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Leadership: The Bhagavad-Gita Paradigm

Kumar Alok
Assistant Professor (OB/HR),Chandragupt Institute of Management, Patna, Phaneeswarnath Renu Hindi Bhawan, Chhajjubagh, Patna – 800001 Bihar, India.

Abstract

Deep scholarly disagreement about the core nature of leadership indicates that it still eludes researchers. Using logical deductions based on the Bhagavad-Gita, this article establishes meaning as the core of leadership enabling its unified view that extends even to the non-people domain such as books and flags. It is not yet another way to lead; it attempts to explain leadership per se. The Bhagavad-Gita paradigm of leadership can redefine organisations as work places facilitating expressio ns of Svadharma – the way of self, with egalitarian work cultures and morally uplifting impact.

Key words : Guna, Leadership, Meaning, Svadharma & Transcendence.

Introduction

The metaphor of 'The Elephant and the Blind Men' describes the current state of affairs in the leadership studies. Over a century of leadership studies reflect that its scholars hold deep disagreement about its nature and processes (Bass, 1990; Fleishman et al., 1991; Yukl, 1998). What can account for it? Either the core nature of leadership still eludes the scholars or there is nothing really common in the phenomena studied. Before settling in favor of the latter, it makes sense to explore the former argument further. Humans have been contemplating on the issues concerning the core of the existence since pre-history. India has the privilege to originate the oldest known systems of thought such as the Sankhya Darshan. It has impacted almost all known systems of thought in India. This article proceeds with an assumption that the core of existence must also correlate with the core of phenomena such as leadership. It attempts to explore the core nature of leadership on the basis of the philosophy of the Bhagavad-Gita that expatiates on Sankhya Darshan in the human context. The Bhagavad-Gita is the epitome of Hindu philosophy and ageless wisdom. It is an internationally acclaimed text that has enlightened people from different walks of life. From great philosophers such as Schopenhauer and Thoreau to great leaders such as Mahatma Gandhi, the Bhagavad-Gita continues to enlighten people throughout the world. A Business Week special report (Engardio & McGregor, 2006) indicates that the Bhagavad-Gita might soon emerge as one of the most popular Eastern texts among the management professionals. This article builds on the philosophical premises drawn from the Sankhya Darshan of the Bhagavad-Gita. It proposes the Bhagavad-Gita paradigm of leadership that suggests a shift in leadership studies in fourmajor ways. First, it attempts to shiftthe attention of study

from the manifestations of leadership to its core. The metaphor of 'Elephant and the Blind Men' would give way to that to a 'Flywheel'. Second, it philosophically dissociates leadership and motivation. Third, it accepts the possibility of non-person entities as leaders. Fourth, it posits goals and performance as incidental to leadership. Transcendence from the perceived limitations justifies the existence of leadership in the Bhagavad-Gita pa radigm.

It posits meaning as the core of leadership that helps to develop a unified view of leadership extending even to the non-people domain such as books and flags. Meaning as used here denotes prospected possibility of transcende nce from perceived limitations. The Bhagavad-Gita paradigm is not yet another way to lead; rather it attempts to explain leadership per se.

It reconciles the trait and process approaches to leadership by positing leadership as a function of people's nature as well as the meaning attribution-acceptance processes. Further, it rules out the possibility of a universal leader.

It uses the philosophical premises to conceptualize the core of leadership, hypothesize regarding its different aspects and discuss critical research requirements. It goes on to compare the deductions with the literature and conclude by indicating its implications on the practice.

The Bhagavad-Gita Paradigm

The original text of the Bhagavad-Gita is a discourse in Sanskrit language between Arjuna, the warrior and Krishna, his charioteer. It is a part of the sixth chapter of the great Indian epic Mahabharata. It is organised into 18 chapters containing 700 verses in all. While citing its verses, I would throughout use my interpretation of them rather than their literal translation. Though the Bhagavad-Gita discourse seldom uses arguments, I would be using them to facilitate a better comprehension of its philosophy.

The Philosophy

The Bhagavad-Gita declares God to be the ultimate cause of the universe (Gita Press , 2001: Chapter VII -Verses 6, 7). The whole world exists in God like the pearls strung on the thread; God remains beyond the world even while continuing to permeate it. The very description of God in all-encompassing terms such as omnipresent, omniscient and omnipotent takes Him out of the grasp of mind. The idea of grasping presupposes limits and the concept of God presupposes limitlessness. It means that even the concept of God can only indicate and never describe Him. Thus ends the possibility of God being the subject of a scientific enterprise. How can God be just when there is so much of disparity present in the world? The Bhagavad-Gita (Gita Press, 2001: V-14) states that the day-to-day operations of the world are governed by the laws inherent in their own natur e. This position allows for the disparities arising out of the causal relationships as causes determine their effects. Causal relationships make the existence of the scientific enquiry possible as well. However, God mirrors the faith of people in Him (Gita Press, 2001: IV-11). He graces those who, in utmost love and faith, surrender themselves to Him. (Gita Press, 2001: IX-22). The idea of 'inherent nature' can account for a just God only if the inherent nature results from a cause other than God. The Bhagavad-Gita (Gita Press, 2001: XVIII-40) proposes the existence of the fundamental constituents called Guna, three in number, whose proportion determines the nature of everything else. They arise out of God though He remains beyond them (Gita Press, 2001: VII-12). They keep on intermingling with each other and hence everything arising out of them is transient, subject to change. As long as the three Gunas remain in equilibrium, the world cannot manifest. God punctures the equilibrium to create the world and restores it to dissolve it. There is no purpose behind this creation and dissolution; it is just God's sport.

Philosophical Premise 1: The three Gunas viz. Sattva, Raja s and Tama s constitute everything that is subject to change.

This constant intermingling of one Guna with the other two is known as Viroopa Parinama (Saraswati, 2008). It makes it possible for a Guna to take the shades of the other intermingling Guna. The 14th chapter of the Bhagavad-Gita elaborates the concept of Guna in

human context. Sattva binds meaning and non-excited pleasure in a causal relationship, whereas, Rajas does that for actions and their effects. Tamas relates inaction with loss of consciousness in varying degrees such as sleep, procrastination and unwariness. Sattva induces pleasure as well as meaning seeking behaviors with a concern for others, whereas,Rajas induces incessant desire to work and a concern for self. Tamas checks both by inducing nonchalance towards everything. Together, the three explain all human behaviors. Manifestations of their incessant interactions are called actions or Karma (Gita Press, 2001: III-27). Each action leaves its impression called Sanskara on the psyche. Sanskara contains the momentum of an action, which develops the tendency to repeat that action in the future. The more one repeats an action, the stronger its Sanskara becomes. Stronger Sanskara contains greater momentum and makes the performance of that action easier.

Philosophical Premise2: All actions result from incessant interactions of the three Gunas.

Together, PP. 1 and P P. 2 necessitate actions as an inescapable feature of nature (Gita Press, 2001: III-5).

PP. 1 & PP. 2 Corollary: There cannot be an escape from actions within the domain of nature.

This corollary is not as deterministic as it sounds. It still leaves enough room for making choices regarding actions. The Bhagavad-Gita (Gita Press, 2001: XVIII-14, 15) states that the outcome of an action is dependent on five essentials – its basis, its performer, required implements, different techniques and the previous actions which are yet to show their full results. One can make choices about the first four, but the fifth, being the past, remains beyond control. Thus people can choose actions to perform but not their results (Gita Press, 2001: II-47). That provides future with an uncertainty that is necessary for a worthwhile human enterprise. What performs the action of making choices? Sattva gives rise to intellect that performs the action of making choices. Intellect will be able to make right choices if Sattva is predominant (Gita Press, 2001: XVIII-30). Dominance of Rajas or Tamas hampers its ability to make right decisions (Gita Press, 2001: XVIII-31, 32). People show a general propensity toward a particular Guna and their constitution is called Sattvik, Rajasik and Tamasik accordingly. Sattvik people, for example, generally exhibit Sattva-dominated behaviors with occasional display of Rajas and Tamas dominance. PP. 1 and PP. 2 taken together imply that actions arise out of one's constitution. Freedom to act would be meaningless if choices are to be determined by an immutable constitution. The Bhagavad-Gita (Gita Press, 2001: XIV-10) states that the proportional dominance of the Gunas is dynamic as they take turns in dominating each other. Such dynamism opens up the possibility of changing the ir proportion. Besides, Viroopa Parinama opens up the possibility of giving a Sattvik shade to Rajas and Tamas and vice versa. How can people increase the proportion of a particular Guna in their systems? Because the Gunas constitute mind and matter, they must be subtler than both. Thus the possibility of their direct selective intake ends. One cannot perceive the Gunas directly, but one can infer them from their characteristic actions. Because actions give rise to Sanskaras, it must be possible to accumulate the Sanskaras related to a particular Guna. With increased ease in performing actions characterizing Sattva, for example, it can be inferred that, as per PP. 2, Sattva has increased. The 17th and 18th chapters of the Bhagavad-Gita discuss this issue in great detail.

Philosophical Premise 3: It is possible to alter the proportion of the three Gunas in humans. It is also possible for the dominant Guna to take the shade of any of the other two Gunas.

Can the proportion of the three Gunas be completely altered? The Bhagavad-Gita holds that people take birth with a particular constitution or Svabhava that is largely stable. Fundamentally changing the Svabhava would require a long-term adherence to the actions characterizing a particular Guna. Such extraordinary adherence would itself need the support of Svabhava for its sustenance. Thus proportional changes in the Gunas are possible only within the domain of Svabhava and not beyond it. What is the impact of Svabhava on the choices that people exercise while acting? The idea of Svabhava leads to two distinct choices:

a. *Acting in accordance with Svabhava:* Acting in accordance with Svabhava means uniting thoughts, words and deeds. It would lead to a perfect harmony with one's own nature. Being in perfect harmony with Svabhava is called Svadharma -the way of self.

b. *Acting notin accordance with Svabhava:* It would mean stopping the action emerging out of one's own nature at the level of thought or word itself. One might think something and do something else. It would create a dissonance in the system and cannot be sustained in the long run. The Bhagavad-Gita calls it Paradharma -the way of others.

Does the idea of deviating fr om actions emerging out of one's constitution violate PP. 2? Not at all – such choices are made by an intellect dominated by Rajas or Tamas. Only a Sattva¬dominated intellect can actually discriminate between Svadharma and Paradharma. For all others, uniting the thoughts, words and deeds is the way to get established in Svadharma.

What if people find their Svadharma menial and devoid of glory? The Bhagavad-Gita (Gita Press, 2001: XVIII-47, 48) declares that no action, like fire and smoke, is free from demerits. In such a scenario, the harmony resulting from Svadharma is much better than the discord created by Paradharma. Svadharma establishes people in Sattva; thereby, filling their lives with meaning and happiness. Humans can realize God by worshiping Him through actions resulting from Svadharma (Gita Press, 2001: XVIII-46). This is the exalted doctrine of Karma Yoga that the Bhagavad-Gita propounds for the attainment of the supreme bliss while at work. In this context, c hoosing Svadharma would be acting as one should and hence it would be an issue of drive rather than motivation. Going for Paradharma would mean inviting dissonance and dissatisfaction and hence hardly offers a room for motivation to operate. Thus in either case, the Bhagavad-Gita doesn't need motivation as the hypothesis to explain human behavior. Can there be a meaning in life if one must live to dance to the tune of the Gunas? To provide an answer, the Bhagavad-Gita introduces the possibility of going beyond the Gunas. One cannot go beyond them through actions as all actions whatsoever are in their domain. Thus the possibility of going beyond can be realized only as 'being' rather than as 'becoming'. Hence the Bhagavad-Gita (Gita Press, 2001: X-20) posits the idea of soul, a part of God that is present in all living beings. Soul is ever witness to the unceasing interactions of the Gunas and is not affected by them in anyway. How do soul and Gunas come together to make life possible? The concept of ego attempts to bridge this unbridgeable gap. Ego arises out of Sattva and attaches the soul with the Gunas. This attachment is a delusion and doesn't affect the soul in anyway; it just clouds the ever witness soul to make it appear as the doer of actions. How is it possible for the ego to cloud soul that is absolutely beyond the Gunas? The Bhagavad-Gita (Gita Press, 2001: VII-13, 14) answers it by invoking God's power viz. Maya that literally means 'that is not, which is'. With God, everything is possible! One should appreciate that a concept beyond the grasp of reason need not be consistent with it; logical inconsistency would emphasize the limitation of reason rather than that of sucha concept. People can realize the highest possible meaning in life if they could transcend the bondage represented by the Gunas. Self-realization thus becomes the highest goal in life, where self means the soul. If life becomes meaningful only in presence of the possibility of transcendence, then the perceived possibility of transcendence itself must constitute mea ning. Thus meaning seeking behaviors must also be those seeking transcendence from the present limitations, both being induced by Sattva.

Philosophical Premise 4: Perceived possibility of transcendence constitutes meaning.

All limitations must remain within the domain of the Gunas as they cannot be ascribed to either soul or God. Therefore transcendence w ithin the domain of the Gunas must be a journey from limitation to limitation. Transcendence involves going beyond limitations that people have accepted as a part of their lives and hence it need not be necessarily spiritual in nature. Depending on the idea of limitation, it can be as mundane as better performance and as sublime as liberty or enlightenment. It is implicit that people would trust their perception of transcendence. Lack of trust in such perception is equivalent to not perceiving the transcendence at all as it would not make any difference to the situation.

The Bhagavad-Gita ((Gita Press, 2001: IV-39, 40) declares that people with trust would realize meaning, while people without it would continue to suffer from meaninglessness.

PP. 4 Corollary: Trust is the essential prerequisite for meaning realization.

The Bhagavad-Gita (Gita Press, 2001: XIV-19, 20) states that once the distinction between the Gunas and the soul becomes clear, the soul gets liberated from the delusion of ego.

However, if such realized souls attempt to communicate that realization, they have to enter into the domain of the Gunas again as all actions result from their interactions. Therefore the communication would be in accordance with the nature of the communicator. Thus PP. 2 allows for the diversity that is seen in the description of spiritual transcendence present across religions and philosophies. It allows for the subjectivity in experiencing, interpreting and communicating reality as well.

The Science

How does the Bhagavad-Gita philosophy help in determining the core of leadership? Leadership is intimately associated with the idea of movement toward a perceived better future and hence its core must be anchored in either Sattva or Rajas. The idea of better future is intimately associated with the idea of transcendence from the perceived limitations of the present. The idea of movement in this context necessitates the perceived possibility of transcendence. Thus, as per PP. 4, meaning and thereby, Sattva become central to the idea of leadership. PP. 1 and PP. 2 taken together imply that all human beings seek meaning in varying degrees as per their nature. Can a subjective experience like meaning be induced objectively? Post¬mortems would become really difficult if knives could objectively induce pain! One might argue that cuts do induce pain with varying intensities when people are receptive. Even this argument accepts that cuts are neither sufficient nor necessary conditions for pain. Extending this analogy, it is possible to conclude that one can realize meaning but cannot really inspire it from outside. How can one connect to the other if meaning can be realized but cannot be inspired? Meaning realization would force people to reflect on its cause. Upon reflection, they might think of someone as the cause of meaning. Thus they would attribute meaning realization to someone.

Upon attribution, one can choose to lead the attributors in their journey to transcendence. Thus leadership would arise out of the meaning attribution matched by its acceptance. If leadership must begin with meaning attribution, then anything getting that should initiate leadership. Acceptance of attribution would be assumed in case of non-person entities. As long as people find meaning in books, ideas, flags, other symbols, and even dead, they can be in a leader-follower relationship. Followers of Krishna, Muhammad, Buddha and Jesus would probably outnumber those of any leader still alive. People would find it easier to attribute their realization to someone consistent with their idea of a leader. The same holds good for the acceptance behaviors as well. Hence leadership becomes vulnerable to the issues related to culture and gender as is evident from numerous researches such as those of Hofstede (2001) and House et al. (2004). Inasmuch as situations facilitate meaning realization, attribution and acceptance, they might have a say in the leadership process. Who can be an effective leader? As per the corollary of PP. 4, trust becomes a necessary condition for leadership. As long as leadership should continue, trust must be there. Trust as the relationship of reliance (Rotter, 1980) would be at its peak if, during even the most uncertain times, leaders remain examples of what they professes. As per PP. 1 and PP.2, it is possible only if such actions are coming out of Svadharma. It means that Sattva must predominately constitute such a person. With high levels of trust uniting the leader and the followers, the Sattva of the leader would start activating the Sattva of the followers. The followers would start emulating the leader and together they would begin their journey to transcendence. The more Sattva is exercised, the loftier would be the journey to transcendence. Because all morality and spirituality are primarily driven by Sattva , leadership would be a morally uplifting experience for all those involved. Thus as the transformational leadership theory (Bass, 1985)

maintains, leadership would actually transform the leader and the followers. I put forward the following propositions to facilitate research into these ideas: ¬

Proposition 1: Consistent Sattva -induced behaviors are strong predictors of a potential leader.

Proposition 2: Strong Svadharma -orientation is positively related to the followers' trust in the leader.

Can people follow a leader who is not attuned to their Svadharma? If the followers indeed tend to emulate their leader, then effective followership would necessitate attuned Svadharma. If Svadharma of the leader is Paradharma for the follower, then the resultant discord would weaken the leader-follower relationship. Thus the possibility of the universal leader ends considering the diversity present in the world. Because assigned leadership assumes universal acceptance, it is less likely to result in an uplifting leadership experience, at least for some people.

Proposition 3: Assigned leaders are more likely to have followers dissatisfied with their leadership than emergent leaders.

Should leaders develop followers in their own image? Because meaning arising out of Sattva constitutes the core of leadership, increased Sattva should enhance the leader-follower relationship. Sattva continues to increase while people follow Svadharma. Thus people established in Svadharma would be better followers than those who are not. Because Svadharma-orientation would result in a trustworthy leader as well, leadership is likely to result in leaders rather than dependent followers.

Proposition 4: Effective followership is positively related to the attuned Svadharma of the leader and the followers.

Proposition 5: Helping followers getting established in their Svadharma will strengthen the leader-follower relationship.

Should leaders use sustained force to make followers change their ways? If Svadharma best sustains the leader-follower relationship, then sustained use of force might harm it. It would force them to deviate from what naturally comes to them leading to further dissonance and dissatisfaction.

Proposition 6: Sustained use of force to change the followers' behaviors will weaken the leader-follower relationship.

Is leadership an instrument to achieve goals? Because one can only exercise control over the actions and not over their results per se, goal-oriented leadership might be rather frustrating. With meaning as its core, transcendence would be the intended outcome of leadership. Because transcendence within the domain of the Gunas is a process rather than a state, there would be no final goal to be achieved. Besides, a goal-view to transcendence is highly likely to culminate in the followers associating the leader with success. It would only accentuate dependence on the leader. Further, a goal-view necessitates motivation as the construct to explain human behavior, something that the Bhagavad-Gita doesn't provide for. Is leadership not at all concerned with goals? Gradual increase in Sattva by a leadership grounded in Svadharma would increase the effectiveness and ef ficiency of all those involved. Such outcomes are at best the useful byproducts as leadership in the Bhagavad-Gita paradigm primarily remains the collective expression of Svadharma for transcendence.

Proposition 7: People working with a leader showing consistently high levels of Sattva¬induced behaviors will be above-average performers.

Is there a possibility of a Rajas -induced leadership? People showing consistently high levels of Rajas-induced behaviors would work tirelessly but can hardly fulfill the meaning needs of their people. Thus Rajas-dominated people have little chance to invite meaning attribution. Besides, they are primarily concerned with themselves. However, there is no theoretical limitation as far as their ability to get the job done is concerned. With position power and a favorable task structure, they can possibly become successful managers and executives. Because Rajas characterizes motion, Rajas-dominated people would vacillate in their determination of meaning as well. Their inability

to determine meaning for themselves would give someone else that chance. If a Rajas-dominated person laps up the chance to interpret meaning for others, then he or she might invite meaning attribution as well. However, such framed meaning can never lead to the uplifting leadership experience induced by Sattva. Because PP. 3 indicates the possibility of increasing Sattva in all, people can lear n to become leaders. The phenomenon of Viroopa Parinama opens up the possibility for a Rajas-dominated person established in Svadharma to develop influential Sattva in the long run. Thus it might be possible for such people to develop themselves into true leaders. What does Svadharma mean for the culture of an organisation? Svadharma as a concept is specific to each and every individual and hence doesn't support comparisons. With the extinction of the possibility of comparison ends the concept of superiority of the way of a particular individual. That gives chance to a truly egalitarian work culture, where the work of an executive gets as much respect as that of an entry-level employee. Svadharma fosters dignity of work and appreciates workforce diversity. In the nutshell, Svadharma mandates that all differences should be negotiated from the position of equality and not otherwise. Most importantly, the Bhagavad-Gita exhorts the leaders to transcend the bondage represented by the Gunas. After realizing their true self, leaders should utilize the agency of the Gunas for Lokasangraha or acting for uplifting all (Gita Press, 2001: III-20). Lokasangraha is the highest form of leadership as displayed by the greatest leaders of humanity such as Krishna, Mohammad, Buddha and Jesus. Such leaders lead people in their journey to transcendence from ego. Thus the greatest leaders display a unique detachment to name and fame and work to express their Svadharma for the benefit of all.

An empirical investigation into the Bhagavad-Gita paradigm of leadership would require tools to assess people's constitution as well as their Svadharma-orientation. Because the Gunas are fundamental, their expression must be free from any social influence. The biggest challenge to such tools would be the language used to represent the Gunas as that could be situated in a soc ial context. If a way could be found to neutralize the social context, then it would be possible to develop universally applicable tools to assess the constitution and Svadharma. The other way could be to develop tools adapted for different cultural zones and equivalent in reliability and validity. Qualitative approaches would be in a better position to offer insights into the inner workings of the theory.

Implications for the Theory

The Bhagavad-Gita paradigm of leadership necessitates a shift in many established theories. The meaning-leadership relationship, for example, is the first to undergo a major shift. While the leadership literature in general considers leadership as the source of meaning (Bass & Avolio, 1990; Bennis & Nanus, 1985; Kouzes & Posner, 2007; Smircich & Morgan, 1982), relational leadership perspectives consider 'meaning-making' as the source of leadership (Drath, 1994; 2001; Wenger, 1998). The Bhagavad-Gita paradigm significantly differs from both in its usage of meaning. While they consider meaning as something that can be made, shared and negotiated, meaning in the Bhagavad-Gita paradigm is effortlessly realized like a sudden flash. In this context, meaning per se is never a result of rigorous intellectual processes though it might fuel them subsequently. Influence is central to the leadership discourse of the day. Leadership studies are experiencing a shift from the idea of 'leader as the influential person' (Pearce & Conger, 2003) to that of 'shared influence' (Graen & Uhl-Bien, 1995). Taking an influence view to leadership inherently makes it inequitable. Besides, it fosters a performance-oriented relationship that bothers about people to the extent they are useful. The Bhagavad-Gita paradigm restores human dignity by emphasizing leadership as 'shared meaning' and work as the expression of self. Meaning is not shared in the sense of being collectively arrived at; it is shared in the sense of the possibility of going beyond similarly perceived limitations. Leadership and motivation have traditionally been thought as related constructs (Minor, 2005). The Bhagavad-Gita paradigm represents a shift in this position and posits people as spiritual beings who work to express themselves. Svadharma-oriented leadership cannot be exploitative in nature. It facilitates the expression of people's potential to the fullest. The Bhagavad-Gita paradigm is singular in its acceptance of

the possibility of non-person entities as leaders because leadership is traditionally taken as human-to-human interaction. The situational perspectives on leadership (Fiedler, 1967; Hersey & Blanchard, 1993; House, 1971; Jermier & Kerr, 1997) study situations to the extent they affect leaders and followers. Even the symbolic leadership theory (Pondy, Frost, Morgon & Dandridge, 1982) accepts the role of symbols in leadership only to the extent they support the leader. The Bhagavad-Gita paradigm is in tune with the established ideas as well. The idea of leading by example and being highly reliable is well established in the leadership literature (Bennis & Nanus, 1985; Kouzes & Posner, 2007). Workplace spirituality and spiritual dimensions of leadership are fast gaining ground (Fairholm, 1996; Fry, 2003). Recent studies on transformational leadership show that it is positively related to Svadharma and Sattva (Kejriwal & Krishnan, 2004; Mehra & Krishnan, 2005; Narayanan & Krishnan, 2003). Karma Yoga has been found to be positively related to an enhanced life satisfaction (Mulla & Krishnan, 2006). Mehra & Krishnan (2005: 6, 7) reported a negative relationship between Svadharma and trust though they mentioned that it might to due to the limitations of their research.

Implications for the Practice

The Bhagavad-Gita paradigm of leadership can redefine organisations as work places facilitating expressions of Svadharma, with egalitarian work cultures and morally uplifting impact. It can guide the staffing, training and performance management practices of the organisations. It emphasizes the importance of appreciating humans as essentially spiritual organisms for a blissful work experience. Thus the practices based on the Bhagavad-Gita paradigm can significantly reduce stress and employee burn out related problems. It emphasizes taking the work place diversity into account before taking crucial organizational decisions. It can find its applications in diverse contexts such as politics, sports, military, spirituality as well as in the day-to-day life. The philosophy of Bhagavad-Gita has enlightened humanity since ages; now is the time for the science arising out of it to take charge.

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