

# BHARATIYA (INDIAN) THEORY OF MANAGEMENT STYLES

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**Abstract:** Amongst various definitions of Management, one of them declares it as the activity of controlling something, or of using or dealing with something in a way that is effective. Management style refers to a distinctive manner or custom of behaving or conducting oneself. In the field of management, the challenge of any study is the absence of a single conclusive solution to a management problem. There exists a perennial need to identify robust & practical management styles that help in mastering the art of management. Theoretically, there could possibly be as many styles as the number of managers. It is evident that each style as enunciated by any one school of thought excludes some dimensions of management which are then captured in other styles by another school of thought. This paper aims at identifying, codifying, sequencing, and articulating various Management Styles based on Ancient Indian Wisdom. Using Qualitative Data Analysis methodology & applying the Grounded Theory Approach, based on both contemporary thought as well as the Guna (Nature) theory, given in the ancient Indian texts, this paper evolves six universal management styles, viz, Management by Self Transformation, Management by Good Counsel, Management by Time, Management by Luminous Unactivity, Management by Passionate Activity, and Management by Indolent Activity.

**Keywords:** Management, Management Styles, Indian Theory, Bharatiya Theory

## Introduction

1. **Management.** The concept as defined by various authorities along with its Hindi translation is as illustrated in figure 1.
2. There is no attempt to re-define 'management' here. The understanding of this all-pervading function(of management) is well established. However, a deeper analysis of the Hindi equivalents of the term makes certain striking revelations often ignored.
3. **Management Styles.** In the field of management combined with organisational behaviour, the challenge of any study & the resultant understanding of the subject is the absence of a single conclusive solution to a management problem. The motivation behind this paper is the mission of identifying robust & practical management styles with the aim of mastering the art of management. Theoretically, there could possibly be as many styles as the number of managers.

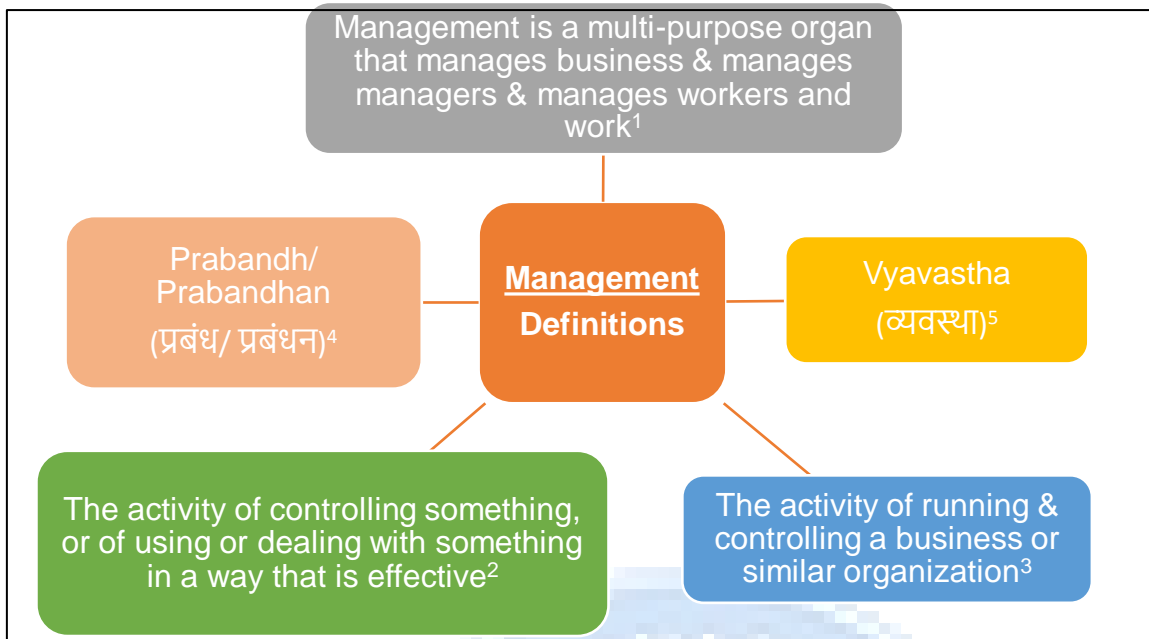
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<sup>1</sup> As defined by Cambridge Dictionary, accessible at <https://dictionary.cambridge.org/dictionary/english/management>

<sup>2</sup> As defined by Oxford Learner's Dictionary, accessible at <https://www.oxfordlearnersdictionaries.com/definition/english/management>

<sup>3</sup> As translated by Collins English-Hindi Dictionary, accessible at <https://www.collinsdictionary.com/dictionary/english-hindi/management>

<sup>4</sup> As translated by ShabdKosh English-Hindi Dictionary, accessible at <https://www.shabdKosh.com/search-dictionary?lc=hi&sl=en&tl=hi&e=management>



*Figure 1-Definitions of Management*

### Intent

4. This paper is an attempt in identifying, codifying, sequencing, and articulating various Management Styles, but with a difference. The idea is to extract from the depths of ancient Indian wisdom and bring forth such styles which were defined, explained, represented symbolically and articulated, possibly centuries ago, in the land of Bharat and definitely, significantly before any other (modern) school of thought. The intent is to make no new theories but to purely underscore the depth & relevance of ancient Indian wisdom that pervades across all domains of human endeavour (individual or collective/ societal). In this process if a reconnect is successfully established with the ever existing 'bottomless' bank of ancient Indian wisdom, or even if a remote interest is generated in that direction, the aim of this paper would have been achieved.

### Methodology

5. **Theory in Use.** This paper developed its subject matter with the application of the **Grounded Theory** approach.
6. Applying predetermined qualitative sampling plan, first, data (qualitative) was collected as comprehensively as possible followed by analysis process in the subsequent phase. So first, certain specific texts belonging to ancient Indian writings were selected based on their known relevance to the subject of management. These

texts being in Sanskrit<sup>5</sup> language, their Hindi & English transliterations along with commentaries were referred to. These texts were then studied chapter by chapter applying 'Qualitative Data Analysis' approach. Focusing on the method of constant comparison, a multistage process of coding & memo generation was followed. The author adopted 'interpretative' approach along with a 'constructivist' orientation. From initial open coding & interplay of new data collection, analysis, and memo writing up to the codes of higher abstraction & higher importance was carried out. Based on such analyses, 'Analytical Categories' (codes) were created which were an outcome of an intensive examination of qualitative data with higher degree of abstraction. Partial use of 'in vivo categories'<sup>6</sup> was also resorted to at places. These analytical categories were treated as a concept by themselves. Further, applying 'constant comparison method' the coded segments of various selected categories across texts were compared with each other. This helped in continuous development of concepts & categories. Based on their relevance to the intent of this study, some categories were either merged or dropped. The resultant categories were reproduced as 'titles' for various management styles evolved inductively through such analytical process (Rädiker, 2019).

## Literature Review

7. In the context of performance of management functions, 'style'<sup>7</sup> refers to a distinctive manner or custom of behaving or conducting oneself. It is a way of doing something, especially one that is typical of a person (Merriam-Webster, 2020); (Press, 2020). The closest or rather the most appropriate Sanskrit/ Hindi word for style could be 'Shaili' (Hiemstra, 2019). The Academic literature related to management styles does not list a common set of styles. Moreover, one can observe discussions on 'styles' extending under various other titles such as 'Managerial Behaviour', 'Management Systems', 'Managerial Philosophies', 'Leadership Style', etc. While this underscores the challenges associated with narrow encasing of the question of management styles, it also offers scope & flexibility for further exploration<sup>8</sup> of these styles.
8. The way in which managers are likely to approach performance of their managerial functions could be influenced by their predispositions<sup>9</sup> about people, human nature & work (Mullins, 2007, p. 238). Both the managers & those managed, as humans, are governed by motivation, nature of which is explained by various competing theories such as Maslow's hierarchy of needs model, Alderfer's modified need hierarchy model, Herzberg's two-factor theory and McClelland's achievement motivation theory (Mullins, 2007, p. 480). Further, various theories have developed which attempt to explain human nature & behaviour. Thus, our attitude & resultant style while dealing with others is bound to be influenced by such nature. McGregor's

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<sup>5</sup> Sanskrit is an ancient Indian language commonly believed to be the source of the Indo-European language family. Closely allied with Prakrit & Pali, Sanskrit is more exhaustive in both grammar & terms and has the most extensive collection of literature in the world.

<sup>6</sup> In vivo categories are formed using original terms present in the data.

<sup>7</sup> Based on Merriam-Webster & Cambridge dictionary meanings.

<sup>8</sup> This window of opportunity serves as one of the drivers for this study.

<sup>9</sup> Taking cognition of such predispositions was an important guiding factor in evolving management styles during the qualitative data analysis stage of this study.

Theory X & Theory Y<sup>10</sup>, developed further as Japanese 'Theory Z'<sup>11</sup>, represent likely natural inclinations of managers towards a particular style (Mullins, 2007, p. 239).

9. Various management styles have been articulated based on above theories. Blake & Mouton Managerial Grid lays down five possible combinations<sup>12</sup> to include the impoverished manager, the authority-compliance manager, the country club manager, the middle-of-the-road manager, and the team manager (Mullins, 2007, p. 241). Likert, on the other hand suggests four-fold model of 'management systems' represented as System 1-Exploitive authoritative, System 2-Benevolent authoritative, System 3-Consultative & System 4-Participative (Lea, Likert's Management Systems, 2019). It is in the spirit of these four management systems & within their ecosystem that various management styles along with organisational characteristics find their manifestation. WJ Reddin modified Blake & Mouton Managerial Grid into a 3-D model of Managerial Behavior which suggested eight different styles as Bureaucrat, Benevolent autocrat, Developer, Executive, Deserter, Autocrat, Missionary, and Compromiser. This system graded the first four styles as being more effective than the last four (Lea, Reddin's 3D Leadership Model, 2019).
10. Without entering any debate on differences between management & leadership, both kinds of literature, that is, academic as well as that related to management practice emphasise on the close relationship between the two. In this context, style of managerial leadership is classified within a broad three-fold heading of the authoritarian or autocratic style, the democratic style, and the laissez-faire (genuine) style (Mullins, 2007, p. 291).
11. An interestingly divergent perspective is available on the question of 'motivation' according to the ancient Indian philosophy. One is motivated by his 'duties' alone. Moreover, the personality of the managers should be so compelling that it changes the behaviour of people and they are attracted to perform their respective jobs (Mishra, 2005, pp. 117-119). Prof Mishra in (Mishra, 2005, p. 127) further argues that "the leader is followed automatically. He does not ask for work to be performed. People influenced by his personality perform the jobs regularly & systematically<sup>13</sup>. The managerial leadership styles range from participative, autocratic, free-rein, managerial grid, and contingency styles based on this philosophy (Mishra, 2005, pp. 504-513).
12. It is evident from the review in the foregoing that each style as enunciated by any one school of thought excludes some dimensions of management which are then captured in other styles by another school of thought. The journey in pursuit of identification of management styles thus remains **relentless**.

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<sup>10</sup> Theory X & Theory Y represent two extremes of exclusive reliance upon external control of human behaviour on one hand and on self-control & self-direction on the other, respectively.

<sup>11</sup> Theory Z relies on inter-dependence & collaboration among people based on trust and less hierarchical bureaucratic structure.

<sup>12</sup> These combinations are based on two principal dimensions of 'concern for production' & 'concern for people'.

<sup>13</sup> Personal conduct of Lord 'Ram' from the Epic 'Ramayana' is often quoted to support this theory of motivation. In addition, the Vedic thought on the subject resonates similar approach.

## Analysis – Synthesis of Management Styles

13. **Purpose of Management – Contemporary Thought.** A manager is consistently striving for creating favourable conditions within his organisation to facilitate achievement of its goals & objectives. So, in relation to the challenges that he faces, he tries to achieve **Competitive Advantage**<sup>14</sup> over them (Porter, 1985). His unique management style will lead him to his unique competitive advantage. Kautilya, in Arthashastra<sup>15</sup>, gives us a deeper insight into this concept. He calls acquiring & securing competitive advantage as “industry(Vyayama)” which is nothing but “effort to achieve the results of works undertaken” (Shamasastri, 1967, p. 291). Kautilya encourages striving for “absence of disturbance to the enjoyment of the results achieved from works”. He further declares “deterioration, stagnation & progress as three aspects of position” and this position is affected by “policy & impolicy(naya&apanaya)”.
14. **Management by Self-Transformation.** The emphasis is on ‘self’. Kamandaka<sup>16</sup>, in his Nitisara<sup>17</sup> prescribes<sup>18</sup> that “*perfectly familiar with the popular customs & with the content of the Vedas, and assisted by skilful dependents, a monarch*<sup>19</sup> should, with close application, direct his thoughts to the administration of his *inner & outer states*” (Dutt, 1896, pp. 63-64). He further implies that the sovereign’s inner state is the domain of his own self and his outer state is the physical domain that he administers; there being the relation of mutual support between these two states, they are considered to be identical with each other. Without ameliorating the self, i.e., the inner state, the outer state can not be successfully governed. In thus removing the difficulties that challenge the inner state, which is, by transforming the self, does one become fit to effectively administer/ manage the exterior domain. A similar prescription can be found in Kautilya’s Arthashastra, wherein it is maintained<sup>20</sup> that restraint<sup>21</sup> of the senses is an expedient<sup>22</sup> for success as an

<sup>14</sup> Michael E Porter defines competitive advantage as “creating & sustaining superior performance”.

<sup>15</sup> Arthashastra (the science of polity) by Kautilya (also known as Chanakya, Vishnugupta) is a work of exceptional value in the ancient Indian wisdom system. While varying estimates exist regarding the dating of this work, it is generally agreed to date from the period 321-296 BCE.

<sup>16</sup> Kamandaka is known to be a disciple of Chanakya, who raised the first Mauryan king Chandra Gupta on the throne of Patliputra (BCE 319).

<sup>17</sup> ‘Kamandakiya Nitisara (The Elements of Polity)’ authored by Kamandaka, stands pre-eminently high among works dealing with the Science of Polity.

<sup>18</sup> The prescription being analysed here has been laid down in the first four verses of Section VI of Kamandakiya Nitisara, the Chapter devoted to “the mode of removing difficulties”.

<sup>19</sup> A Monarch/ Sovereign/ King/ Ruler is first of the seven elements of state as defined by both Kamandaka in his Nitisara as well as by Chanakya in his Arthashastra. The Sovereign, with whom lies the chief responsibility of administering his state, must do so through the function of management. Thus, in Kamandaka’s prescription here, lies the most fundamental and probably an ideal style of management. There would be several other styles though.

<sup>20</sup> Kautilya lays down this prescription in the very beginning, Chapters VI & VII of Book I (aptly titled-concerning discipline) thus underscoring the strategic significance of this concept.

<sup>21</sup> Absence of inconsistency or disparity in the perception of objects of senses by means of organs of the senses is termed as “restraint of the organs of sense”.

administrator who attempts to achieve inner equanimity leading to self-transformation through such restraint (Shamasastri, 1967, pp. 10-12). One can thus draw an equivalence of various components of the subject prescription analysed above with the qualifications required of a manager, which could be summarised as in the table below.

<u>Component</u> →	<u>Equivalence</u>	→ <u>Qualifications of Manager</u>
Familiar with popular customs	=	Familiar with various management practices as prevalent in the relevant environment
Familiar with content of Vedas	=	Knowledge of theory, familiarity with wisdom (of scriptures)
Assisted by skilful dependents	=	Competent staff
Administration of inner & outer states	=	Thus, perform the function of management

*Table 1-Component analysis of prescription for Management by Self Transformation*

15. **Management by Good Counsel.** The emphasis is on counsel that is 'good'. In continuation of his passionate but precise prescriptions for the sovereign<sup>23</sup>, Kamandaka confidently declares<sup>24</sup> that "the power of good counsel is superior to powers<sup>25</sup> of Energy & Dignity" (Dutt, 1896, p. 169). In similar spirit, Kautilya holds that "Sovereignty is possible only with assistance. A single wheel can never move. Hence he shall employ ministers and hear their opinion" (Shamasastri,

<sup>22</sup> While leadership/ management/ administration could be pursued without this condition of restraint, Kautilya cautions against ineffectiveness of such an approach leading to failure.

<sup>23</sup> A sovereign is the ruler or the chief administrator of a state. In that sense, he is a chief manager. A state is nothing but an organization that exists to fulfil a felt need. It is the spirit of this understanding that flames the inspiration that concepts discussed in ancient Indian wisdom towards statecraft are equally applicable and worthy of adaptation to the functions of contemporary management that we are trying to deal with here.

<sup>24</sup> The prescription being analysed here has been laid down in Section XI of Kamandakiya Nitisara, the full Chapter devoted to "the dissertation on counsels".

<sup>25</sup> The 'influence' that a manager may yield comes from the 'power' originating from the possession of resources, which here are mentioned to be 'energy' & 'dignity'. Manmatha Nath Dutt in his translation of Nitisara explains how Kamandaka lays stress on the superiority of 'mantra shakti' (power of counsel) over the other two shakti, viz, 'prabhu' (dignity) & 'utsaha' (energy).

1967, p. 12). A manager is encouraged to regularly hold counsel with professionals who are skilled in offering advice. This is significant because a manager who knows how to hold consultations & how to profit by them, is more likely to reap success than a manager who acts otherwise<sup>26</sup>. But the manager espousing such a style is abundantly cautioned to be extremely careful about the counsel that he receives and those he may chose to act upon since a flawed counsel is bound to prove disastrous for the intended outcomes. The counsel must therefore be sourced<sup>27</sup> from a ‘trustworthy’ and ‘skilled’ associate (Dutt, 1896, p. 168). Based on the details of the subject prescription (Dutt, 1896, pp. 170-182), the power of counsel (and implied dos & don’ts) could be summarised as in the table below.

<u>Power of Counsel</u>	<u>Otherwise</u>
Combined with cultured intelligence & cleverness leads to superior schemes	Exaggerated reliance on valour & energy often becomes source of repentance
Is based on mature deliberation & pre-emption leading to effective employment of resources	Unconsidered employment of resources leads to ineffectiveness
Brings the distinction between what is capable of being done and what is not	Becomes as impracticable as trying to bite off & taste a portion of space with a mouthful
Brings all objectives within the abilities in such as water extinguishes fire but assisted by appropriate measures, fire can also desiccate water up	A resource by itself is incapable of achieving the objective
Makes known what is unknown, helps decide upon what is already known,	Information & knowledge void denies availability of suitable measures to turn the

<sup>26</sup>Nitisara says “A king conversant with the nature of counsel reaps prosperity easily, and one of a contrary nature even if he be independent is put down by his learned rivals”.

<sup>27</sup>Since according to Kamandaka “A trustworthy fool, so also a learned but untrustworthy person should be avoided”.

dissipates doubts about what is doubtful and makes known the rest of a thing when only a part of it is known	means into their usefulness
Counsel must be strictly preserved & unshared till successfully acted upon	Breach of counsel is followed by loss of objectives
Once resolved, must be immediately acted upon before favourable circumstances fade away	Delay is dangerous

*Table 2-Power of Counsel*

16. **Five Component Framework.** A good counsel inevitably holds four attributes<sup>28</sup>, that are, ‘desirable’, ‘unregrettable’, ‘strategic success’ and ‘brief validity’ (Dutt, 1896, p. 176) which leads to favourable outcomes.



*Figure 2-Attributes of Good Counsel*

A ‘counsel’ will provide sustained **managerial competitive advantage** if it clears the five-component framework. Which implies, that only when a counsel manifests with all its five components<sup>29</sup>, in full proportion, that it qualifies to be a ‘good’ counsel. This may be a very effective test available to a manager to confirm the goodness of the counsel that he receives, wherein, any counsel that lacks in any of the five essential components, may be considered worthy of rejection. The table below explains the five component framework of a good counsel (p. 176).

<sup>28</sup> Here, Nitisara explains that a good counsel can be identified by its attributes which are, that such a counsel is desirable, it does not entail future sorrow, it yields a series of good results in long succession and the counsel does not extend over a long period since a counsel extending over a long period is in greater risk of being betrayed.

<sup>29</sup> According to Kamandaka, a *Mantra* or counsel is said to consist of five parts, viz, support, means to ends, division of time & country, averting of calamities and final success. The decision maker must check that the counsel he receives and accepts is so designed that it would make him well supported, provide him with efficient means, hinges on favourable orientation of time & space, caters for adequate cushion along with course correction for any untoward event and lastly leaves no doubt about the final success.



Collaboration	Enlisted support of people, assets & magnificence
Resource	Adequacy of resources
Time & Space	Considered advantages & disadvantages of time & space at disposal
Contingency	Catering for unforeseen eventuality
Potency	Possess potential for ultimate success

Table 3-Five Component Framework of Good Counsel

17. **Management by ‘Time’.** The emphasis is on ‘time’ that is ‘distributed’. This is a uniquely placed style which is unconventional in its design because it relates to a measurable resource<sup>30</sup> under personal possession of the manager. Under this style, the manager carefully ‘divides’ the 24 hours available to him in a day into logical & convenient **units**. Each unit is then dedicated & committed to a specific mission or activity. The concept of this style is very meticulously revealed to us by Kautilya in Arthashastra, wherein he prescribes adoption of this concept by a King not merely as an **optional style** but as an **essential duty** (Shamasastri, 1967, pp. 36-39). Despite the need for time to be distributed & the fact that each of its committed unit forms the core of this style, there remains enough intelligible flexibility in this style. The manager can alter the distribution in conformity to his capacity. He is not allowed to become inaccessible and must attend to all urgent calls at once<sup>31</sup>. The affiliation of a time unit to a category of activity must remain fixed as far as possible till such time a superior mission/ activity demands its replacement. A suggested time distribution<sup>32</sup> adapted from Kautilya’s prescription is indicated in the figure below.

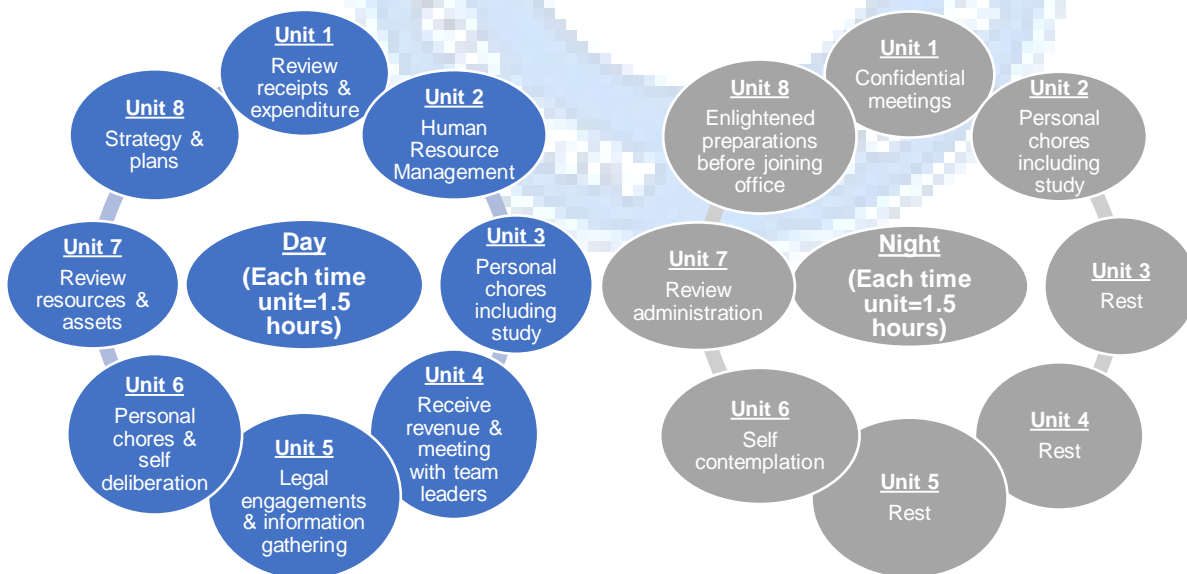


Figure 3-Management by Time-Suggested Time Distribution

<sup>30</sup> While no such priority exists, time still can be considered as uniquely placed vis-à-vis other resources due to its irrecoverability. In management studies, Men, Material, Minute(time), Meter(space), Machine, Method & Information - ‘M6I’-are considered as basic resources.

<sup>31</sup> This concept is introduced by Kautilya in Ch XIX, “The Duties of a King,” in Book I titled “Concerning Discipline” of the Arthashastra. Kautilya suggests division of both day & night into eight units(nalika) of one-and-a-half hours each. He further dedicates each unit to a specific activity. Readers may peruse the referenced text for understanding the time unit logic & affiliated activities.

<sup>32</sup> In Unit 8 of Night-time, Enlightened preparations would mean higher order pursuits such as contemplation, meditation, prayers, etc.

## Guna (Nature) Driven Management Styles

18. **Context.** All of us act in accordance with our basic nature which is explained as ‘Gunas’ in Indian philosophy. While our education & life experiences influence our behaviour, the basic nature that we are born with is the most compelling force with which our predominant behaviour abides. Ancient Indian Wisdom<sup>33</sup> attributes this ‘nature’ to three categories, which are, **Sattvic, Rajasic&Tamasic**. In the first Kanda(part) of Shaunaka Samhita of Atharvaveda<sup>34</sup>, three states of nature are declared as ‘Sattva’ meaning ‘state of Equipoise’, ‘Rajas’ meaning ‘state of Movement’ and ‘Tamas’ meaning ‘state of Inertia’(Satvalekar, 1985, p. 49).Bhagwad Gita<sup>35</sup> dedicates one full chapter with 27 verses to this subject, the ‘**Yoga of Guna**’, or what can be termed as the ‘**Theory of Qualities of Nature**’. Chapter XIV of Gita (Chinmayananda, The Holy Geeta, 2002, pp. 908-971) makes a similar declaration with the three states of nature meaning to be ‘Purity’, ‘Passion’ & ‘Inertia’ respectively.Adi Sankara’sVivekachoodamani<sup>36</sup> also declares the same three states of nature (Chinmayananda, Talks on Sankara's Vivekachoodamani, 2003, pp. 153-164). It further explains that besides in their pure form, they may exist in an individual in a mixed form with each Guna in varying proportion.Bhagwad Gita is more emphatic about this concept wherein it maintains that “*Verily, none can ever remain, even for a moment, without performing action;for, everyone is made to act helplessly, indeed, by the qualities born of Prakriti*” and that “*Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do?*”<sup>37</sup>Based on the three texts referred in the foregoing, the qualities of the three states of nature are tabulated<sup>38</sup> below.

	<b><u>Sattva</u></b>	<b><u>Rajas</u></b>	<b><u>Tamas</u></b>
<b>Meaning</b>	State of Equipoise, unactivity	State of movement, activity, passion	State of inertia, inactivity, ignorance, darkness
<b>Description</b>	Thepurity & wisdom leading to true enlightenment, has power of luminosity	Bound to action, has projecting power	Loss of discrimination, heedlessness, has veiling power

*Table 4-Three States of Nature*

19. **Management Consequences.** A manager therefore is bound to act in accordance with his/ her basic nature. His behaviour, attitude and therefore his management style is influenced by the qualities of nature and are bound to lie in the Sattva-Rajas-Tamas spectrum. A manager’s personality will work under the influence of one predominating Guna

<sup>33</sup> Three major texts, viz, the Vedas, Bhagavad Gita &Vivekachoodamani have been analysed to understand this concept.

<sup>34</sup> Atharvaveda is one of the four Vedas. Each Veda has four different classes of literary work, one of which is the Samhitas. Shaunaka is one of the two Samhitas associated with Atharvaveda. Shaunaka Samhita is organised into twentyKandas or parts.

<sup>35</sup> Shrimad Bhagwad Gita, the Divine Song of the Lord, occurs in the Bhisma Parva of the Epic Mahabharata and comprises eighteen chapters, from the 25<sup>th</sup> to the 42<sup>nd</sup>.

<sup>36</sup> One of the greatest texts written by Adi Sankara, the great interpreter of Vedanta, is the Vivekachoodamani, meaning ‘The Crest-Jewel of Discrimination’.

<sup>37</sup> As per the commentary by Swami Chinmayananda on Ch III Verses 5 & 33 of ‘The Holy Geeta’.

<sup>38</sup> These could at best be representative. The concept of the Gunas of Sattva, Rajas & Tamas is too profound and its complete discussion in the text here is beyond the scope of this paper.

(state of nature), wherein the other two Gunas are not totally absent but are of secondary importance. These three Gunas are both cooperative as well as competitive. Rajas must cooperate with Sattva for Sattva to manifest itself. Also, Rajas & Tamas are always waiting in the wings to pull Sattva down to show their effects. This spectrum of states of nature can be represented as done in Figure 4. These Gunas apply equally to both managers & subordinates, hence managers need to identify Gunas in their subordinates to deal with them appropriately. This gives rise to three distinct styles of management. In none of these three styles discussed ahead, does the manager's personality occupy an extreme position in the spectrum.

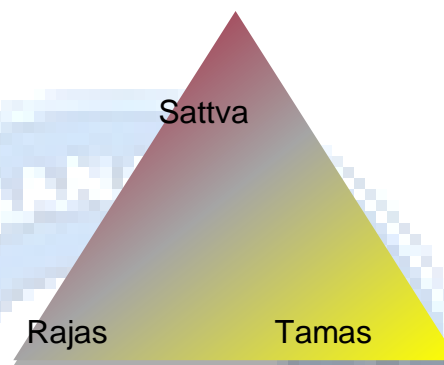


Figure 4-Spectrum of States of Nature

20. **Management by Luminous Unactivity.** The emphasis is on 'unactivity' that is 'illuminating'. Under this style<sup>39</sup>, the manager acts **unobstructive** and with controlled agitations binds the team by creating attachment to happiness & knowledge. He remains restrained in his feelings & emotions. He experiences joys of creative thinking and having tasted them; he is thereafter ready to sacrifice anything around that compromises on that equipoise. The manager acts like a solvent, illumines the inert & performs by Strategic Intuition. Not operating from the ego state, this manager naturally turns away from the unimportant & non-urgent and displays capacity to suffer silently the little pinpricks of life.

21. **Management by Passionate Activity.** The emphasis is on 'activity' driven by 'passion'. Under this style<sup>40</sup>, the manager demonstrates himself & creates in his team, attachment to action. Feelings & emotions are his prime drivers. His passion drives his unending appetite for action. Anxious to have more, apprehensive of losing, he is equally engaged in joys of his successes as in pangs of his failures. The manager remains involved and tends to rely less on delegation. Operating from emotions & fully immersed in exhausting activities, this manager is more likely to descend into indolent activity than migrating to luminous unactivity.

22. **Management by Indolent Activity.** The emphasis is on 'activity' influenced by 'indolence'. Under this style<sup>41</sup>, the manager remains heedless to brilliance of thought, tenderness of emotion or nobility of action and is driven largely by impulses. Having instructed, the manager transfers responsibility to others. This manager, being fond of his

<sup>39</sup> Based on commentary by Swami Chinmayananda on Verse 6, Ch XIV of 'The Holy Geeta' & Verses 117-119 of Sankara's Vivekachoodamani.

<sup>40</sup> Based on commentary by Swami Chinmayananda on Verse 7, Ch XIV of 'The Holy Geeta' & Verses 111-112 of Sankara's Vivekachoodamani.

<sup>41</sup> Based on commentary by Swami Chinmayananda on Verse 8, Ch XIV of 'The Holy Geeta' & Verses 113-116 of Sankara's Vivekachoodamani.

perspective alone, indulges in actions which are either initiated or indolent due to projection of his perspective. Inadvertence and Contrary Judgement are prominent in this style.

## Findings

23. This paper thus suggests following six management styles as discussed in the foregoing.

<b>Management by Self Transformation</b>	<b>Management by Good Counsel</b>	<b>Management by Time</b>
<b>Management by Luminous Unactivity</b>	<b>Management by Passionate Activity</b>	<b>Management by Indolent Activity</b>

*Table 5-Suggested Management Styles*

## Limitations & Way Ahead

24. The author self identifies certain limitations & interpretative challenges of this study. First, inspired by the relentless scope of **uncovering** new & more management styles as discussed in the literature review, this paper intended to ‘discover’ such styles. On scrutiny of the analyses of six styles, one may get an impression that some styles subtly appear to be relatively more effective than others since the scriptures from where these styles are being derived project these as the preferred styles & not the available styles. So, do those then become the recommended styles? The author leaves this judgement to better wisdom of the readers. However, it is clarified that the analyses in this paper was guided by no such intention and any suggestion of a style being more effective than other is purely coincidental & unintended. Neither does this paper make any attempt to resolve this dichotomy.

25. Second, the reader may ask if there is an attempt by the author to infer styles based on ancient Indian wisdom and then draw correlation with various existing styles. No, is the answer. If readers discover any correlation, it is merely reinforcement of the theory of the author that relies on the robustness & timelessness of ancient Indian wisdom.

26. Third, it can also be argued that the first three styles get **subsumed** in the last three because they are more universal being based on the **basic state of nature**. This again is left to the judgement of the readers. The author himself has conflicting views on this and so further research may resolve this dilemma.

27. Next, it is undebatable that these six styles are not exhaustive or all-encompassing and more research will reveal prevalence of more diverse styles, gross & subtle. Absolutely!

28. This paper is therefore only the first in the series intended to be completed by this study initiative. The subsequent parts will not only attempt to uncover more management styles but also strive to resolve the contradictions inherent in this paper.

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