

Pre-read Presentation
for session with
Organisation Development Fellow
@
Wipro Foundation

22nd February, 2021

Disclaimer.

X Stop : if you seek immediate answers to ‘questions of career’ (*getting rich*).

✓ Proceed : if you seek to make sense (*building wealth*).

Pre-requisite.

Yoniso Manasikara

(Pali : One of the two foundational injunctions of the Buddha).



= *Yoniso* (Of / from the womb) + *Mana* (mind) *sikara* (hunting).



= Hunting with(in) the mind to catch hold of what is most fecund / fertile / productive.



~ Directing the mind to what is of the essence.



~~ Reflecting wisely.



~~~ Appropriate (step-by-step) attention.

# Lakshmi.

- It is difficult to think on an empty stomach. Money is to the mind what clothes are to the body: too little brings shame & desperation, too much invites envy & ridicule. That which allows us to preserve our self-respect is what we (must) seek.

- There is only one way to earn money : working. Work, *fortunately*, knows **no** caste, man's conceit does. To grade **honest work** (intellectual/non-intellectual, serious/non-serious, boring/interesting) , and forego it, is turning Lakshmi away when she willingly knocks on your door. She knows of no greater insult thrown upon her.

- Income, thereby, is a blessing. It is not a right but an accidental and temporary privilege to be taken away when we least expect. Having a pedigree, experience or ability to speak English **means nought** that we deserve money – proving our worth every single waking and working day is the only path to dignified self-sustenance.

- If income is a blessing, then paying taxes and taking care of dependents is a duty. Remember, someone is watching, and no, it is not the Government of India.

- Expense is an application of prudence to fulfil today's need.

- ∴ Savings = Receipt of Blessing – Discharge of Duty – Application of Prudence.

- The words that follow are not at the expense of Lakshmi: instead, they seek to invite her with the *tehzeeb* (Arabic : *grace & refinement*) she deserves and, indeed demands.

But what you *give of purity*  
desiring the countenance of God :  
These (shall) receive recompense manifold.

*30 : 39 ~ The Qur'an*

**Social Synergy Foundation**

## **One-liner.**

We are a small non-profit that works mostly with mature and small & medium-sized non-profits.

## **Why smaller organisations?**

Because we find them more relatable, and, in our view, real.



# What we do?

- 1) Organisational need assessment.
  - 2) Organisational models and designs.
  - 3) Systems and processes.
  - 4) Accountability & Governance mechanisms.
  - 5) Structure, roles & responsibilities.
  - 6) Financial management.
  - 7) Allocation of scarce resources.
  - 8) Complexities of managing hybrid structures.
  - 9) Managing eccentricities of individuals, including reining in misplaced temptations.
- ... et cetera.

# What shapes how we do what we do?

- ✓ Backgrounds in analytical disciplines.
  - ✓ Management consulting experience.
  - ✓ Abiding interest in the world of corporate finance, investments and, generally, matters related to money.
- 

- ✗ An intuition for development, but no formal technical training or understanding of it.
- ✗ No specialised knowledge of any ‘sectors’, issues or questions.
- ✗ No specialised grasp of tools of the trade (Programme Theory, M&E, etc.).

# Question

In that case, what can we share about our work?

# Principle.

1) Something which speaks to our entire body of work and experience

and

2) which could, *perhaps*, speak to you(r heart)

and

3) that which is likely to stand the test of time.

# Looking inside ourselves

We **do not** find any intellectual tools,  
within our body of work which are :

- 1) foundational, or
- 2) unique, or
- 3) interesting, or
- 4) even entertaining.

...

because we are,  
at heart,  
bottom-up analysts and doers  
who  
treat each organisation on its own terms  
and  
deliberately side-step  
established ways of thinking & doing.

**Yet**

One thing  
has remained consistent  
across our work :  
the trust and confidence we share  
of individuals we work with.

## **Consequence.**

Long engagements: multi-year, multi-person, multi-faceted, multi-responsibility.



# Causation.

A relationship of trust **results in** intimacy,  
intimacy **allows for** familiarity,  
familiarity **positions us** for appropriateness :  
what to say, when, to whom, how and in what measure.

# Consequence.

Appropriateness in a relationship makes one

1) relevant (give what matters *now*),

2) meaningful (*substance* over *forms and fads*)

and

3) cost-effective (*draw-out* less than what is *put-in*).

# Question

What is it, *then*, that allows for such a relationship?

## **Conclusion.**

Intellect humbled before (by) temperament.

This presentation attempts to unpack **that** statement.

***A perspective on organisational development.***

## **A few words about this presentation.**

It is a compilation of six important learnings.

## **A few words about this presentation.**

... arranged in an order in which one can be expected to gain a foot-hold in them.



## **A few words about this presentation.**

We did not start with them but have been led to them  
by **those** we came in contact with.

## **A few words about this presentation.**

They are but grand-mother's common-sense, in *stylised* form -> **no** originality.

**Remember.**

What is presented is a map, *you* have to interpolate it.

# **Remember.**

The language deployed,  
as well as the  
style of presentation,  
may strike you as unfamiliar and,  
perhaps,  
at odds with  
the topic of management,  
and,  
*of late,*  
even development.

# **Know.**

References, primarily from the Qur'an, are used for their meaning and mnemonic (easy-to-remember) strength.

## **1. The immediate**

Organisational (Object: Noun) + Development (Act: Verb).

**Discern: To separate.**

Why is this noun and verb distinction important?



# **Reflect.**

In matters that matter: it is the act (verb) which brings the object into being.

# The Buddha

The **non-doing** (v) of any evil (n)

The **performance** of what is skillful

The **cleansing** of one's own mind:

This is the teaching of the Awakened.

# The Qur'an

You shall not come (1) to Piety

Unless you learn (2) to leave (3) of things you love (4).

**Define.**

OD: Not knowledge, but know-how. A matter of **skill IN action.**

**Clarify.**

Where to find know-how of action?

## **Role Models.**

**Routine:** Carpenter, Mason, Potter, Blacksmith, Driver, Cook, Sweeper.

**Novel:** The Maker, the Fabricator, the Designer, the Builder, the Decorator.

**Physical:** The Runner, the Swimmer, the Goal-Keeper, The Bowler, The Captain.

**Powerful :** The King, the Treasurer, the Courtier, the Courtesan, the General.

**Healing:** The Physician, the Surgeon, the Nurse, the Care-taker.

**Raising :** The Home-maker, the Mother, the Father, the Teacher.

# How do they go about doing what they do?

Making decisions (choices),

**out of**

1. *Compulsion,*

and/or

2. *Prudence*

and/or

3. *Habit(s) of Mind*

and/or

4. *Vanity*

**and**

bear their consequences.

**Therefore,**

**OD** (What): Support a decision-maker make better decisions.



...

**OD** (How) : through skill in conversations.

## **Definition.**

**Conversation:** An **inquiry** of some **consequence** between **man and man**.

# Take apart.

**Conversation:** An **inquiry** of some **consequence** between **man and man**.



Skill in language of  
accounts & law.

The diagram consists of a central definition of conversation at the top, with three arrows pointing downwards to three separate skill descriptions. The arrows originate from the words 'inquiry', 'consequence', and 'man and man' in the definition and point to the three skill descriptions respectively.

Skill in nurturing  
relationships.

Skill in designing, and  
organising your own  
thoughts.

# Relate.

**Conversation:** An **inquiry** of some **consequence** between **man and man**.

Skill in language of  
accounts & law.



**To Govern**

Skill in nurturing  
relationships.



**To Build**

Skill in designing, and  
organising your own  
thoughts.



**To Administer**

## **Qualify the definition.**

**OD:** Support a decision-maker make better decisions through skillful conversations.

**Ask.**

What is **better** in context of organisations?

## **2. The indispensable.**

# Search.

A good place to begin the inquiry is to ask:  
what organisations have **you** journeyed through?



## Personal Narrative.

New Era School, South Bombay  
*founded by Vyas brothers, influenced deeply by Gandhi.*

Jai Hind College, South Bombay  
*founded by Partition Refugees.*

K. J. Somaiya College of Engineering, Central Bombay  
*founded and sustained courtesy philanthropic funds from a business family.*

Indian Institute of Management, Calcutta.  
*a Nehruvian institution founded and sustained courtesy public treasury.*

## **Personal Narrative.**

One thing precedes this all,

# **Personal Narrative.**

## ***Marriage.***

## **Family.**

New Era School, South Bombay

Jai Hind College, South Bombay

K.J.Somaiya College of Engineering

Indian Institute of Management, Calcutta

# **Realisation.**

Clearly,  
we are beneficiaries  
of many who came before us  
**and**  
will be benefactors to many,  
near and far,  
who shall come after us,  
*(whether we like it or not).*

# **Realisation.**

**Gratitude** towards actions of others

and

**Responsibility** for our own.

## Looking around,

1) **Marriage** = a 'thing', **Family** = an 'after-thought'

2) **Education** = something to be produced, *at mass* = dissociated from learning.

3) **Politics** = Win votes, *brutally*, and administer *crassly*.

4) **Knowledge** = Count & Measure, *everything*.

5) **Individual** = Ambition = Success = Scale = Sum of things which can be counted.

6) **Development** = (4) + (5) = Progress at *any* cost where

$$\text{Progress} = E = (1 + X) * B,$$

where B = baseline, E = end-line and X = A positive rate of change (higher the better).

7) *Inevitably*, **civil society** = Scale + Financial Sustainability + Technology + 'Professionalisation'.

# **A sobering thought**

Doesn't

all this

seem

1) superficial,

2) devoid of care, concern and consideration

and

3) at some level disrespectful?

# Why is something amiss?

**A spirit of,**

rejection,

dejection,

despair,

disdain,

aversion,

anxiety,

anger,

naked ambition,

unwarranted restlessness & haste,

cynicism &

vilification

**animates the public consciousness.**



Ar-Rahman (*God's benevolence*)

Bestowed Qur'an (*Guidance*)

Created man (*pride of His creation*)

and gave him eloquent speech (*sense-making ability*)

55 : 1 - 4

# **Eloquent speech : A marker of civility.**

We have forgotten to ask:

**1)** what do things really mean?

**2)** what could be the results of our actions?

and

**3)** what price will those results extract when the time comes?

# **Consequence,**

Rupture with our own personal lived reality :

loss of a sense of continuity :

firm grounds on which to anchor our sense of self(-worth).

## **Reminder.**

*Dharma* → comes from *dhar* → which means *to hold on to*

*Such as,*

*When the tree holds onto its roots,*

*and*

*the roots holds onto the soil which nourishes them*

*and*

*the grass which remains always rooted (hence grass-root).*

**Ask.**

Is it possible  
to leave behind or create  
something of value  
for today or tomorrow  
without  
fully acknowledging, appreciating and respecting  
what we got  
from yesterday?

**Therefore,**

**Begin,** with an attitude of gratitude.

**Gratitude: A first and foremost marker of wisdom.**

And We gave Luqman wisdom:

“Be thou grateful to God.”

*31: 12*

# Revise what you defined.

**OD:**

With gratitude

towards

how we came to be and

what we hold already,

support a decision-maker

make better decisions

through

skillful conversations.



**Question continues:**

What is **better** in context of organisations?

**Question continues:**

But just before that :

### **3. The inseparable.**

# **Causation.**

Gratitude leads to what?

# **Causation.**

To deeply treasure (value) something.

# **Causation.**

If you treasure something -> you care for it.

## **Causation.**

If you care for it -> you are careful *of* it.

## **Causation.**

If you are careful of it -> you are *amongst* its care-taker (owner).



# Causation.

As a care-taker -> you now *are* accountable.

## **Result.**

As one

who must

give account:

you will be

1) alert,

2) watchful

and

3) fully exert yourself

*at all moments.*

# Meaning.

So,

do you consult

*apart*

from something

or

are very much

*a part of*

the thing

you ‘consult’?

# **Meaning.**

In that case: is it ‘consulting’ or ‘participating’?

**Thus,**

Is there really

a chasm

*(separation)*

between :

- 1) a client and **his** consultant
- 2) an artist and **her** artefact
- 3) a company and **her** (*sic*) customer ( → custom → a repeated action)
- 4) a shareholder-owner and **his** corporation
- 5) civil society and **her** citizen?

**Revise, once again.**

**OD:**

With gratitude

towards

how we came to be and

what we hold already,

**participate with** a decision-maker

**to** make better decisions

through

skillful conversations.

**Finally,**

What is **better** in context of organisations?

## **4. The invaluable.**



# **Causation.**

Participation leads to what?

# **Causation.**

*Possibility* for reciprocity.

# **Causation.**

Reciprocity results in an exchange.

# Causation.

Exchange,  
*if* carefully crafted,  
can result in  $1 + 1 > 2$  :  
the whole  
being  
more than  
the  
sum of its parts.

# Meaning.

What is  $1 + 1 > 2 = ?$

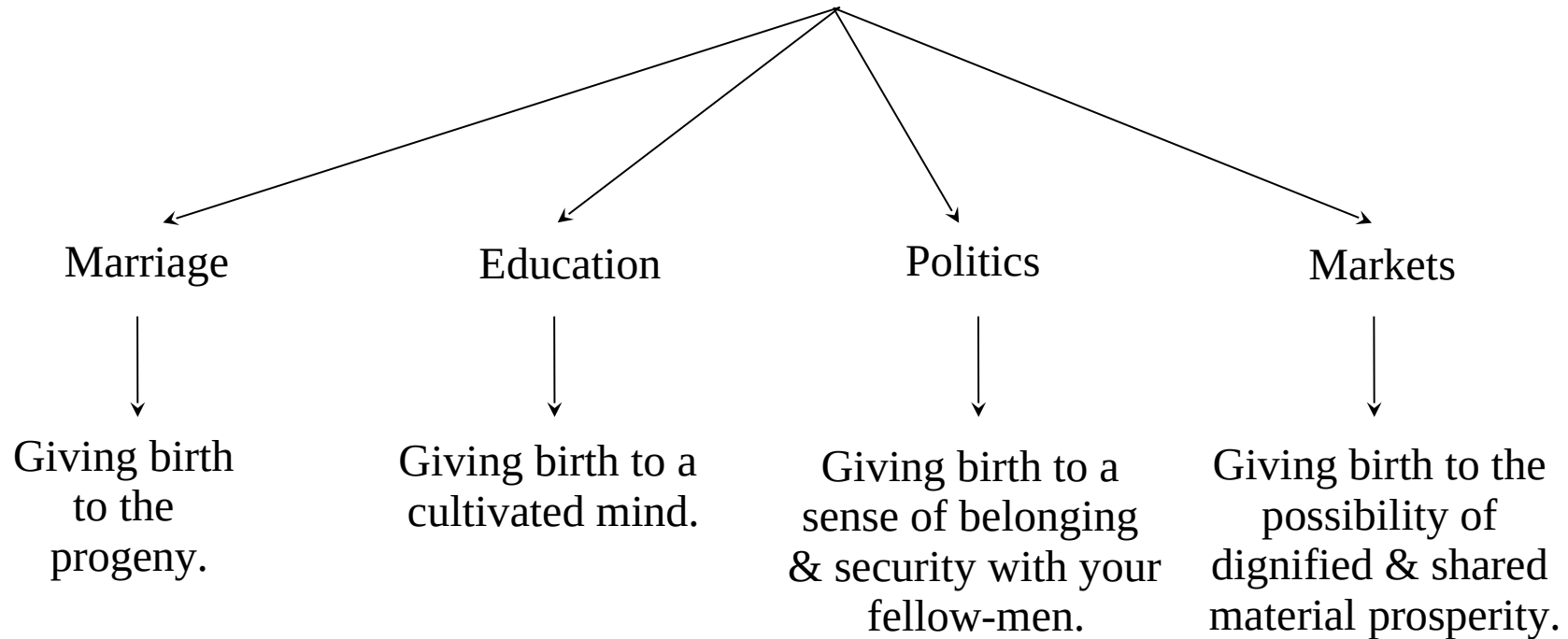
An act of giving birth to,

a generation of value

where **none** existed before.

# Reciprocity : intrinsic to what makes a society.

$$1 + 1 > 2?$$



# **Naming.**

What do we colloquially call these things that have made us?

*Institutions.*

# Meaning.

Institution

is **not** a

‘thing’, or ‘entity’

**but**

a living practice

(i.e., mode, mechanism)

which

**allows for**

a self-reinforcing reciprocity.

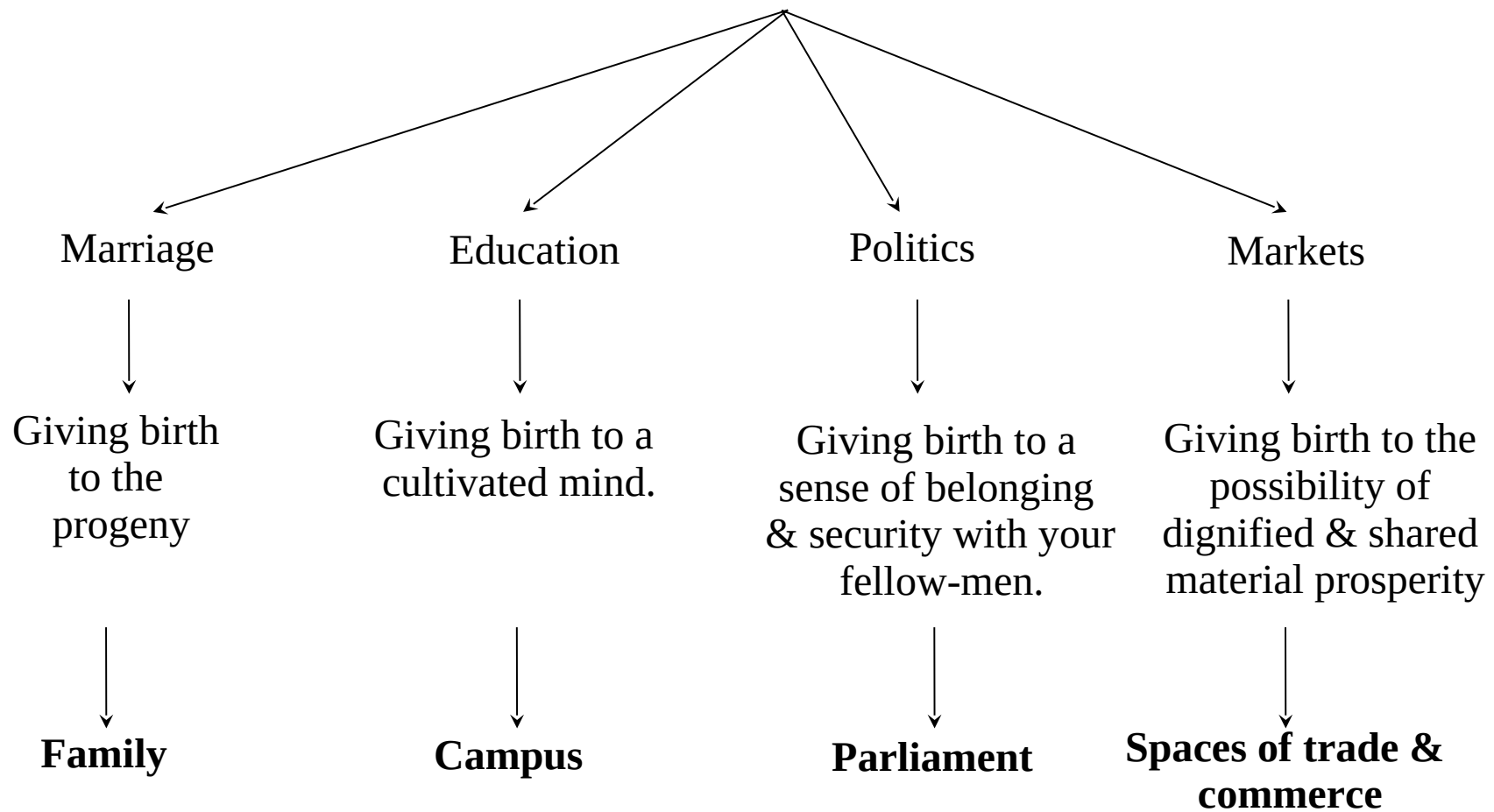


## **Seeking evidence.**

Where to find them? → Anywhere where men are willing to engage as civilising adults.

# Sensing.

$$1 + 1 > 2?$$



# Qualifying what we sense.

But do not mistake *form* (physical spaces) for *substance* (reciprocity).



Institutions are the **in-tangible** assets of a society : a **residue** of the **good** that remains.



They cannot be designed, decorated, admired or measured.



They can **only** be preserved.

## **An acute realisation.**

That which made us can only (and must) be preserved.

**Whereby,**

In the very act of preserving what made us, we write our own Will :  
a bequest to our inheritors.

**Synonym.**

To write : to transcribe

# Intuiting.

A potter → **transcribes** clay into a decorative **artefact** of every day utility.

A farmer → **transcribes** gifts of nature into **sustenance**.

A driver → **transcribes** the skill of hand-eye coordination to provide a **safe journey**.

An up-right man → **transcribes** the fear of God into daily **accountability**.

# **Abstract.**

An  $\langle X \rangle \rightarrow$  **transcribes**  $\langle Y \rangle$  into  $\langle \mathbf{Z} \rangle$ .



**Fill in.**

A participant in development sector → **transcribes** an organisation into **an institution**.

## **Definition.**

An organisation ← to organise, to arrange.

# **An elemental arrangement.**



**Ask.**

How do you transcribe an arrangement of parts?

**Answer : Start.**

By discerning (*verb*) relations of reciprocity (*noun*), either existing or implied ...

## **Relations of reciprocity.**

1. Civil society organisation and her community (Who are you beholden to?)
2. Civil society organisation and her Board (Who watches over you?)
3. Civil society organisation and the tax-payer (Who you must finally answer to?)
4. Civil society organisation and those that make it (What are you constituted of?)

**Answer : Start + Middle.**

By discerning (*verb*) relations of reciprocity (*noun*)

and

acting (*verb*) on them ...

**Answer : Start + Middle + End.**

By discerning (*verb*) relations of reciprocity (*noun*)

and

acting (*verb*) on them to \_\_\_\_\_ (*verb*) them.



## **Fill in the Verb.**

Respect

Restore

Revive

Retain

Resuscitate

Rebalance

Replenish

Re-live

Repair

Refine

Rescue

Restrain

Reveal

Raise

Reinvest

Resume

Retrace

Revert

Retrieve

Root

**∴ To institute.**

**Ask.**

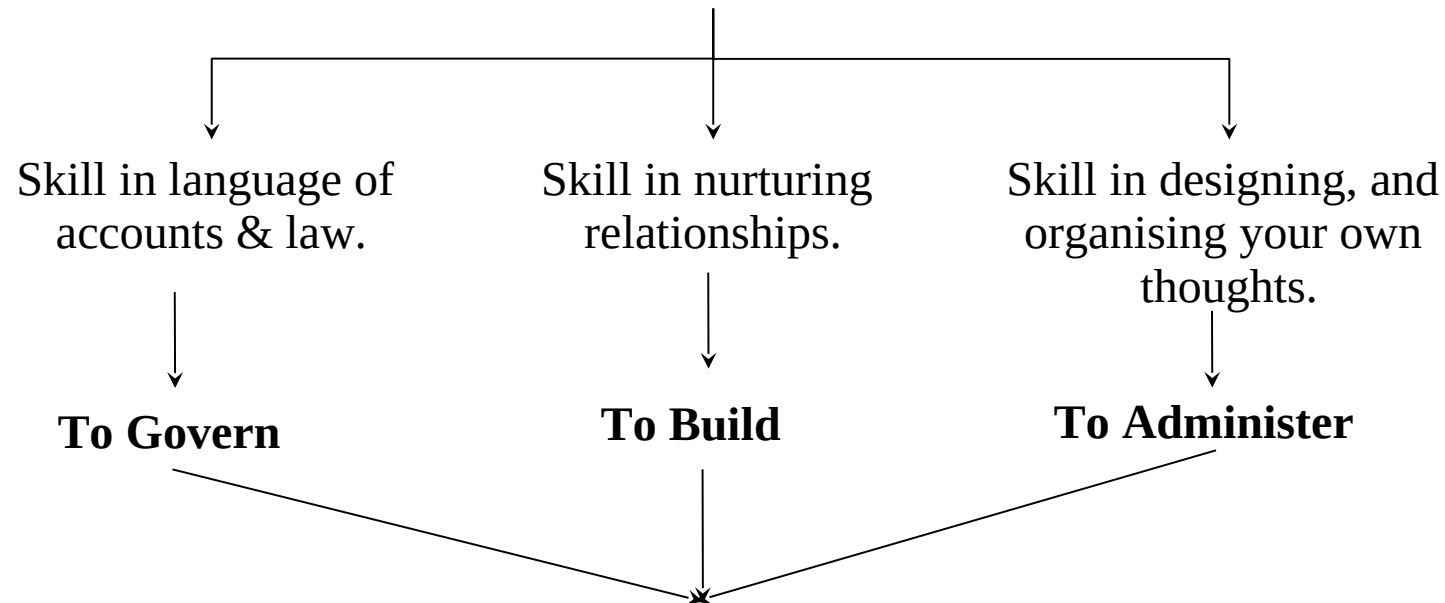
Where are these actions carried out and seen?

**Recollect.**

**Conversation:** An **inquiry** of some **consequence** between **man and man**.

# Bring it together.

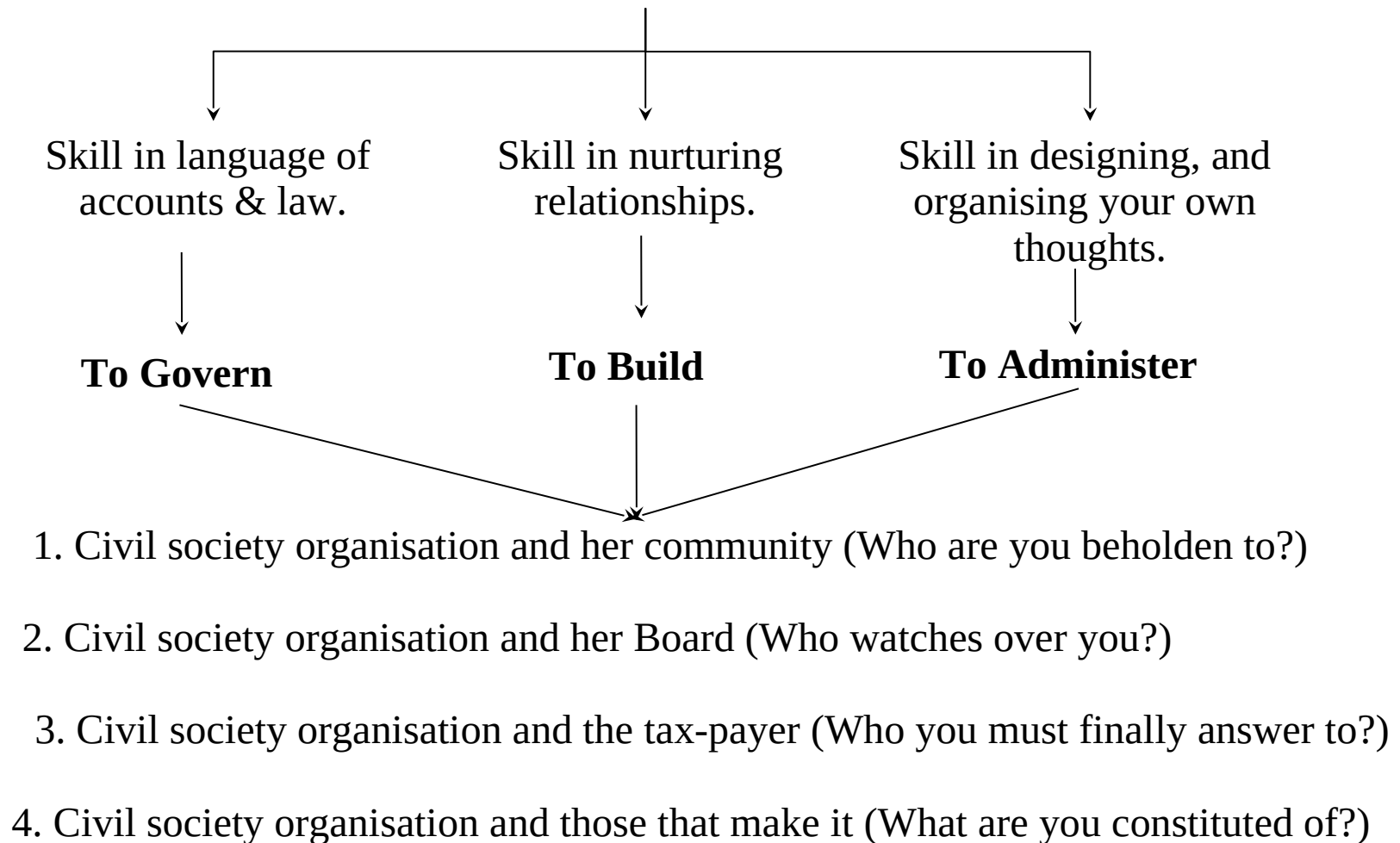
- 1** **Conversation:** An **inquiry** of some **consequence** between **man and man**.



## Bring it together.

2

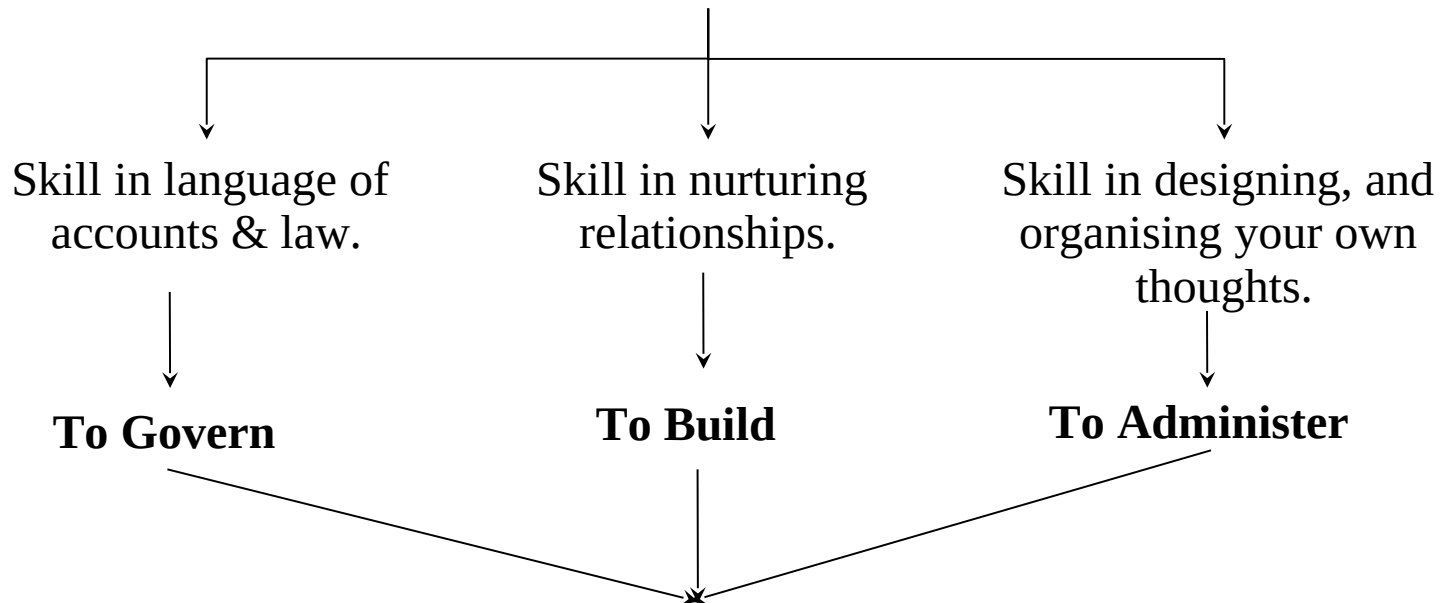
**Conversation:** An **inquiry** of some **consequence** between **man and man**.



## Bring it together.

3

**Conversation:** An **inquiry** of some **consequence** between **man and man**.



**To transcribe (write, forge, join) a geometry of relationships**

1. Civil society organisation and her community (Who are you beholden to?)
2. Civil society organisation and her Board (Who watches over you?)
3. Civil society organisation and the tax-payer (Who you must finally answer to?)
4. Civil society organisation and those that make it (What are you constituted of?)

**Conclude,**

**OD:**

With gratitude

towards

how we came to be and

what we hold already,

participate with a decision-maker

**to transcribe**

**organisations into institutions**

through

skillful conversations.

## **Stress-Test.**

What will upset the apple-cart?



...

Who, having sealed it,

break God's covenant,

**dividing** what He ordained **cohered**,

2 : 27

## **5. The imperative.**

# **Bridging.**

Can you

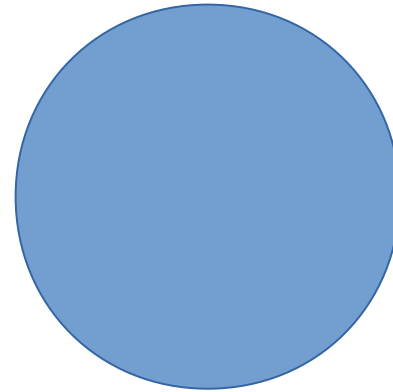
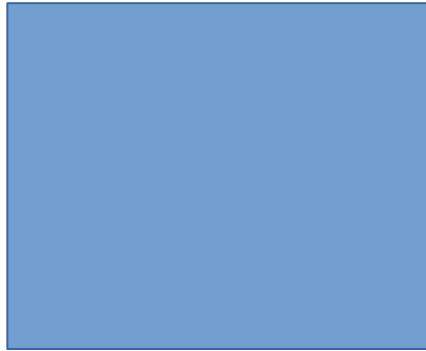
logically institute that

which is :

segregated, separated, divided, rejected, cast aside (out-caste) or left far behind?

Thus, to institute we must perforce seek coherence.

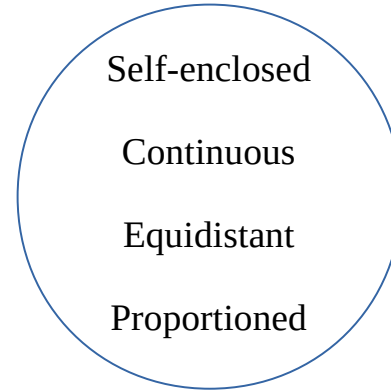
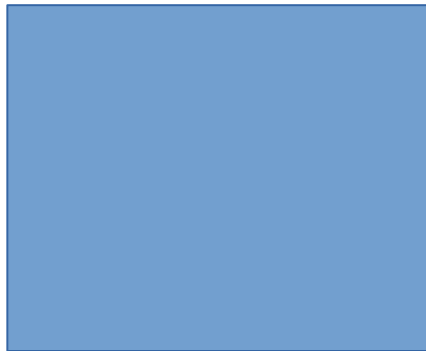
**Cohere:** to adhere ( → from adhesive, glue)



Why is the circle more coherent than the square?

# Cohere: to adhere

Why is the circle more coherent than the square?



The gold-standard of noble  
**wholesomeness.**

**Ask.**

What do we colloquially call this whole-some-ness?

**Naming.**

Integrity.

**Therefore,**

Institutions are an out-growth of (the practice of) integrity.



## Finding (integrity).

A sphere **is an integral of** the first derivative of (a fraction) of its own surface.

# **Abstract.**

A  $\langle X \rangle$  is an integral of  $\langle Y$  which is *a part of*  $X \rangle$ .

# Contextualising.

An <institution (*self-reinforcing reciprocity*)>

**is an integral of**

<decisions and actions taken in its name>.

## Nuancing.

A  $\langle X = \text{something very large} \rangle$  is an integral of  $\langle Y = \text{something very small} \rangle$ .

# Contextualising (precisely).

An institution  
*(self-reinforcing reciprocity)*  
**is an integral of**  
the **smallest** of decisions and actions  
taken in its name.

## **Draw-out (the meaning).**

Just as  
a part of a sphere  
contains the whole of it,  
so does  
**every** decision  
holds forth  
the promise of an institution (or its destruction).

## **Crystallisation.**

Thus, the practice of integrity is revealed in our behaviour with the seemingly trivial :

**work knows of no caste.**

# Penetrate.

## *Appamada*

*(Pali : Second foundational injunction of the Buddha)*



= *Ap* (Not) + *pa* (possessed of) *mada* (intoxicant)



= *Ap* (Not) + *Pamada* (in a state of intoxication)



~ Not + Reckless / Careless / Negligent



~~ Heedful / Scrupulous / Conscientious



“Bring about completion by being **heedful.**”

( The last documented words of the Buddha before his death ).



## **Illustration.**

What is that

which is

a) so seemingly short, trivial and easy to skip over,

b) which even a child can memorize,

but yet

c) many an intelligent and pedigreed

adult can fail to grasp?

1. Say (O Prophet) : He is God

The One, the most unique (*Indivisible*)

2. The immanently indispensable (*Absolute*)

*112 : 1 – 2 (of 4)*

# **Contemplation.**

Compressed in that little Surah  
lies one-third of  
the entirety of the meaning  
contained in the Qur'an.

# **Drilling it in.**

Thus,

**the seemingly**

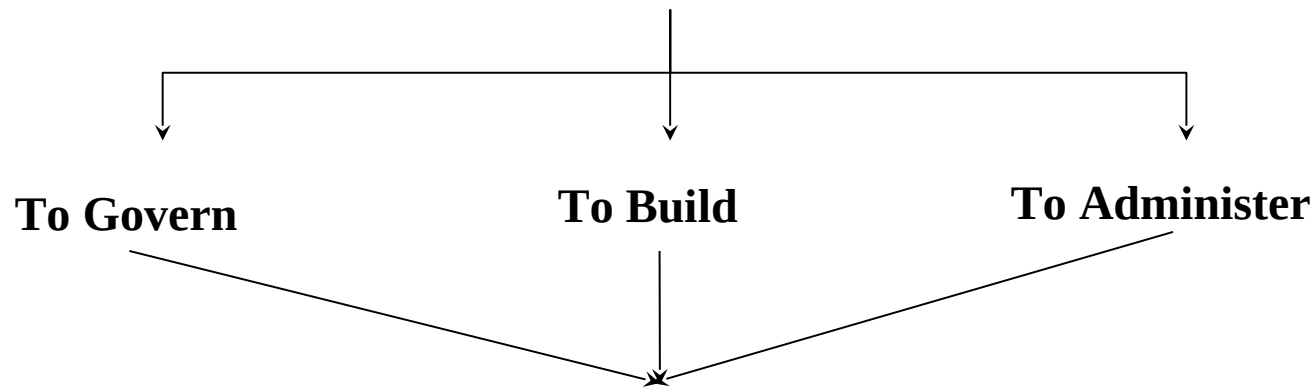
uncomplicated, straight-forward, small, common-place, dull, routine

**is not equal to**

not significant, meaningful, purposeful or profound.

# “Bring about completion.”

**Conversation:** An **inquiry** of some **consequence** between **man and man**.



To transcribe a geometry of relations = **Integrate the smallest of actions to account for**

Who are you beholden to?

Who watches over you?

Who you must finally answer to?

What are you constituted of?

# **Causation.**

The path to integrity lies through the practice of heedfulness.

## **Actioning.**

The practice of heedfulness points to pursuit of grand-mother's  
four golden ground-rules.

# Grandmother's Golden Ground Rule # 1

If you find yourself digging a hole, then, stop digging, **right-away**.

*(an even-minded awareness of the risk-reward lurking underneath every decision)*



## **Grandmother's Golden Ground Rule # 2**

After you get out of a hole, search for a source of light (reliable guidance)  
and stick with it.

*(provide directionality to decisions)*

## **Grandmother's Golden Ground Rule # 3**

After you find the direction, conserve your energy, make each step count.

*(Add, not subtract, decisions over time).*

## **Grandmother's Golden Ground Rule # 4**

On your way, invite others too. Even if you do not reach the destination, you will  
at least enjoy the journey.

*(Not merely add but compound decisions by allowing time to have its ultimate say)*

**From cause to effect.**

When decision-making is practised in this manner, what does it lead to?

# Intuiting.

You weave together decisions,  
much as the grand-mother  
weaves a sweater  
for her as yet to be born grand-child,  
over many a patient days  
spent in anticipation,  
a sweater to be affectionately  
passed down to the grand-child's child,  
and hopefully, beyond,  
*if cared for heedfully*  
*by those who follow.*

# Qualifying.

**OD:**

With gratitude  
towards  
how we came to be and  
what we hold already,  
participate with a decision-maker  
to transcribe  
organisations into institutions  
through  
skillful **weaving of** conversations.

## **Rhetoric to Remember.**

Isn't it striking  
that something  
as full of meaning as integrity,  
upon which rests  
the weight of an institution,  
is so readily and easily accommodated  
within that overall definition?

## **Pun (Intended).**

So,  
if your mind  
fails to pause  
at that little phrase '*weaving of*'  
you miss, perhaps,  
a third of  
the entire meaning of  
that definition.



**Ask.**

What kind of a mind is likely to read **and** remember?

*Those who :*

“Do not mix (confuse) truth with falsehood (vain desires)  
nor conceal the truth knowingly.”

2 : 43

**Ask.**

What kind of a mind is likely to read **yet** overlook?

O, you who believe,  
why do you profess  
what you do not practice?

*61 : 2*

## **6. The inescapable.**

# **Webster's English Dictionary.**

To Profess : To affirm belief in.

**Define.**

Professional : One who practices what he believes in (or is expected to believe in).

# **Beliefs.**

Accounting → Honesty.

Law → Justice.

Medicine → Healing.

Teaching → Cultivating.

Giving → Equalising.

Holding of Public Office → Serving.



**Extrude.**

How ought one to view these beliefs?

*As honourable.*

## Compare.

Where do professions constructed on these beliefs stand today?

Amongst other things, their more visible and vocal parts are *deemed* 'lucrative'.

# Realise.

The best of human endeavours

1. **start** as a vocation (*call of the heart & mind*) ,
2. **find home** as a profession (*skillful practice*),
3. **and die** codified and stultified as lines of a text-book, play-book, rule-book, law-book and what have you (*vain pursuits dominated by select few in the name of the many*).

# Heeding.

To prevent  
the wrong kind of conversion  
there are three types of corruption  
every profession, and indeed endeavour,  
must guard itself against :

## 1 Corruption of the Intellect.

When Adam delved and Eve span, Who was then the gentleman?<sup>1</sup>



If qualified men and women all desire to *largely* consult, document, compute, monitor, analyse, and theorise, who will actually work?



*Ghalib* : What once **fired the heart** is now an intellectual exhibit.



From plain common-speak to techno-and-double-speak (*samvaad* → *vivaad*).

1. Quote attributed to John Ball, a priest in 14<sup>th</sup> century England; reference extracted from *The Rise and Fall of Communism* by Archie Brown.

## 2 Corruption of the Flesh.

It is one thing to run a profession as a business, altogether another to make a business out of a profession.



There are limits to just recompense to be extracted from fulfilling the needs of society.



Free markets do not equal free morality. 'Free' implies fairness impregnated with humility.

### 3 Corruption of Conceit ...

Putting  
your name  
to that  
of which you are but  
only a miniscule part  
is like confusing (appropriating)  
your inheritance as your earnings.

3

...

It is one thing to :

1. talk about doing good (cocktail conversation) → *stupidity*

or

2. putting your body & soul into work which could lead to good (or not) → *honesty*

but altogether another to

3. believe your work is good simply **by association.** → *vanity.*



**Therefore,**

Exercise **extreme** caution

in use of terms like :

*Civil society,*

*Non-profit,*

*Development Sector,*

*Rights,*

*Entitlements,*

*Philanthropy,*

*Charity,*

*Compassion.*

# Heeding.

The path to avoid these pitfalls is straight-forward :

**Bringing about completion.**

Seek sublimity in simplicity.

**Proceed.**

What could be simpler than the turning of the day,  
a natural event for all to see and experience?

**Read, slowly, the rest of this material.**

1. I call to witness the sun and his early morning splendour,
2. And the moon as she follows in his wake,
3. The day when it reveals his radiance,
4. The night when it covers him over,

*91 : 1 – 4*

## **Piece together.**

1. **Dawn** = Arrival of the Sun, a movement signifying a profound change about to unfold.
2. **Dusk** = Receding of the Sun as he leaves behind his impress on the moon, which remains faithful, holding onto his light throughout the darkness of the night.
3. **Day** = Providing a chance to the Sun to remind those who depend on him, his full glory, blazing power and life-giving potency.
4. **Night** = A reminder that what is so life-giving can, if taken for granted, strike dread in men's heart simply through its absolute retreat.

**Ponder.**

What unifies these themes?



# Ponder.

That

which

itself

does not move (Sun)

births that (daily cycle)

whose essence is

**rhythmic** movement (life-giving)

made out of

fusion (integration) of opposites.

**Penetrate.**

Now extend your horizons ...

1. I call to witness the sun and his early morning splendour,

2. And the moon as she follows in his wake,

3. The day when it reveals his radiance,

4. The night when it covers him over,

**5. The heavens and its (majestic) architecture,**

**6. The earth and its spreading out (wide expanse),**

*91 : 1 – 6*

**Read even more slowly.**

That

which

makes itself plain

in the conduct of

common-place events

permeates

entirety of Creation

not by any accident

but

BY Deliberate Design.

# **Knowledge.**

Shouldn't this be the very knowledge that a man should ground himself in to converse, decide and act?

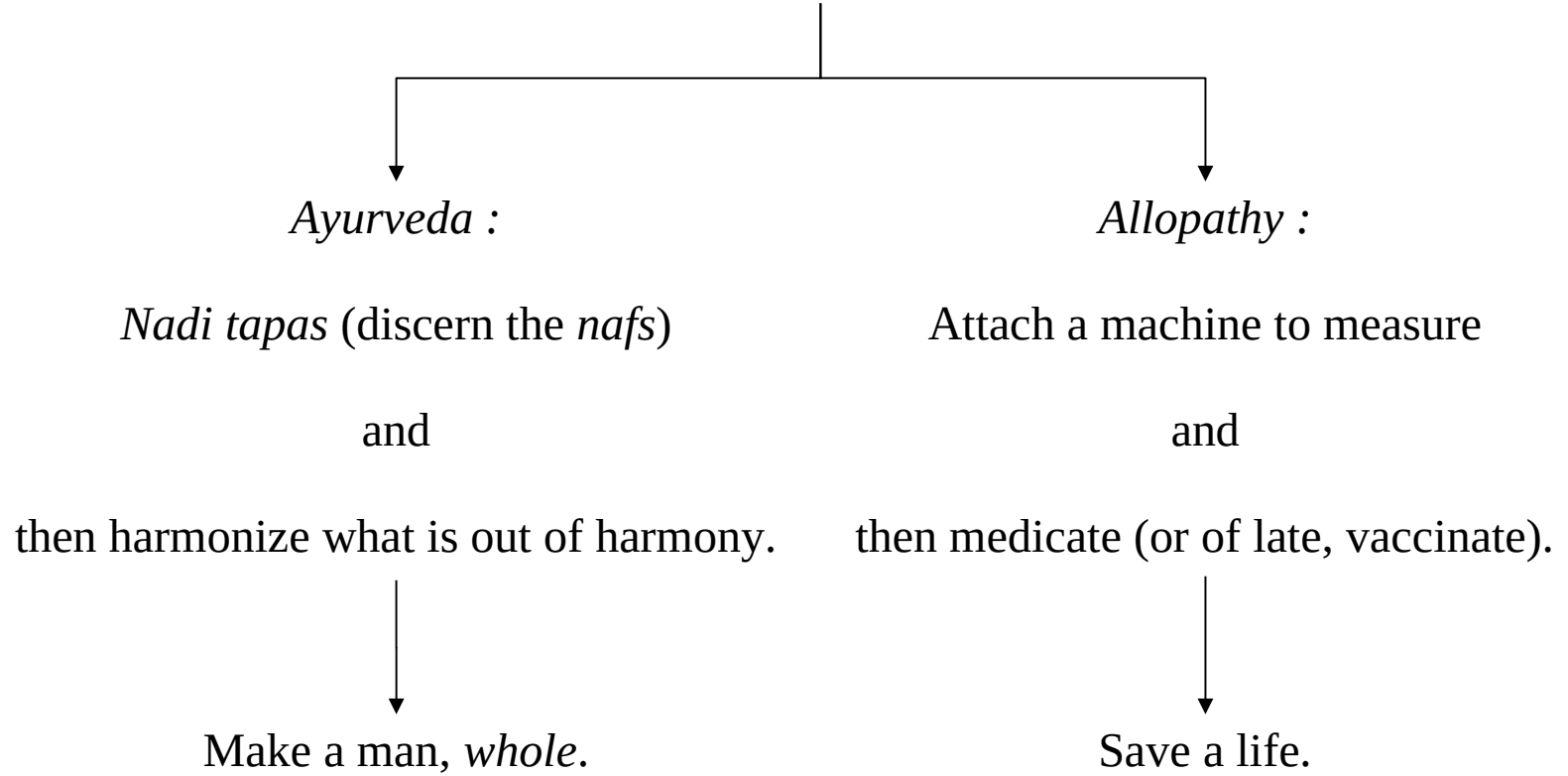
## **Search.**

Man has been gifted with direct access, if he so tries, to that very  
subliminal force.

1. I call to witness the sun and his early morning splendour,
2. And the moon as she follows in his wake,
3. The day when it reveals his radiance,
4. The night when it covers him over,
5. The heavens and its (majestic) architecture,
6. The earth and its spreading out (wide expanse),
- 7. The *nafs* and how it was integrated (into the body)**

# Nafs.

English : *Pulse, Gut, Conscience, Soul*. Sanskrit : *Nadi*





**Nafs.**

What makes or breaks a man.

1. I call to witness the sun and his early morning splendour,

2. And the moon as she follows in his wake,

3. The day when it reveals his radiance,

4. The night when it covers him over,

5. The heavens and its (majestic) architecture,

6. The earth and its spreading out (wide expanse),

7. The *nafs* and how it was integrated (into the body)

**8. And given the faculty of knowing what is disruptive and what is intrinsic to it.**

# **Nafs.**

A call to first heed within, always :  
discern within the movement of your heart  
that which does not waver  
(awareness & conviction in what matters).

# Kalama Sutta : The instruction (of Buddha) to the Kalamas

Come Kalamas.

Do not go by what has been acquired by repeated hearing

Nor upon tradition

Nor upon what is in the scripture

Nor upon a surmise

Nor upon an axiom

Nor upon specious reasoning

Nor upon bias towards a notion that has been pondered over (*a.k.a theories*)

Nor upon another's seeming ability

Nor upon the consideration 'The monk is our teacher'

When **you yourselves know** : These things are bad; these things are blameworthy; these things are censured by the wise; undertaken and observed, these things lead to harm and ill, abandon them.

**Nafs.**

The way to wealth within :  
the only kind that matters.

1. I call to witness the sun and his early morning splendour,
2. And the moon as she follows in his wake,
3. The day when it reveals his radiance,
4. The night when it covers him over,
5. The heavens and its (majestic) architecture,
6. The earth and its spreading out (wide expanse),
7. The *nafs* and how it was integrated (into the body)
8. And given the faculty of knowing what is disruptive and what is intrinsic to it.

**9. He who nourishes it will surely be successful,**

## **Those who nourish it :**

How do you nourish a plant?



Your care for it remains firm but your actions vary depending on the weather, the soil, availability of water, and growth of the plant itself.



You don't water the plant on Monday and then forget it on Tuesday, if you do indeed care for it.



Likewise, your mind remains tied to what is true (Sun) yet it moves appropriate to the situation at hand (dusk, dawn, night, day).



Full-heartedly wed truth to all your actions.



Training of mind



Life-long grinding hard-work.

# **Consequence.**

The natural tendency, therefore, is to :



1. I call to witness the sun and his early morning splendour,
2. And the moon as she follows in his wake,
3. The day when it reveals his radiance,
4. The night when it covers him over,
5. The heavens and its (majestic) architecture,
6. The earth and its spreading out (wide expanse),
7. The *nafs* and how it was integrated (into the body)
8. And given the faculty of knowing what is disruptive and what is intrinsic to it.
9. He who nourishes it will surely be successful,
- 10. And he who confines it, will surely come to grief.**

## Those who confine it :

What is confining?



Restricting artificially.



What can restrict the mind like this?



An overpowering desire for comfortable and easy life.

Coveting position, promotion, privilege and power.

Strongly entrenched likes & dislikes.

Falling for charms of : dogmas, ideologies, theories, formulae, frameworks, novelty (scale, technology, social enterprise), and words of a charismatic personality.



Ignorance → To ignore, throw-away, cast-aside, shirk, reject.



∴ To disbelieve → To cover over the truth (*The night as it covers him over*).

# **Understand.**

Ignorance → not lack of knowledge but lack of willingness, intentional or unintentional, to not deviate from what matters.

**Never ever forget.**

A man may have his wall decorated with the finest of distinctions yet be the most ignorant, while a man who lifts stones to construct that very wall may be the wisest of 'em all.

What will make you never forget this?

When you let your intellect humble in front of your temperament.

## Causation completed : Grand-mother's common-sense.

Skills only lead to good if they are joined with gratitude,

Gratitude can only be expressed provided you participate,

Your participation only has merit if it results in reciprocity,

Reciprocity can only benefit others (*instituted*) if it is founded upon integrity,

Integrity can only find shelter inside those who are heedful,

Only they can be heedful **who choose** to daily nourish their *nafs* (soul)  
with a firm and unwavering intensity.

Therefore,

# A Map YOU will need to interpolate

With gratitude  
towards  
how we came to be and  
what we hold already,  
participate with a decision-maker  
to transcribe  
organisations into institutions  
through  
skillful weaving of  
conversations borne **of conviction (of truth)**  
**within (and without).**



## **Parting Thought**

The one who wishes to guide others,  
must first sincerely allow himself to be guided.

# A message from the very first page

Guide us (O Lord) to the path that is **straight**,

The path of those *You have blessed*,

**not** of those who have *earned Your anger*,

**nor** those who have *gone astray*.

1: 5 - 7