

Unraveling POSDCORB principle from the Putrakameshti Yagna of Ramayana

Introduction:

POSDCORB is a well-known acronym utilized in the domains of Management and Public Administration, which reflects the traditional perspective of administrative management. It comprises seven distinct steps involved in the administrative process, which are as follows: Planning, Organizing, Staffing, Directing, Coordinating, Reporting, and Budgeting. These steps outline a comprehensive framework for managing and overseeing the various tasks and responsibilities of an administrative system (Jin Yuxin, 2013). The practice of management has been in existence since ancient times, reflecting the need for effectively managing various aspects of human affairs. Many of the practices related to management, which are mentioned in modern management books, have their roots in ancient scriptures. By drawing insights from these scriptures, we can gain valuable knowledge about managing day-to-day affairs effectively in organizations. These insights can help us understand how people in ancient times approached management challenges and provide us with practical guidance on how to manage contemporary organizations (Kumar, 2021). India has a rich history of culture, tradition, and values, and its scriptures contain a wealth of wisdom. This wisdom has relevance in modern times and can be applied to the field of business management and administration. By adhering to core values rooted in righteousness, success can be achieved. These values have been passed down through the ages and provide a foundation for ethical and effective management practices. Therefore, by following these values, businesses can attain success and sustainability in the long run (Agarwal et.al, 2014). The epic Ramayana highlights the significance of having a strategic vision and breaking down a big goal into smaller, time-bound targets while making efficient use of available resources. This timeless tale demonstrates how a clear vision can guide actions and decisions towards achieving a larger objective. It also emphasizes the importance of effective resource management in achieving success. By applying the lessons from Ramayana, individuals and organizations can develop a strategic approach to goal-setting and resource allocation, which can increase the likelihood of success (Malhotra, n.d.). This ancient Indian text contains a vast reservoir of knowledge and wisdom that is still relevant today, and it contains allusions to contemporary management ideas and practices that can be incorporated into modern management literature. By carefully reading and understanding this text, one can gain insights that are on par with many current management manuals. In fact, the

complete epic may even surpass some modern management manuals in terms of its depth and breadth of knowledge. Therefore, this ancient text is a valuable resource for individuals and organizations seeking to improve their management practices and achieve success (Mishra et.al, 2022).

Objective:

The goal of the current study is to unravel POSDCORB principle from the Putrakameshti Yaga of Ramayana.

About POSCORB Principle of Management:

Luther Gulick and L. Urwick, social scientists in 1937, outlined seven significant activities and duties of higher authorities in an organization, which are commonly referred to as the POSDCORB acronym. These seven functions of managers include Planning, Organizing, Staffing, Directing, Coordinating, Reporting, and Budgeting. These functions provide a comprehensive framework for managing an organization and ensuring its success. The acronym has since been widely used to describe the essential functions of managers in any organization (Agarwal et.al, 2013). Luther Gulick further developed the POSDCORB concept based on his extensive executive-level experience, which included working in New York's administration and co-authoring a report on the reorganization of a US President's office. He first introduced the term and its associated elements in his work, "Notes on the Theory of Administration", which gained widespread readership and attention. The relevance and applicability of POSDCORB have been discussed in numerous sources, so much so that it is difficult to cite them all, and the concept remains influential in the field of management and administration up to the present day (Chalekian,2013).

In his work "Notes on the Theory of Organization," Luther Gulick posed the questions, "What is the work of the chief executive?" and "What does he do?" He then introduced the POSDCORB concept as a way to answer these questions. POSDCORB is a framework that highlights the various functional elements of a chief executive's work. According to Gulick, the terms "management" and "administration" had become too vague to accurately describe the specific tasks of a chief executive, and POSDCORB was therefore proposed to bring clarity to the subject. The framework is designed to help chief executives effectively manage their organizations by providing a comprehensive guide to their responsibilities.

According to Gulick, POSDCORB means:

P = Planning

O = Organizing

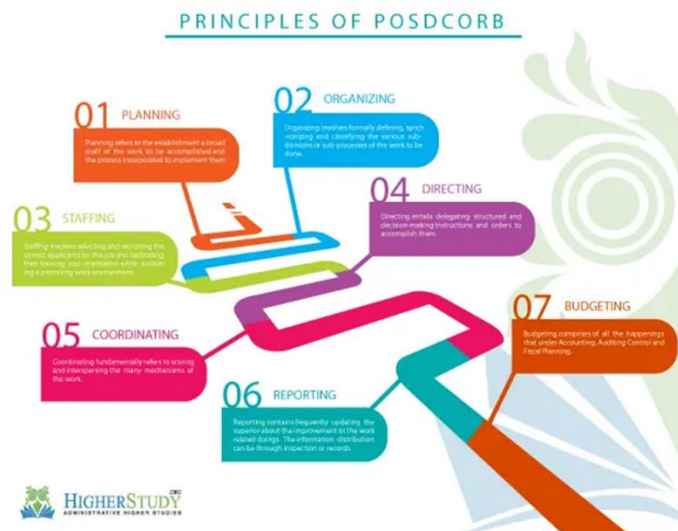
S = Staffing

D = Directing

CO = Co-ordinating

R = Reporting

B = Budgeting



Principles of POSDCORB Steps

Source: www.higherstudy.org

Let's try to analyze some of the 7 steps or features of POSDCORB. Such as

1. Planning (P):

The first element of the POSDCORB framework is denoted by the letter **P**, which stands for "plan." Planning is a crucial process that involves making informed decisions about the purpose of a task, as well as the specific processes or procedures that will be followed to achieve that goal. A well-formulated plan should seek to answer important questions and provide direction for the organization's activities. Without a proper plan, it is difficult for an organization to achieve its objectives. Planning can occur at different levels, including making decisions, determining objectives, establishing policies, developing programs, setting specific procedures, and creating daily schedules and routines (HigherStudy.org, 2022).

Planning is a long process and under this the following steps are taken:

Determination of Objectives: The determination of objectives is a critical step in the planning process and serves as the starting point for any organization. It involves setting clear goals that everyone in the organization should strive to achieve. These objectives are established by identifying the opportunities available to the organization. Objectives are an essential component of the planning process, and they should be straightforward, specific, and easily understood by all employees. By establishing clear objectives, everyone in the organization can work towards a common goal and achieve success.

Establishing Planning Premises: The second step in the planning process involves establishing planning premises or assumptions about the future, which will form the basis for the plan's development. Accurate assumptions are critical to the success of the planning process. Various factors that can affect an organization's activities are considered in this step, including external and internal factors. External factors, such as government policies, competition, and changing customer habits, are beyond an organization's control, while internal factors, such as capital, labor, machinery, and raw materials, can be controlled to some extent. Planning premises help identify the business environment in which the plans will be executed.

Collection, Analysis and Classification of Information: To ensure efficient planning, it is crucial to gather, evaluate and categorize all pertinent information. It is also advisable to seek input from employees to enhance the quality of the plan. The collected data should be presented in a well-organized manner using tables, diagrams and graphs to make analysis easier.

Finding Alternative Courses of Action: The fourth step in the planning process involves exploring and evaluating different options or courses of action. It is important to consider all possible alternatives and carefully examine their advantages and disadvantages. Only after a thorough analysis should a final decision be made on the best course of action to take. Optimum results can only be achieved when the most suitable approach is chosen.

Examination of alternative courses of Action: Once all the alternative courses of action have been examined, the next step is to evaluate them technically, in line with the established premises and objectives. Each alternative is assessed based on its potential outcomes and benefits. The strengths and weaknesses of each option should be carefully identified, using quantitative techniques and operation research to assist in the evaluation process.

Selecting the best alternative: The following step is to make a careful selection of the best alternative, and it should be done without any bias or favoritism.

Developing Derivative Plans: Once the overall plan for the organization has been created, it is important for middle and lower-level managers to develop plans for their respective sub-units. Each department head must prepare a plan for their department to support the master plan of the organization. These plans are necessary to ensure the success of the overall plan.

Establishing and deploying action plans: Managers who lack a clear understanding of the organization's operations may struggle to implement the plans. An action plan is developed to detail the specific activities needed to carry out the plans, including who is responsible for each action item, what needs to be done, when it will be done, where it will take place, and how it will be accomplished. A preliminary version of the action plan should be communicated to stakeholders.

Follow-up action or controlling the progress: The planning process doesn't come to an end after the execution of plans. Plans are designed for the future which is unpredictable, and hence, continuous evaluation is essential for ensuring success. Managers should monitor the progress of their plans to identify any discrepancies or deviations and take corrective actions to address them if the plan appears to be unrealistic or impractical (Bansal, n.d.).

2. Organizing (O):

The letter **O** in POSDCORB stands for organization, which refers to dividing work into different administrative divisions or units based on a hierarchical structure of authority, coordinating assigned functions, and achieving specific goals. The organization establishes the relationship of the executive with the employees working in each administrative unit or department (HigherStudy.org, 2022).

Following steps are taken to complete the organizing function of management:

Identification of activities: During the organizing process, the manager first identifies and determines the activities that are required to achieve the common goals of the organization. This involves dividing all the activities into different parts to achieve the objectives. The entire work is further divided into various sub-parts to ensure that each task is properly assigned and executed.

Grouping of activities: Once the activities are identified and determined, the next step is to group them together based on their nature and assign them to specific departments. For example, all activities related to purchasing may be grouped together and assigned to the

purchase department, while activities related to sales may be grouped together and assigned to the sales department.

Allotment of Duties: To ensure effective performance, the assigned group of activities are given to specific individuals. This is done after ensuring that the department has the necessary competence and resources to carry out that specific group of activities.

Delegating Authority: Delegation of authority is the process in which a manager assigns a portion of their workload to their subordinates and grants them the necessary authority to make decisions within the scope of their responsibilities. A manager cannot perform all the tasks necessary to achieve the objectives of the organization by themselves, as they have limited capacity. Hence, they delegate some of their work to their subordinates and empower them with decision-making authority.

Coordinating Activities: The process of organizing also involves efforts to coordinate the work of individuals within their respective departments, as well as to coordinate the functioning of different departments in order to achieve common goals (Bansal, n.d.).

3. Staffing (S):

The letter **S** in the administrative organization refers to staffing or managing the workforce. This involves the process of recruitment, training, providing a conducive work environment, and ensuring the well-being of the employees. Staff management also includes issues such as salaries, promotions, retirement, and pensions (HigherStudy.org, 2022).

Following steps are taken to complete the staffing function of management:

1. Recruitment of applicants for job openings
 2. Selection of the most qualified candidates
 3. Training for effective performance or promotion eligibility
 4. Performance appraisal for job changes or promotions
 5. Administration of compensation plans for attracting and retaining qualified personnel
- (Bansal, n.d.).

4. Directing (D):

The letter **D** stands for directing. It involves giving orders and instructions to employees to carry out their work. The responsibility of giving instructions falls on the chief executive, as subordinates may not function properly without direction (HigherStudy.org, 2022).

Direction can take place through:

Communication: Communication is the process of conveying thoughts, ideas and opinions from one person to another. Managers use communication to instruct their subordinates on what tasks need to be done, how to do them, when and where to do them. As a result, communication plays a vital role in ensuring the effective performance of all organizational activities.

Motivation: Motivation is the process of stimulating and encouraging people to work towards achieving desired goals. When workers are motivated, it influences their behavior, leading to the performance of the desired actions.

Leadership: Leadership is a crucial aspect of management, which involves directing the work of others. It refers to the ability of a manager to incrementally influence their subordinates to willingly and enthusiastically work towards achieving the objectives of the organization. The individual who takes up the responsibility of influencing others is known as the leader (Bansal, n.d.).

5. Coordination (CO):

Coordination, represented by the letter **CO**, is the process of bringing together different parts of work that are interconnected. By dividing tasks into different branches based on efficiency, it is possible to achieve a common goal. However, the work cannot be considered a complete unit without coordination of the work performed by different branches or divisions. Coordination serves as the center point of an organization (HigherStudy.org, 2022).

Following criteria have been suggested by Dalton for successful coordination:

- Participative management fosters cooperation, rather than using autocratic direction.
- Coordination is timely and balanced, extending to all parts of the organization both horizontally and vertically.

In addition to above suggestions Mary Parker Follett has suggested the following three considerations for successful coordination:

- It must be continuing process.
- It must be direct between the persons immediately concerned (Bansal, n.d.).

6. Reporting (R):

The letter **R** stands for Reporting. It refers to the process of communicating information about the performance of the organization to superiors. The report is created by gathering and analyzing various types of data. Through these reports, senior executives can monitor the activities of subordinates and gain a better understanding of the overall performance of the organization (HigherStudy.org, 2022).

7. Budgeting (B):

Budgeting, represented by the letter **B**, is the process of managing the financial resources of an organization. It involves accounting for and controlling the income and expenses of the organization, determining sources of revenue, and identifying where expenditures will be allocated. The budget serves as an economic blueprint for the organization, providing a clear picture of its financial standing (HigherStudy.org, 2022).

Strength of POSDCORB:

The POSDCORB framework is often associated with Classical Management and scientific management principles. The principles developed by Gulick emphasize the importance of span of control, or the number of subordinates a manager can effectively oversee, and the unity of command concept in both management and public administration.

The strength of POSDCORB is as follows:

- Division of Work
- Authority and Responsibility
- Discipline
- Unity of Command
- Unity of Direction
- Subordination of Individual Interest to General Interest
- Remuneration of Personnel
- Centralization
- Scalar Chain (line of authority with peer level communication)
- Order
- Equity
- Stability of Tenure of Personnel

- Initiative
- Esprit de Corp (Agarwal et.al, 2013).

The POSDCORB method is a systematic framework used in business to increase productivity, minimize waste, and improve profitability. By breaking down work into multiple processes, organizations can manage their workforce in a way that benefits the company. The steps of POSDCORB help employees deliver value to the company, leading to higher output and margins (Prasad, 2017).

Ramayana:

यावत् स्थास्यन्ति गिरयस्सरितश्च महीतले ।
तावद्रामायणकथा लोकेषु प्रचरिष्यति ॥1.2.36॥

“As long as the mountains and even rivers flourish on the surface of the earth, so long the legend of Ramayana will flourish in this world” – Valmiki Ramayana, Book 1 (Bala Kanda), Chapter 2, Verse 36

Maharishi Valmiki wrote Ramayana, a Sanskrit epic, about Lord Rama. He collected stories and songs related to Lord Rama and wrote them down in his version of Ramayana around 400 BC. The epic consists of 24,000 verses/shlokas in 645 chapters/Sargas, divided into seven books/Kanda: Balakanda, Ayodhyakanda, Aranyakanda, Kishkindakanda, Sundarakanda, and Yuddhakanda. The verses of Valmiki Ramayana were popularly sung in royal courts and villages throughout India by his twin sons Lava and Kusha.

The Ramayana is a famous Indian epic that narrates the story of Lord Rama, a revered deity in Indian mythology. The epic has been translated into various languages, but the most renowned versions are those written by the sages Valmiki and Goswami Tulsi Das. These two versions, known as the Ramayana and Ram Charit Manas respectively, are often referred to as the Ramayana (Mishra et.al, 2022). The Valmiki Ramayana is a rich source of wisdom and life lessons in various aspects of human life, including righteousness, economic development, desire fulfilment, and liberation. It is considered the standard history of Lord Rama, the seventh incarnation of Maha Vishnu and the ultimate goal of the Vedas. Maharishi Valmiki is credited with revealing this knowledge in the form of Ramayana, which contains 24,000 verses and 645 chapters in seven books. The epic is centered around the life and character of Lord Rama, who was born to King Dasaratha of Ayodhya. Lord Rama's exemplary conduct as an ideal king,

son, brother, husband, friend, and student, and even as an ideal enemy, is highlighted in the Ramayana. The greatness of the Valmiki Ramayana is beyond words.

The Valmiki Ramayana is divided into seven Kandas or books. The first book is Bala Kanda, which depicts the divine birth of Sri Rama, Bharata, Lakshmana, and Satrugana. It also covers Sri Rama's childhood, his marriage to Sita, and his encounter with Parasurama.

The second book is Ayodhya Kanda, which tells the story of the preparations for Sri Rama's coronation, the conspiracy that leads to his forest exile, Bharata's search for Sri Rama, the reunion of the brothers, and Bharata's return to Ayodhya with Sri Rama's sandals.

The third Kanda of Valmiki Ramayana is known as Aranya Kanda, which narrates the story of Sri Rama, Sita and Laksmana living in the forest, their encounters with various personalities including Surpanaka, the killing of Khara and Dussana by Sri Rama, the abduction of Sita by Ravana, Jatayu's valiant attempt to save Sita and his death at the hands of Ravana, and their meeting with Kabandha and Sabari.

In the Kishkinda Kanda, Sri Rama meets Hanuman and Sugriva, and after forming a strategic alliance with them, he crowns Sugriva as the King of Kishkinda by defeating Vali. This book also describes the beginning of the search for Sita, with the vanaras (monkeys) traveling south and meeting Sampati, Jatayu's brother.

The fifth Kanda of the Valmiki Ramayana is called Sundara Kanda, which tells the story of Hanuman's journey to find Sita in Lanka and his adventures along the way, including his meeting with Ravana and the burning of Lanka.

The sixth Kanda, Yuddha Kanda, describes the surrender of Vibheeshana, the construction of a bridge, and the ultimate battle between the armies of Sri Rama and Ravana. This Kanda also includes the victorious return of Sri Rama to Ayodhya after the battle.

The Uttara Kanda, which is the seventh Kanda of the Valmiki Ramayana, is a separate and disputed part of the epic. It tells the story of Sri Rama's sons, Kusa and Lava, who were born to Sita in Valmiki's hermitage after she was banished by Sri Rama. Eventually, Kusa and Lava become kings of Ayodhya. However, Sita is heartbroken at her banishment and merges into the earth, while Sri Rama, consumed by remorse, departs to his heavenly abode (Muniapan, 2010).

Bala Kanda (Book of childhood) -- The Balakanda of Valmiki Ramayana tells the story of the birth of Shri Rama, his three brothers Bharata, Lakshmana, and Satrughana, all born to King Dasharatha of Ayodhya. It also describes their destiny to fight against demons, Sita's swayamvara (a bride-choice ceremony), her marriage to Rama, and finally, Rama's encounter with Parashurama.

Following table depicts a summary of Balakanda:

Sargas/Chapters	Incidents/Happenings
1-4	Narada-Valmiki conversation, Epic composition, Lava and Kusha reciting to Rama
5-7	King Dasharatha and Ayodhya
8-18	Birth of Rama and others
19-23	Rama and Lakshmana accompany Vishwamitra
24-31	Legends of Vamana, Ganga and Kurma Avatara
48-50	Redemption of Ahalya
51-65	Legend of Vishwamitra
66-73	Rama-Sita Marriage
74-76	Rama-Parasurama encounter
77	Happy days after marriage

Source: (Muniapan 2010)

Putrakameshti Yagna:

King Dasharatha, who ruled the kingdom of Ayodhya, had three queens named Kausalya, Kaikeyi, and Sumitra. Despite having three wives, he remained childless for a long time and became anxious to produce an heir. At the advice of sage Vasishta, he performed a Putrakameshti Yagna or fire sacrifice to fulfill his desire for a son. The expert in Yajurveda, Rishyashringa, supervised the ceremony (Anindita Basu,2016).

As a consequence, Rama is first born to Kausalya, Bharata is born to Kaikeyi, and Lakshmana and Shatrughna are born to Sumitra.

Following table depicts a summary of the Sargas and verses/shlokas which discuss about Putrakameshti Yagna:

Sarga	Shloks/Verses	Incidents/Happenings
8	1-4	Dasaratha's desire to perform Putrakameshti Yagna, Calls for counsel
	5-12	Obtains their blessings and horse released
	13-21	Give orders to his team to prepare for the Yagna as per shastra
	22-24	Informs wives about the decision and asks them to observe rituals/Deeksha

11	1-12	Sumantra narrates the story told by sage Sanatkumara
	13-18	Dasaratha reaches Anga and meets Romapada and exchange pleasantries
	19-22	Rishyasrunga agrees to come to Ayodhya
	23-26	Dasaratha reaches Ayodhya with Rishyasrunga and his wife Shanta
	27-30	They both stay with Dasaratha in the Palace
12	1-3	Dasaratha requests Rishyasrunga to perform the Yagna and he agrees
	4-10	Dasaratha assembles Vasishtha, Vamadeva, Kashyapa, Jabali and other learned men and informs his desire to perform Yagna
	11-14	Dasaratha requests for preparation of the Yagna as per the rules
	15-18	Discusses importance of following rules in performing such Yagna
	19-21	Sages return to their places
13	1-5	Dasaratha requests Vasishtha to take all responsibilities for performing the Yagna
	6-12	Preparation for Yagna, Allocation of resource persons
	13-17	Instruction for managing the event
	18-26	Extending invitation and coordination with other kings
	27-33	Kings arrived, treated with hospitality
	34-37	Vasishtha informs Dasaratha to enter into the sacrificial place

Linking PODSCORB and Ramayana:

Management is the practice of accomplishing tasks through the collaboration of individuals in organized groups. It is an essential aspect of various types of organizations, such as business, political, cultural, or social groups, since it helps to coordinate and lead efforts towards a shared objective. Effective management requires knowing what actions to take, when to take them, and how to accomplish them in the most efficient and cost-effective way possible. By using the POSDCORB principle, which stands for planning, organizing, staffing, directing, coordinating, reporting, and budgeting, one can better understand the process of management. This principle can be observed in the Putrakameshti Yagna performed by King Dasharatha in the Ramayana.

Following verses explain the steps involved in the performance of Yagna and also the mapping of it with the acronym:

Verses discussing **Planning** aspect of the Yagna:

तस्य त्वेवं प्रभावस्य धर्मज्ञस्य महात्मनः।
सुतार्थं तप्यमानस्य नासीद्वंशकरस्सुतः॥1.8.1॥

Such a majestic, righteous, and magnanimous king had no son to perpetuate the race even though he performed austerities for one.

चिन्तयानस्य तस्यैवं बुद्धिरासीन्महात्मनः ।
सुतार्थं हयमेधेन किमर्थं न यजाम्यहम् ॥1.8.2॥

While reflecting over the matter, a thought struck the magnanimous king: 'Why not invoke gods by performing a horsesacrifice for a son'.

स निश्चितां मतिं कृत्वा यष्टव्यमिति बुद्धिमान् ।
मन्त्रिभिस्सह धर्मात्मा सर्वैरेव कृतात्मभिः ॥1.8.3॥
ततोऽब्रवीदिदं राजा सुमन्त्रं मन्त्रिसत्तमम् ।
शीघ्रमानय मे सर्वान्गुरुंस्तान् सपुरोहितान् ॥1.8.4॥

Having made up his mind to perform the sacrifice, that sagacious and pious king, in consultation with his wise ministers, issued the following command to Sumantra, the best of ministers "Bring all my spiritual preceptors along with family priests."

ततस्सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः ।
समानयत्स तान् सर्वान् समस्तान्वेदपारगान् ॥1.8.5॥
सुयज्ञं वामदेवं च जाबालिमथ काश्यपम् ।
परोहितं वसिष्ठं च ये चान्ये व्दिजसत्तमाः ॥ 1.8.6 ॥

There upon Sumantra of swift movement immediately brought together Suyajna, Vamadeva, Jabali, Kasyapa and priest Vasistha along with other brahmins who had mastery over the Vedas.

तान्पूजयित्वा धर्मात्मा राजा दशरथस्तदा ।
इदं धर्मार्थसहितं श्लक्ष्णं वचनमब्रवीत् ॥1.8.7॥

Virtuous king Dasaratha paid homage to them (the ministers) and uttered these gracious, righteous and meaningful words.

मम लालप्यमानस्य पुत्रार्थत्रास्ति वै सुखम् ।
तदर्थं हयमेधेन यक्ष्यामीति मतिर्मम ॥1.8.8॥

There is no happiness for one who has no son. This is the cause of my intense suffering. Therefore, I have made up my mind to perform a horse sacrifice.

तदहं यष्टुमिच्छामि शास्त्रदृष्टेन कर्मणा ।
कथं प्राप्स्याम्यहं कामं बुद्धिरत्रविचार्यताम् ॥1.8.9॥

Therefore, I intend to perform a horsesacrifice in accordance with the scriptures. How can I fulfil my desire in this regard? You may deliberate and find a solution".

ततस्साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन्।
वसिष्ठप्रमुखास्सर्वे पार्थिवस्य मुखाच्च्युतम्॥1.8.10॥

The brahmins along with Vasishta in the forefront extolled the king's decision,
exclaiming, 'Well, Well'.

ऊचुश्च परमप्रीतास्सर्वे दशरथं वचः।
सम्भारास्सम्प्रियन्तां ते तुरगश्च विमुच्यताम्॥1.8.11॥

Highly pleased, they all said to king Dasaratha, "Requisite articles be collected for the
sacrifice and the horse be released."

सम्भारास्सम्प्रियन्तां मे गुरूणां वचनादिह।
समर्थाधिष्ठितश्चाश्वस्सोपाध्यायो विमुच्यताम्॥1.8.14॥

"Let the articles required (for performing the sacrifice) be procured in accordance with the
words of my spiritual preceptors and the horse be released under the protection of able men.

सरखाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम्।
शान्तयश्चाभिवर्धन्तां यथाकल्पं यथाविधि॥1.8.15॥

On the northern bank of Sarayu, a sacrificial pavillion be prepared according to the methods
ordained in the 'Kalpa'. Auspicious rites be performed in accordance with the ordinance for
its uninterrupted completion.

शक्यः प्राप्तुमयं यज्ञस्सर्वेणापि महीक्षिता।
नापराधो भवेत्कष्टो यद्यस्मिन्क्रतुसत्तमे॥1.8.16॥

If obstructions and omissions do not occur in the conduct of this best of sacrifices, it will be
possible for every king to get the results.

छिद्रं हि मृगयन्तेऽत्र विद्वांसो ब्रह्मराक्षसाः ।
निहतस्य च यज्ञस्य सद्यः कर्ता विनश्यति ॥1.8.17॥

The learned brahmarakshasas always look out for flaws in the sacrifice so that they can spoil
it. If a flaw finds place, the doer of the sacrifice is immediately destroyed.

तद्यथा विधिपूर्वं मे क्रतुरेष समाप्यते ।
तथा विधानं क्रियतां समर्थाः करणेष्विह॥1.8.18॥

Therefore let the arrangements be made in a manner this sacrifice is completed in accordance
with the scriptures. And in this, you are experts".

विसर्जयित्वा तान्विप्रान्सचिवानिदमब्रवीत्।
ऋत्विग्भिरुपदिष्टोऽयं यथावत्क्रतुराप्यताम्॥1.8.21॥

After sending away the brahmins, the king said to his ministers: "Let this sacrifice be performed as enjoined by scriptures and as directed by the officiating priests".

Sumantra relates the story of sage Rsyasringa to Dasaratha tells him he would get sons after performance of a sacrifice by Rsyasringa--Dasaratha plans to get Rsyasringa to Ayodhya.

काश्यपस्यतु पुत्रोऽस्ति विभण्डक इति श्रुतः।
ऋष्यशृङ्ग इति ख्यातस्तस्य पुत्रो भविष्यति॥1.9.3॥

Kasyapa has a famous son named Vibhandaka. It was prophesied that he would have a son named Rsyasringa.

Verses discussing **Organizing** aspect of Yagna:

On the advice of Sumantra, king Dasaratha goes to Romapada requests Rsyasringa's help to conduct aswamedha yaga Rsyasringa comes to Ayodhya.

अनुमान्य वसिष्ठं च सूतवाक्यं निशम्य च।
सान्तःपुरस्सहामात्यः प्रययौ यत्र स द्विजः॥1.11.13॥

Having heard the charioteer's words and having obtained the consent of Vasishta, he along with his queens and courtiers departed to the place where the brahmin (Rsyasringa) resided.

शान्ता तव सुता राजन् सह भर्त्रा विशांपते।
मदीयनगरं यातु कार्यं हि महदुद्यतम्॥1.11.19॥

O lord of people, O king, It has been decided to commence an important sacrificial rite. You may send your daughter Santa along with her husband to my city.

तथेति राजा संश्रुत्य गमनं तस्य धीमतः।
उवाच वचनं विप्रं गच्छ त्वं सह भार्यया॥1.11.20॥

Having agreed to the departure of the sage Romapada said, 'Be pleased to go (to Ayodhya) together with your wife'.

ऋषिपुत्रः प्रतिश्रुत्य तथेत्याह नृपं तदा।
स नृपेणाभ्यनुज्ञातः प्रययौ सह भार्यया॥1.11.21॥

The son of the sage assented to the king's command saying 'So be it'. And permitted by him, departed along with wife (for Ayodhya).

ततस्सुहृदमापृच्छ्य प्रस्थितो रघुनन्दनः।
पौरेभ्यः प्रेषयामास दूतान्चै शीघ्रगामिनः॥1.11.23॥
क्रियतां नगरं सर्वं क्षिप्रमेव स्वलङ्कृतम्।
धूपितं सिक्तसम्मृष्टं पताकाभिरलङ्कृतम्॥1.11.24॥

Then king Dasaratha, took leave of his friend and set out. He despatched swift footed messengers to the citizens with the command.
"Let the entire city be welldecorated, perfumed, sprinkled with water and cleaned with flags hoisted."

ततः प्रहृष्टाः पौरास्ते श्रुत्वा राजानमागतम्।
तथा प्रचक्रुस्तत्सर्वं राज्ञा यत्प्रेषितं तदा ॥1.11.25॥

The people of the city having heard the king's arrival were overjoyed. They did everything as by the king.

ततस्स्वलङ्कृतं राजा नगरं प्रविवेश ह।
शङ्खदुन्दुभिनिर्घोषैः पुरस्कृत्य द्विजर्षभम् ॥1.11.26॥

Then the king entered that well decorated city amidst blares of conches and the beating of drums, with the best of the brahmins (Rsyasringa) in the forefront.

ततः प्रसाद्य शिरसा तं विप्रं देववर्णिनम्।
यज्ञाय वरयामास सन्तानार्थं कुलस्य वै ॥1.12.2॥

Then bowing his head in respect to that brahmin who was effulgent like a celestial and having won his grace he chose him to conduct a sacrifice for a son for (the continuity of) his dynasty.

तथेति च स राजानमुवाच च सुसत्कृतः।
सम्भारा सम्भ्रियन्तां ते तुरगश्च विमुच्यताम् ॥1.12.3॥

The wellhonoured brahmin agreed, saying, "Be it so, let the requisite materials be procured and the sacrificial horse, released".

ततो राजाऽब्रवीद्वाक्यं सुमन्त्रं मन्त्रिसत्तमम्।
सुमन्त्रावाहय क्षिप्रं ऋत्विजो ब्रह्मवादिनः ॥1.12.4॥

सुयज्ञं वामदेवं च जाबालिमथ काश्यपम्।
पुरोहितं वसिष्ठं च ये चान्ये द्विजसत्तमाः ॥1.12.5॥

Thereafter the king said to Sumantra, "Summon immediately, Suyajna, Vamadeva, Jabali and Kasyapa, family priest Vasishta and other foremost and learned brahmins who are the official priests wellversed in the Vedas".

गुरूणां वचनाच्छीघ्रं सम्भारास्सम्भ्रियन्तु मे।
समर्थाधिष्ठितश्चाश्वस्सोपाध्यायो विमुच्यताम् ॥1.12.14॥

"In accordance with the instructions by my spiritual preceptors let the articles (required for performing the sacrifice) be procured and the horse released under the protection of warriors accompanied by the chief priest".

Dasaratha requests Vasishtha to commence the sacrifice-- orders various people skilled in their profession to attend to the preparations--Vasishtha asks Sumantra to invite kings from various countries--extends hospitality-- Dasaratha commences the sacrificial ceremony with his wives

यज्ञो मे क्रियतां ब्रह्मन्यथोक्तं मुनिपुङ्गव।
यथा न विघ्नः क्रियते यज्ञाङ्गेषु विधीयताम्॥1.13.3॥

"O foremost among ascetics O brahman, may the sacrifice be performed according to tradition in such a manner that the sacrifice is performed unhindered.

भवान् स्निग्धस्सुहृन्मह्यं गुरुश्च परमो महान्।
ओढव्यो भवता चैव भारो यज्ञस्य चोद्यतः॥1.13.4॥

You are an affectionate friend and most reverential spiritual guide to me. The burden of performing the sacrifice which has since commenced shall be borne by you".

Verses discussing Staffing and Directing aspects of the Yagna:

ततोऽब्रवीद्विजान्वृद्धान्यज्ञकर्मसु निष्ठितान्।
स्थापत्ये निष्ठितांश्चैव वृद्धान्परमधार्मिकान्॥1.13.6॥
कर्मान्तिकान् शिल्पकरान्वर्धकीन् खनकानपि।
गणकान्शिल्पिनश्चैव तथैव नटनर्तकान्॥1.13.7॥
तथा शुचीन्शास्त्रविदः पुरुषान् सुबहुश्रुतान्।
यज्ञकर्म समीहन्तां भवन्तो राजशासनात्॥1.13.8॥
इष्टका बहु साहस्राश्शीघ्रमानीयतामिति।
उपकार्याः क्रियन्तां च राज्ञां बहुगुणान्विताः॥1.13.9॥

Thereafter Vasishtha summoned those brahmins who are experienced in the sacrifice related activities venerable and righteous architects skilled workers brick makers, carpenters, diggers, artisans, account keepers, dancers and actors, men versed in scriptures and honest, well-informed people and addressed them saying, "In accordance with the king's command let the work of the sacrificial ceremony be inaugurated. Let thousands of bricks be brought. Let temporary residential buildings be erected with all the comforts to accommodate royal guests."

तथा पौरजनस्यापि कर्तव्या बहुविस्तराः।
आवासा बहुभक्ष्या वै सर्वकामैरुपस्थिताः॥1.13.11॥

In the same manner let widely spread residential accommodation be furnished with many items of food and all kinds of entertainment be provided for people from other lands.

तथा जानपदस्यापि जनस्य बहुशोभनम्।
दातव्यमन्नं विधिवत्सत्कृत्य न तु लीलया॥1.13.12॥

In the same way people coming from rural areas also should be duly, not casually treated with respect.

सर्वे वर्णा यथा पूजां प्राप्नुवन्ति सुसत्कृताः।
न चावज्ञा प्रयोक्तव्या कामक्रोधवशादपि॥1.13.13॥

People from all castes should be well treated with respect. There should be no insult to any one through lust on greed on anger.

यज्ञकर्मसु ये व्यग्राः पुरुषाश्शिल्पिनस्तथा।
तेषामपि विशेषेण पूजा कार्या यथाक्रमम्॥1.13.14॥
ते च स्युस्सम्भृतास्सर्वे वसुभिर्भोजनेन च।

The people deeply immersed in performing sacrifice related activities and sculptors be specially honoured according to their nature of work. All of them should be satisfied with money and food.

यथा सर्वं सुविहितं न किञ्चित्परिहीयते॥1.13.15॥
तथा भवन्तः कुर्वन्तु प्रीतिस्निग्धेन चेतसा।

Every thing should be well managed. In whatever manner you do, not even the smallest things be left out. Carry out the work with love and affection in your hearts".

दीयतां दीयतामन्नं वासांसि विविधानि च।
इति सञ्चोदितास्तत्र तथा चक्रुरनेकशः॥1.14.12॥

"Give food, give, various kinds of clothes" echoed the organisers. And they (in charge of distribution) did.

Verses discussing the **Coordinating aspect** of Yagna: (Sage Vasishtha coordinating with Sumantra on whom to invite to the Yagna)

ततस्सुमन्त्रमानीय वसिष्ठो वाक्यमब्रवीत्।
निमन्त्रयस्व नृपतीन्पृथिव्यां ये च धार्मिकाः॥1.13.18॥

Then Vasishtha, having summoned Sumantra said to him "Invite all the righteous kings on earth".

ब्राह्मणान्क्षत्रियान्वैश्याञ्छूद्रांश्चैव सहस्रशः।
समानयस्व सत्कृत्य सर्वदेशेषु मानवान्॥1.13.19॥

"Extend an honourable invitation to brahmins, kshatriyas, merchants and sudras in their thousands residing in all countries.

मिथिलाधिपतिं शूरं जनकं सत्यविक्रमम्।
निष्ठितं सर्वशास्त्रेषु तथा वेदेषु निष्ठितम्॥1.13.20॥
तमानय महाभागं स्वयमेव सुसत्कृतम्।
पूर्वसम्बन्धिनं ज्ञात्वा ततः पूर्वं ब्रवीमि ते॥1.13.21॥

You may personally go and bring with due honour king Janaka who is the distinguished king of Mithila, a warrior whose truth is his strength proficient in all scriptures and the Vedas. Since he is an old ally, I am telling you in advance.

तथा केकयराजानं वृद्धं परमधार्मिकम्।
श्वशुरं राजसिंहस्य सपुत्रं त्वमिहानय॥1.13.23॥

Likewise bring here the aged and very righteous king of Kekaya along with his sons. He is father-in-law to this lion among kings (Dasaratha).

अङ्गेश्वरम् महाभागं रोमपादं सुसत्कृतम्।
वयस्यं राजसिंहस्य समानय यशस्विनम्॥1.13.24॥

Bring with honour king of Anga, Romapada, famous and prosperous. He is an intimate friend of the king (Dasaratha).

प्राचीनान्सिन्धु सौवीरान्सौराष्ट्रेयांश्च पार्थिवान्।
दाक्षिणात्यान्नेन्द्रांश्च समस्तानानयस्व ह॥1.13.25॥

Bring kings from the countries of the eastern and southern regions, from Sindhu, Sauvera and Saurashtra

सन्ति स्निग्धाश्च ये चान्ये राजानः पृथिवीतले।
तानानय यथाक्षिप्रं सानुगान्सह बान्धवान्॥1.13.26॥

Bring all other kings of this earth, who are friendly with us. Along with their retinues, families and relatives".

स्वयमेव हि धर्मात्मा प्रययौ मुनिशासनात्।
सुमन्त्रस्त्वरितो भूत्वा समानेतुं महीक्षितः॥1.13.28॥

In accordance with the ascetic's order, righteous Sumantra himself quickly set out to escort Janaka and other kings.

वसिष्ठवाक्यं तच्छ्रुत्वा सुमन्त्रस्त्वरितस्तदा।
व्यादिशत्पुरुषांस्तत्र राज्ञामानयने शुभान्॥1.13.27॥

Having heard the words of Vasishta, Sumantra speedily despatched virtuous and auspicious emissaries to bring the kings.

Verses discussing **Reporting** aspect of Yajna:

Reporting stage 1: (All workers to Sage Vasishta)

ततस्सर्वे समागम्य वसिष्ठमिदमब्रुवन्॥1.13.16॥
यथोक्तं तत्सुविहितं न किञ्चित्परिहीयते।
यथोक्तं तत्करिष्यामो न किञ्चित्परिहास्यते॥1.13.17॥

Then all of them approached Vasishta and said, "everything has been wellarranged in accordance with your instruction. There is no deficiency. Everything will be done as instructed by you without leaving out anything."

ते च कर्मान्तिकास्सर्वे वसिष्ठाय च धीमते।
सर्वं निवेदयन्ति स्म यज्ञे यदुपकल्पितम्॥1.13.29॥

All the workers reported to the wise sage, Vasishta about the tasks completed for the sacrifice.

Reporting stage 2: (Sage Vasishta to King Dasharatha)

ततो वसिष्ठस्सुप्रीतो राजानमिदमब्रवीत्॥1.13.32॥
उपयाता नरव्याघ्र राजानस्तव शासनात्।
मयापि सत्कृताः सर्वे यथार्हं राजसत्तमाः॥1.13.33॥

Thereupon, wellpleased, Vasishta addressing Dasaratha said "O best among men, beacuse of your command, kings from various countries have arrived. I have extended due hospitality to those noble kings according to their station."

यज्ञीयं च कृतं राजन् पुरुषैस्सुसमाहितैः।
निर्यातु च भवान्यष्टुं यज्ञायतनमन्तिकात्॥1.13.34॥

"O king, persons with composed minds have made preparations for the yaga. Now be pleased to leave for sacrificial altar nearby to perform yaga.

Verse making a mention of accountant leads to an understanding of the presence of
Budgeting:

कर्मान्तिकान् शिल्पकरान्वर्धकीन् खनकानपि।
गणकान्शिल्पिनश्चैव तथैव नटनर्तकान्॥1.13.7॥

Then summoned are the construction supervisors, brick-makers, carpenters, earth-diggers, accountants, and sculptors. So also, the actors and dancers are summoned.

Source: All the above verses and their English translations are taken from
www.valmiki.iitk.ac.in

Conclusion:

The piece of knowledge from Ramayana that can be associated with the concept of management is the performance of Putrakameshti Yagna by King Dasharatha. The yagna was performed with the aim of producing an heir for the kingdom, which is similar to how

management involves directing group efforts towards achieving predetermined goals. The principles of management, such as planning, organizing, staffing, directing, coordinating, reporting, and budgeting, can be compared to the process of performing the yagna. Thus, the performance of Putrakameshti Yagna in Ramayana can be seen as an example of how management principles can be applied in real-life situations to achieve specific goals. Also, Valmiki Ramayana is extremely wealthy in portraying multiple examples with POSDCORB principle and many other Management principles.

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About the reference: A basic understanding of POSDCoRB is provided in this write up on LinkedIn. LinkedIn is the world's largest professional network with more than 900 million members in more than 200 countries and territories worldwide with a mission to connect the world's professionals to make them more productive and successful.

S V Raghavan | Dr. Jaya Chitanshi | Dr. Pravin Kumar Bhoyar "Project Management Learnings from Ramayana" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-6 | Issue-1, December 2021, pp.76-83, URL: www.ijtsrd.com/papers/ijtsrd47731.pdf

About the reference: This article discusses on three implications of Ramayana on Project Management –

Corporate Implications: The results from this article can be applied in today's management life like – Project Management, Strategic Management, Leadership, and Human Resource Management. The paper will be helpful and applicable in both waterfall project management as well as the Agile methodology of Project management.

Human Resource Management Implications: The study will be applicable in terms of Team management, work distribution, and increasing team motivation.

Social Implications: The findings of the paper will help increase work collaboration, building relationships, and creating best practices.

Dr. Shilpa Bendale and Punit Sharma. (2017), A critical analysis of Valmiki's Ramayana and its implications to management & leadership qualities, International Journal of Academic Research and Development, ISSN: 2455-4197, Volume 2; Issue 6; November 2017; Page No. 1002-1005.

About the reference: This article has done a critical analysis of Valmiki's Ramayana and its implications to management & leadership qualities. It highlights a need for extended analysis on the Ramayana epic as it has become essential to preserve individual and family values, explore managerial & leadership skills & ethics in work in order to achieve success and

happiness. Hence, it is found in this study that Ramayana can provide the critical way to solve these modern-day problems through the persuasion of management principles.

Balakrishnan Muniapan and Biswajit Satpathy. (2010), Ancient Indian wisdom for managers: the relevance of Valmiki Ramayana in developing managerial effectiveness, *Int. J. Indian Culture and Business Management*, Vol. 3, No. 6.

About the reference: This paper aims to fill the gap in the literature by exploring the relevance of Valmiki Ramayana for development of contemporary managers. By employing hermeneutics, a qualitative methodology, the authors have explored work motivation, dharmic management, principles of control and vigilance, decision making, humanism and equanimity from Valmiki Ramayana which provide lessons for enhancing managerial effectiveness. The prospect of exploring Valmiki Ramayana in other areas of management such as strategic management, people management, and others can be considered in the near future.

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About the reference: The present paper throws light on the insights hidden in the Ramayana which can enrich management strategies in the modern era where in our ancient Indian scriptures have been repositories of knowledge and references of modern management theories and practice. By reading Indian scriptures like Ramayana one can be an expert in management strategies and get success.

Dr. Ashamayee Mishra, Prof. Sujata Rath. (2022), Management Skills as Learnt from the Ramayan: Gems of Wisdom from an Epic, *International Journal of Research Publication and Reviews*, Vol 3, no 7, pp3140-3142, July 2022

About the reference: The goal of the current study is to improve contemporary management practice by using lessons from the Ramayana as the ancient Indian texts have served as knowledge reservoirs and contain allusions to contemporary management ideas and practices.

Dr. Meenakshi Malhotra, Management Lessons from Ramayana, n.d.

About the reference: This article shows the importance of having a strategic vision and how we can further the one big goal into small time-based targets and making the best use of the available resources keeping the story of Ramayana. It further highlights how one can learn many lessons from Ramayana and Lord Rama for an effective management.

Suresh Kumar Agarwal, Dr. Amit K. Srivastav. (2014), An Analytical Study of Application of Ramayana In Business Management, IRJMST Vol 5 Issue 12 [Year 2014] ISSN 2250 – 1959 (Online) 2348 – 9367 (Print)

About the reference: This article focuses on how Indian management thought based on Indian Ethos will not only help Indian organizations to become effective and globally competitive but has much to offer to the world in general. It further expresses a need to explore the Indian epics, scriptures and the literature for the managerial philosophy and thought.

<https://www.xenelsoft.com/blog/10-management-lessons-from-ramayan/>, April 21,2020 by admin

About the reference: This articles discusses on understanding the top 10 management lessons from Ramayana. It is posted on xenel soft.com which is a digital media agency working for building business online.

Dr. Suresh M. Devare, Administration of POSDCORB, n.d.

About the reference: This article discusses the administration of POSDCORB where An Administrator is responsible for planning, organization, and controlling the clerical aspect of the organization, including the preparation, communication, coordination and storage of data to support production and other important operations of an industrial establishment.

Prof.Ipshita Bansal, Functions of Manager: POSDCORB, n.d, ePatshala MHRD.

About the reference: It is a content taken from a content developed for Post Graduate Courses for a paper on Development of Management Thoughts, Principles and Types for HRM Subject. This is an outcome of an MHRD project implemented under the National Mission on Education through ICT.

POSDCORB: Important 7 Steps, Functions, Strength, Criticisms. (2022), <https://higherstudy.org/posdcorb-steps-importance-example/>

About the reference: It is the world's largest online base higher studies related website. Higher Study strives to be the preferred high quality, valuable solutions and tutorials provider to empower a knowledge-rich community on higher education. POSDCORB: Important 7 Steps, Functions, Strength, Criticisms is presented on the website with relevant information.

Peter Kim. (2013), Scientific Management & POSDCORB & Human Relation in Public administration, <https://prezi.com/rs5bjqitzund/scientific-management-posdcorb-human-relation/?fallback=1>

About the reference: It is a write up by in Yuxin, Zheng Hongjie and Wang Juan on Scientific Management & POSDCORB & Human Relation in Public administration updated by Peter Kim in Prezi.com which works on making virtual presentation tools help people connect and collaborate more meaningfully with their audiences.

Mr. Vinay Kumar Agrawal and Dr. Rajeev Vashistha. (2013), POSDCORB: A Managerial Overview, PARIPEX - INDIAN JOURNAL OF RESEARCH, ISSN - 2250-1991, Volume : 3 | Issue : 4 |

About the reference: Present study seeks to study in the depth of the Office Management and widely used of POSDCORB by Office Managers. The study talks about the process, principles, limitations and disadvantages of POSDCORB in Office Management. POSDCORB activities are common to all organizations.

PAUL CHALEKIAN. (2013), POSDCORB: Core Patterns of Administration, Conference Paper.

About the reference: This manuscript extends Luther Gulick's organizational patterns. The application of other techniques, such as organizational polymorphism and socio-encapsulation, are also discussed. The Hillside Group's patterns community is dedicated to developing patterns. Their refined structure was used to document the POSDCORB-based patterns, both in parts and as a whole.

www.valmiki.iitk.ac.in

About the reference: Late Sri V.V.Subba Rao, former General Manager, IDBI initiated the project, with the assistance of Prof. P.Geervani, Former Vice-Chancellor, Sri Padmavathi Mahila Viswavidyalayam Tirupati, to bring out translation of Valmiki Ramayana into English

with transliteration of Devanagari script in to Indian languages. Even though a few translations are available, this project is undertaken to give the word order and meaning in English and also summary of the sarga so that readers appreciate the literary and poetic beauty of Sanskrit in Ramayana. To keep up with the present times, it is presented through electronic media. It is hoped that readers will develop interest in Sanskrit language and appreciate literary beauty of the Verses. The completed work of data entry, word-to-word meaning, translation work, Summary etc. are posted on Internet and can be viewed at websites, rsvpramayana.in and also valmiki.iitk.ac.in which aims to

1. Create a repository of Indian philosophical texts on the Internet, and to make these freely available to whoever is interested.
2. Create tools as well as a process that will make the putting up of such texts on the web simple.
3. Explore the different ways in which the content can be presented, in order to enhance the study of these texts.