

# Management Philosophies in Ramayana

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## ABSTRACT

*Management is a process of aligning people and getting them committed to working for a common goal to the maximum social benefit. In other words, it's the search for excellence. The Puranas and the Itihasas mirror the very essence of human life, its joys and sorrows and the depths and heights of human experiences, to inspire in individuals the need to uphold dharma at all costs and even in the most demanding circumstances. The present paper is a modest attempt to understand and explore the various management strategies in the great epic Ramayan such as outsourcing, delegating, motivating & communicating, mentoring, change management, political maneuvering, building teams and teamwork, developing Human Resources, recruitment and selection, reinforcement, mergers & acquisitions, partnership, diversifications and Organizational citizenship behaviour.*

*Key words: Delegation, Communication & Feedback, Reinforcement / Rewarding, Mentoring, Recruitment & Selection, Diversification, Organizational Citizenship Behaviour*

## Introduction

Our ancient epics, scriptures and literatures are the knowledge warehouses, containing in them various philosophies for management and all walks of life. The epics and mythologies like Ramayana and Mahabharata are not just stories belonging to a particular religion or caste; it is for the entire human race. They are the records of the mind and spirit of forefathers who cared for the good, and who saw the mysteries of life than we can do in our endless search of petty and illusory achievements in the material plane.

The *Ramayana* is an ancient Sanskrit epic and it is one of the most important literary works on ancient India which has had a profound impact on art and culture in the Indian subcontinent and Southeast Asia. In his *Ramayana*, Valmiki expresses his view of human code of conduct through Raama. In addition, Ramayana also reinforces the need for thinking about the consequences before making promises, for if you make them you must keep them, no matter how hard it may be.

The management concepts and practices can be seen in Ramayan even before the incarnation of Lord Vishnu as Raama. Raavana, King of demons was causing Devas untold misery and hardship and since

killing or conquering Raavana was beyond their capacity they sought the help of Lord Vishnu to put an end to the atrocities of Raavana. As they were going to request the Lord Vishnu, He (Lord Vishnu) understood the sorry state and the needs of his devotees and was fast approaching towards the devotees to convey that He already has decided to slain Raavana and protect them. This exemplifies that a leader should be sensitive to the expressed and sometimes unexpressed needs of his associates or team members.

As Lord Vishnu was thinking about who will be his parents' during the Raama avatar (incarnation) he was reminded of the virtuous King, Dasaratha. Dasaratha (King of Ayodhya) in the midst of all prosperity had one regret; he had no children. So he thought of performing a (Aswametha yagna) horse-sacrifice for Progeny. He consulted his religious masters and his Guru Vashista for performing the yaaga. Guru Vashista suggested him Sage Rishya-Sringa to perform the yaaga, since he is expert and can do the work the best. Thus looking out for expert advice and consultancy support to go for outsourcing existed even during Ramayana time.

sa nishchitaam matim kRitvaa yaSTavyam iti  
buddhimaan |  
ma.ntribhiH saha dharmaatmaa sarvaiH api kR^ita  
aatmabhiH || 1-8-3

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tato.abraviit mahaatejaaH suma.ntram ma.ntri  
sattamam |  
shiighram aanaya me sarvaan guruun taan sa  
purohitaan || 1-8-4  
anapatyo.asmi dharmaatman shaa.ntaa bhartaa  
mama kratum |

aahareta tvayaa aaj~naptaH sa.ntaanaartham kulasya  
ca || 1-11-5

Meaning: That intellectual and a conscientious king having resolved with all of his sagacious ministers that such a Vedic ritual is performable, then addressed best ne among ministers, namely Sumantra, 'fetch all my teachers and clerics, quickly...' [1-8-3,4]. Then king Dasharatha says to king of Anga "oh, righteous one, I am childless and hence I intend to perform a Vedic ritual. Let the husband of your daughter Shanta, Sage Rishyasringa, preside over that Vedic ritual at you behest, for the sake of progeny in my dynasty. [1-11-5]

As Raama grew older (and wiser) and also Dasaratha considering his own old age wished to crown Raama as the king of Ayodhya. Informing his ministers of his desire, he had a Raaja Sabha convened. Rishis and wise men, leaders of the city and kings from neighboring lands and a whole mass of people were called and Dasaratha expressed his wish and asked whether the honored assembly permit him to crown Raama. This was a perfect form of a Democratic / participative style of leadership i.e. including all major stakeholders and / or employees in the decision making process.

so.ahaM vishramamichchhaami putraM kRitvaa  
prajaahite |  
sannikRishhTaanimaan sarvaananumaanya  
dvijarshhabhaan || 2-2-10

anujaato hi maaM sarvaairguNairjyeshhTho  
mamaatmajaH |  
purandarasamo viiryee raamaH parapuraMjayaH ||  
2-2-11

taM chandramiva pushhyeNa yuktaM  
dharmabhRitaaM varam |  
yauvaraajye niyoktaasmi priitaH purushhapuN  
gavam || 2-2-12

anuruupaH sa vai naatho lakshmiivaan  
lakshmaNaagrajaH |  
trailokyamapi naathena yena syaannaathavattaram ||  
2-2-13

anena shreyasaa sadyaH samyojyaivamimaaM  
mahiim |  
gataklesho bhavishhyaami sute tasminniveshya vai ||  
2-2-14

yadiidam me.anuruupaardhaM mayaa saadhu  
sumantritam |  
bhavanto me.anumanyantaaM kathaM vaa  
karavaaNyaham || 2-2-15

yadyapyeshhaa mama  
priitirhitamanyadvichintyataam |  
anya madyasthachintaa hi vimardaabhyadhikodayaa  
|| 2-2-16

Meaning: "I desire to take rest, entrusting the rule to my son for the benefit of the people, after obtaining consent from all those best Brahmans who are close to me." "My eldest son Raama is equal to Devendra in valor. He is the conqueror of cities of enemies. He is equal to me in all qualities." "Joyfully, I shall appoint Raama, who shines like the moon together with Pushya star, who is the best among the protectors of righteousness and who is an excellent man, to the realm of prince." "If Raama becomes the lord, the three worlds also will have the best master. He is a glorious man. That Raama is the only fittest lord for the kingdom." "By entrusting this kingdom to Raama, I shall be thus doing an immediate good and shall be devoid of difficulties." "I am telling this after lot of thinking. Give consent to me if you feel this to be good and befitting. How else shall I do it?" "This is my desire. Yet, let there be thinking on any other beneficial way. Thinking by impartial neutral people will be distinctive and well developed through grinding of opposing views."

When it comes to the recruitment and selection process, it was scientifically carried out in those days also. One such example was the Suyamvaram (matrimonial call or meet), organized by King Janaka. King Janaka wanted a suitable brave prince for his daughter. So the condition laid by him to give Sita in marriage was, to the one who could string the strong bow of Lord Siva. This was in-fact one of the selection techniques to match a right person to the right job used by Janaka, even during those days.

One more instance of practice of matching the competency with the tasks to be done or the selection criteria is as follows, when Sugreeva was very scared and was full of doubts whether Raama can kill Baali. So Sugreeva told Raama about the power of Baali and as a proof he showed Raama a hole in a Saal tree, which

Baali had made in one shot. Raama showed his power by penetrating seven trees of Saal in a row with one arrow. Not just that. After crossing the trees the arrow made a strike on a huge rock and made it into pieces. This made Sugreev happy that Raama is the perfect man for slaying Baali.

etac ca vacanam shrutvaa sugriivasya subhaaSitam |  
pratyayaartham mahaatejaa raamo jagraaha  
kaarmukam || 4-12-1

sa gRihiitvaa dhanur ghoram sharam ekam ca  
maanadaH |  
saalam uddishya cikSepa puurayan sa ravaiH dishaH  
|| 4-12-2

sa visRiSTo balavataa baaNaH svarNa pariSkRitaH |  
bhittvaa saalaan giri prastham sapta bhuumim  
vivesha ha || 4-12-3

saayakaH tu muhuurtena saalaan bhittvaa  
mahaajavaH |  
niSpatya ca punaH tuurNam tam eva pravivesha ha ||  
4-12-4

taan dRiSTvaa sapta nirbhinnaan saalaan  
vaanarapu.mgavaH |  
raamasya shara vegena vismayam paramam gataH ||  
4-12-5

Meaning: On hearing the well-spoken words of Sugreeva that expressed doubt about Raama's valour, that great resplendent Raama took-up bow to inculcate credence in Sugreeva. [4-12-1]. Raama, the bestower of dignity to the sufferers, took up his dreadful bow, aimed at a sala tree, and darted single arrow, by which all the directions reverberated with the twang of his bowstring. [4-12-2]. The golden arrow released by the mighty Raama perforated all the seven sala trees, and even the levelled areas of mountain, and then entered the earth. [4-12-3]. Thus that arrow which briskly drilled all the sala trees, came up in a moment from under the earth, and again swiftly re-entered the quiver of Raama. [4-12-4]. On seeing them the seven sala trees that are profoundly fissured, that best monkey Sugreeva went into a stunning astonishment at the rapidity of Raama's arrow. [4-12-5]

In any communication or human interactions giving feedback and reinforcement needs to be meticulously practiced. The age-old Indian wisdom talks of a four-fold strategy - Sama, Dhana, Bedha and Danda (conciliation, open offerings, division / discrimination and punishment) as ideal and diplomatic way in dealing with adversaries, friends and

the powerful. In Ramayan this four-fold strategy of using force was practiced when dealing with Soorpanaka's uncontrollable lustful desire.

Also in an organization while rewarding or reinforcing a person for his / her work, the leader should be able to match the tasks and rewards appropriately, otherwise unmatched rewards might lead to de-motivation. Raama demonstrated his leadership quality in rewarding different people differently, according to their accomplishments / contributions. Hanuman was mostly like an Army General to Vaanara team, leading it towards rescuing Sita and sometimes in a Guru's position, helping re-union of Sita-Raama. All these works of Hanuman are due to pure love and devotion to Raama. Understanding this, Raama (and Sita) rewarded him with the boon of Siranjeevi (immortality) and since monetarily rewarding people who does things without expecting returns will be like disregard or disrespecting their contribution. So Raama embraced (Aalinganam) Hanuman, which Hanuman felt as great recognition.

On the other hand, when Raama could reward everyone, who helped in the rescue of Sita, He had difficulty in choosing a reward for Lakshmana, because right from the birth Lakshmana was at the service of Raama. Also when they were in the exile and even when Raavana abducted Sita, Raama even had taken rest. But Lakshmana was vigilant and was serving His brother (Raama) all those fourteen years, with sleepless nights (Urangaa Vizhiyanan). In short, Lakshmana was like the life force of Raama with a form and figure roaming outside. Since no reward will equal such a devotion and service of Lakshmana, Raama proclaimed that Lakshmana will be born as His elder brother in His next incarnation (Lord Krishna) and He would serve Lakshmana (then Balarama) all His life, in order to show His gratitude.

Change or Perish is the law of existence. Unexpected change will bring in more stress, strain and resistance in human beings and will crumble a person. Managing changes tests and reveals the hardest and mature side of people. In Ramayana, when Kaikeyi told Raama that king Dasaratha promised her that Bharatha will be anointed the king and Raama to remain in exile for fourteen years, Raama heard her untroubled, without even a slightest sign of disappointment or sorrow. With an unperturbed tone Raama replied, "Is that all mother? Surely the king's promise must be fulfilled. I shall go this very day to the forest. This balanced state of mind is hard to reach and it is a best element for business organizations during

the change management process.

evam astu gamiSyaami vanam vastum aham tu ataH |  
jaTaa ciira dharaH raaj~naH pratij~naam  
anupaalayan || 2-19-2

Meaning: "Let it be, as you said it. I shall fulfil the king's promise, go to the forest from here to reside there, wearing braided hair and covered with a hide."

Although direct and straightforward communications are essential in human interactions, there must also be some ulterior communication / concealed message (which cannot be openly said) when pointing out the mistakes of people. In many instances Raama made it to a point to practice ulterior communication style in making people realize their mistakes (by words or deeds). Some of those incidences are, when Kaikeyi told Raama that king Dasaratha wanted him to remain in exile for fourteen years, Raama understood that it was not the king's message because Dasaratha was hesitating to send Him with Vishwamitra for few days and how come for fourteen years. Having understood it is Kaikeyi's plan Raama communicated to her that, "Mother, not only king, even if you tell me also I shall follow the order".

When Raama went behind the golden deer (Mareecha) and hit the stag with his arrow Mareecha cried simulating Raama's voice. Sita in that emotional state was worried and could not think rational that it was wiles of Raakshasas and that Raama can encounter and vanquish any foe in this world. Overwhelmed by fear and anxiety she appealed to Lakshmana, but looking at his cool and unperturbed state she threw weapons of word that Lakshmana was an imposter, traitor all these years waiting for Raama to die, to secure her. When Sita was freed from Ravana's prison, Rama forced Sita to undergo an ordeal by fire to prove her purity. This was due to two reasons: one, Sita used cruel and unjust words that pierced Lakshman's heart as poisonous arrows when Lakshman did not go to help Raama (who went behind the golden stag). In order for Sita to reap the fruits of her action, Raama told Lakshman (especially) to set out fire (ulterior communication).

The second reason is that, as Seeta Raaman (husband of Sita) He knew that Sita is an embodiment of chastity, but as Raja Raama (King of Ayodhya) He is answerable to his countrymen i.e. on what basis He accepted Sita, after her staying for a longer time in another man's house.

saumitre mitra ruupeNa bhraatuH tvam asi shatruvat  
|| 3-45-5  
yaH tvam asyaam avasthaayaam bhraataram na  
abhipadyase |

icChasi tvam vinashyantam raamam lakSmaNa mat  
kRite || 3-45-6  
lobhaat tu mat kRitam nuunam na anugacChasi  
raaghavam |

Meaning: "You are like a foe of your brother in friend's mien, Soumitri, as you are not making a move towards a brother even if he is in an emergency. [3-45-5b, 6a]. "Because of me you wish Raama to be completely destroyed, and only because of your cupidity for me you are not following up on Raghava. It is definite. [3-45-6b, 7a]

The other form of ulterior communication was when Sugreev was fighting with his brother Baali Raama was bewildered to see both the brothers look very similar in form and feature, in the weapon and method of fighting. So to differentiate Sugreev from Baali, Raama wanted Lakshman to garland Sugreev. Here the reason behind Lakshman garlanding was, during the first visit of Raama, Lakshman and Sugreev, Sugreev didn't even provided a seat for Lakshman (out of his ego) since he did not want to serve the associate of Raama. Usually when someone garlands the other on receiving end should bow with clasped hands (This is in respect of the ego needs of Lakshman, which was hurt before).

Do not touch upon the self-respect or the dignity aspect of people is what everyone should be careful about, in any business or human interactions. But when people face extreme life situations they react emotionally and often their intellect fails to function i.e. '*Vinasha Kale Vipareeta Buddhi*'. Vinasha Kale is when destruction or calamities strike or the time of death / some endpoints. Vipareeta Buddhi - the mind cannot function in a stable manner. It will forget what has to be done, in its hurry, worry and anxiety. This can be experienced in the situation where Raavana abuses Vibeeshana for he supporting Raama and criticising the act of Raavana (kidnapping Sita) and also when Sita burst into a rage, suspecting Lakshman. Raavana's act of abusing Vibeeshana in the crowd hurts his integrity and ego and this also is a lesson for all of us to 'always praise people in public and reprimand in private'.

As a part of leadership managing a multicultural (diverse) team is a difficult and delicate thing. Teams whose members come from different nations and



backgrounds place special demands on managers especially when a feuding team looks to the boss for help with a conflict. But Raama proved His leadership excellence in managing a diverse team members like monkeys (vaanaras), civilians, rishis (seers / sages), raakshasaas (demons), bear (Jaambavaan) etc. The building of the bridge to Lanka with each monkey, even a tiny one, lifting the stones to help would remain indelible for the spirit of team work and commitment to the cause conveyed by the symbolic act.

Unconditional positive regard or accepting a person as he / she is a great thing in managing a team or in any human relationship for that matter. But it is very difficult to practice than said. Raama accepted Guha (the hunter-king) as his brother, for his true love and devotion than looking at his caste or status. This Unconditional acceptance of people will encourage good human relations and conflict free organizational climate.

In any business organization political maneuvering, to some extent, is needed to manage the poly-tricks and politics of others in the business world and towards reaching the organizational objectives. So in Raamayana, Kaikeyi and Mantra were the elements of political maneuvering for directing the goal-oriented behavior i.e. the reason for Lord's incarnation - Slain of Raavana (Raavana vadham).

Mentoring is other very important practice that can be seen in our epics. Mentoring is a supportive learning relationship between a caring individual who shares his/her knowledge, experience and wisdom with another individual who his willing and ready to benefit from this exchange to enrich his/her professional journey.

In Ramayana Sage Agasthya was a situational mentor at the battlefield between Raama and Raavana when Raavana could not be killed. Agasthya taught Raama the Adita Hridayam (chanting), assuring Him that those worshipping the Sun would emerge victorious. The following are the few lines of that mantra;

*Aditya hridayam punyam, sarva shatru vinashanam,  
Jayavaham japenityam, akshayam,  
paramamshivam...*

Even before Raama went to exile, Vishwamitra when taking Raama and Lakshmana with him for protecting his yaaga from the disturbances of

Raakshasaas initiated (taught) them in the two secret mantras Bala and Atibala, which had the virtue of guarding them from fatigue, harm and obviate hunger, thirst and sleep. He also taught them about how to use heavenly arrows and how to get it back. In many other instances there were mentoring practiced in Raamayana. They are as follows.

When Sita was kept in Ashokavana, Raavana uttered his impassioned appeal to Sita for love and pity and to be her queen. Since married women should not look at another men, She plucked a little blade of grass and placing it in between them, spoke the following:

'Raavana, lay aside all such vain thoughts concerning me. It is altogether improper for you to desire me. Turn your heart to your wives, do not give room for such foolish and impossible desires and make sorrow for yourself'. She also narrated the valor of Raama and how Rakshasaas (demons) fear His arrows. Thus this was an incidence of competitor mentoring in Raamayana. This practice of competitor mentoring exists even now in many industries.

vacho mithyaapraNiitaatmaa pathyamuktaM  
vichakSaNaiH || 5-21-10  
raakshasaanaamabhaavaaya tvam vaa na vratipadyase |  
aakRitaatmaanamaasaadya raajaanamanaye ratam ||  
5-21-11  
samRiddhaani vinashyanti raaSTraaNi nagaraaNi cha|  
tathayam tvaam samaasaadya laNkaa  
ratnaughasamkulaa || 5-21-12  
aparaadhaattavaikasya vachiraadvinashiSyati |  
svakRitairhanyamaanasya aavaNaadiirghadarshinaH ||  
5-21-13  
abhinandanti bhuutaani vinaashe paapakarmaNaH |  
evaM tvaam paapakarmaaNam vakSyanti nikRitaa  
janaaH || 5-21-14  
diSTyaitad vyasanaM praapto raudra ityeva harSitaah  
|

Meaning: "You who is being led by mind towards unreal is not taking wholesome words being said by righteous ones for the destruction of ogres." "After getting a king who has uncontrolled mind, interested in a bad path, wealthy states and cities also will be destroyed. After getting you like that this Lanka filled with best things in a short while will be destroyed due to your one sin." "O Raavana! When there is destruction of a short sighted one being hit by his own deeds, a sinner, living beings will be happy." "About

you who is a sinner thus being destroyed, people who have been humiliated by you being happy will speak thus: 'The cruel Raavana by God's grace has got this danger' ".

In the process of searching for Sita, Raama becomes disheartened. In every such moment Lakshmana tried to give fresh energy and enthusiasm and revived His spirit by telling things like, "Even if Sita is kept hidden in the womb of Aditi (mother of the Gods), we will discover her and it is certain we will shall kill Raavana. He was also mentioning Raama that you know all these and I need not tell you, thus giving a reassurance that Raama is strong and capable person (resembles peer mentoring).

maa viSaadam mahaabuddhe kuru yatnam mayaa  
saha |  
idam giri varam viira bahu kandara shobhitam || 3-61-14

priya kaanana sa.ncaaraa vana unmattaa ca maithilii |  
saa vanam vaa praviSTaa syaat naliniim vaa  
supuSpitaam || 3-61-15

saritam vaa api sa.mpraaptaa miina va.njula sevitaam |

vitraasayitu kaamaa vaa liinaa syaat kaanane kvacit ||  
3-61-16

jij~naasamaanaa vaidehii tvaam maam ca  
puruSarSabha |  
tasyaa hi anveSaNe shriiman kSipram eva yataavahe ||  
3-61-17

vanam sarvam vicinuvo yatra saa janaka aatmajaa |  
manyase yadi kaakutstha maa sma shoke manaH  
kRithaaH || 3-61-18

Meaning: "Oh, well-informed one, do not get into desperation, you make efforts along with me, and oh, brave one, this best mountain is beaming forth with many caves, she may be there somewhere. [3-61-14]. "Maithili is a fascinated saunterer in woodlands so she might have entered the forest, she is even infatuated with waters, so she might have gone to the fully bloomed lotus-lake, or to the river that is adorned by fishes and cane-breaks. [3-61-15]. "Or, wishing to know our reaction when she scares us with her prank, Maithili might have squirreled away into forest. Oh, honourable brother, let us endeavour quickly to search her. [3-61-16]. "Oh, Raama of Kakutstha, if you consider that we shall search the forest in its entirety to locate where she that Janaka's daughter might be, let us quickly do so. But do not engulf your heart in sadness." Thus Lakshmana advised Raama. [3-61-18]

Partnership or entering into a mutual agreement and merging are some of the terms, which are used in the business world of today. But such practices were there even in Ramayana period like, entering into partnership with Sugreev that, 'thereafter all pains (loss) and happiness (profits) will be shared by both of us'. Also merging with Vibeeshanan is also such an example.

rocate yadi me sakhyam baahuH eSa prasaaritaH |  
gRihyataam paaNinaa paaNiH maryaadaa  
badhyataam dhruvaa || 4-5-11

etat tu vacanam shrutvaa sugriivasya subhaaSitaM |  
sa.mprahRiSTa manaa hastam piiDayaamaasa  
paaNinaa || 4-5-12  
hRiSTaH sauhRidam aalam.hbya paryaSvajata  
piiDitam |

tato hanuumaan sa.mtyajya bhikSu ruupam  
arindamaH || 4-5-13  
kaaSThayaH svena ruupeNa janayaamaasa paavakam |

diipyamaanam tato vahnim puSpaiH abhyarcya  
satkRitam || 4-5-14  
tayor madhye tu supriito nidadhau susamaahitaH |

tato agnim diipyamaanam tau cakratuH ca  
pradakSiNam || 4-5-15  
sugriivo raaghavaH ca eva vayasyatvam upaagatau |

Meaning: "If you aspire my friendship here I extend my arm, take this hand of mine into yours, thus let the convention be stably made fast..." Thus Sugreeva proffered friendship to Raama. [4-5-11]. Raama is gladdened at heart on listening all those words well said by Sugreeva, and then clutched Sugreeva's hand in his, and ardently abiding by the vow of friendship he embraced Sugreeva, grippingly and happily. [4-5-12, 13a]. Then the destroyer of enemies Hanuma discarding the guise of ascetic assumed his original monkey form, and on producing fire with two sticks then made it to glow. decorated, worshipped with flowers, then gladly and devoutly placed that fire in between Raama and Sugreeva. [4-5-13b,14,15a]. Then those two performed circumambulations to that well glowing ritual fire, and thus, Raama and Sugreeva entered into the pact of friendship. [4-5-15, 16a]

Delegation is the other managerial practice that is to be done with utmost care. Most of the time instead of delegation, abdication is done i.e. the subordinates are dumped with the responsibility of doing a task, but with less trust on them. Delegation needs to be done, by matching capabilities with the task, selecting the

right person, communicating the task clearly, giving due credits, necessary freedom and resources to work, trusting the delegatee etc. There are many instances of proper delegation in Ramayana. One such is when sending the monkey troops in search of Sita, Raama gave his signet Ring to Hanuman, because he believed Hanuman alone can do this task and he also trusted his valor and diplomacy.

tam samiikSya mahaatejaa vyavasaayottaram harim |  
kRitaartha iva sa.mhRiSTaH prahRiSTa indriya  
maanasaH || 4-44-11

dadau tasya tataH priitaH sva naamaa.nka  
upashobhitam |  
a.nguliiyam abhij~naanam raajaputryaaH  
para.ntapaH || 4-44-12

Meaning: On perusing Hanuma who is the ablest one in his endeavours, the highly resplendent Raama is immensely delighted, and his heart and senses are elated as if his purpose has been achieved. [4-44-11]. Then that enemy-inflamer Raama happily gave his ring that is shining forth with his own name engraved as sign to Hanuma, as a remembrancer for princess Seeta. [4-44-12]

Organization's ability to elicit employee behavior that goes beyond the call of duty is a key asset and is one that is difficult for competitors to imitate. This sort of discretionary behavior can be seen in Hanuman, in Ramayana. Humility and prowess coexist in Hanuman whose exemplary devotion to Lord Raama is inspirational.

*Yathra yathra ragunatha keerthanam thatra thatra  
kruthamasthakanjalim  
Pashpavari paripoorna lochanam maruthim  
namatha raksha santhakam...*

Wherever Raama's name is spelt (wherever Ragunatha keerthanam) or sung there Anjaneya (Hanuman) will be devotionally standing with clasped hands, with tears flowing on his eyes but without our sight. This is exactly what we call the organizational citizenship behavior (OCB), which any leader has to elicit in their subordinates.

Endnote

Mythology and holy figures are necessary for any great culture to rest on its stable foundation and function as a life-giving inspiration and guide. All our ancient literatures and scriptures have got lot of what we call some of the modern philosophies or management principles. 'What is not in it is nowhere'. So let us all learn to appreciate it.

*Om Poornamadah Poornamidam Poornaat  
Poornamudachyate Poornasya Poornamaadaaya  
Poornamevaavasishyate*

Meaning: (Closing chanting)

Oh Lord! Thou art in Your transcendental aspect are full and infinite. In Your immanent aspect also You are full and infinite. From Your infinite Transcendental aspect this infinite universe has arisen, yet after this emergence what remains with You is full and infinite.

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