

Leadership and Afflictions of Mind

Sandeep Singh

Associate Professor, School of Management Sciences, Varanasi

Anindo Bhattacharjee

Lecturer, School of Management Sciences, Varanasi

Abstract

Leadership in the context of business organizations is complex and has been an important field of study. This paper is concerned with finding the reasons for success and failures in business leadership position. It has been explained that the major cause of leadership failures lies in the presence of afflictions in the mind of the leader which acts as the obstruction in performing the leadership role to perfection. These mind afflictions are the negativities that directly or indirectly affect the required functioning and often lead to leadership failures.

Introduction

Leadership is one of the most often used terms not just in the area of business but in the whole of human affairs in general. The subject of leadership has always been an important area of study not just for the political scientists and psychologists in the modern era but also for saints and sages since ancient times.

In the context of business organizations, leadership occupies a crucial dimension. Today the role of a leader is not only to provide vision and direction to the organizations they lead but they are also expected to maintain 'responsible' business practices so as to achieve the concurrent objectives of stakeholders' welfare, economic growth and sustainability. They are supposed to take care of not only the profits but also to implement a culture of acceptable value systems and moral code of conduct acceptable to the stakeholders and common public. People expect super-human efforts from leaders and keeps leader's views and actions under micro-level scrutiny. All these things combine and make the decision-making in leadership position a challenging task. The very context of leadership in business organization is a complex one. This context make some leaders rise to the occasion and perform excellently whereas some leaders succumb to the pressures and lose the way. Those leaders are considered as successful who are able to ensure the welfare of the stakeholders, maintain a proper code of conduct and healthy culture in the organizations, and are able to safeguard the organizations from the external threats putting organizations on the growth path. Whereas those who are unable to do so are considered as a failure.

Leadership failures (Burke, 2006; Zenger and Folkman, 2009; Finkelstein, 2003; Kets de

Vries, 1989; Berglas, 1986) and success (Collins, 2001; Covey, 1989); biographies and autobiographies of successful leaders (Lala, 1992; Anne, 1970; Gandhi, 1927); types, styles, and behavior in leadership (Howell and Frost, 1989; Bass, 1988; Avolio and Gardner, 2005; Stinson and Johnson, 1975; Fiedler, 1967; Blake and Mouton, 1964); traits required to become a leader (Gibb, 1947; Carlyle, 1841; Judge and Bono, 2000); functions, principles, practices, and responsibilities of a leader (Rangarajan, 1992; Greenleaf, 1977; Morgeson et al, 2010; Barach & Eckhardt, 1996; Covey, 1996; Maak and Pless, 2006), effects of good and bad leadership (Collins, 2009; Johnson, 2003; Bryce, 2002); role of skills in leadership (Hosking, 1988) and importance of ethics and spirituality in leadership (Fry, 2003; Bass and Steidlmeier, 1999; Brown and Trevino, 2006; Chakraborty, 1995) are some of the broader themes of leadership on which insights have been provided in the popular literature.

This paper posits that for leaders to be successful equipped with all the qualities that are required to be successful in leadership position, it is a pre-requisite that they should overcome the afflictions of mind that act as a barrier and very often leads to leadership failure.

Background of the Study

Leadership occurs in ill-defined and ambiguous situations (Mumford and Connelly, 1991). For this reason, the potential for leaders to make wrong decisions or follow a wrong course of action is always present. To avoid this, orderly and balanced state of mind in leadership decisions is a necessity. This won't happen with the presence of afflictions in mind.

Although it could be the point of debate that the leadership failure in business organizations should be attributed to the systems in which business operate or it is the sole responsibility of the leaders who are at the helm of affairs. But when we look at corporate organizations like Enron, Tyco, Arthur Anderson, Barings, Madoff, Worldcom, Parmalat Ahold, Satyam Computers, Adelpia, UTI, and Home Trade who got themselves involved in financial misdeeds it has clearly come out through investigations and researches that it was leadership of these organizations which was responsible for the misdeeds. The incidents of “insider trading” and illicit accounting practices in companies like Adelpia Communications was because of John J. Rigas, CEO; in case of Enron it was Kenneth Lay, CEO; in Tyco it was Dennis Kozlowski, CEO; and in World Com it was Bernie Ebbers, CEO and Founder. According to Finkelstein (2003) these leaders were not perceived as weak, but they all acted unwisely. Similarly, in case of Satyam it was Ramalingam Raju who was the founder of the company was responsible for fudging the accounts.

The brighter side of leadership is J.N. Tata (1839-1904) the founder of Tata Group. Today, in

India, Tata is arguably the most admired name in business. Tata's have been the epitome of ethical business practices and are hugely credited for the industrial development of India. It's hard to find a more socially responsible business organization than the Tata group of companies and this all has been possible because of the foundation which was laid by the leadership of J.N. Tata. Harris (1958, p. 45) has written that wherever J.N. Tata established a business, "he thought not only of his profits, but of the welfare of the people, inside and outside of the factory".

Therefore, sustainability of business organizations could easily be attributed to the leaders thinking, behavior, and actions as is apparent from the example of leaders like Kenneth Lay who made their organization perish and leaders like J.N. Tata whose legacy still continues after more than 100 years and Tata organization is still on the rise.

Business leaders today possess tremendous social, economic, and political power. Power can be used or abused by leaders depending upon the leaders. Those leaders who fell into the trap of unethical behaviour basically abuse the power they possess for pursuing self-interest instead of using the power for pursuing higher goals. They get blinded by power and develop a hubris of themselves believing that they can get away with whatever unethical they do. Moreover in situations demanding ethical reasoning these leaders don't even see that there is a situation that demand ethical and moral reasoning and they behave in selfish ways satisfying their self-interests. Leaders hold in their hands the destiny of people and organizations. Therefore, it becomes mandatory for the leaders to carefully master the art and science of promoting organizational and human welfare and for this a lot depends upon the personal attributes of a leader. Leaders are the very food of the organization, its percepts supplying blood to, and helping to form the flesh and soul of the organizations.

Leaders should be the force behind the creation and preservation of values which constitute the very soul of an organization, that transcends the barrier of space and time, and provide organizations the eternal constancy amidst increasing uncertainty in the business environment. Further, they should continuously review whether any bad practices is creeping in the operations infecting the DNA of the organization so that such things could be annihilated and destroyed at the very initial stage.

In common literature also lot of emphasis is given on the personal attributes of leaders for leading organizations successfully and taking it to new horizons.

Leadership occurs in situations that require interpretation and structure, which heightens the influence of personal attributes such as beliefs and values (Hunt, 1991; Mumford et al., 1993 cited in Illies and Reiter-Palmon, 2008). Complexity of decision-making in leadership could lead to wrong choices in the absence of strong value systems. Leaders must develop the habit

of serving others instead of indulging themselves in self-gratification and self-aggrandizement. Walters (1987) states, that "a true leader puts his personal wishes last, not first. In leadership a garland of humility is more to be prized than any crown. A good leader should be willing to do the lowest and the most difficult task. He should feel that it is his place to serve others". Swami Vivekananda (1959) had said that only when a leader is *dasasya dasaha* i.e. servant of servants only then he would be able to accommodate thousand minds. Only then the role of leadership which is a difficult task would look easy. So leader has to get rid of jealousy and selfishness to be called as a leader. He further said that instead of trying to lead one should try to serve them. Greenleaf (1977) echoes the same thing in his concept of servant leadership. Feeling of serving others develops the feeling of love. The attitude and intention to serve in leaders is rooted on the universal values of compassion, love, and humility. Swami Vivekananda had said that one should lead with love. When one would lead with love he would treat his employees, vendors, customers, stockholders as his own. Further, Kouzes and Posner (1992) states that "By refusing to examine love in leadership, leaders only prevent themselves from their healing, supportive, and creative influences. And these followers need. Love is made necessary by the fact that there is no such thing as an independent life. It arises from the recognition of our fundamental connectedness. Thus its denial is part of the illusion of autonomy, and makes leaders vulnerable to the demonic side of their needs for power and control." Collins (2001) has suggested that great leaders have no self-interest and their ambition is for the organization and not for themselves. Heider (1986) states that "a wise leader models spiritual behavior and lives in harmony with spiritual values. The leader demonstrates the power of selflessness and the unity of all creation". Drucker (1955) has stated that "leaders should lead not only through knowledge, competence and skill but through vision, courage, responsibility and integrity". Goleman, et al. (2002) have observed that a leader's positive or negative emotions and energy resonate throughout the organization and impact on the organization's performance and results.

The question arises that what stops the leaders to act in a wise way. Why they fail to act in a way that has been prescribed in common literature and why they don't take the leaf out of the lives of successful leaders. Why some leaders create a vacuum in their thinking and narrow down their thinking abilities and get themselves involved in doing what they are not suppose to do and not doing what they are suppose to do in leadership position.

Afflictions of Mind

In spite of much of experimental investigations and consistent development of brain-imaging technologies in neurosciences, most of mind still remains a mystery to psychologists and neuroscientists. Much of what we know about mind through modern science is on the basis of experimental investigations on primates to understand the decision

responses to different situations by them. The studies of primates are then extrapolated to humans. Mind has not just been a mystery for the modern day scientists but has been a popular area of discussion of scholars since time immemorial. Whether its sages, physicists, physicians, psychologists or philosophers; mind has always been a fascinating area of research. But the reality remains that human beings have no other problem than the uncontrolled, directionless, and impure mind. Same applies to leaders. To bring the mind to its origin from where the pure consciousness flows is the essence of leadership. When mind is in control of the leader only then he acts with higher consciousness. It is only when the mind is in the clouded state of impurity that a person lose his true vision (Sri Shuddhaanandaa Brahmachari, 2009).

Without freeing the mind of the impurities or the afflictions it is impossible to reach to the balanced, orderly, and original pure state of mind.

Afflictions of mind could be understood as those negativities which directly or indirectly affects the functioning of mind and act as a barrier for achieving a balanced state of mind from where the real intellect or wisdom in the thinking starts and ultimately reflects in human behavior. Afflictions of mind are barriers in the path of human-beings for realizing their full potential (capacity and capabilities). These are the obstructions in achieving perfection in work and if present could be detrimental for people.

A leader with afflicted mind could be equated with a prisoner, a prisoner of mind. There is a commonality between a common impoverished person and a leader who is a prisoner of mind. Difference is only of scarcity and abundance. Both lead to sufferings. What difference does it make if you are in abundance or scarcity if suffering is there. Leaders should realise this. They would suffer if they become slave of mind and get imprisoned in their self-interests, desires, and reputations. No news channel, media, coterie, or sycophant could elevate you to the real higher level unless you have that elevation in your consciousness. Leadership dies when leaders start enjoying the glamour of the outside world and make his mind waiver in undesirable things. Inner voice stops coming. Obstruction to the voice is from the leaders mind afflictions. A leader imprisoned of his mind afflictions fails to realize that his organization, employees, and other relevant subjects expect great deeds from you as you have proven in the past that you have that potential. But the organizational atmosphere takes a gloomy turn when they find their leader with distorted mind establishing wrong priorities and pursuing actions completely in deviation to the requirements of leadership. Attachment to unworthy things, hatred towards others, inflated ego, ignorance of the responsibilities, feeling of insecurity, and ultimately working in a destructive manner are all symbols of a leader being imprisoned by the fickle mind. The difference between the real leaders and bad leaders is that real leaders provide solutions to the problems of the subjects by controlling the fickle mind and bad leaders enslave themselves to the afflictions and

involve themselves in satisfying their own purposes. Those who look for short term benefits forget that outside world respects you when you do the right things and they would out rightly reject you and work against you if you fail in your duty. Leaders should train their minds in a way that focus on the responsibilities with which they are destined with never goes off. Do it perfectly rest all good things follow. Past is past, present is present, and future will be future. Leader's sustainability lies in what they do in present. Whatever good deed a leader may have done in past there is a limit of time. Leader's good deeds in present times elongate their survival and retrospection of past good deeds combined with present destructive deeds will shrink your fame and acceptance.

'A leader with afflicted mind is not fit enough to act as a proper leader and perishes just like a boat which perishes in a tormented sea without a steersman'.

Great sage Patanjali has mentioned 'panch-kleshas' or the five afflictions of human mind which needs to be discussed in the context of organizational leadership in today's turbulent business environment. These five afflictions are:

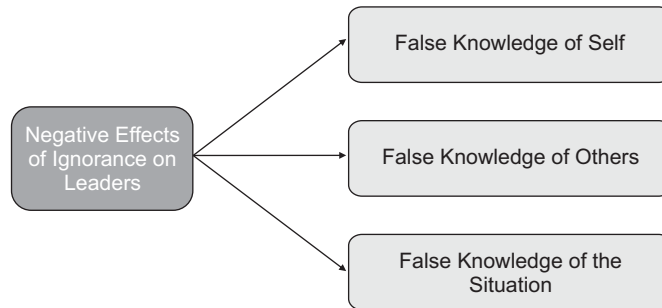
- Ignorance
- Attachment
- Aversion
- Ego
- Insecurity

Ignorance

Ignorance is the affliction of mind that clouds the reality of the self and the leadership position and makes leaders perceive unreal as real, real as unreal, false as true, true as false, or wrong as right and right as wrong.

This affliction is basically responsible for false knowledge of self, false knowledge of others and the false knowledge of the leadership situation. From ignorance stems the inability to recognize our innate capabilities or incompetence, inability to learn, inability to recognize the abilities and capabilities of others, inability to understand the motive of the sycophants who have developed a face value through their personal motives, and ultimately the inability to understand the whole purpose of leadership with which the leader has been destined with.

For success in leadership apart from necessary knowledge; practical leadership skills, decision-making, and expertise are as much required as are the values, wisdom, and integrity. Ignorance blinds the leader from realization of this fact and he start dwelling in his own veiled and fortified world completely unaware of the reality. It is like a frog in a well thinking that this is the whole world. Ability and Morality (Boehm, 1999), Virtues of



integrity, decisiveness, competence, and vision (Lord et al., 1984), Credibility (Kouzes and Posner, 2010), Trust (Brower et al., 2000; Dirks and Ferrin, 2002), and Expertise (French and Raven, 1959) have been proven requirements or requisites for being successful in leadership role and for doing justice with the role.

These requisites could be acquired and must be acquired by leaders whatever may be the reason or situation for them in getting the leadership position. Absence of these requisites in leaders has the potency to reflect in leadership incompetence which could lead to multiple problems for not only the organization but also for the leader itself in short as well as long term. Incompetence refers to the inability to properly and effectively perform a given function (Farazmand, 2002). Sensible leaders realize their incompetence if any and make efforts to overcome them. But incompetent leaders afflicted with ignorance fail to realize their incompetence. When people over-estimate their abilities and competence they suffer a dual burden: Not only do these people reach erroneous conclusions and make unfortunate choices, but their incompetence robs them of the meta-cognitive ability to realize it (Kruger and Dunning, 1999).

Goleman et al. (2002) writes:

“Four domains of emotional intelligence—self-awareness, self-management, social awareness, and relationship management—adds a crucial set of skills for resonant leadership.In short, self-awareness facilitates both empathy and self-management, and these two, in combination, allow effective relationship management. EI leadership, then, builds up from a foundation of self-awareness.Self-aware leaders are attuned to their inner signals. They recognize, for instance, how their feeling affect themselves and their job performance.”

No leader is perfect. The best ones don't try to be—they concentrate on honing their strengths and find others who can make up for their limitations instead of living in an ignorant world. Ancona et al. (2007) have mentioned that leaders should introspect for signs of weak sensemaking where a leader feel that he is right and others are wrong, signs of weak

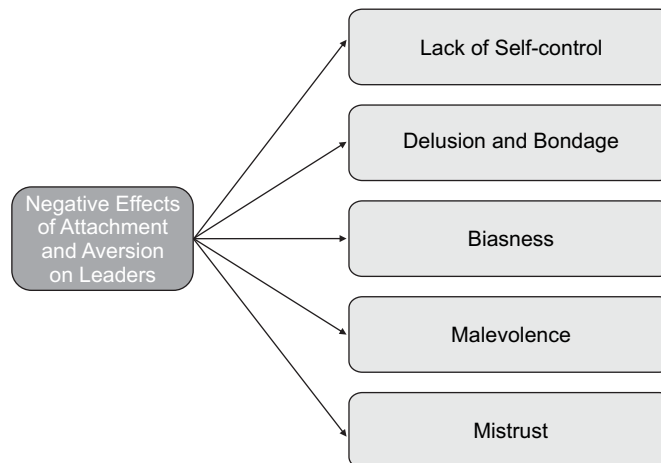
relating where a leaders blame others for failures, and signs of weak visioning where a leader feels that he has to manage an endless series of crises. The fact of the matter is that weak sensemaking, weak relating, and weak visioning are the outcomes of ignorance which is an affliction of mind.

The effective way to cope up with ignorance is to cultivate a holistic thinking. Wise leaders do not just take a myopic view of a situation but take a holistic view of the situation and so avoid being trapped into a rigid perceptual framework. True leaders are extremely good in drawing analogies and finding solutions by thinking “out-of-the-box” or lateral thinking. This is absolutely essential to transcend the barriers of ignorance and ego and avoid “clouded-perceptions” so as to arrive at the most effective solution to the most complex situations. Leadership today is all about managing uncertainty and embracing complexities.

Attachment

Attachment from leadership perspective is fixation of mind on worldly objects, power, wealth, or short term goals for selfish purpose.

This sort of attachment makes a leader blind towards the real purpose of leadership. Attachment leads to alienation from the leadership job. Attachment of mind on non-essential things leads to misery. The story of King David (Ludwig and Longenecker, 1993) is a clear example where a person through great work reached to the top and then lost the way by first letting his mind fixed on a lady Bathsheba which ultimately led his mind move towards undesirable things deviating him from the leadership responsibilities and ultimately resulted in his downfall.



Attachment leads to desires (BhagavadGita, 2.63). Desires lead to delusion and bondage. When desires are not fulfilled anger, frustration, stress and other unwarranted emotions creep in. Mind start losing its way and enters into a confused state. Confusion then leads to shortening of vision and memory. Then the power of understanding between what is right and what is wrong is lost. And ultimately a person loses the capability to understand how he has to behave and how he should not behave. He gets completely blinded from his real duties and responsibilities and ends with self-destruction. Position, respect, adulation, fame, and acceptance get destroyed. Lot of damage takes place.

So many leaders have fallen prey to the attachment. Numerous cases of corruption by top leaders in organizations have been reported (for example see Broughton, 2002; Gruley and Smith, 2002; Coleman, 1985; Moules and Larsen, 2002) and in most cases have been the outcome of attachment of these leaders for wealth. Corruption reflects the persons lack of self-control (Marcus & Schuler, 2004; Ashforth et al., 2008) as well as low levels of cognitive moral development (Kohlberg, 1969; Treviño, 1986). Lord Acton (1979) statement 'power corrupts and absolute power corrupt absolutely' could be attributed to the fact that opportunities for getting worldly objects arise and propensity for mind getting attached or fixed to any of these increases. The moment it happens whirlpool of desires emerge seeking gratification. Miseries start from there. Attachment to worldly objects lowers the self-control and act as a barrier to cognitive moral development. True success is lost. Swami Vivekananda's prophetic words mentioned below are the testimony of this.

“When you talk of success with reference to life, it does not merely mean succeeding in everything that you undertake or do; it does not merely mean succeeding in fulfilling all wants or getting whatever you desire; it does not just mean acquiring a name or attaining a position or imitating fashionable ways appearing modern or up-to-date. The essence of true success is what you make of yourself. It is the conduct of life that you develop, it is the character that you cultivate and it is the type of person you become. This is the central meaning of successful living. Therefore, you will see that important matter is not so much a question of success in life but rather it is success of life. Such successful life is one that succeeds in producing an ideal individual, a noble man. Your success is not measured in terms of what all you obtained but in term of what you become, how you live and what actions you do.”

-(source: www.vivekananda.net)

Isha Upanishad says 'enjoy if you must, but with renunciation'. But when leaders are forced to enjoy with addicted mind the enjoyment converts into pain and agony.

Fundamentally, leaders should realize the fact that for a moment attachment arises in every one. But cultivation of this momentarily attachment leads to fixation and addiction. This

breeds negativities like lust, greed, and infatuation and could lead to unethical and immoral acts resulting into lot of damage.

'The deer that lives on green grass and roots and capable of covering distant regions, seek his own death by getting lured by the melodious song of the hunter. The male elephant of a mighty stature, capable of uprooting trees with ease, becomes a captive due to his lust for the touch of the she-elephant. Attracted by the flame of a lamp the insect throws itself on it only to meet sure death. A fish living in the depth of water beyond human sight, gulps at the iron hook with the bait of meat to meet his own death.' (Nitisara, 1.43-46)

So, this affliction of mind called attachment should not be cultivated and could happen only through a trained and conscious mind. Through self-inquiry, practice, and following an inside out approach it is possible.

Attachment also cause biasness as it leads to development of attitudes which could be positive or negative towards objects or human beings independent of the reality. This could lead to faulty decision making and not as it should be.

Aversion

Aversion is the affliction of mind where a leader has a feeling of repulsion, malevolence, malice, or hate towards an object, class of objects, person, or a group of persons.

Leaders may have an aversion to specific objects, persons or situations that have caused them or to someone close to them pain or any other kind of dissatisfaction. Leaders feel we have a right to hate them, or even punish those who have somehow prevented our enjoyment or disturbed us in achieving our objectives. However, aversion just like other forms of our incorrect self understanding, is nothing but ignorance and never leads to improvement of one's life and well-being. It is the opposite of attachment. This affliction of mind results in expressions like anger and revenge and attitude of mistrust and they are dangerous in leadership role.

Jean Lipman-Blumen (2004) writes:

“Malevolence in leadership is the persistent, severe hatred for others that these leaders have in order to counter their own insecurities. They wish for the misfortune of others and then revel in it. They “secretly cheer when coworkers, superiors, and subordinates fail, even when the well-being of the entire organization is threatened...Maliciousness takes malevolence a step further. These leaders actually inflict the harm on others they feel such malice toward, often whether there is personal gain in it for them or not. “Rancor, malice, enmity, and spite are the trademark emotions” of these leaders, and they enjoy the insult of

revenge on others.”

Aversion in mind consciousness is unbecoming of a leader.

Adolf Hitler's excessive aversion resulted in malevolence in his political leadership which resulted in the downfall of this leader to such an extent that he finally had to take his own life. In organizational context, aversion can be reflected in the leadership behavior in the form of hatred towards someone within or outside the organization, aversion towards existing systems and processes, aversion to the existing work culture, aversion to the leadership position itself, etc. Outcomes could be employee-dissatisfaction, increased employee turnover, lack of meaning in work due to decreased motivation level, etc. which ultimately leads lack of innovations and flow of ideas which is significant for organizations today to consistently meet their growth expectations.

Just like attachment, aversion also creates biasness which is harmful in leadership position as equitable and justified decision making is lost.

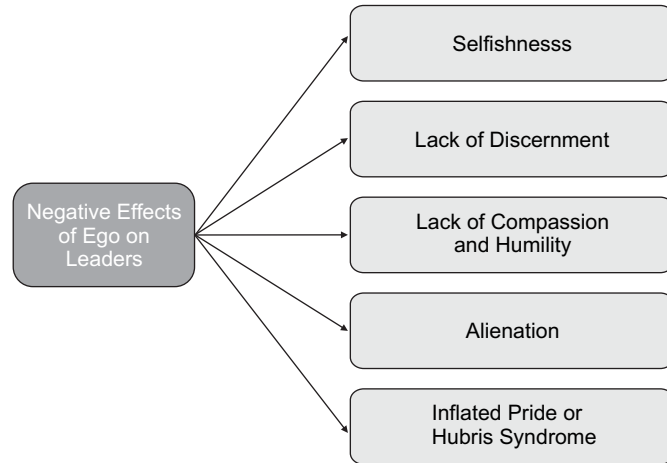
Ego

Ego is the principle of differentiation of oneself from others; ego rests on the feeling of otherness (Singh, 2011). Ego falsely defines the very nature of our life, who we are, what we are capable of, all based on the distorted perceptions of ignorance (Shuddhaananda Brahmachari, 2009).

Ego is the most natural affliction that arises in all human-beings right from the childhood. The individuality of the person develops on the basis of his interactions with the outside world. Every interaction of a person with the outside world results in a separation of the person from the reality as the person starts perceiving his limited learning and experience as the actual reality. This separation is actually the ego. This ego is neither real or unreal nor both real and unreal. It is only an illusion. Liberation, therefore, is only the destruction of illusion or ignorance. This ego makes a complete fool of a person and tosses him like a shuttlecock from affirmation to negation and from negation to affirmation (Sharma, 1970).

In leadership position people are required to be inclusive instead of exclusive in a sense that they should have to cultivate the feeling of including more and more the ideas, problems, and happiness of his subjects and making a balance for the benefit of all instead of focusing solely on their self-interest even if it is detrimental to others. Ego is such an affliction of mind that more it becomes more cut off the leader becomes from the others and the whole purpose of leadership is lost. Leaders completely drowned in their ego think only of themselves, their own interests, and 'me-ship' takes over completely instead of the desirable 'we-ship'. It should also be clear that ego is the correlate of selfishness. In the ego-state leader wish only

the good of himself and not the good of others, he imposes himself on others and even exploits others for his own end. Selfishness and ego are like the two sides of one and the same coin (Singh, 2011).



There are leaders who transmit their own-often corrosive –emotions but don't receive; they nether listen to nor care about other people (Goleman et al., 2002). This is the result of ego. In the book 'The New Leaders' the authors have mentioned that self-absorbed leaders can often be clueless. They write 'Once a group of managers wanted to meet CEO to provide some insights which could have been helpful to move the things in right direction. When CEO met the managers he was least bothered in hearing them. Instead he said that people want a hero and they need one-and that's what I am to the employees. People want to see me and look up to me. That's why I thought it was a good idea for you to come here, so you can hear what I have to say and tell everyone what I'm really like.' (Goleman et al., 2002)

Leadership positions can create inflated ego in the mind consciousness of leaders resulting in excessive pride, over estimation of individual abilities, aloofness, alienation from the reality, arrogance, unnecessary forcefulness in decision-making, exploitation, and me-only approach. This may culminate into Hubris syndrome, narcissism, unethicity, and destructive approach in behavior causing damage to all concerned. Researches (Baumiester et al., 1993) have shown that ego with itself carries the risk of making commitments that exceeds capabilities, thus leading to failure. Ego makes a leader insensitive to others problems for which he is bestowed with the leadership role.

Effacement or melting of ego results in unconditional love and caring for others. Here, love should be distinguished from such mental states and situations that are falsely taken to be love. For example, infatuation, possessiveness, selfish attachment, etc are not love. Love

may be understood as the opposite of selfishness. In selfishness people consider themselves as the end and use others as the means for their end. Because the feeling of division between 'me' and 'others' exist in selfishness, people do not hesitate in exploiting others for their own benefit. But in love, others are also considered as ends in themselves as there is no feeling of separateness or division and others are considered as our own, and naturally therefore inclination to exploit others as mere means to personal ends does not arise. This is because people know that others loss would be my own loss. So love means taking the so-called others not as others but as one's own self, and wishing and doing their good for their own sake. In true love the good of the beloved person becomes the lover's own good.

'You need power only when you want to do something harmful. Otherwise love is enough to get everything done.'

-Charlie Chaplin

A question may arise here: If in true love there is no motive of getting return from the beloved person, what is the benefit of love for the lover? The answer is simple. The feeling of love itself gives immense satisfaction and bliss to the lover. Only a lover knows and experiences the happiness of love. There is nothing in the world so satisfying and also so elevating as love. It gives happiness to both the lover and the beloved person. To use a Shakespearian phrase, "it blesseth him that gives and him that takes". Even if the lover does not get reward or return, he/she remains happy and satisfied, for the very flow of love gives deep satisfaction to the heart in which it flows. The return or reward may or may not come, but the fruit of love (that is, bliss) is already there simultaneously along with love itself. In the natural course the reward also comes, but love is independent of any reward or return. Love not only rewards itself but is a reward in itself. The point is that love does not require anything else to satisfy the lover, but love itself is the satisfying factor, and the satisfaction is intense and deep.

Egolessness is the desired state of mind in leaders as only then the synthesis of good and the pleasant takes place and unconditional true love develops in leaders inner world reflecting in behavior similar to what has been mentioned in Servant leadership of Greenleaf (1977), Level 5 leadership of Jim Collins (2001), Transformational Leadership of Bass (1990), Authentic leadership of Avolio and Gardner (2005), Ethical leadership of Ciulla (1995), and spiritual leadership of Fry (2003).

There is an inverse relationship between love and ego. The more the ego is tight, the less loving we are; and the more loving we are, the lesser is the ego. The two cannot go together. That is why Kabir, the great mystic poet, has said; "If you want to drink the nectar of love and also want to keep up your ego, this is impossible like putting two swords in one and same sheath."

When ego is absent in the leader he develops a feeling of unity and affinity with others just like a loving mother. The mother feels that the children are her own or herself, the happiness and suffering of the children are the happiness and suffering of the mother. The bodies of the children are separated from the mother, and in that sense the children are 'others' to her, but in her consciousness or in her feeling they are not others, and so the mother considers the good of the children her own good, and naturally and spontaneously does good to the children. What she does for the children, she thinks she is doing for her own self, as she feels that the children are herself or her own. In a similar way leader in love treat people with an eye toward "oneness" with them, thereby respecting them as valued ends in and of themselves rather than as a means to achieve their desires, their sought after outcomes, or their self gratification (Fromm, 1956, p. 14 cited in Caldwell and Dixon, 2010).

Greenleaf (1977) is credited with the popular concept of servant leadership whose crux is 'about caring for people and being a useful resource for people...leadership is not about holding on to territory; it's about letting go of ego, bringing your spirit to work, being your best and most authentic self...leadership requires love.' (Autry, 2002/2003 cited in Sauser Jr., 2005). Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community are the characteristics of servant leadership mentioned by Greenleaf and these characteristics are not possible in a leader who carries ego. Swami Vivekananda's concept of *dasasya dasaha* (servant of servants) is based on love where leader comes out of the individuality or ego and when this ego melts then love for others dominate the thinking and behaviour of leaders. They start using the position of leadership for fulfilling their responsibilities towards others instead of exploiting others through the power which is bestowed to the leader through leadership position. The secret of success in life is to stay in love.

Kouzes and Posner (1992) state:

“Love ...arises from the recognition of our fundamental connectedness. Thus its denial is part of the illusion of autonomy, and makes leaders vulnerable to the demonic side of their needs for power and control.”

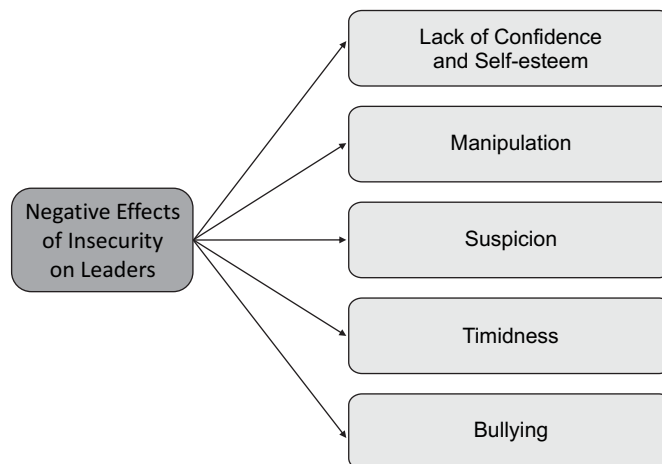
In ego state even if leaders behave morally they should realize the fact that they have to exert their will, the act is deliberate and effortful and not automatic; whereas in egoless state morality is spontaneous or effortless or automatic. With ego, there is a 'sense of doership' in moral act but without ego moral act is a natural outcome and leader is moral without being conscious of being moral. This is like the innocent beauty of a girl who is extremely beautiful but is not conscious of, or proud of, her beauty. Egoless leader is trans-moral or supra-moral. Unscrupulous life of deceit, dishonesty, corruption including various kinds of crime, etc. – all these come under the category of moral impurity. A leader may be free from

it. But the presence of ego in mind consciousness can hurt to, even more deeply. One cannot be called pure-hearted unless one is free from both immorality and ego. The life of values cannot become perfect with moral perfection alone; the value of egolessness (resulting in love) must also be incorporated; then alone the life of values world become complete. Prescription for leaders is to cultivate respectful and reverential attitude towards others. But egoist leaders are prone to treating the others as mere means for their selfish objectives. Annihilation of ego is necessary for success in leadership. Ego is the obstruction on the flow of the natural power and potency of the leader. Acquisition of material wealth, satisfaction of desires, decision-making, and other actions become unhealthy only when leaders do the same selfishly and egoistically. 'Bhoga' (worldly enjoyments) devoid of ego and selfishness, becomes 'Yoga'.

Insecurity

Insecurity is the affliction of mind that creates fear, anxiety, or restlessness in leaders of losing the leadership position or of any occurrence that is considered detrimental by the leader for himself.

This affliction could have multiple effects on leader. Lack of confidence and self-esteem, manipulation, suspicion, timidness, and bullying are some of the major bad effects that could reflect in leaders thinking and behaviour due to insecurity.



Self-confidence plays an important role in decision-making and in gaining others' trust. Obviously, if the leader is not sure of what decision to make, or expresses a high degree of doubt, then the followers are less likely to trust the leader and be committed to the vision. Not only is the leader's self-confidence important, but so is others' perception of it.

Insecurity in mind leads to lack of confidence and other type of fears which are not good for a person occupying leadership position. In performance contexts, high self-esteem people appear to use better self-regulation strategies than low self-esteem people (Baumeister, et al., 2003).

Leadership is a coveted position which many feels at times could be lost creating all type of suspicions in the mind of the leader. This affects decision making which gets more directed towards an attempt to ameliorate that fear instead of being directed towards the welfare of the organization. It has been observed in many organizations that leaders have manipulated the accounts to have a rosy picture of the financial position of the company to retain the confidence of the investors and thereby saving the leadership position. Such type of manipulations plays a very negative role for the organizations in the long run. Insecurity from the competitors of the organization also has the potential to create suspicion in the minds of the leaders about the capabilities of the competitors vis a vis own organization culminating into steps being taken which are not required.

Timidness and Bullying in leadership position could also be caused due to insecurity. Insecurity in mind has the capacity to make leader timid out of fear of bad consequences affecting decision making. Many leaders fail to take initiatives and make necessary changes in the organizational functioning and strategies out of the fear of failing. This timidness at times prove disastrous for organizations. Insecure leaders also have the propensity to behave in bullish manner. They act forcefully out of insecurity without any reason except for their perception that the effort would move them from insecurity to security.

Conclusion

Ignorance, Attachment, Aversion, Ego, and Insecurity are the five afflictions that have been discussed in this paper from the perspective of leadership. These afflictions if present in leaders could be highly detrimental to the interest of the organization, society, and the leader himself. Although these afflictions are closely related to each other, but they have been explained separately to have more clarity to the concept. It is the prime responsibility of the leaders to introspect and find out that whether they are inflicted with these afflictions of mind or not. This introspection could help them understand their own minds. Bringing mind to the orderly state requires overcoming these afflictions. Only then the wisdom, morality, and virtues come. It's the call of the society to have business organizations being led by people who have orderly state of mind free from afflictions.

References

Acton, L.: 1979, The Oxford Dictionary of Quotations (Oxford University Press, New York)
Originated in letter dated April 5, 1887 to Bishop Mandrell Creighton.

Ancona, D., Malone T.W., Orlikowski, W.I., and Senge, P.M.: 2007, 'In Praise of the Incompetent Leader', *Harvard Business Review*, February, pp. 1-8.

Anne, J.: 1970, *The First Henry Ford: A Study in Personality and Business Leadership*, Massachusetts Inst. of Technology Press.

Ashforth, B. E., Gioia, D. A., Robinson, S. L., and Treviño, L. K.: 2008, 'Re-viewing Organizational Corruption', *Academy of Management Review*, 33(3), pp. 670–684.

Autry, J.A.: 2002/03, 'The Servant Leader: How to Build a Creative Team, Develop Great Morale, and Improve Bottom-line Performance', *Pastoral Forum*, 20(1), pp. 1-5.

Avolio, B.J., and Gardner, W.L.: 2005, *Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership*, *The Leadership Quarterly*, 16, 315-338.

Barach, J. A., and Eckhardt, D. R.: 1996, *Leadership and the Job of the Executive*, (Westport, CT: Quorum Books).

Bass, B.M.: 1990, 'From transactional to transformational leadership: Learning to share the vision', *Organizational dynamics*, 18 (3), pp. 19-31.

Bass, B. M.: 1998, *Transformational Leadership: Industry, Military, and Educational Impact*, (Lawrence Erlbaum Associates, Mahwah, NJ).

Bass, B. M., and Steidlmeier, P.: 1999, 'Ethics, Character, and Authentic Transformational Leadership Behavior: A Systematic Analysis of Issues, Alternatives, and Approaches', *Leadership Quarterly*, 10(2), pp. 181-217.

Baumeister, R. F., Heatherton, T. F., and Tice, D. M.: 1993, 'When ego threats lead to self-regulation failure: Negative consequences of high self-esteem', *Journal of Personality and Social Psychology*, Vol 64(1), pp. 141-156.

Baumeister, R.F., Campbell, Krueger, J.I, and Vohs, K.D.: 2003, 'Does High Self-Esteem Cause Better Performance, Interpersonal Success, Happiness, Or Healthier Lifestyles?', *Psychological Science in the Public Interest*, Vol. 4, No. 1, pp 1-44.

Berglas, S.: 1986, *The Success Syndrome: Hitting Bottom When you Reach the Top* (Plenum Press, New York).

Blake, R. and Mouton, J.: 1964, *The Managerial Grid: The Key to Leadership Excellence*, Houston: Gulf Publishing Co..

Boehm, C.: 1999, *Hierarchy in the Forest*. Cambridge, (MA: Harvard University Press).

Broughton, P. D.: 2002, 'Enron Cocktail of Cash, Sex and Fast Living', *News. Telegraph.co.uk* (Online journal) (February 13).

- Brower, H.H., Schoorman, F.D., and Tan, H.H.: 2000, 'A Model of Relational Leadership: The Integration of Trust and Leader-member Exchange', *Leadership Quarterly*, Vol. 11 No. 2, pp. 227-250.
- Bryce, R.: 2002, *Pipe Dreams: Greed, Ego, and the Death of Enron*, (New York: Public Affairs).
- Burke, R.J.: 2006, 'Why Leaders Fail: Exploring the Darkside', *International Journal of Manpower*, Vol. 27, pp.91 – 100.
- Caldwell, C. and Dixon, R.D.: 2010, 'Love, Forgiveness, and Trust: Critical Values of the Modern Leader', *Journal of Business Ethics*, 93(1), pp. 91-101.
- Carlyle, T.: 1841, *Heroes, Hero-Worship, and the Heroic in History*, (London: J. M. Dent & Sons Ltd.).
- Ciulla, J.B.: 1995, 'Leadership Ethics: Mapping the Territory', *Business Ethics Quarterly*, 5(1), pp. 5-24.
- Chakraborty, S K: 1995, 'Wisdom Leadership: Leading Self by the SELF', *Journal of Human Values*, Vol. 1 no. 2, pp. 205-220.
- Coleman, J.: 1985, *The Criminal Elite: The Sociology of White-Collar Crime*, (St Martin's Press, New York).
- Collins, J.: 2001, 'Level 5 Leadership: The triumph of Humility and Fierce Resolve', *Harvard Business Review*, Vol. 79(1), pp. 66-76.
- Collins, J.: 2009, *How the Mighty Fall*, Random House.
- Covey, S.: 1989, *Principle-Centered Leadership*, Simon & Schuster.
- Covey, S.: 1996, 'Three Roles of the Leader in the New Paradigm' In F. Hesselbein, M. Goldsmith, & R. Beckhard (Eds.), *The leader of the future*, (San Francisco: Jossey-Bass), pp. 149-160.
- Drucker, P.F.: 1955, *The Practice of Management*, Oxford, Heinemann.
- Dirks, K.T., and Ferrin, D.L.: 2002, 'Trust in Leadership: Meta-analytic Findings and Implications for Research and Practice', *Journal of Applied Psychology*, Vol. 87 No. 4, pp. 611-628.
- Farazmand, A.: 2002, 'Administrative Ethics and Professional Competence: Accountability and Performance under Globalization', *International Review of Administrative Sciences*, 68, 1, pp. 127-143.
- Fiedler, F. E.: 1967, *A Theory of Leadership Effectiveness*, New York: McGraw-Hill.
- Finkelstein, S.: 2003, *Why Smart Executives Fail and What You can Learn from Their Mistakes* (Portfolio, New York).

French, J. R. P., Jr., and Raven, B. H.: 1959, 'The Bases of Social Power' In D. Cartwright (Ed.), *Studies in Social Power*, (Ann Arbor, MI: Institute for Social Research), pp. 150–167.

Fromm, E. 1956, *The Art of Loving*, (New York: Harper Collins).

Fry, L. W.: 2003, 'Toward a Theory of Spiritual Leadership', *The Leadership Quarterly*, 14, pp. 693–727.

Gandhi, Mahadev Haribhal Dessai, and Pyarelal: 1927, *The Story of My Experiments With Truth*, Navajivan Pub. House.

Gibb, C.A.: 1947, 'The Principles and Traits of Leadership', *The Journal of Abnormal and Social Psychology*, Vol 42(3), pp. 267-284.

Goleman, D., Boyatzis, R., and McKee, A.: 2002, *The New Leaders*, (London: Little, Brown).

Greenleaf, R.: 1977, *Servant leadership*, (New York: Paulist Press).

Gruley, B. and R. Smith: 2002, 'Anatomy of a Fall: Keys to Success Left Kenneth Lay Open to Disaster', *The Wall Street Journal* (April 26).

Harris, F. R.: 1958, *Jamsetji Nusserwanji Tata: A Chronicle of His Life* (Blackie & Son, Ltd., Bombay).

Heider, J.: 1986, *The Tao of Leadership*, Bantam.

Hosking, D. M.: 1988, 'The Skills of Leadership' In J. G. Hunt et al. (Ed.), *Emerging leadership vistas*, (Lexington, MA: Lexington Press).

Howell, J. M. and P. J. Frost: 1989, 'A Laboratory Study of Charismatic Leadership', *Organizational Behavior and Human Decision Processes*, 43(2), 243–269.

Hunt, J. G.: 1991, *Leadership: A New Synthesis*, (Newbury Park, CA: Sage).

Illies, J. J., and Reiter-Palmon, R.: 2008, 'Responding Destructively in Leadership Situations: The Role of Personal Values and Problem Construction', *Journal of Business Ethics*, 82(1), pp. 251-272.

Jean Lipman-Blumen: 2004, *Allure of Toxic Leaders: Why We Follow Destructive Bosses and Corrupt Politicians – and How We Can Survive Them* (New York, NY: Oxford University Press).

Johnson, C.: 2003, 'Enron's Ethical Collapse: Lessons for Leadership Educators', *Journal of Leadership Education*, Volume 2, Issue 1, pp. 45-56.

Judge, T. A., and Bono, J. E.: 2000, 'Five-factor Model of Personality and Transformational Leadership', *Journal of Applied Psychology*, 85, 751-765.

- Kets de Vries, M. F.: 1989, 'Leaders Who Self-Destruct: The Causes and Cures', Organizational Dynamics, Vol. 17(4), pp. 5—17.*
- Kohlberg, L.: 1969, 'Stage and Sequence: The Cognitive Developmental Approach to Socialization' In D. A. Goslin (Ed.), Handbook of Socialization Theory and Research, (Chicago: Rand McNally), pp. 347—480.*
- Kouzes, J.M. and Posner, B.Z.: 1992, 'Ethical Leaders: An Essay About Being in Love', Journal of Business Ethics, 11, pp. 479—484.*
- Kouzes, J.M. and Posner, B.Z.: 2010, The Truth about Leadership, Jossey-Bass.*
- Kruger, J. and Dunning, D.; 1999, 'Unskilled and unaware of it: How difficulties in recognizing one's own incompetence lead to inflated self-assessments.', Journal of Personality and Social Psychology, Vol 77(6), pp. 1121-1134.*
- Lala, R. M.: 1992, Beyond the Last Blue Mountain: the Authorised Biography of J.R.D. Tata, Viking.*
- Lord, R. G., Foti, R. J., and DeVader, C. L.: 1984, 'A Test of Leadership Categorization Theory', Organizational Behavior and Human Performance, 34, pp. 343—378.*
- Ludwig, D.C. and Longenecker, C.O.: 1993, 'The Bathsheba Syndrome: The Ethical Failure of Successful Leaders', Journal of Business Ethics, 12, pp. 265—273.*
- Maak, Th. and Pless, N.M.: 2006, 'Responsible Leadership in a Stakeholder Society – A Relational Perspective', Journal of Business Ethics 66(1), pp. 99—115.*
- Marcus, B., and Schuler, H.: 2004, 'Antecedents of Counterproductive Behavior at Work: A General Perspective', Journal of Applied Psychology, 89, pp. 647—660.*
- Mitra, R.J.L. and Mitra, S.K.: 1982, The Nitisara, (Calcutta: The Asiatic Society).*
- Morgeson, F.P., Scott DeRue, D., Karam, E.P.: 2010, 'Leadership in Teams: A Functional Approach to Understanding Leadership Structures and Processes', Journal of Management, Vol. 36 No. 1, 5-39.*
- Moules, J. and T. Larsen: 2002, 'Rigas' Allegations: Adelpia Boss Charged with Orchestrating One of the Most Extensive Frauds at a Public US Company', Financial Times (London), July 25(2).*
- Mumford, M. D., and Connelly, M. S.: 1991, 'Leaders as Creators: Leader Performance and Problem solving in ill-defined Domains', Leadership Quarterly, 2, pp. 289—315.*
- Mumford, M. D., Gessner, T.L., Connelly, M.S., O'Connor, J.A. and Clifton, T.C.: 1993, 'Leadership and Destructive Acts: Individual and Situational Influences', Leadership Quarterly, 4, pp. 115—147.*
- Rangarajan, L. N.: 1992, Kautilya: The Arthasāstra, (New Delhi: Penguin).*

Sauser Jr., W.I.: 2005, 'Ethics in Business: Answering the Call', *Journal of Business Ethics*, 58, pp. 345-357.

Sharma, C.: 1970, *The Critical Survey of Indian Philosophy*, Motilal Banarasidas.

Singh, S.: 2011, 'Spirituality and the Role of Ego: Insights for Management', *Purushartha*, Vol.4 (1), pp. 1-13.

Sri Shuddhaananda Brahmachari: 2009, *Making Your Mind Your Best Friend: A Handbook of Applied Spirituality*, Sheema Publishing LLC.

Stinson, J.E. and Johnson, T.W.: 1975, *The Path-Goal Theory of Leadership: A Partial Test and Suggested Refinement*, *Academy of Management Journal*, 18, pp. 242-252.

Swami Vivekananda: 1959, *Complete Works of Swami Vivekananda*, Advaita Ashrama.

Brown, M. E. and Treviño, L.K.: 2006, 'Ethical Leadership: A Review and Future Directions', *The Leadership Quarterly*, 17, pp. 595-616.

Treviño, L. K.: 1986, 'Ethical Decision making in Organizations: A Person-Situation Interactionist Model', *Academy of Management Review*, 11, pp. 601-617.

Walters, D.J.: 1987, *The Art of Supportive Leadership*, Crystal Clarity.

Zenger, J. and Folkman, J. (2009). *Ten Fatal Flaws That Derail Leaders*. *Harvard Business Review*, Vol. 87, Issue 6, p.18.