

Can you see the slides? Okay. Let me start with a small play. Namaste to everybody. So the topic today is how do we demonstrate leadership clarity amidst the kind of chaos that we are experiencing. One side we talk about pandemic. Another side we talk about the hybrid workplace. Another side we talk about digital transformation. And on the other side we talk about political polarities, significant. So wherever we see, we have a large amount of lack of clarity. I thought today we will touch upon how our scriptures, whether it is Bhagavad Gita, whether it is Upanishads, whether it is itihisas like Mahabharata or Ramayana, or any of them, how do they give guidance to that? This is something that I have been passionate about for the past 40 years. So even when I left as an Apple, as a research fellow in Apple, I was doing the artificial intelligence a long time ago. At that time, we decided I need to learn how people learn, how people think. And the best place to go for that was Bhagavad Gita and Taitriya Upanishad. And some of the other Upanishads. Since then, I had become, from being a person who was working with the technology, I started working with leaders. So for the past 35, 34 years, I have been working with a lot of companies, whether it is Apple or Microsoft or Disney or Ford or in India, State Bank of India, Ranbaxy, or in the Thai, a large number of startup companies, I have been applying it. Now, we decided we'll just create a non-profit because there is a lot of value for Indian wisdom in the West. So we are doing some research on bringing the Indian wisdom into combining Western management. We are not a consulting company. We are just doing research to translate some of the Indian wisdom and create design studio or research or management think tank. So why is that? We need to be... We need to bring Sanatana Dharma to become Nithyanutana Dharma. Sanatana is ever fresh, but for people, when it is Nithyanutana, it is like a ocean refreshing itself through every wave. Just like that, we need to refresh some of the traditional stuff which we have learned in Sanskrit and Hindi into practical way. So for that, we are contextualizing the Indian wisdom, contemporizing it, combining it with the British, combining it with the Indian brain research, combining with the Western management, psychologically based Western management techniques with our Indian philosophy, and applying it and universalizing it, whether we do programs or develop something for companies. Because people talk about mindfulness. People talk about search within yourself in Google. Or like even September, the McKinsey had talked about leading from within. They are beginning to talk about. So if foremost Western companies that teach topmost companies are talking about leading from within, I think it is time for our Indian wisdom to actually become appropriate not only for Western leaders, but also for Indian leaders. Our vision is maybe 10, 20 years from now, just like a Nobel Prize, we might have a Indic wisdom prize. Just like a Davos forum, Davos Economic Forum, we might have a global wisdom forum, which brings in the Indian wisdom as well as other things. So like that, these are some of the things which we are looking at. We are non-profit. We are not taking any money for any of our work. We are interested in working with research institutions, professors, and companies to develop some of these things for various people. Out of our work, we have identified for today seven principles, like, for example, each day of the week, if you can think about seven principles to bring clarity, that would be very, very good. So all of these are based on Indic wisdom. I will give some specific quotations where it comes from. In my talk, I will also, when I touch upon all the seven of them, I will bring the brain research, what it coordinates, and I will try to give you how to apply it, some sadhana for you, and I will also give you how to measure the effectiveness of each of it, because when you are senior executives, what you don't measure, it doesn't become effective. So I'll try to give you some of those. So the seven principles are listed. I will go in each one of those, and I'll touch upon one after another. And the first and the foremost is embracing uncertainty. This is something, according to some experts, that is not a good thing. The third, in the Indian philosophy, it is eternal. Every time, every moment, it is going to be continually changing. What does it mean? It is continually changing. It is continually decaying, continually moving. So for a leader, the best example we can give, take from Indian mythology is Mandaramathanam or Samudramathanam as they call it. When you churn the ocean for the riches, you get both the poison, actually the poison comes first before you get the nectar. So it is extremely

important as some of you who are sitting in, if you are concerned about the chaos, are having difficulty with clarity. First you need to accept that if the poison comes, if the negativity comes, if all the bad things are happening, it doesn't necessarily mean everything is bad, it just means first we need to let go of what doesn't work, whatever is the poison within us before something comes. So you need to look at every chaos, every uncertain moment as an opportunity to make a difference. So from chaos, if we can reframe our thinking to look for what is possible in this uncertainty, how can we be patient and how can we embrace and accept this uncertainty as a transformative moment when we can do that, when we can change that mindset. Because according to Indian philosophy, everything is a moment of transformation. Yes, we can change it. Yes, we can change it. Yes, we can change it. Especially if there is a lot of uncertainty, that means I need to figure out a way to change my mind. That is what in the Western psychology they call it cognitive reframing. Brain research shows that when you can learn to think differently, by the way, that's also called mindset change. You know, the Stanford professor, if you take educational philosopher Carol Dweck, she wrote a book called Mindset. She says you need to go for the mindset. You need to go from fixed mindset to growth mindset. So as a matter of fact, that book is so popular, Satya Nadella in Microsoft had given that book to many of the senior managers. So the idea of reframing, whether you call it paradigm shift or whether you call it mindset change, that mindset change cannot happen out there without changing it in here. So just like all of us. Scriptures talk about leadership begins with yourself. That self-leadership, personal leadership, that is something that allows you to reframe your mind that changes what is called a prefrontal cortex, the PFC, which is essentially this part which is helpful for the decision making and the logic. The cortex itself is about making executive decisions and thinking that when you begin to reframe that, the fear response, what is called amygdala anxiety, the amygdala responses will reduce and first of all, we will begin to see positive things, possibility instead of just uncertainty. So to bring clarity, first and foremost important part is where is my optimism? Am I being hopeful? Can I begin to bring hope to? Not only to the people. Not only me, people who work for me in my organization. That's the first and foremost principle. Of course, some of you might ask, where is it? Uddare ratmanatmanam natmana avasadayet. In Bhagavad Gita, in the sixth chapter, which is one of the most important for developing the meditation and some of them, it says first start with your own. You need to use your own atma. Atmanive atmanatustaha. Atmanyatmanam. Repent. Atmanam repuhu. The whole enemy and the friend is within you. So start by cleansing your own atman. Atman in Sanskrit is the mind. Atman is the soul. Atman has got multiple things. In this particular context, you need to look at it as I need to transform myself as a leader before I ask other people to transform. That is the first and foremost thing that will bring legitimacy and trust in your people. This shall not happen. But every next small step of my path will only lead to results of the causes, also otherwise I am only a smile. And by the arrival of God, I shall be an empan kum Lavanga call my first object which shakti skill, your life You are burning the value for a fixed value that is essential for living, this is what Yupa to glue the ALARS block that is essential for life. I got a lion cinema as it could have Eve broth In Gujarat For more series on Canita on Isha sprite n take one, you need to take both. That's why the philosophy, our Sanatana Dharma philosophy is called wholly positive. Why? Because the demon is part of the divine. It is not like you have God separate, you have demon separate. Shiva, the destroyer, is part of holy trinity. So the idea is you need to look at both possibilities. That means the poison and the nectar needs to come from you and you need to do the churning sessions. How do you practice it? So I'll give you some practice. By the way, in this particular practice slides, I will show you three parts, but I won't go into all the seven principles measurements, but I will give you these slides later so that you can look at how to practice them. And I also have a one-page list, so checklist for CEOs to practice various things. So you will get all of them. You don't need to write down any notes from here. Just listen, get it in your heart, and whatever you need for the head and for your hands, we'll try to provide it later. So sadhana, we said, every day, spend five to ten minutes reflecting on the current challenges. What opportunities or hidden benefits these problems and the crisis situation is

going to bring for me? How do you measure the short-term impact of this particular challenge? How do you measure the short-term impact of this particular challenge? How do you measure the short-term impact of this particular challenge? And you can do this by doing more meditation or changing your own personal transformation. It reduces stress, decreases anxiety. You will be better prepared for facing new challenges. And in a long term, when you learn to do these particular kinds of stuff, you will become very innovative and creative because you are always looking at what is possible, not just what is to be avoided. That mindset will help you over a long time. It will help. How do you know? What are the measurement tools? Some of you will ask immediately. I'll say measure your weekly stress report. Right, let us say before you start 1 to 10, you say where is my stress level? And after one week of practicing, you do your own self-assessment of where is my stress level. And if you are, because you are a leader, you can also do that for the team surveys. You can do on how is their creativity and innovation levels are increasing. Because stress is directly connected, this reframing is directly connected with creativity in the team and the ability to work together with more people. So I will not go into detail in the measurement slides. I will only talk about the seven points, but you can look at some of the things as you go forward. The second most important inside-out kind of a guideline for leaders to bring clarity is to be able to... take risk without fear. See, even if you go to the mandir, when you look at the murtis, both murtis will have abhaya mudra. Why is that? Because they say if you cannot take risk without fear, you will not be able to lead your people. So it is not just leadership clarity. Your leadership itself is at risk if you cannot take risks. So... Fearless leadership is something that becomes extraordinarily important. Especially during chaos times, the risk-taking becomes even more important because everybody, even your competitors, kind of shut down and they try to do the minimum expenses. They don't want to take risks. They don't want to invest in brand management or marketing or other things. At that time, you will have a better return. ROI for risk-taking. Will give you much, much, much better returns when the chaos is going on everywhere else. So, you need to be able to provide that fearlessness that other people can trust you. So, what is the quote for this? If you say, Abhayam satva samshuddhir jnanayoga vyavasthithi hi. This is 16th chapter. When you look at various type of things, you talk about how to provide the trust, and your people need to be able to take the risk. When you say to them, you know what? I have your back. You take the risk, and even if you fail, I'll back you up. But obviously, you need to have certain conversations with them and identify what are appropriate risks, what are not appropriate risks. But if you can give them the courage for them to take risks, and if they can trust you. Of course, one immediate question that comes up is, what are you going to do when this doesn't work, when you have to lay off people, or when you have to fire somebody? The key thing what we need to recognize is, when you are being a leader in this particular context, you are a leader for yourself, you are a leader for your team, and you are also a leader in the organization, and you are a leader in the society. You have multiple level responsibilities. Sometimes, you know, you have to look at it and say, what level of responsibility is going to be most important at this time? Like somebody says, I may have to let go a person who is in my team, so that I can save the larger organization or larger community. But what you can do is, yes, I have to fire you, I have to shut down this, but I'm going to work with you guys. I'm going to work with you guys. And I'm going to make the calls. I'm going to give you recommendation letters. And I'm going to work with you individually to help you to find jobs. See, that is where you can provide leadership above and beyond what is there. As I mentioned earlier, the inside out things are like, care, empathy, compassion, humility, certain amount of these things are not very common. But, many of them, over the past 35 years, I have had a chance to work with over 130 senior leaders and about 50,000 people in various programs. One thing I have found is, whenever you follow some of these deeper principles, they produce results much, much more meaningfully and much, much more quickly than the Western psychological paradigms. So, why do you do this? Because, according to the brain research, the dopamine pathways are linked to what is called a reward processing and positive decision making. So, when you can overcome your own fear or help other people in your

team to overcome their fear by identifying calculated risk taking, then these, what they call, dopamine pathways will reduce the brain's fear response. So, you know, in addition to the cortex, we talk about the mid-level limbic system. In limbic system, hippocampus and amygdala, some of these are the ones that generate large amount of mental stress and the tension and the mental health, which has become a major issue now, not only for adults, but also for youth. Majority of them are connected with fear. If you can work with this, which is, that's the reason why we don't talk about creativity mudra in our murtis, in temple. They give you abhayam, because that is the most important leader can bring, to bring clarity to other people and to oneself. How do you practice this? The way in which, interestingly, the western psychology talks about it is they talk about journalism, journaling. So, there is something called, you can do fear journaling. You can actually, when you say, I want to take risk, identify all the things that you are afraid of. Once you put them on a paper, discuss it with your team. How do we, you know, kind of take care of this fear, this fear? How do we do that? When you bring that kind of vulnerability and that type of honesty to share with your team, this I am afraid of, what do you guys think? How do we ameliorate this? How do we go beyond it? That will make your team to come together much more. More quickly. And also, that will bring the trust levels up. And because they feel that you can be vulnerable in front of them, you can show your weaknesses in front of them, they will bring their strengths when you need. And where you are weak, they will stand up to you. So, of course, as I said to you, how do you measure? I talk about, yeah, this will help you to make better decisions, which more quickly, and increase willingness. People will be more willing to take risk-taking. So the creativity and innovation in your organization will also go up. And then you can measure the bold decisions taken in a month period and confidence rating of people before they make decisions. So your implementation and your strategy execution becomes a lot more effective. Now, third one, which we talk about to bring chaos, from chaos to bring clarity, we need to focus on the people. We need to focus on resilience. Resilience is how to succeed in failure after failure after failure. That means, how do I learn from my failures? When you take risks, like what we talked about in the second principle, you will fail. Failure is inevitable. But how do you learn from that is not inevitable. So failure is not in your hands. But can I learn from that failure? So that I don't repeat the exact failure? That is all in your hands only. So how do we learn resilience in you begins with taking steps. Like in Silicon Valley, when I used to work with the Thai and the entrepreneurial companies, they used to say, fail fast, fail big, learn from it, and build whatever is next. So this is something that is called. Very, very important. What is the equivalent in our Indian spiritual text? They call it titi cha. That means endurance. You may be going through some tough time for a much longer period. You have been trying a lot of things, but you have not been able to produce successful results yet. What Bhagavad Gita, Upanishads, all of them say is, be patient. We will talk about the principles. We will talk about the principle because you only have control over what you can do. You only have control over your process. You don't have control over your outcomes because there are many other people who will work with it. But before we get to that part of it, so we talk about true leadership actually is demonstrated during times of adversity. So the clarity in your business will come from clarity you have in your head. And clarity in your head will come from the clarity in your heart. When the heart opens, the brain functions a lot more effectively. So especially because in Silicon Valley, many of the senior leaders are very, very cognitively rich and intellectually very strong. The most important way to bring clarity for you is to slow down your thinking. And open up your mind. And open up your heart. Bring more, like what we call in Patanjali Yoga Sutra, they talk about, Maithri, Karuna, Mudita, Upeksha. There are four things that become extraordinarily important. Even in Bhagavad Gita it says, Maithri and Karuna, loving compassion and the kindness and empathy are going to be the most important. That become important. You know. That's the first thing that you need to bring. Even according to the brain research, it says brain will recover from stress and brain will adapt because we have something called a neuroplasticity. Human beings have got so much of neuroplasticity, but that's the one that is most not used. See, if you look at a child, like I have a one-year-old granddaughter who is learning to walk. So I measured.

You know, one day we were babysitting. So I counted the number of times just about a month ago. Because I had, last time I had done it when my daughter was young, 33 years ago or 32 years ago. Now, when my son's daughter was falling down, I was wondering whether between that generation and this generation, whether they have learned to walk faster. This girl also fell down on that particular day 62 times. That was about a month ago. Now, just two days ago when she came, you know, I would love to show grandchildren photographs, but that is not the, this is not the right forum. But now she is able to walk. So it took about a month and a half, probably falling between 60 to 20 times or 30 times before she learned how to walk. You all know how to do mathematics. 60 times 30 is 1,800 times. She fell down that much time. And of course, the same process will start when she learns to talk. Especially because her mom is Hispanic. Of course, father is Telugu. And we live in the United States. So she has to manage Spanish, Telugu, and, you know, English at the same time. So that means the language, you know, speaking becomes slower because she comprehends all the three languages. But she may not be able to speak. How many times she will, and then mother will say, oh, this is what my daughter is saying. But you look at it and say, I don't know. You are interpreting your daughter's words, but we are not sure what you are interpreting. But we'll take your word for it. Isn't it that how we learn? When we are children, we have no fear. We fall down. We take risks. We keep on learning from failures. And we build resilience. But once we go to elementary school, still we ask a lot of why questions. The problem begins at the middle school and the high school. There we are given somehow feedback, asking questions, and failing is really bad. By the time they join the companies, they all want to look good. They don't recognize that we have to sit before we stand, stand before we walk, walk before we run. You know, I am holding on to this in a new job and talking. But if suddenly somebody comes, I take off my hands and say, look, no hands. I'm doing it all by myself. Why is that? Somewhere our ego, our identity, looking good becomes so much more important. We don't recognize how these things are so important. These things are so damaging to developing our leadership. To bring clarity. Why? Because we become imitating other people. We do what other people do. We measure by other people's yardstick. Unfortunately, our own song, who we are, you know, our own what you might call the way in which we are, the divine grace that had been part of it, that gets ignored. We try to be writing answers to everybody else's question papers without recognizing our questions are very different. So how do I practice this? Resilience framework. So do some daily mindfulness practices for about five minutes. That means keep your phone aside while you are eating. You don't have to check. You know, every five minutes, something don't need to be checked. You know, leave your what you might call your mind. Remember what you might call certain practices of computer and some of them before like a two hours before you sleep or three hours before you sleep. Like I was sitting right here. And then suddenly I realized that I left my phone in the car. I had to run out and then bring the phone. You know, I was thinking about and say, why did I need a phone? Yeah, there might be some monitor. I have some health. This one's monitoring. But so what? Without the phone, I could have managed my health. I didn't need phone to tell me what I should be doing right. These are the habits we have to break. Till you break the habits, you won't be able to do a lot. So for that, I have given you some things, you know, physical resilience, emotional resilience, gratitude journaling. These are all some things that you can do. And I'll give you more when you talk about and you will get a printout of it or rather a sheet which you can. Print for yourself. Fourth and most important, you know, I have about ten minutes, so I will touch upon the last three, four principles. Once you get out of the fear, once you develop the resilience, now internal work is being done much more. We have abhaya. We are taking risks. We are being creative. Now to take meaningful actions. We need to connect to a higher purpose. It is not just my purpose. It is my higher purpose. Just like, you know, what you call, you talk about your higher purpose is not about what is in it for you. It is what is it that you are doing for others. What are you giving? Of course, people who are in this BAPS executive forum I don't need to talk about. Every one of you is a volunteer and you have been able to build this fantastic facility for yourself. Thank you. You have built fantastic facilities and I went to the Atlanta temple and I have

been to Swaminarayan temple in Delhi and I am looking forward to seeing your New Jersey temple. You know, you are doing some phenomenal work. I don't need to talk about the higher purpose. But when you are doing work, not when you are in Mandir, are you having the higher purpose in mind? Do you know what your Dhruvata Rai is? I am sure you are familiar with the story of the Dhruva. Dhruva is a great person who was a great person who could not find the place on his father's lap along with his brother. So at the age of five or eight, Narad Mahamuni told him to go meditate on Vishnu. He just meditated and suddenly Narayan Ji showed up. Vishnu showed up. So this kid said, oh really? You mean I didn't meditate? You showed up? He said, Vishnu Ji asked, okay. You did tapas. What do you want? I said, I don't know. I don't want anything. I saw you. That's more than enough. He said, no, no, no. You wanted a place where people can actually see you as the role model for you can aim for anything. As long as it is for the larger purpose, it will get fulfilled. You are going to be the role model to be seen and you will be at the highest place, right just below the sun. If you go any farther, the star will melt. But that means you can reach the highest place if you aim for the highest good for the largest number of people. So that's what you have to find out. What is your North Star? If you can find the North Star, the clarity becomes easier. Till now we didn't talk about clarity. Now we talk about how do you bring the clarity. Vision. Vision you have. Many companies talk about having a leadership vision. Vision evokes passion. But passion you have to be very careful. You know, that's what we say, you know, In the second chapter of Bhagavad Gita, they talk about how you fall. Why do you fall? Because of your karma. What is karma? It is your passion for I want this, I want that, I want that. I have one car, now I want a bigger car. Oh, I have one Tesla, I want another Tesla. Look at the number of Teslas out there. It will tell you how much we are passionate about Teslas. And then you want one house, then you want a second house. So, the passion only expands horizontally. The vision only goes in your own stuff. Along with your vision and your passion, you need a guidance from above. And that guidance is the Dhruthara. That is the North Star. That is where the clarity will begin to happen for you. Clarity will not come from within. Clarity will come from something above that you surrender to. That is where the purpose driven leadership will bring stability, long term focus, and it will begin to show you what is the direction in which you need to move. That is why in second chapter of Bhagavad Gita, he also says, what you call, yogastha kuru karmani Whatever you do, do it from the yoga state of mind. What is yoga state of mind? Equanimous state of mind. Do not get caught by the passion. Do not be afraid of the fear as the other principle. Do it from equanimity. That is what he called in second chapter, sthita prajna. When I wrote a book ten years ago, I called sthita prajna as a wise leader. Rajasic leader as business smart leader, entrepreneurial leader. Tamasic leader as the functional smart leader who goes deep into whatever they are about. But wise leader knows when to stop. When to be tamasic, when to be rajasic, when to focus on the larger. Why do we do this? Is there a brain research that validates purpose driven stuff? It says, the brain's reward system is connected with purpose. The motivation for us to do something is connected with purpose. Not only that, healthcare they show, if you want your Alzheimer to be less, if you want to have a longer term meaningful life, healthy life, with full of memory, you need to focus on the purpose. That's the reason why they say, when people retire, within 18 months is the most danger period. Within 18 months, significant number of people who retired pass away. So they say, if you have a purpose, then it will give you the grounding and it will give you longevity. And also you can do a lot of things. Again, I'll skip the measurements part of it right now. Let me go to the last two. Now comes the most important we talk about. Detachment in decision making. This is what we call Nishkama Karma. This is also very tricky. When one Swamiji had come, large number of CEOs came in about 5-6 years ago. Their biggest question is, Sir, you tell us to do Nishkama Karma. You say we should not have attachment to the result. Are you telling us we should not create yearly goals? Are you telling us we should not focus on delivering the results for our stockholders? Are you telling us to go bankrupt? What is this Nishkama Karma? Because we need to have metrics. What it essentially means is, when you do various things, when you release your products, when you go and do whatever you do, you don't know what the

competitor is going to do. You don't know what government will come after November. You don't know what the implications are going to be on your business as a whole. So that means, I can do what I have control of. That is the process. Focus on the process. Let the outcome... By the way, Hindu Dharma never says, do not focus on the money, do not focus on any of... Dharma, Artha, Kama, Moksha, all the four are important purusharthas. Only thing is, Artha, Kama and Moksha start with Dharma. Dharma is not just the duty. That is one interpretation. Ethical way of dealing with business, compassionate way of dealing with business, because Dharma gives you leadership clarity no matter what chaos you are in. Only thing is, you need to know whether it is your particular Dharma, Swadharma, and you need to know Samajika Dharma, and you need to also know Apat Dharma. What are the kinds of dharmas that you need to... So in Nishkama Karma when it comes to, you only have authority to do what is in your hands, what is the process that you set based on the intentionality. Sat Sankalpam. The good intention that you set for the beginning of the year, to say I want to grow this much, something you can do. But once you set that, you need to allow for various actions to come in, but create strategic framework in which you can think about, you do your fear process, and with this you can take it to next step. And this also has a significant impact by the emotional interference in the decision making process. Because it also connects to amygdala and prefrontal cortex. This will help us to make better decisions. What is the Sadhana? In your teams, do what are called outcome free decision sessions. The fear goes away for your team also and say, we are not going to focus on the outcome. Let us see what is the best that we can do. If the competitor releases this product, if this government comes, if this issue comes, what should we do? Focus on what we can do. That will give you better creative and meaningful suggestions and ideas from your team, which will have less anxiety, more enrollment, so that because they are coming up with ideas, they will be able to execute them without too much of guidance from above. Again, I leave it, I will just say, learning to know yourself. All of these are about developing self-discipline. But if you discipline all about your doing, but if you forget about your being, see, feeling, thinking, doing, are all about becoming somebody. But you see, our nature says, the being, that is the most important. When you look at Mahavakyas, or any of the type of things, you need to develop, who am I? Not just what do I do? So, Atma-Vichara will help you to discover your own biases and your own limitations. So, more self-awareness you can develop, you are better equipped to manage the chaos and complexity. Purpose is already giving you a direction. But once you know yourself, you know which direction you can do more effectively. Times of chaos, you know, what you call, as they call, Atma-Anam-Viddhi, when you can focus on it. What is the way to do it? See, every, we talked about purpose, the positive side. We also need to take the poison, right? So, let me ask you a question. What is your core incompetence? Your core incompetence does not come from your weaknesses, it comes from your strength that you have taken it for granted, and you are blindly using it. Another way of saying, where is your foot nailed to the floor? What is it that you keep on doing again and again and again, thinking that you will get positive results? We can easily take that example, like Donald Trump, you know what his core incompetence is. You take Kamala Harris, you know what her core incompetence is. But the problem is, neither you are Donald Trump, nor you are Kamala Harris. You are yourself. Do you know where your foot is nailed to the floor? Chances are, everybody in your team. Why your team? If you ask your spouse, if you ask your children, they will tell you where your foot is nailed to the floor. Only person who doesn't know this is yourself. So my request is, spend some time to find out who you are. Why is that? They call, there is something called a default mode network, DMN they call it. That is activated, when you do self reflection. When you do meditation. It improves your emotional intelligence, and leadership efficacy. Efficacy is not same as efficient. It is self confidence. Your confidence to take actions, based on the clarity that you see from the North Star, the clarity for the leadership will come, when you ground your emotions. That is why, the emotions are connected with your emotions. They are connected with your body, and the breath. And there, you have, you talk about pancha koshas. You know, like the annamaya kosha, pranamaya kosha, manomaya kosha. That is where you have your emotions. You know,

sankalpa, vikalpa, atmakam, manaha. What generates confusion, what generates clarity, is actually level of manas. And then, vijnanamaya kosha, which gives you the buddhi. Buddhi, you get it from data. And intuition. But manas, controlling the mind, you know. That is why Arjuna says, oh my mind is like this. The problem is, the mind is meant to be that way. There is nothing wrong with the mind. It will go hundred ways. Settle your body, settle your breath, focus your mind on something larger than yourself. It will work beautifully for you. That is the reason why meditation is so important. So, do some self reflection. Do some mindful practice. That is what it will do. Finally, I won't touch this, but ultimately, leadership, if you truly want clarity, do your leadership as a seva. Be a servant leader. You guys are excellent in that. Especially in the BAPS group. I don't have to talk about the servant leadership too much. But I wanted to make sure, you know, the paropakaaartham idam seriram. The paropakaaartham idam seriram. The tree gives fruit, not for itself, for other people. The river flows, because it wants to help other people. Same way, when a leader focuses on serving the best of their capability for other people, the clarity is hundred percent. So, there are ways to do it. So if I can just say, if you have a good understanding of the paropakaaartham, start with one action. Just one small action today. If you got anything from this, these seven points, they may be in your mind or not. But my recommendation is, take one action today. Not tomorrow. Not at the end of next week. Just today. Pick one practice, what we talk about, integrate it into your daily routine. And then implement it immediately. Then practice. Then track your progress. I will make sure I'll get you one page list out of all these seven principles, metrics, practices that you can do. And you can do all kinds of things. Then, because I was a CEO coach and a professor, everything people say, how do I know whether you are worth the money? Even though I charge zero money now, still they will ask me the same question. How is it worth my time? What I say is, if you can figure out a way, you can produce some of these, these have worked for long term. They will help you in all of this. Please pay attention to yourself. Please pay attention to calm your mind. Please pay attention to some of the things which you are learning in this wonderful PAPS organization. Practice it. So meditation outside the mat, in your workplace, will give you the strength to do it. So, in your workplace, will give you the clarity. Thank you very much.