysts, economists. Taken together, we establish a "consensus" view on all markets. And most of my asset manager clients were looking for something different: "Give me a contradictory perspective." In other words, they do not want to hear groupwork. I took this as an order to tap my Rudodex for those who might offer a different approach to my customers.

For example, one of my clients wanted to understand what Chinese citizens were saying to each other. Because I am a writer, I have made the mistake of getting to know other writers, so I reached out to my friend, who was a periodical journalist who kept an eye on the nonsense in China. While not restricted by the compliance department of a bank, he was able to give my client an unbridled perspective, which was most admirable. My client got a new idea. I got a trade. My friend got a new customer. By being in different circles, you can introduce select people who usually never meet and unlock values for everyone.

## **Discover real innovations**

When you work differently, you can identify where ideas interact and more importantly, where they should interact. Steve Jobs, who was the embodiment of interdisciplinary thinking, said, "This technology marries the liberal arts, marries the humanities, giving us the result that sings our hearts."

Due to Hurricane Katrina, many musicians left New Orleans. To generate money to help musicians in the city, I could build a specific non-profit organization that solicited people for money. Instead, I helped create a more permanent solution: a brokerage for musicians that I have described as Wall Street meets Bourbon Street. Those wanting to book a musician for a party in New York can find a band on my organization's website, who will then ask Booker to add a "tip", which will be allocated to a New Orleans-based charity. Booker (who in some cases was my corporate client) easily got a band to party, the New York City musician got the gig, and the charity in New Orleans received a small donation. Due to my time working at the bank, I was able to create a

different type of organization, which has since merged into an even larger charity organization.

When you follow your curiosities, you will bring passion to your new career, which will make you more fulfilled. And by doing more than one thing, you can accomplish them all better.

### Questions:

1. How can pursuing multiple careers at once lead to personal fulfillment and professional excellence, according to the author's experience?
2. In what ways can one career subsidize or support the growth of another, especially when transitioning into a passion-driven field without initial financial returns?
3. How does engaging in diverse professional circles enhance creativity and innovation, and what examples from the text support this idea?
4. What lessons can be drawn from Kabir Sehgal's interdisciplinary approach when it comes to solving real-world problems through innovative models?
5. How does following your curiosities across different careers contribute to both personal development and creating broader value for others?





# To Keep an Argument from Escalating, Get Some Perspective

When you get into an argument, it is natural to focus on your feelings and attitude. But this makes it very difficult to reach any resolution. In fact, psychologists have found that people use better reasoning strategies when they distance themselves from how they currently feel and consider what the situation means in the long run. So the next time you disagree with a colleague, try to see the conflict from a third person point of view.

What would someone outside the situation say about your disagreement? Or think about how you would feel about the conflict in a week, a month, or a year. Seeing the future encourages you to get away from the present moment, which can be fraught with negative emotions, and helps you put the situation in context. Knowing that you will not care about the argument in the future that what you say and do today will make you angry.

## Questions:

1. Why is it challenging to resolve conflicts when we focus only on our immediate emotions during an argument?
2. How does adopting a third-person perspective help in managing disagreements more effectively?
3. What role does future thinking play in reducing the emotional intensity of a current conflict?

4. How can distancing oneself from the present moment improve reasoning and decision-making during an argument?
5. What practical steps can you take during a disagreement to gain perspective and prevent escalation?



# It's Not Just Time Management

(Source: Jeff Desmet)

If you are like me, this time of year can be particularly busy. Year end project deadline looms. The holiday commitment begins. Distraction intensifies. And time just starts narrowing. Needless to say, I am feeling exhausted by the end of December. A coworker commented to me yesterday about how she usually "gets too thin" during this year's time. We reminded each other that taking care of ourselves is as important as taking care of everything and everyone. And it can help manage your time, focus and energy. Achieving things in today's work environment can be particularly difficult. First, technology has brought many productivity gains, but is also often a source of hindrance and has led to our "always-on", 24-7 work schedules. Secondly, the way we work is also more collaborative, virtual and global than in the past, and requires more events, more meetings, and more communication.

Time management is not a new concept in the workplace. The practice - and many, sometimes impossibly impediments to it - has been with us in the era of modern business. But the complexities of today's workplace need to move away from some tried approaches to time management.

That's why the team behind Harvard Management Ment® recently updated our module on Time Management - to reflect the all-too-familiar realities of a full-time employee in a complex business world. We've expanded our lessons to include more tips and resources to help you and your teams breathe - and a little easier. When your managers are struggling with information,

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requests and projects on a 24-hour basis, the challenge is not timed. It is also about the ability to focus, prioritize and deliver quality work. It is important that they not only manage their time effectively, but also their energy and their focus to be productive. How do they do it?

### **Managing your energy**

While time is a limited resource, thankfully your personal energy is renewable. Learning to strengthen and refill your flexibility in four specific energy fields - physical, emotional, mental and spiritual - can help you work smarter, faster and stronger. Getting plenty of sleep, connecting your work to a larger purpose and understanding the flow of natural energy and your energy levels throughout the day are just a few ways you can better manage your energy and get a healthy synergy in your workday. Huh.

### **Managing Your Attention**

Today's managers often feel that they are constantly in a position to distract, as emails flood their inboxes, meetings cram their calendars, and news alerts discuss their phones. But successful time management simply means trying to find a way to focus your attention on one task and keep it there for extended periods - A challenge for most employees, thanks to distracting, interruptions, and the need to multitask. But being aware of these attention grabbers and teaching yourself some steps to manage and overcome them can reduce their impact.

Today with time management really takes a good amount of practice, perseverance and self-awareness. But if you are committed to building new habits, you will work well on your way to crossing these barriers in productivity, and eventually feel better and more efficient at the end of every busy day, and very busy. The year. What techniques do you use to help manage your energy and your focus?

### **Questions:**

1. Why is managing energy and attention just as important as managing time in today's work environment?

2. How do modern workplace demands—such as constant connectivity and collaboration—impact traditional time management strategies?
3. In what ways can understanding your natural energy cycles improve your daily productivity?
4. What role does self-awareness play in developing effective habits for managing time, energy, and focus?
5. How can distractions and multitasking hinder productivity, and what steps can be taken to reduce their effects?





**Part IV:**  
*Educational Philosophy and  
Intellectual Conversations*





## 6-Online Learning Lessons From Albert Einstein

Albert Einstein did more than rewrite the laws of physics. His personal philosophies are fascinating, and many of his ideas are directly relevant to the practice of online learning.

These online learning lessons from Albert Einstein inspire us how; too, we can leave a lasting legacy on our students' lives.

### **Important online learning lessons from Albert Einstein**

Inspiration for online learning can be seen in surprising places. Who says it should be limited to conferences or journal articles? Words from famous thinkers can provide plenty of food for thought. Albert Einstein provides a perfect example. Although he is known for rewriting the laws of physics, Einstein's talent is beyond his academic achievements. He had personal philosophies on many issues ranging from religion to nuclear disarmament. And, more than 60 years after Einstein's death, many of his approaches resonate strongly with the practice of online learning. Here are 6 online learning lessons from Albert Einstein.

#### **1. "Information is not knowledge"**

As professional teachers, we know the difference between information and knowledge. But what about our students?

Ideally, we use the online learning process to guide students to absorb information, apply it, and transform facts and theories into valuable knowledge. We can often bring the process to the fore during evaluation activities. For example, in one of my classes I teach adult teachers how to create online course materials. I

direct them through an understanding of relevant best-practice principles, and then ask them to apply those principles as they develop their content.

By the end of class, they can create user-friendly and effective course content - they have gone through the process of transforming information into knowledge.

## **2. "If you cannot explain it simply, you do not understand it well."**

### **This idea is directly relevant to online learning.**

How many times have you received an email from a student struggling to understand a key concept in your course? When this happens, you only interpret the idea in a different way, ideally using examples tailored to the student's own experience. And when you do this, you measure your own understanding of the subject.

A student has to walk through a complex concept with subjects you know well. It is easy to make this idea relevant to them, and watch them arrive at A-ha! Moment. **But this is not always the case.**

When you stand for another teacher, perhaps, or teach a course for the first time, there may be areas of the subject you are less familiar with. This is where the curly student questions highlight gaps in your own knowledge.

## **3. "A person, who never made a mistake, never tried anything new."**

This idea can easily form the cornerstone of your teaching philosophy. It definitely plays a big role in me.

This is another way of saying: "There are no stupid questions". I often tell this to my students. It reassures them that they should feel stupid for never knowing the answer, and remind them that they have enrolled in the course to learn! If they knew all the answers, they would not need to take the course in the first place.

#### **4. "It has become abundantly clear that our technology has surpassed our humanity."**

How interesting that a statement decades before the invention of the Internet could be so relevant to the practice of online learning. Technology is often emphasized in e-learning. But the process of online learning and learning is not a cold exchange between anonymous robots. Students (and teachers!), are human beings first and foremost. Adding some humanity to the online learning experience changes the experience for both student and teacher. Real relationships are built, rapport is built, and experiences of learning and teaching become much more than a series of electronically delivered messages.

#### **5. "It is the supreme art of the teacher to bring joy to creative expression and knowledge."**

Yes, teaching is an art!

It involves a combination of sophisticated natural talents over years of disciplined practice. And it is a powerful career choice. Learning changes make life.

It is part of our work to inspire our students to think creatively, and to find joy in the learning process. We want them to be able to recreate the facts and figures for the online exam.

The art of online learning can have profound consequences, and can help build lifelong learners who understand the essential value of an education.

#### **6. "Whoever is negligent with the truth in small matters cannot be trusted with important matters."**

This quote is relevant to the role of trust in online learning.

There are many ways for this leadership quality to shine in our work. We can set deadlines, and implement them. The date we promised, we can return to student work. We can be available to provide assistance and guidance when needed. There are one

hundred "small matters" that you deal with during a normal working day. How you handle them has a real impact. Your approach assures your students that they have made a wise choice to entrust their education to you.

Einstein lived in an age that preceded online education by a few decades. But his intellectual passion and curiosity about the human experience makes his ideas surprisingly relevant to our profession. His words can be a source of inspiration for online teachers, who also want to leave a lasting positive impression on the minds of the students teaching them.

### Questions:

1. How does Einstein's idea that "information is not knowledge" challenge the traditional methods of online teaching, and what strategies can educators use to ensure students convert information into meaningful knowledge?
2. In what ways can the principle "If you cannot explain it simply, you do not understand it well" help online teachers refine their course content and better support struggling students?
3. Why is fostering an environment where mistakes are welcomed as part of the learning process important in online education, according to Einstein's belief that trying new things inevitably leads to mistakes?
4. How can online educators balance the use of advanced technology with the need to maintain human connection and empathy, as warned by Einstein's observation that technology might surpass humanity?
5. What role does trust play in the success of online learning, and how can teachers demonstrate reliability in "small matters" to build strong, positive relationships with their students?



# Einstein's Educational Philosophy

(Source: George Aland, December 21, 2011)

In December of 1999, Time magazine named Albert Einstein the "Person of the Century" and said his discoveries revolutionized humans' understanding of the universe.

Although his scientific mind was appreciated, Einstein was also a philosopher. Unhappy with his experiences living in Nazi Germany, or when he spent stressful time understanding scientific theories, he expressed his thoughts about the challenges of daily life.

As Einstein was a professor of physics, he had some of the most famous statements regarding education. This proverb is known as Einstein's educational philosophy.

Take a look at ten pieces of Einstein's educational philosophy - some certainly inspire:

**1. "If you cannot explain it simply, you will not understand it well."**

Some subjects are difficult for students. Experts clearly know their subject well, but it is important to look at that subject from the student's perspective, and not necessarily consider prior knowledge or skills. As a teacher, you should try to keep yourself in the frame of mind of a novice learner, and only by doing so will you be able to complete your studies.

**2. "Everything should be as simple as it is simple, but not simple."**

Although interpreting content is often the best way to communicate to a large audience, you should not minimize underwater topics or remove significant complications.

**3. "Information is not knowledge."**

As instructors and teachers, we need to ensure that students are not just learning the facts, but the meaning, trends or applications behind these facts. In lectures, quizzes and assignments, we need to ensure that students are asked to understand and explain the importance of the material being taught.

**4. "Intellectual development must begin at birth and end at death."**

We need to encourage students to learn, and should emphasize that their learning should not stop when they are done with a course or with a program. It is likely that they will be more fulfilled and successful in life if they maintain a constant sense of curiosity and wonder about everything around them.

**5. "Don't worry about your difficulties in mathematics. I can assure you that mine is still big."**

There is a myth that Einstein failed mathematics when he was in school. They didn't really do well. But the point he is making here is that what he did in life did not happen easily; They had to work very hard to do good work. As teachers, we need to be told that to become great is to actually do great things.

**6. "I have no special talent. I am only passionately curious."**

Here, Einstein's educational philosophy is again stating that his great scientific achievements required constant effort and that he did not come "naturally". He simply had a passionate desire to learn new things.

**7. "Education is that which is learned one after another in school."**

Here, Einstein is not saying that students should forget everything they learned in school. Conversely, we can imply that if you develop a habit of study and curiosity, after a long time when you forget the facts then you maintain an attitude that allows for receptivity to new ideas is.

**8. "Arouse joy in creative expression and knowledge is the highest art of the teacher."**

As teachers we should find happiness in our subjects, convey that happiness to the students, and hope that it will be reflected in the work of the students. This is not an easy thing to do, but it makes the subject we teach memorable.

**9. "When I examine myself and my ways of thought, I come to the conclusion that the gift of imagination outweighs any talent for abstract, positive thinking for me."**

Einstein's educational philosophy emphasizes that ideas and solutions come not only from logical, systematic thought, but also from imagination and out-of-the-box thinking. If we can encourage this in our students, they will benefit both in our courses and in life.

**10. "Concern for man and his destiny should always become the main interest of all technological endeavors. Never forget between your diagrams and equations."**

We all want students to succeed in their courses and use their education.

Einstein's educational philosophy reminds us here that education should not be purely useful.

As teachers, we need to keep in mind that whatever our students are doing, it is important that they make a continuous effort to contribute to society at large.

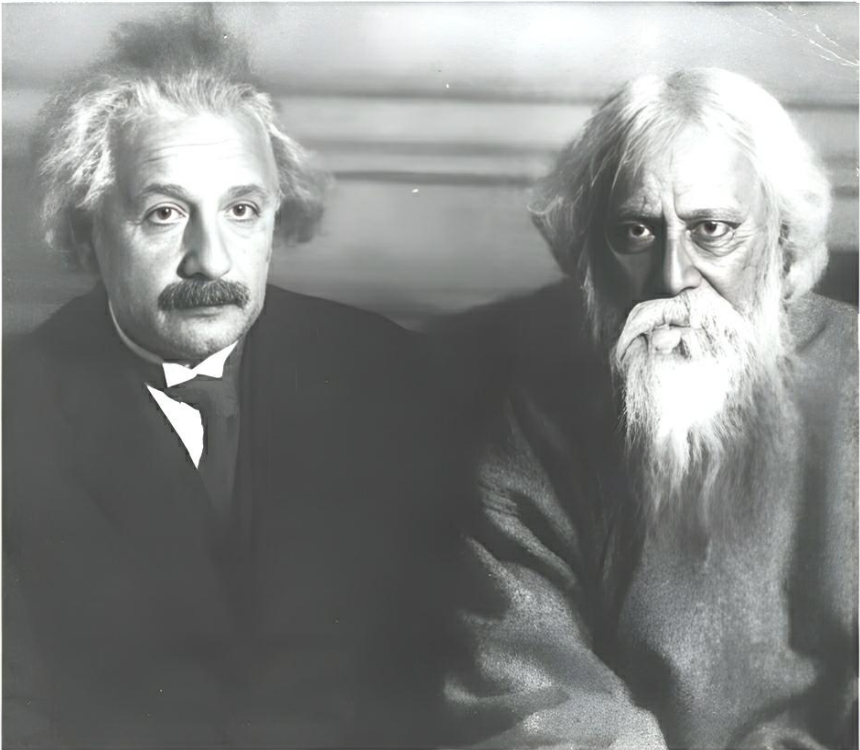
### Questions:

1. How does Einstein's belief that "information is not knowledge" challenge traditional rote learning methods, and what teaching practices can help students transform facts into deeper understanding?
2. In what ways can teachers apply Einstein's idea that "intellectual development must begin at birth and end at death" to inspire lifelong learning in their students?
3. Why does Einstein emphasize imagination as being more important than purely logical thinking, and how can educators encourage creativity and out-of-the-box thinking in their classrooms?
4. According to Einstein, why is it essential for teachers to "arouse joy in creative expression and knowledge," and what practical steps can educators take to make their subjects both enjoyable and memorable for students?
5. What message does Einstein convey by stating that technological endeavors should always consider humanity and its destiny, and how can modern education ensure that students grow not just in knowledge, but also in social responsibility?





# Tagore and Albert Einstein Interview



Tagore and Einstein meet a common friend, Dr. Via Mandel. Tagore met Einstein at his residence in Kaputh, a suburb of Berlin, on 14 July 1930, and Einstein returned the call and visited Tagore at Mendel's home. Both conversations were recorded and the above photo was taken. The conversation of 14 July is reproduced here, and originally *The Religion of Man* (George, Allen & Unwin, Ltd., London), Appendix II, was published in pages 222–225.

**TAGORE:** I'm Dr., today. Was discussing with Mendel the new mathematical discoveries that tell us that its game is within the realm of the possibility of infinite atoms; The drama of existence is not exactly predetermined in character.

**EINSTEIN:** The facts turning science towards this view do not say goodbye to work-causality.

**EINSTEIN:** tries to understand in a higher plane how the order is. The order is there, where larger elements combine and guide, but in minute elements this sequence is not perceptible.

**TAGORE:** Thus the duality is in the depths of existence, the contradiction of the free impulse and the instruction which works on it and develops a systematic scheme of things.

**EINSTEIN:** Modern physics will not say that they are contradictory. Clouds look as one from a distance, but if you see them from close, they show themselves as drops of water.

**TAGORE:** I find an analogy in human psychology. Our desires and desires are unbridled, but our character transforms these elements into a harmonious whole. Does something similar happen in the physical world? Are elements dynamic with rebellious, personal impulses? And is there a principle in the physical world that dominates them and puts them into a systematic organization?

**EINSTEIN:** Even elements are not without statistical order; Elements of radium will always maintain their specific order, now and ever, just as they have done everything. The elements then have a statistical sequence.

**TAGORE:** Otherwise, the drama of existence would have been very disappointing. It is the constant harmony of chance and determination that makes it infinitely new and alive.

**EINSTEIN:** I believe everything we do or live for is its work-cause; It is good, however, that we cannot see through it.

**TAGORE:** In human affairs there is also an element of elasticity, some freedom within a small range for the expression of our personality. It is like the music system in India, which is not so

strictly fixed with Western music. Our composers provide a certain definite outline, melody and rhythmic arrangement, and within a certain range the player can improvise on it. He must be one with the rule of that particular melody, and then he can give a spontaneous expression to his musical sense within the prescribed regulation. We admire the composer for his talent in building a base with a superstructure of melodies, but we expect the player to have his skills in creating variations of melodious flourish and ornamentation. In creation we follow the central law of existence, but if we do not separate ourselves from it, we can find enough freedom within the limits of our personality for complete self-expression.

**EINSTEIN:** This is possible only when music has a strong artistic tradition to guide people's minds. In Europe, music has come far from popular art and popular sentiment and has become more like a secret art with its own conventions and traditions.

**TAGORE:** You have to be completely obedient to this complex music. In India, a singer's independence is measured in his or her own creative personality. He can sing the composer's song as his own, if he has the power creatively to interpret the common law of melody that is given to him for interpretation.

**EINSTEIN:** Original music requires a high level of art to fully realize the great idea, so that anyone can make changes about it. In our country, variations are often determined.

**TAGORE:** If in our conduct we can follow the law of good, then we can have real freedom of self-expression. There is a principle of conduct, but the character that makes it true and personal is our own creation. There is a duality of freedom and determined order in our music.

**EINSTEIN:** The words of a song are also free? What I mean to say is, can the singer add his words to the song he is singing for freedom?

**TAGORE:** Yes. In Bengal we have a kind of song — kirtan, we call it — that gives the singer the freedom to introduce paternal remarks, phrases, not in original songs. The occasion is full of

excitement, as the audience is constantly thrilled by some beautiful, effortless expressions added by the singer.

**EINSTEIN:** Is the metric form serious enough?

**TAGORE:** Yes, enough. You cannot cross the limit of domination; The singer has maintained the rhythm and timing in all its forms, which is fixed. In European music you have comparative freedom over time, but not with melody.

**EINSTEIN:** Can Indian music be sung without words? Can a song be understood without words?

**TAGORE:** Yes, we have humming words, sounds that only help to act as bearers of notes. In North India, music is an independent art, not an interpretation of words and ideas, as in Bengal. Music is very complex and subtle and in itself is a whole world of music.

**EINSTEIN:** Isn't it polyphonic?

**TAGORE:** The means are used not to reconcile, but to add time and volume and depth. Has the melody in your music suffered from the accusation of harmony?

**EINSTEIN:** Sometimes it causes a lot of damage. Sometimes the harmony melody is swallowed whole.

**TAGORE:** Melody and harmony are like lines and colors in pictures. A simple linear picture can be absolutely beautiful; The introduction of color can make it unclear and trivial. Yet by combining with color lines, one can create stunning pictures, so long as it is not smooth and destroys their value.

**EINSTEIN:** It's a beautiful comparison; the line is much older than the color. Your raga seems to be much richer in structure than ours. Japanese music also sounds like this.

**TAGORE:** The impact of Eastern and Western music on our minds is difficult to analyze. I love Western music a lot; I think it is great, that it is huge in its structure and grand in its structure. Our own music touches me more deeply with its original lyrical appeal. European music is epic in character; It has an extensive background and is Gothic in structure.

**EINSTEIN:** This is a question which we Europeans cannot answer properly, we are accustomed to our own music. We want to know if our own music is a traditional or a fundamental human emotion, whether it is natural to feel poise and dissonance, or a convention that we accept.

**TAGORE:** Piano somehow confuses me. I like the violin very much.

**EINSTEIN:** It would be interesting to study the effects of European music on an Indian who had never heard of it when he was younger.

**TAGORE:** Once I asked an English musician to analyze some classical music for me, and explained to me what elements are there to the beauty of the piece.

**EINSTEIN:** The difficulty is that really good music, whether east or west, cannot be analyzed.

**TAGORE:** Yes and deeply affecting the hearer is beyond ourselves.

**EINSTEIN:** In our response to art, whether in Europe or in Asia, there will always be a fundamental uncertainty about everything. Even the red flowers you see on your desk, they probably won't be for you and me either.

**TAGORE:** And yet the process of harmonizing between them is ongoing, with personal taste conforming to the universal standard.

### Questions:

1. How do Tagore and Einstein's views on freedom within structure, as discussed through music, reflect their broader philosophical beliefs about human creativity and natural law?
2. In the dialogue, Tagore draws an analogy between human psychology and the physical world—how does this comparison help bridge the gap between science and art in their conversation?
3. What insights do Einstein and Tagore provide about the relationship between tradition and individual expression in both music and human conduct?

4. How does the discussion about the differences between Eastern and Western music styles reveal deeper cultural philosophies about harmony, individuality, and collective order?
5. Why do both thinkers agree that the deepest effects of art and music lie beyond analysis, and what does this suggest about the limitations of reason and logic in understanding human experience?



**Part V:**  
*Emotional Intelligence and  
Ideal Human Behavior*





# Speaking Tree - Creating an Ideal Human

[Source: The Times of India, Lucknow, 20 May 2017]

According to Swami Vivekananda, man is essentially enlightened and nature is divine. All men are the successors of 'Amar Anand'. But, due to wrong teaching and principles, he forgets his divinity and essential goodness. He begins to believe that he is a sinner. So he starts worshiping and pursuing the external matter and forgets spirituality.

Swamiji, by his true nature, persuaded the wandering people to come out of the illusion and understood that 'they do not matter, they are not bodies'. They have to realize that 'the matter is their servant, not they are the servant of the matter'. For this purpose he set a goal to make himself aware of "his divinity, and how to manifest it in every movement of life". The right kind of education is maximized as its foundation: "There is no sin in you, there is no suffering in you; Thou art the store of almighty power. Rise, wake up and manifest divinity. "

Swamiji's teachings make us realize that those who call us sinners are wrong. "It is foolishness, wickedness, vile vulgarity to say that you are a sinner." You are all God."

Such education can result in enabling individuals to respect their neighbors, fellow citizens, the immediate environment and their overall environment Biography Biography. An enlightened person

**Ancient Wisdom to Modern Management**- by Satish Kumar Singh

has 10 characteristics. These are: "Satisfaction, restraint, gentleness, respect for the property of others, purity, self-control, wisdom, philosophical wisdom, truth and patience."

The purpose of being an enlightened person is to live according to your self-righteousness according to your true nature and learn to control your hunger. He takes as little from society as is necessary for his survival, and gives as much as he can. His actions are not motivated by any selfishness.

Renunciation, renunciation and service, service are his ideals. There is no selfishness in him. He synthesizes anti-ism materialism and idealism; Sensual and spiritual; Abhyudaya and Nihshrayas; Priya and Shreya. He is not alone for himself; rather, he lives for the welfare of his fellow beings.

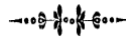
In a letter to the Maharaja of Mysore, Vivekananda clarified the notion of enlightened men, writing, "My noble prince, this life is short, the vanities of the world are ephemeral, but they live who live for others, all the more." Are dead compared to living! "He wrote, because he believed inclusiveness, rather than exclusion, is the right policy. According to him," all expansion is life, and all contractions is death."

We should love and not hate others and exploit them because to love and serve others is to expand and hate and to exploit them is contraction. The expansion comes from a firm belief in the order of the Kathopanishad, which states, "Eternal self exists in every being, but is hidden and therefore not manifest; But this can be realized by the subtle and penetrating cause of those who are trained to experience the Upalechar and subtler truths."

According to Vivekananda, an enlightened person, by virtue of his training and education, is able to see the same self in each person and therefore treat them equally. He, like Vivekananda, "I can be born again and again, and suffer thousands of sorrows, so that I can only worship the God who is the only God I believe in, all the species and It is the sum of the total of souls.

### Questions:

1. How does Swami Vivekananda's idea that "man is essentially divine" challenge the traditional belief systems that label humans as sinners?
2. In what ways does Vivekananda's emphasis on manifesting divinity in everyday life offer a practical guide for modern education and character development?
3. How can the ten characteristics of an enlightened person, as described in the chapter, be applied to address the ethical and environmental challenges faced by society today?
4. According to Vivekananda, true living means living for others—how does this principle of selfless service contrast with the materialistic values often promoted in contemporary culture?
5. How does the philosophy of seeing the same 'eternal self' in every being foster inclusiveness, and what implications does this have for promoting peace and social harmony in a diverse world?





# Why Emotional Intelligence Is Important For Your Business Success

*Shaheen Khan describes how emotional intelligence can be important for a successful career. "When dealing with people, remember that you are dealing not with beings of logic, but with the spirit of beings. -Dale Carnegie"*

Have you ever experienced that business as a whole can be hostile? You may have a boss who does not refuse you. Or a client who treats you like a Grimm. Many times it has been found that people have no problem in working. And as a result, they suffer. let's face it. Business is not always fun. And sure, it's business but I think we can definitely develop business scenes by getting better at one thing: emotional intelligence. Everyone has heard about it. but what is it? How do you get it And how can you use it to be betterbusiness? This year, World Economic Forum Emotional Intelligence (also known as the 'emotional quotient' or EQ) was ranked sixth in the World in the list of top 10 skills that employees would need to process in a stolen workplace.

In today's economy, solving problems related to emotions is important. At work, we deal with complex problems. And we often have to work together to find a solution. Achievement in business is not about your grade-based metrics such as SAT scores or IQ tests. It is about making an impact as a leader and if you want to achieve meaningful things, you need to be able to work with other people. From that assumption, EI is the core expertise that can bring better results and additional success.

In general, EQ refers to the ability to understand, understand and manage one's attitudes and feelings. Eminent psychologist Daniel Goleman has clearly stated that it has five mechanisms:

1. Conscious knowledge - the ability to recognize and understand your moods and feelings, and how they affect others
2. Self-reliance - Ability to control instincts and moods and think before acting
3. Intrinsic motivation - being motivated to pursue goals for personal reasons, instead of reward for some people (the opposite is motivation)
4. Understanding - the ability to recognize and appreciate the motivations of others, which is critical for building and leading the team positively
5. Social skills - Ability to manage relationships and build networks

### **Emotional Intelligence Predicts Performs:**

How Much Does Emotional Intelligence Affect Your Professional Success? The best sign: a lot! This is a commanding way to focus your mobility in one direction. Behind the most important emotional intelligence in the world, Pratibha Smart tested EI with 33 other relevant workplace skills, and note that emotional intelligence is the hardest predictor, stating a complete 58% achievement in all types of jobs. Naturally, people with a degree of emotional intelligence earn more money than fewer people with mediocre intelligence. It is always important to study the emotional intelligence of your team, which is a business. Also, if your team members are lacking in this area, it is important to work on these skills for the betterment of yourself and your organization.

### **Emotional Intelligence in the Workplace:**

Many leading mental health experts agree that emotional intelligence is a valuable asset, where workers with high levels of EI likely cooperate with mothers, manage work-related stress,

resolve conflicts within workplace relationships, and interpersonal mistakes, may be able to resolve. This may not mean that high emotional intelligence is beneficial or necessary for all jobs. Numerous search-based studies suggest that jobs that require a large amount of personal engagement can benefit from workers possessing high emotional intelligence in sales or real estate jobs, the opposite is true for businesses that there are generally more individualists, such as researchers or accountants. On the other hand, it has been found that in places where people work alone and in fact, emotional intelligence can perform at a lower level than the average worker, restlessness can lead to a strong concern about other people's feelings.

### **Leadership skills and the role of EI:**

Employers with high emotional intelligence in many different situations can better collaborate with others, be able to work-related pressures, resolve fights, get into insider relationships, and earlier Can learn from mutual mistakes. Although not every type of job may require sentimentality, it can be an important feature for most people in leadership positions. To be a skilled leader in the office, expert figures from managers, superiors and others need to be able to work effectively with the people under their charge. A good thinker is enabled to create the type of person doing a good job, where each person feels important and indifferent to succeed.

Leaders with more emotional intelligence are able to use their social skills to change relationships and trust with their employees. They flock to see members of their team with extraordinary abilities, backgrounds, and mannerisms rather than as an equal collective. Good leaders always try to identify and connect emotionally with their employees, sharing their joys as well as their concerns. Ability to build shared trust and respect are especially important if an unpopular option is produced within a business setting, but the superiors need their teams to function efficiently.

## **To Conclude:**

Like all other types of relationships, work relationships can be already or already messed up. When battle wakes up, leaders with extraordinary emotional intelligence can get better at switching the own instinct and see the situation from all perspectives, and usually hunt for helpers. Real leaders are clear and are not afraid to confess when they are wrong. In fact, they are more likely to try to pursue work relationships. As you train your brain to continually pursue new emotionally intelligent behaviors, your brain delineates the trails needed to make a change in habits. Before long, you start reacting with your surroundings with sentimentality, without even thinking about it. And as your brain strengthens the use of new organisms, connections that support old, destructive behaviors will die out, as you learn to limit their use.

## **Questions:**

1. How does emotional intelligence (EQ) differ from traditional measures of success like IQ or academic grades when it comes to achieving business success?
2. According to Daniel Goleman's five mechanisms of emotional intelligence, which trait do you think is most critical for resolving workplace conflicts, and why?
3. Why might jobs that require high levels of personal interaction, such as sales or leadership roles, benefit more from emotional intelligence than more solitary professions?
4. How can leaders with strong emotional intelligence create a sense of trust and connection within diverse teams, especially during difficult business decisions?
5. What practical steps can individuals and teams take to strengthen their emotional intelligence and improve overall workplace harmony and performance?





## **Part-VI**

### ***A Pathway to Integrate Leadership***



## Conclusion – A Pathway to Integrate Leadership

In a world marked by rapid change, technological evolution, global interdependence, and ethical dilemmas, the need for grounded and purposeful leadership has never been greater. Leadership today is not solely about acquiring authority or exercising control—it is about being deeply connected to purpose, values, emotional intelligence, and human-centric decision-making. This book, *Ancient Wisdom to Modern Management*, set out to explore timeless principles of leadership from a diverse array of cultural, spiritual, and intellectual traditions and to relate them to modern-day career and life management.

The chapters have taken readers on a comprehensive journey through the wisdom of spiritual texts, biographies of great leaders, lessons from history, and insights from science and management. Each chapter, in its own way, offers a lens through which leadership can be viewed—not merely as a role to play in professional contexts but as a lifelong philosophy of self-governance and service to others.

Leadership, as explored in this work across **five broad parts**, is not confined to titles or authority; it is a multi-dimensional journey that merges self-mastery, historical insight, intellectual growth, emotional balance, and service to others. The path to *Integrated Leadership* weaves together the timeless teachings of sacred texts, lessons from world history, the competencies of modern leadership, and the inner qualities that shape an ideal

human being. Let us reflect on this integrated pathway chapter by chapter.

## **Part I: Timeless Wisdom from Sacred Texts and Philosophical Teachings**

The foundational wisdom of leadership begins with the eternal truths captured in sacred texts. The **Bhagavad Gita**, both in its traditional summary and its application in daily life, teaches leaders the art of self-mastery, duty without attachment, clarity amidst chaos, and ethical decision-making. The reflections on **Holi by Sri Swami Sivananda** emphasize harmony, unity, and the celebration of human connection—qualities essential for fostering cohesive teams and communities.

**Leadership lessons from Buddha** call for mindfulness, compassion, and ethical restraint, while the **9 characteristics of Jesus as a leader** highlight servant leadership, humility, and transformative love. These teachings converge to establish the moral and spiritual foundation of integrated leadership: leading not through fear or force but through wisdom, empathy, and selfless service.

## **Part II: Leadership Lessons from History and Mythology**

The study of leadership is incomplete without the lessons drawn from historical and mythological figures. The **Mahabharata** teaches strategic thinking, ethical leadership, and crisis management. In contrast, **Julius Caesar**, **Napoleon**, and even the controversial study of **Adolf Hitler** provide practical (and cautionary) insights into charisma, communication, and the dangers of leadership unmoored from ethics.

The **12 leadership lessons from Jesus** and the biography of **Swami Vivekananda** reinforce that true leadership is transformative—it inspires societies and uplifts individuals. The synthesis of **5 management lessons from history's greatest leaders** shows that despite differing eras and cultures, timeless

principles such as vision, adaptability, and resilience endure. These chapters form the tactical and strategic core of integrated leadership, blending ambition with responsibility.

### **Part III: Insights for Modern Professionals and Communicators**

Modern leadership demands competencies that go beyond historical models. Practical skills like the **6 ways to appear more confident during presentations**, managing dual careers, and **keeping arguments from escalating** equip leaders to handle contemporary workplace dynamics with poise and adaptability.

Insights such as **the most important leadership ability recognized worldwide**—often emotional intelligence and empathy—show that global leadership today values human connection over authoritarian command. The chapter **It's not just time management anymore** highlights the growing importance of managing energy, priorities, and emotional balance, signifying a shift from transactional leadership to transformational leadership.

### **Part IV: Educational Philosophy and Intellectual Conversations**

At the intellectual level, leadership is about continuous learning and broad vision. **Albert Einstein's online teaching lessons** and his educational philosophy advocate for curiosity, independent thinking, and simplicity—qualities that modern leaders need to navigate complex problems.

The **interview between Rabindranath Tagore and Einstein** offers a profound dialogue between science and spirituality, rationality and intuition, reminding us that integrated leadership must harmonize diverse ways of knowing. This part lays down the cognitive dimension of leadership, where knowledge is pursued not merely for personal gain but for the betterment of humanity.

## Part V: Emotional Intelligence and Ideal Human Behavior

Finally, at its deepest layer, leadership is about *being*—not just doing. The **Speaking Tree's message on creating an ideal human being** and the emphasis on **emotional intelligence in business success** underscore that the leader's character, emotional resilience, and capacity for empathy are what sustain long-term influence and trust.

In a world where technical skills are abundant, emotional intelligence distinguishes great leaders. It fosters collaboration, defuses conflict, and nurtures environments where people thrive. Emotional maturity, combined with intellectual sharpness and ethical grounding, completes the portrait of the integrated leader.

### The Integrated Leader: A New Leadership Paradigm

Having traversed 22 diverse chapters, the reader is now equipped with a composite model of leadership that is both ancient and contemporary, strategic and ethical, inward and outward. These chapters are not isolated lessons but interwoven principles that offer a **unified pathway to becoming a better leader and a better human being**.

In this model, the *Bhagavad Gita* teaches us clarity of purpose and action. Jesus teaches humility. Buddha brings mindfulness. Vivekananda inspires action-oriented service. Historical figures teach the power—and dangers—of ambition. Scientists like Einstein remind us of curiosity and ethics. Management theories give us frameworks. And emotional intelligence teaches us to lead from the heart.

Together, these teachings advocate a **new paradigm of leadership**—one that is not based on hierarchy, but on harmony; not rooted in domination, but in dialogue; not defined by personal gain, but by collective good.

As you reflect on these lessons, the call is clear: **embrace leadership not as a position to hold, but as a principle to live by**. Whether you're an executive, educator, entrepreneur, or student—leadership begins with how you think, how you act, and how you treat others.

An *integrated leader*, therefore, is not a fragmented figure but a harmonized whole:

- **Ethically anchored** by sacred teachings (*Part I*)
- **Strategically sharp** through historical and practical lessons (*Part II*)
- **Professionally competent** with modern skills and global insights (*Part III*)
- **Intellectually enriched** by educational philosophy and cultural wisdom (*Part IV*)
- **Emotionally balanced** to inspire trust, empathy, and human connection (*Part V*)

This comprehensive model of leadership is adaptable for modern times yet rooted in timeless values. It calls upon leaders to not merely chase success but to become *ideal human beings* — individuals who lead with vision, serve with compassion, and grow with humility.

### **A Call to the Reader: Embark on the Journey**

As you close these pages, remember: leadership is not reserved for the few at the top. Whether you are a teacher, manager, entrepreneur, parent, or student, the path to integrated leadership is open to you. Begin by leading yourself — mastering your thoughts, emotions, and actions. Learn from history, absorb wisdom from the world's great thinkers, and cultivate emotional intelligence.

In doing so, you will not only transform your professional life but also contribute to creating a more ethical, empathetic, and enlightened society.

*Integrated leadership* is not just a destination — it is a lifelong journey. And every step you take brings you closer to becoming the ideal leader the world needs today.

The world does not need more rulers. It needs more guides, more listeners, more seekers, more integrators of ancient wisdom and modern insight.

So go forward. Lead with knowledge, wisdom, compassion, and courage. Let the lessons of this book not merely inform you, but transform you. In doing so, you will not only navigate your career more effectively—but also contribute to a more conscious, ethical, and enlightened world.





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