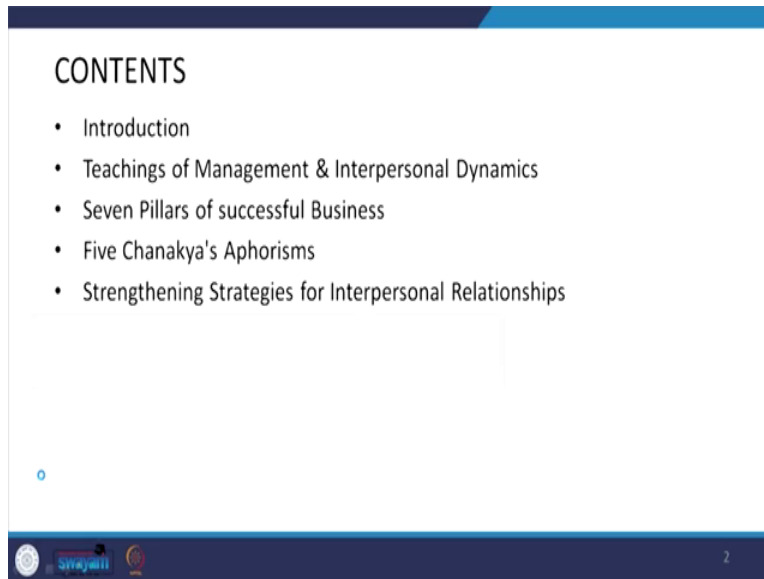


Managerial Skills for Interpersonal Dynamics
Prof. Santosh Rangnekar
Department of Management Studies, IIT
Indian Institute of Technology, Roorkee
Lecture 60
Chanakya and Interpersonal Dynamics

In this session, we are discussing very, very interesting the approach and I hope that is you will appreciate that is we have taken now certain contents on the basis of our history and you will see that is the one of them that is about the Chanakya and interpersonal dynamics that is the how the Chanakya his comments on the interpersonal dynamics.

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So, first we will talk about the introduction, then we will talk about the teaching of Management and Interpersonal Dynamics, Seven Pillars of successful business, Five Chanakya's Aphorisms, Strengthening Strategies for the Interpersonal Relationships that we will be talking about.

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INTRODUCTION		
AUTHOR	TEACHINGS	COUNTRY
Maharishi Vyas	Identifying what is dharma and in what context it becomes dharma	India
Confucius	produce ethically well-cultivated men who would carry themselves with gravity, speak correctly, and demonstrate consummate integrity in all things	China
Aristotle	The role that politics and The political community must play in bringing about the virtuous life in the citizenry.	Greece
Chanakya	Economics, Leadership, Interpersonal Skills, Psychology of humans	India

So, therefore, when we are talking about, that is the what is the Dharma? So, Maharishi Vyas has told that is identifying what is Dharma and in what context it becomes the Dharma that is from the India. The Confucius that produce ethically well cultivated men who would carry themselves with the gravity, speak correctly and demonstrate consummate integrity in all things and therefore, in that case we find that is the when we talking about what is the Confucius approach towards Dharma is, that is about the oneself.

How oneself the represent him and therefore, it is about his gravity. So, what gravity he has? And definitely gravity, it is affected by the emotional stability and the speak correctly. In that case we will find that is the whenever we are talking or speaking something, then we are having the very appropriate and correct pronunciations are there and demonstrate the consummate integrity in all things and therefore, in that case we will having that particular according to him, it is the Dharma which is produce the ethically well cultivated men.

Aristotle, the role that politics and the political community must play in bringing about the virtuous life in the citizenry. And therefore, according to the Aristotle, it is that is the how that is the political parties, they are required to bring about the virtuous life in the

citizens. The Chanakya says 'Economics, Leadership, Interpersonal skills and the Psychology of Humans'.

Therefore, in that case we will find that it is becoming a very-very important that is the whenever we are talking about the either kingdom or about your business empire, about departments or the sections or the workplaces and then it becomes very-very important the role of the economics, because whenever you are running a business, then definitely that economics has to play every great role and that will affect your business.

Not only that, but how is your leadership style. If your leadership style is not appropriate, then in that case you cannot lead because a king cannot be without kingdom. So, if you want a kingdom, then definitely there must be followers. And if there are followers, then there is a leader and then Chanakya has mentioned that is interpersonal skills, so, whatever the skills, the individual is having and then developing those interpersonal skills that will decide about the psychology of humans, that is also that will have the success and failures in the case of the nation or in the case of the business even.

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Contd...		
Visnusharma	For the Man to develop "Niti" (social ethics, prudent behavior, shrewdness) in their pursuit of <i>Artha</i> , and a work on social satire.	India
Manu	The text dedicates 1,034 verses, the largest portion, on laws for and expected virtues of Brahmins, and 971 verses for Kshatriyas. The statement of rules for the Vaishya's (merchant class) and the Shudras (artisans and working class) in the text is extraordinarily brief.	India
Narayana	It incorporates maxims, worldly wisdom and morals on political affairs in a simple, elegant language.	India

Source:- : Chanakya Arthashastra and HRM by Santosh Bagwe on Mar 10, 2010

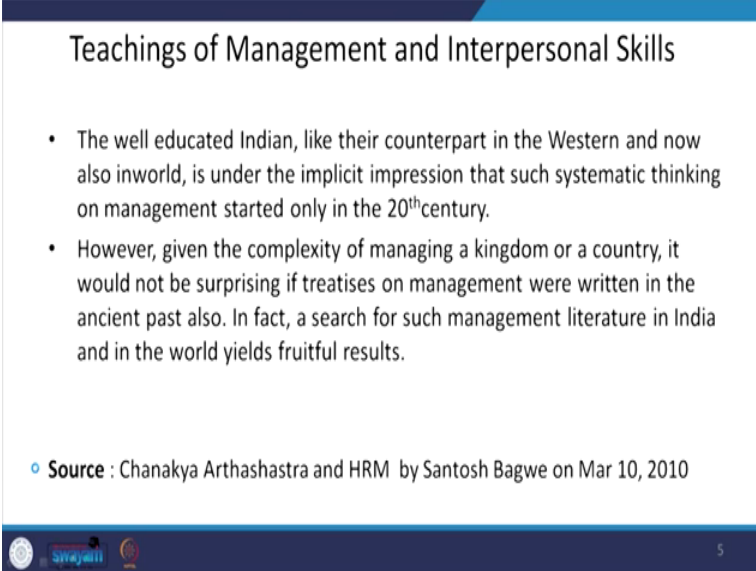
Visnusharma, 'For the men to gel up 'Niti', social ethics, prudent behavior and shrewdness in their pursuit of the Artha and the work on the social satire'. And therefore, it is through that Niti. So, there it is that define that is the how, there can be the behavior

in their pursuit of the Artha. So, therefore, in that case if you are into the business, then what is your business strategies and therefore, and then what is the impact on the society.

So, that has been defined by the Vishnusharma. Then the Manu, 'The text dedicates 1034 verses, the largest portion on laws for expected virtues of the Brahmins and 971 verses for the Kshatriyas. The statement of rules for the Vaishya's, merchant class and the Shudras the artisans and the working class in the text is extraordinarily brief. And therefore, this is the text dedication of the 1034 verses is there.

Narayan, it incorporates maxims, worldly wisdom and morals on the political affairs in a simple and elegant language. And therefore, by this, it is the how that your wisdom and morals that will decide among the how you are representing yourself on the basis of the political affairs and in the elegant language is there. So, on the basis of these different philosophies and the definitions.

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The slide features a blue header with the title "Teachings of Management and Interpersonal Skills". Below the title, there are two bullet points. The first bullet point states that well-educated Indians, like their Western counterparts, often believe that systematic management thinking began only in the 20th century. The second bullet point explains that given the complexity of managing a kingdom or a country, it is not surprising that management treatises were written in ancient India. A source reference is provided at the bottom of the slide. The slide also includes a logo in the bottom left corner and the number "5" in the bottom right corner.

Teachings of Management and Interpersonal Skills

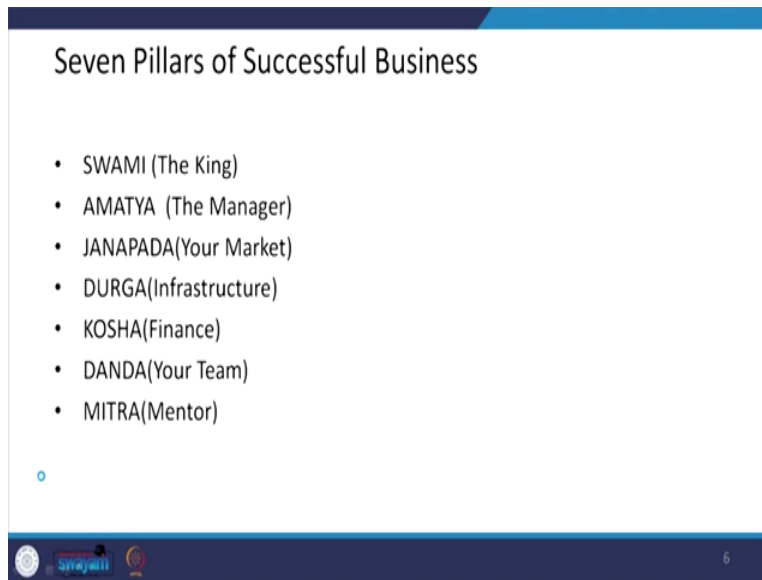
- The well educated Indian, like their counterpart in the Western and now also in world, is under the implicit impression that such systematic thinking on management started only in the 20th century.
- However, given the complexity of managing a kingdom or a country, it would not be surprising if treatises on management were written in the ancient past also. In fact, a search for such management literature in India and in the world yields fruitful results.

◦ Source : Chanakya Arthashastra and HRM by Santosh Bagwe on Mar 10, 2010

Now, the question arises that what are the teaching of management and interpersonal skills. The well educated Indian like their counterpart in the western and now also in world is under the implicit impression that such systematic thinking of management started only in the 20th century. However, given the complexity of the managing a kingdom, or a country, it would not be surprising if treaties or management were written

in the ancient past also. In fact, a search for such management literature in India and in the world is the fruitful results are there.

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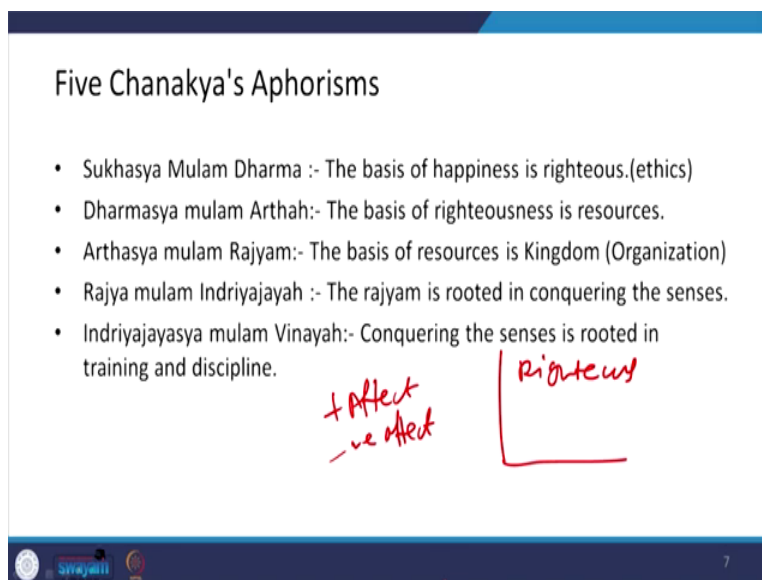
Seven Pillars of Successful Business

- SWAMI (The King)
- AMATYA (The Manager)
- JANAPADA (Your Market)
- DURGA (Infrastructure)
- KOSHA (Finance)
- DANDA (Your Team)
- MITRA (Mentor)

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Now, when we are talking about the Seven Pillars of successful business, so, it is a Swami that is the king, Amatya, the manager, then the Janapda, your market, then the Durga, infrastructure, then the Kosha, that is a finance, then the Danda your team and then the Mitra that is your mentor.

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Five Chanakya's Aphorisms

- Sukhasya Mulam Dharma :- The basis of happiness is righteous.(ethics)
- Dharmasya mulam Arthah:- The basis of righteousness is resources.
- Arthasya mulam Rajyam:- The basis of resources is Kingdom (Organization)
- Rajya mulam Indriyajayah :- The rajyam is rooted in conquering the senses.
- Indriyajayasya mulam Vinayah:- Conquering the senses is rooted in training and discipline.

+ affect we affect

Righteous

7

Now, we will see on one by one. Now, in that Five Chanakya's Aphorisms are the 'Sukhasya Mulam Dharma' The basis of happiness is righteous, that is the ethics is there. So, whenever we are having that particular happiness that now in the case of that is how the one can be happy and that is about the 'Sukhasya Mulam Dharma' is there and therefore, following the ethics is there.

Now, we have understood that is the always when we are talking about the happiness, the happiness comes with the two factors, that is the positive affect and negative affect. Whenever we are talking about the positive affect, and it is the righteous behavior ethics. Whenever we are taking any decision, in decision making process, there should not be any favoritism and when we are having a such type of the decision making process, because we are ethical, we are not unethical.

So, when we are no bias, we have the interest of the land in our mind, that is all of us are working for this nation and that is our Dharma, then definitely that type of the ethical behavior will bring the honesty, integrity and when they will be the such honesty and integrity is there, then definitely at that workplace that people will be working like a team. Then, second is then 'Sukhasya Mulam Dharma', so, happiness comes through the Dharma.

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Five Chanakya's Aphorisms

- Sukhasya Mulam Dharma :- The basis of happiness is righteous.(ethics)
- Dharmasya mulam Arthah:- The basis of righteousness is resources.
- Arthasya mulam Rajyam:- The basis of resources is Kingdom (Organization)
- Rajya mulam Indriyajayah :- The rajyam is rooted in conquering the senses.
- Indriyajayasya mulam Vinayah:- Conquering the senses is rooted in training and discipline.

Handwritten notes:

- mon/mic individuality
- happiness ← righteousness ← Resources
- Artham ← organization ← Indriyajayah
- By discipline ↓

7

‘Dharmasya Mulam Artha’. So, therefore, the basis of righteousness is the resources. So, therefore, when you are talking about that is the happiness, but the happiness is coming to the righteous behavior and this righteousness is coming through the kingdom resources. So, therefore, this ‘Dharmasya Mulam Artha’ it means that that is the if this is righteousness then in that case if this will come through only with the resources.

I have spoken in my earlier session that is the, the manager, the organization that having the men, machine, material, money, method and minutes. Now, these resources the basis of the righteous resources is there, when you are having the that type of the righteous resources, where the people those are working with you, they are ethical, the technology which you are using that is the latest one, the material which you are using is the high class, the money that you are having the enough money for your businesses.

Then the methods which you are using the method, different methods which you are using those methods are the becoming a very-very appropriate and the definitely the time that is a minute which you are using. Now, in this case, when for the righteous way where you have the right type of the resources, then definitely you will be following that is the Dharma and creating the Artha. But in the case of the Artha that is the Rajyam and that is the basis resources is the organization.

So, ‘Arthasya Mulam Rajyam’ and therefore in that case, that is the whatever the earning your profit you are having the basis for that, that is about the Rajyam is there, ‘Rajyam’s Mulam’ that is the Indriyajayah and therefore, it is the conquering the senses and therefore it is becoming very-very important that the Raja he is having the control, right how he is having that the Indriyajayah, Indriyajayah means that is the control, our Rajyam rooted in the conquering the senses.

So, when we are having the senses for example, when you are having the smell, taste, the sightness, the eyes, the skin means that is your nose, tongue, ear, eyes skin. So, therefore, in that case, these senses, the senses that has been the conquer, there is the control, control over the senses. Whenever a person is having the control over the senses, then in that case definitely he is having creating and the kingdom, with the as justifying that he is

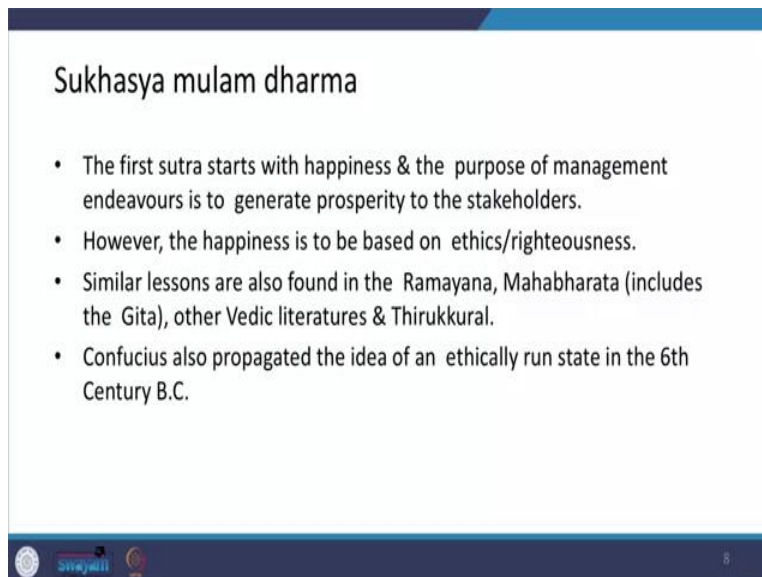
a king. And Indriyajayah Mulam Vinayah, conquering the senses is rooted training and discipline and therefore, this is coming through the training and discipline.

So, how it goes? That is that training and discipline by giving the training to control your Indriyajayah, and therefore, when a manager when he is able to control his senses, then definitely that will creating the resources in the organization and the resources in the organization that will be basis for the Artha and these Artha, Arthasya Mulam Rajyam.

So, this Rajyam is getting the Artha and Artha is giving you the rightfulness of righteousness and therefore, righteousness is resources and which will create the happiness. So, we can say, by developing and training the manpower or employee in the organization, the organization can create, the organization create the ethical based practices, and by creating the ethical based practices through the resources, the organization can be happy.

So, this is about there is a Five Chanakya's Aphorisms, so, that we can understand that is the how with the help of the Chanakya we can create that particular environment where the resources are also generated, there is an ethical behavior, people are trained and developed as a result of which there is a control and because the Indriyas, when there is a control of the Indriyas there is a relationship is there.

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The slide features a blue header with the title "Sukhasya mulam dharma". Below the title, there are four bullet points. At the bottom of the slide, there is a dark blue footer containing a logo on the left, the word "Swayam" in the center, and a small number "8" on the right.

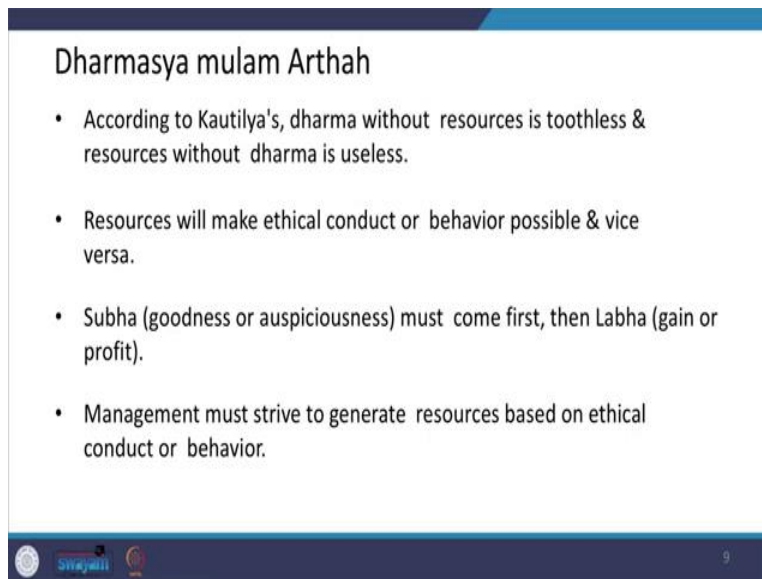
Sukhasya mulam dharma

- The first sutra starts with happiness & the purpose of management endeavours is to generate prosperity to the stakeholders.
- However, the happiness is to be based on ethics/righteousness.
- Similar lessons are also found in the Ramayana, Mahabharata (includes the Gita), other Vedic literatures & Thirukkural.
- Confucius also propagated the idea of an ethically run state in the 6th Century B.C.

Swayam 8

So, these purpose now in detailing, this purpose of the management endeavors is to generate prosperity to the stakeholders. The happiness to be based on the ethical righteousness, already I discuss. Similar lessons are also found in Ramayana and Mahabharata, this includes Gita, other Vedic literature and Thirukkural, Confucius also propagated the idea of an ethically run state in the sixth century BC. So, therefore, in that case, what is most important? That is that we have to run the organization ethically.

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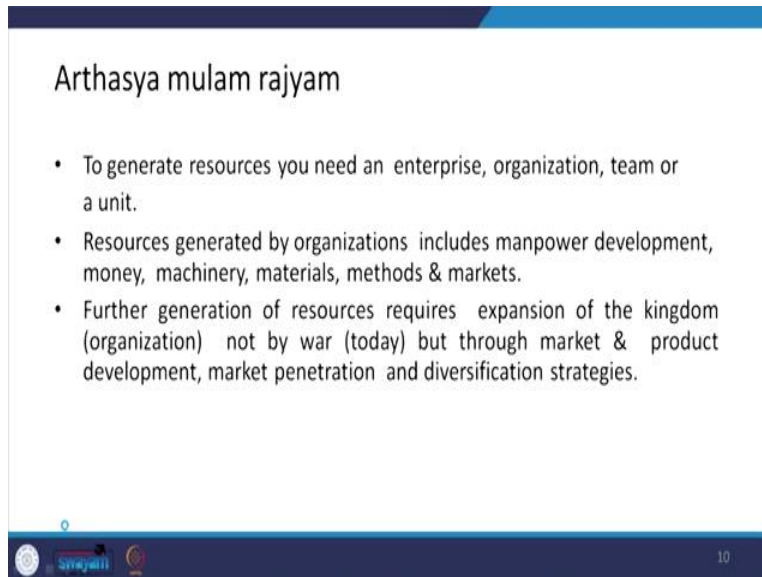
The slide is titled "Dharmasya mulam Arthah" and contains four bullet points. At the bottom left, there are logos for Swamyali and a circular logo. At the bottom right, the number "9" is displayed.

Dharmasya mulam Arthah

- According to Kautilya's, dharma without resources is toothless & resources without dharma is useless.
- Resources will make ethical conduct or behavior possible & vice versa.
- Subha (goodness or auspiciousness) must come first, then Labha (gain or profit).
- Management must strive to generate resources based on ethical conduct or behavior.

According to Kautilya's Dharma without resources is toothless and resources without Dharma is useless. So, therefore, it will be becoming there is the, if there is no Dharma it is just like a toothless and if they are not resources, it is the useless. Resources will make ethical conduct or behavior possible and vice-versa. The Subha goodness or auspiciousness, the Subha must come first then the Labha, gain or the profit. Management must strive to generate resources based on the ethical conduct or the behavior is there.

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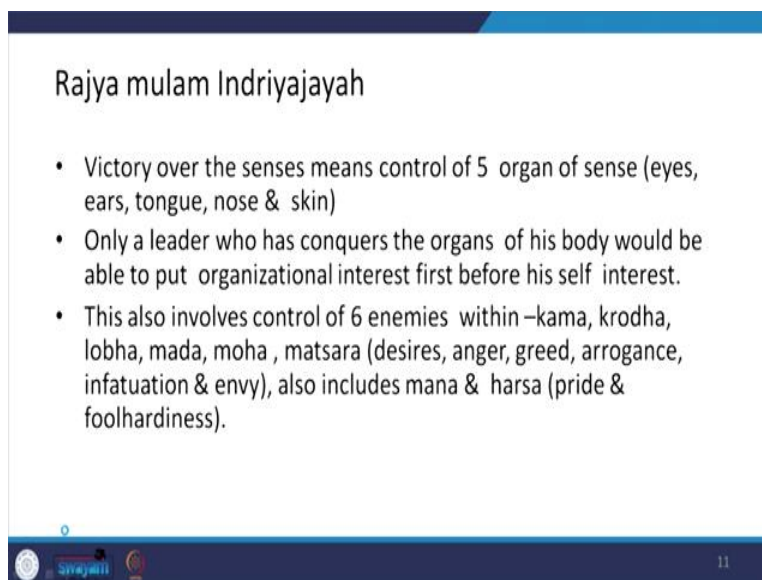
Arthasya mulam rajyam

- To generate resources you need an enterprise, organization, team or a unit.
- Resources generated by organizations includes manpower development, money, machinery, materials, methods & markets.
- Further generation of resources requires expansion of the kingdom (organization) not by war (today) but through market & product development, market penetration and diversification strategies.

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Arthasya Mulam is a Rajyam to generate resources you need an enterprise, organization, team or a unit. Resources generated by organizations includes manpower development, as I mentioned, training and development, money, machine and material, methods and markets. Further generation of resources requires the expansion of the kingdom not by the wall, but through the market and product development. Market penetration and diversification strategies are required and only in that case the Artha will be developed.

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Rajya mulam Indriyajayah

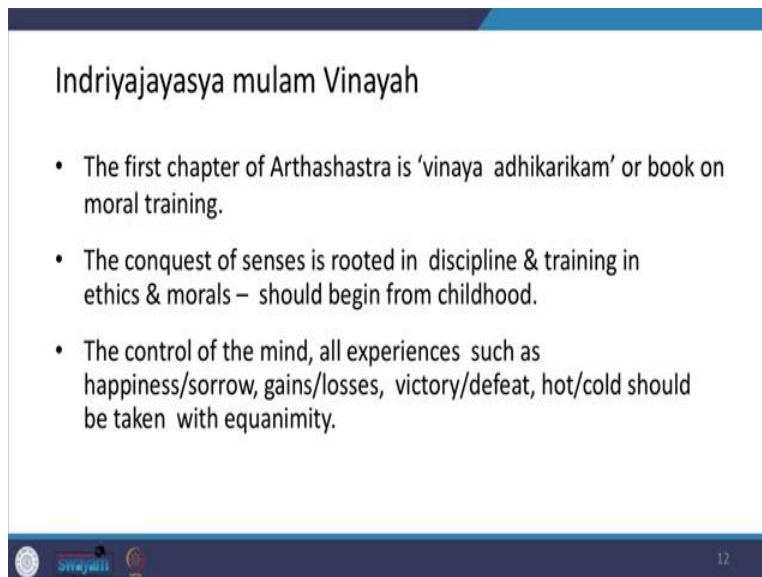
- Victory over the senses means control of 5 organ of sense (eyes, ears, tongue, nose & skin)
- Only a leader who has conquers the organs of his body would be able to put organizational interest first before his self interest.
- This also involves control of 6 enemies within –kama, krodha, lobha, mada, moha, matsara (desires, anger, greed, arrogance, infatuation & envy), also includes mana & harsa (pride & foolhardiness).

11

Rajya Mualm Indriyajayah, victory over the senses means control of five occurrences, eyes, ear, tongue, nose and skin. Only a leader who has conquered the organs of his body would be able to put organizational interest first before his self interest. This also involves control of six enemies within Kama, krodha, lobha, mada, moha, matsara, desires, anger greed, arrogance, infatuation and envy. So also includes the mana and harsha, pride and the foolhardiness.

So, therefore, Rajya Mulam in the Indriyajayah and then he has to control kama, krodh, lobha, mada, moha and matsara So, by controlling his eyes, nose, ear tongue and skin. So, he will be able to control. And naturally we can easily understand, when you are able to control your kama, krodha, lobha, mada, moha, matsara, then definitely you will be able to control your vested interest and as atrophies the people surrounding to you. They will look towards you as an ethical person.

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Indriyajayasya mulam Vinayah

- The first chapter of Arthashastra is 'vinaya adhikarikam' or book on moral training.
- The conquest of senses is rooted in discipline & training in ethics & morals – should begin from childhood.
- The control of the mind, all experiences such as happiness/sorrow, gains/losses, victory/defeat, hot/cold should be taken with equanimity.

The first chapter of the Arthashastra is 'Vinay Adhikarikam' or book on the moral training. The conquest of the sense is rooted in discipline and training in the ethics and morals should begin from the childhood. The control of the mind, all experiences such as happiness, sorrow, gains, losses, victory, defeat, hot, cold, should be taken with the equanimity that is Brahma Bhutan. So, therefore, in that case, the person has to be the same in the all the given situations.

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Strengthening Strategies for Interpersonal Relationships

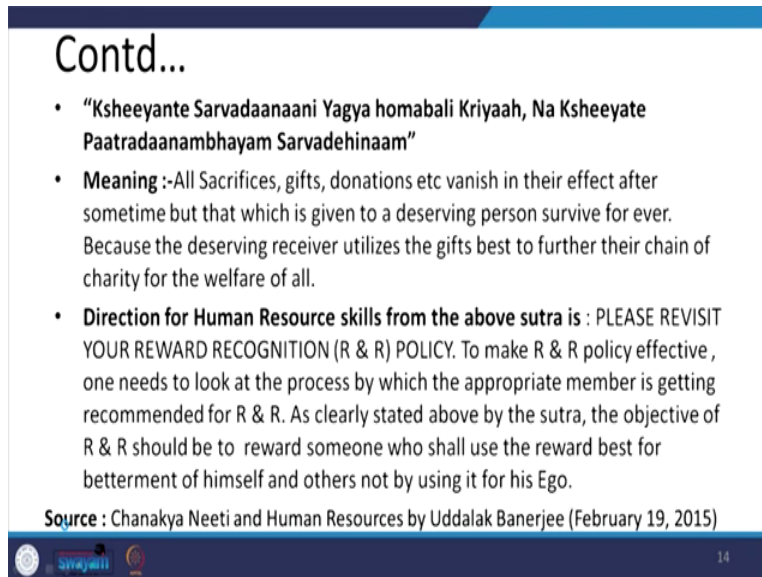
- *"Lubhdhamurthen Grihaveeyaattstabdhamanjalikarmanaa. Moorkashchandaanurodhen Yatharthvaaden Panditam."*
- **Meaning** :Control greedy by money, the arrogant by submissiveness , the fool by preaching and the learned by telling him the reality .
- **Direction to Human Resource Managers from the above sutra is**

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graph LR; A([Use Money to Retain]) --> B([Use power to Restrain]); B --> C([Use truth for Sustainability]);
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Source : Chanakya Neeti and Human Resources by Uddalak Banerjee (February 19, 2015)

So, by the strengthening the strategies for the interpersonal relationships, that is the Kubhdhamurthen Grihaveeyaattstabdhamanjalikarmnaa Moorkashchandaanurodhen Yatharthvaaden Panditam, meaning control greedy by money, the arrogant by the submissiveness, the fool by the preaching and the learned by telling him the reality and therefore, in that case, then it becomes very, very important that is in humanity recourse managers from the above sutra is use money to retain, use power to restrain and use truth for the sustainability and then in that case, we will find that is the how it is working.

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Contd...

- “Ksheeyante Sarvadaanaani Yagya homabali Kriyaah, Na Ksheeyate Paatradaanambhayam Sarvadehinaam”
- **Meaning** :-All Sacrifices, gifts, donations etc vanish in their effect after sometime but that which is given to a deserving person survive for ever. Because the deserving receiver utilizes the gifts best to further their chain of charity for the welfare of all.
- **Direction for Human Resource skills from the above sutra is** : PLEASE REVISIT YOUR REWARD RECOGNITION (R & R) POLICY. To make R & R policy effective , one needs to look at the process by which the appropriate member is getting recommended for R & R. As clearly stated above by the sutra, the objective of R & R should be to reward someone who shall use the reward best for betterment of himself and others not by using it for his Ego.

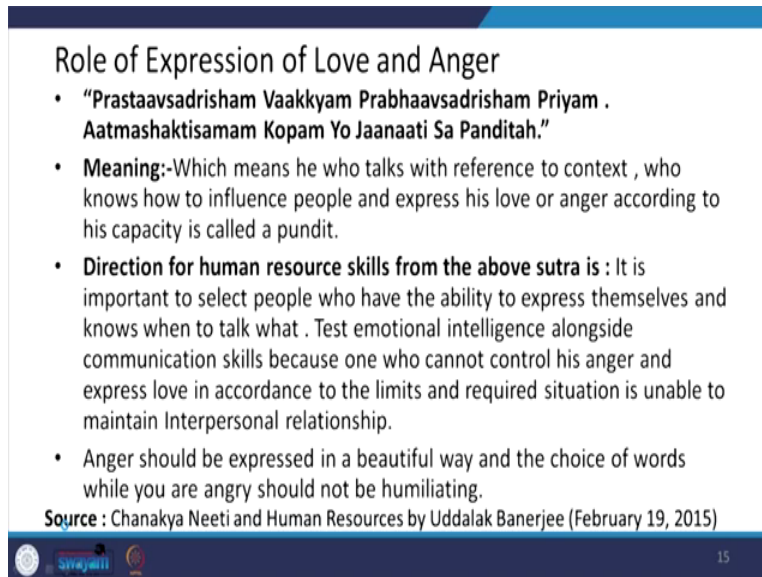
Source : Chanakya Neeti and Human Resources by Uddalak Banerjee (February 19, 2015)

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‘Ksheeyante Sarvadaanaani Yagya homabali Kriyaah, Na Ksheeyate Paatradaanambhayam Sarvadehinaam’, meaning all sacrifices, gifts, donation etcetera vanish in their effect after some time, but that which is given to a deserving person survive for ever. Because the deserving receiving utilizes the gifts best to the further their chain of the charity for the welfare of all.

Directions for the human resource skills from the above sutra is: Please revisit your reward your recognition policy R and R and to make R and R policy effective, one needs to look at the process by which the appropriate member is getting recommended for R and R, as clearly stated above by the sutra, the objective of R and R should be to reward someone who shall use the reward best for the betterment of himself and others, but not by using it for his ego.

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Role of Expression of Love and Anger

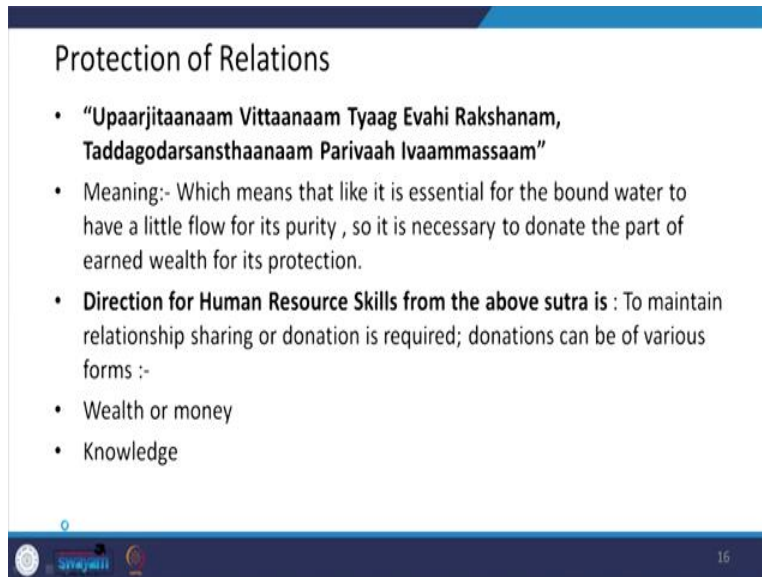
- **“Prastaavsadrisham Vaakkyam Prabhaavsadrisham Priyam . Aatmashaktisamam Kopam Yo Jaanaati Sa Panditah.”**
- **Meaning:-**Which means he who talks with reference to context , who knows how to influence people and express his love or anger according to his capacity is called a pundit.
- **Direction for human resource skills from the above sutra is :** It is important to select people who have the ability to express themselves and knows when to talk what . Test emotional intelligence alongside communication skills because one who cannot control his anger and express love in accordance to the limits and required situation is unable to maintain Interpersonal relationship.
- Anger should be expressed in a beautiful way and the choice of words while you are angry should not be humiliating.

Source : Chanakya Neeti and Human Resources by Uddalak Banerjee (February 19, 2015)

So, when we are talking about the role of expression of love and anger that is the ‘Prastaavsadrisham Vaakkyam Prabhaavsadrisham Priyam. Aatmashaktisamam Kopam Yo Jaanaati Sa Panditah’ meaning, which means he who talks with reference to context, who knows how to influence people and express his love or anger according to his capacity is called a Pandit.

And therefore in that case, that is at what time how much anger is to be expressed, those people, those who know this they are really Pandit. Important to select people who have the ability to express themselves and knows when to talk, what to talk, test emotional intelligence alongside communication skills, because one who cannot control his anger and express love in accordance to the limits and required situation is unable to maintain the interpersonal relationship. Anger should be expressed in a beautiful way and the choice of words while you are angry should not be humiliating, that is the way is there.

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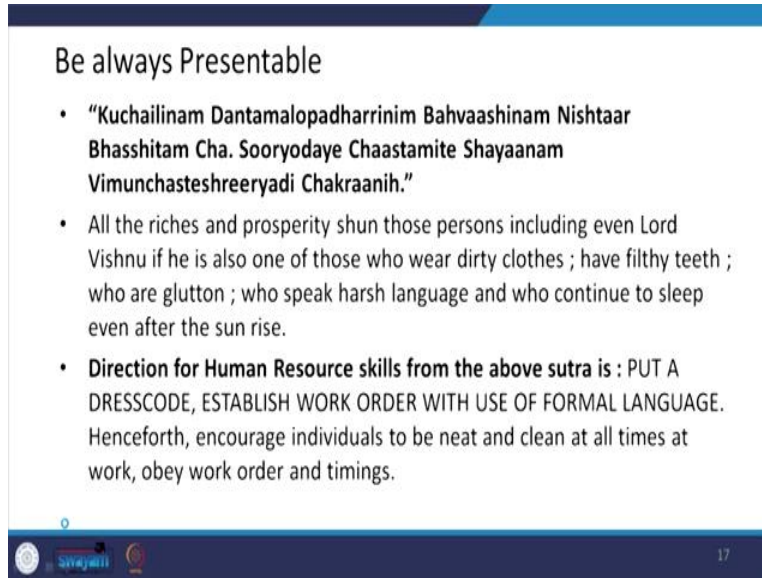
Protection of Relations

- **“Upaarjitaanaam Vittaanaam Tyaag Evahi Rakshanam, Taddagodarsansthaanaam Parivaah Ivaammassaam”**
- Meaning:- Which means that like it is essential for the bound water to have a little flow for its purity , so it is necessary to donate the part of earned wealth for its protection.
- **Direction for Human Resource Skills from the above sutra is :** To maintain relationship sharing or donation is required; donations can be of various forms :-
 - Wealth or money
 - Knowledge

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When we talk about the protection of the relations it is the ‘Upaarjitaanaam Vittaanaam Tyaag Evahi Rakshanam, Taddagodarsansthaanaam Parivaah Ivaammassaam’, meaning which means that like it is essential for the bound water to have a little flow for its purity? So, it is necessary to donate the part of earned wealth for its protection, direction for the human resource skills from the above sutra is, to maintain the relationship sharing or donation is required. Donations can be of the various forms wealth or money or the knowledge is there.

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Be always Presentable

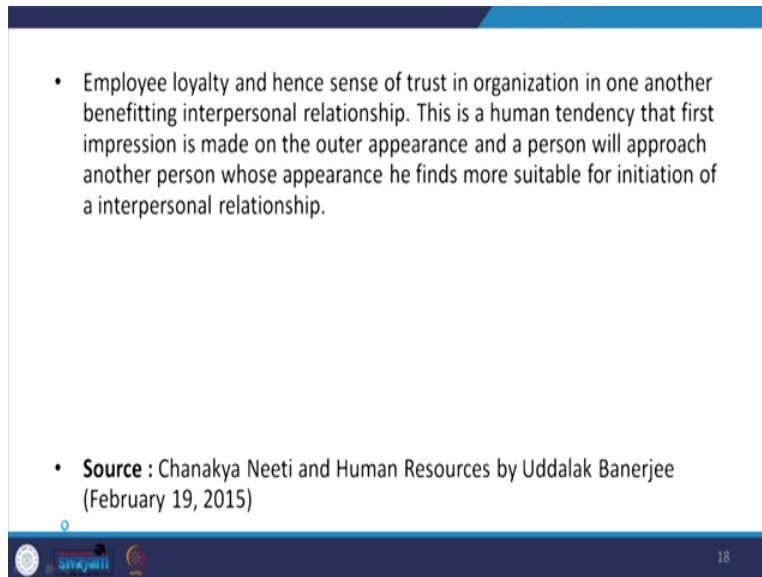
- **“Kuchailinam Dantamalopadharrinim Bahvaashinam Nishtaar Bhasshitam Cha. Sooryodaye Chaastamite Shayaanam Vimunchasteshreeryadi Chakraanah.”**
- All the riches and prosperity shun those persons including even Lord Vishnu if he is also one of those who wear dirty clothes ; have filthy teeth ; who are glutton ; who speak harsh language and who continue to sleep even after the sun rise.
- **Direction for Human Resource skills from the above sutra is : PUT A DRESSCODE, ESTABLISH WORK ORDER WITH USE OF FORMAL LANGUAGE.** Henceforth, encourage individuals to be neat and clean at all times at work, obey work order and timings.

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And finally, we talk about the be always the presentable. ‘Kuchailinam Dantamalopadharrinim Bahvaashinam Nishtaar Bhasshitam Cha. Sooryodaye Chaastamite Shayaanam Vimunchasteshreeryadi Chakraanah’, all the rich and the prosperity shun those persons, including even Lord Vishnu is also one of those who wear dirty clothes, have filthy teeth, who are glutton, who speak harsh language and who continues to sleep even after the sunrise is there.

So, therefore, in that case, if this type of the habits will be there, even the God will not be having that is a blessings on this person. Put a dress code, establish your work order with use of formal language, henceforth encourage individuals to be neat and clean at all times at work, obey work order and the timing is there.

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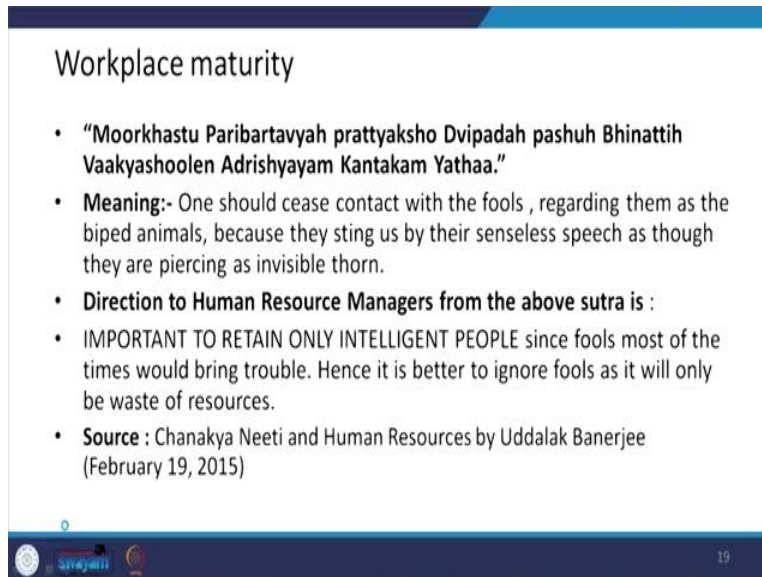


- Employee loyalty and hence sense of trust in organization in one another benefiting interpersonal relationship. This is a human tendency that first impression is made on the outer appearance and a person will approach another person whose appearance he finds more suitable for initiation of a interpersonal relationship.
- **Source :** Chanakya Neeti and Human Resources by Uddalak Banerjee (February 19, 2015)

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So we can say employee loyalty and hence sense of trust in organizations in one another, benefiting the interpersonal relationship. This is a human tendency that the first impression is made on the outer appearance and the person will approach another person whose appearance he finds more suitable for initiation of a interpersonal relationship. Therefore, it has to be very, the dress code is to be followed and a proper formal wearing that will be encouraged, all these will be creating the workplace maturity at the workplace.

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Workplace maturity

- **“Moorkhastu Paribartavyah prattyaksho Dvipadah pashuh Bhinattih Vaakyashoolen Adrishyayam Kantakam Yathaa.”**
- **Meaning:-** One should cease contact with the fools , regarding them as the biped animals, because they sting us by their senseless speech as though they are piercing as invisible thorn.
- **Direction to Human Resource Managers from the above sutra is :**
- **IMPORTANT TO RETAIN ONLY INTELLIGENT PEOPLE** since fools most of the times would bring trouble. Hence it is better to ignore fools as it will only be waste of resources.
- **Source :** Chanakya Neeti and Human Resources by Uddalak Banerjee (February 19, 2015)

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And ‘Moorkhastu Paribartavyah prattyaksha Dvipadah pashuh Bhinattih Vaakyashoolen Adrishyayam Kantakam Yathaa’. So, finally, what we can say, one should cease contact with the fools regarding them is the biped animals because the sting us by their senseless speech, as though they are piercing as invisible thorn, directions to human resource managers from the above sutra is, important to retain only intelligent people since fools most of the times would bring trouble.

Hence it is better to ignore force as it will only be waste of resources, however, we can understand that is these workplace maturity is concerned that our advisors they should be having the very strong wisdom. So, therefore, whenever we are taking any decision for the organization and that decision that will be becoming a very-very correct accurate and ethical decision. This is all about the some glimpses from the Chanakya sutra about the relationship and the keeping the manpower with you as a team member. Thank you.