

## TWO GURUS SHAPING INDIAN MANAGEMENT: LESSONS OF LCM-SEED

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### ABSTRACT

Indian ethos has given an "ocean of management mantras"-a legacy and heritage from its hoary past, which has envisaged a management pattern. Many Indian Scholars do the propagation of this pattern i.e. Indian management wisdom, but there are few who stand apart. This work tries to bring out the LCM-SEED (Leadership, Communication, Motivation, Self-Management, Empowerment, Ethics & Ethos, Decision-Making) mantras given by two most important globally renowned Indian Scholars, namely, Dr. S.K. Chakraborty and Dr.Subhash Sharma.

**Keywords:** Indian Ethos, Indian Scholars, Indian Management, LCM-SEED

### I. Introduction

Indian philosophy has gone to the root of all the problems and has brought out answers to them. Such a philosophy of work is the imperative need of the world. Looking at the chaotic atmosphere it is an indisputable fact that Indian management will have bright future enabling managers to be stress-free yet successful. Indianism as a management concept is path breaking and doesn't require any additions and subtractions for perfect 'MBA' model. The above said has also been propagated by Indian Scholars but in the era of westernization it was difficult and daring to talk of something which was, 'non-western' but many dared to do so, the main credit of bringing, 'Ganga' (Indian management) on earth' goes to two 'Bhaghiraths' namely Dr. S.K. Chakraborty and Dr.Subhash Sharma. This work attempts to explore the management mantras given by these two gurus of Indian Management.

This work is focused on seven important aspects of management namely LCM-SEED (Leadership, Communication, Motivation, Self-management, Empowerment, Ethics & ethos, Decision-Making), representing the psycho-philosophical foundations of management as it has been observed that in this approach the focus is on understanding the self/individual and the interpersonal relationships. Leadership, Communication, Motivation (LCM), conflict resolution, change, empowerment, learning etc., have become the new

buzzwords for organizing the concepts and ideas about organization and their management. During recent years Indian Management scholars drawing upon Indian psycho-spiritual heritage have also focused more on LCM-SEED. It is proven fact that LCM-SEED as foundation of management leads to better functioning of management.

The paper is divided into three parts: 1) Brief study of work of Dr. .S. K. Chakraborty, 2) Study of work of Dr.Subhash Sharma, 3) Consolidation of the work of, 'two gurus of Indian Management'.

## **II. Work of Prof. S.K.Chakraborty**

Prof. S. K. Chakraborty, ex- faculty at Indian Institute of Management, Kolkata since 1971. He combines 4 years of work experience in Indian Industry with 3 decades of Post Graduate teaching in India and abroad. He is one of the most prominent faculties to promote management in Indian way. He has done lot of work in term of workshops, research papers related to Ethics in Management. He has done successful experimentation with many industries. Judging by the personal accounts of transformational experiences included in Chakraborty's book, *Managerial Transformation by Values*, the workshops seem to have had a vivid and direct effect on all levels of management. His prominent contribution includes setting up of MCHV. He is Founder Convener of Management Centre for Human Values (MCHV), Indian Institute of Management, Kolkata.

His ideas related to the seven pillars of management are as follows:

### ***A. Pillar I---Leadership***

A leader should be rajarshi---(Raja + Rishi):

"The authentic Indian model of Leadership has always been that of the rajarshi---(Raja + Rishi) ....That is leadership for lokasmgraha, not for cutthroat competition or careerism, has to become the goal" (Chakraborty, 1995, p. 152)

This model brings forth the hidden aspect of leader's personality i.e. leader is one who is able to control himself like a sage can control others. In this model schism between the sacred and secular vanishes (the king is secular aspect and rishi is sacred aspect). Examples of Rajarshi leadership from Indian history are such as Emperor Ashoka (220-300 B.C), JRD Tata (19th century), Gandhiji (20th century) etc.

Leaders are the king Bees for value-driven flights:

“For leadership roles the path clearly lies along dignity, nobility and generosity, instead of along pettiness, meanness and ugliness. For they are the king Bees for value-driven flights” (Chakraborty, 1995, p. 193).

Managers with integrity are focused and purposeful, and are always attentive to being consistent with what they say and what they do. They place a higher level of trust in his or her followers and demand a much higher level of loyalty and performance beyond normal expectations. Chakraborty advocated that, *sanyam* (self-restrain) and *tapasya* (penance) as two pillars of the edifice or power for the sake of peace and well being-*lokasamgraha*.

Leaders need to have ‘conscious-intelligence’; Consciousness and intelligence separately would be as meaningless as separating space and time:

“Holism is a state of consciousness *chetna* or *anubhuti*, not mere intellectual thesis or dogma. Unless such a consciousness begins to permeate, however gently and slowly, and express itself through our thoughts, words and deeds, truly effective and wholesome management of our organizations will remain an unrealized dream” (Chakraborty, 1995, p. 54).

Chakraborty (1995) suggested that, “Dharma-sadhana and karma-sadhana must go together for transformational leadership”.

In today’s world we give importance only to karma-sadhana, “ In a survey of India’s most respected companies the eight parameters used for assessing respectability...there was no item like corporate integrity, ethical dealings etc....Rather for all top twenty most respected companies, ‘financial soundness’ scores exceeded the ‘composite overall’ scores” (Chakraborty, 1995, p. 14).

But the fact is Dharma-sadhana takes organization to higher level. If a company (or a manager) exercises particular care in meeting all responsibilities to employees, customers and suppliers it usually is awarded with a high degree of loyalty, honesty, quality and productivity.

Chakraborty(1995) suggested that for a holistic development the basic requirement is of cleaning the mind:

Cleansing the mind must be given priority. Pure mind is the seat of perfect insights into fundamentals. Peaceful mind is the root of peaceful life. Our supreme victory lies in retaining our inner peace, whatever our situation is our priority should be our peace of mind. A manager whose mind is clouded with petty issues will surely be a loser, for victory healthy and peaceful mind is must. That is the way to conquer life.

Leadership can perhaps be best understood by turning the coin over and studying followership:

With leadership Chakraborty also gave importance to followership. "It is unfair to always din into the leader's ears alone that he has to be democratic, he has to create alignment and attunement, and so on. Should it not be a followership training too that the virtues of obedience and discipline also promote growth and maturity" (Chakraborty, 1995, p. 162).

Every time a leader is blame or praised for organization's development, but the fact is leader alone is not responsible, it is teamwork. Followership is prerequisite for organizational success. When followers actively contribute, and are aware of their function and take personal pride in the art of followership, then the joint purpose of leadership and followership is solved and higher levels of mission accomplishment are achieved effectively. "On them by God.....Hierarchy in Indian culture is certainly duty-not rights- oriented" (Chakraborty, 1991, p. 192)

Leading self by SELF- "Wisdom Leadership":

"Wisdom Leadership is doubtlessly the need of the hour. What is it? World history shows that wisdom leaders have all been characterized by the power to lead their own lower self by their awakened Higher Self.....Wisdom Leadership consists in arousing this dormant higher self to lead and guide the active lower self" (Chakraborty, 1999).

According to Chakraborty for poorna SELF one has to understand self (lower self or vyavaharika vyaktitva) versus SELF-syndrome (higher self or paramarthika vyaktitwa) for better understanding and creating a domain in which he continually deepens his understanding of reality and become more capable of participating in the unfolding of the world.

***B. Pillar II---Communication***

Leaders who communicate authentically and passionately will inspire loyalty and make their mark:

Our daily communication is clearly loaded in favour of the “hridya (heart) rather than the mastishka (mind).....” (Chakraborty, 1995, p. 193). Therefore, the leaders of today need to pay at least equal if not more attention to the ‘heart’ than to the ‘brain’.

***C. Pillar III---Motivation***

Chakraborty believed in Inspirational motivation than any other form of motivation. The two aspects of Inspirational Motivation given by him are:

‘Giving’ is more motivating than ‘Grabbing’:

“It is deep psychology to experience that true ‘giving’ is more empowering and energizing than ‘grabbing’...What India needs today, above everything else, is ‘giving inspiration’ or ‘inspired idealism’” (Chakraborty, 1995, p. 121).

It is only in the ‘giving’ of oneself to others that we truly live. Our existence on earth itself is the outcome of ‘giving’ life by our mother, when our life depends on ‘giving’ model how we can become so mean. In long term people are not judged by what materialistic comfort they have earned but what they have given to society.

“Nishkama karma”

It is the right attitude to work because it prevents the ego, the mind, from dissipation of attention through speculation on future gains or losses. The theory of nishkam karma (unselfish work, detached involvement) as against the ruling credo of sakam karma (selfish, greed-driven, attachment involvement) is the original phrase for egoless work. Strength, freedom, and peace in work cannot come to the anxious, calculating, comparing, deficit-driven “sakam-ego” (Chakraborty, 1995, p. 221)

***D. Pillar IV---Self-Management***

Kingdom of heaven is within:

Chakraborty (1987) urged in favour of 'Chidananda rupah, shivoham' (i.e. I am eternal existence, knowledge and bliss). He suggested that with this belief one can get everything-----'I become what I think'. He advised to practice DI-RI (dis-identification-re-identification) to have control on self. DI implies conscious uncoupling from the prakriti (witness and still but sentient part of the being) and RI means conscious contacting of the purusha (active and mobile but insentient part of the being). He advocated the 'brahminical' model of man.

Self-Management:

"Antar-Drishti = Antar-Mukhita + Antar-Shuddh" (Chakraborty, 1999, p. 168)

For self-management one requires antardrishti i.e. insight to keep check on self, which is possible only when there is antarmukhita (awareness interiorization) and antarshuddhi (emotional/mental purification). Once we are aware and emotionally stable then only we can have control over our behaviour.

Self-management implies realizing the state of consciousness – Nirvana:

"Management of the senses, upward sublimation of one's indriyas, is a prerequisite for wise leadership roles" (Chakraborty, 1995, p. 198)

Real sadhana is gaining control over the senses. It is the senses only, which bring you good or bad. Chakraborty(1995) advocated that, "Success of TQM1(Total Quality Management) rests on total quality people who execute planned actions to achieve business success through an internal compass of TQM2(Total Quality Mind)" .

He has recommended Yoga for self-management. In the science of Yoga, the ultimate technique is aimed at the stoppage of all functions that are the root activities of the mind.

### ***E. Pillar V---Empowerment***

The best way empowering oneself is to inculcate the feeling of giving:

It is depth psychology to experience that true 'giving' is more empowering and energizing than 'grabbing'. The empowerment ...through nishkama-karma is truly original, holistic and original. The best change agents/managers of the

world—from Jesus Christ to Mahatama Gandhi, Buddha to Swami Vivekananda have demonstrated this truth.

Self-Empowerment:

“All beneficent leaders on this earth seem somehow to have first learnt to lead their own selves from within. Only then have they stepped out on the world’s stage to lead others” (Chakraborty, 1999, p. 120).

Chakraborty suggested separating the inner purusha from the outer prakriti in our awareness, thus keeping purusha self-composed and enlightened. According to him this is the psychological basis for developing the power of insight for true leaders.

***F. Pillar VI---Ethics and Ethos***

Truth is –Pure Joy:

He advocated that, “truth through law was not enslaved to produce endless finite utilities only. Rather, Truth in its aspect of infinite joy, had freely forged a tender and harmonious co-existence of man in the heart of Nature and Cosmos. It is not merely law, but beyond it, as joy—Anandhyeva khaliwammani bhutani jayanti---everything is born of joy” (Chakraborty, 1999, p. 81)

God is Truth and Truth is God said Gandhiji and he stood by it. Truth is more than dialectical materialism once we internalize this concept then automatically we will enjoy ‘truth’.

‘Simple living high Thinking’:

If our actions are not ethical then surely, “secular life is subject to entropic degeneration under cover of exterior gloss. ‘Simple living, high thinking’ is exiled and its place usurped by ‘complex living, low thinking” (Chakraborty, 1995, p. 51)

A Simple Living Heart is a heart, which is honest towards one and all, A High Thinking Heart, the seat of the Soul, is a heart, which is constantly focused on the deep questions of life, seeking to understand the will of God.

Value based organizations requires trans-mundane philosophy:

“Values-inspired culture –building within organizations demands both a clear, sound, coherent and trans-mundane philosophy as well as a firm dedication to details in its translation into thought and action” (Chakraborty, 1991, p. 117)

Managers should remember that the ethical level of organization depends on the state of Karma-account of each of the participants in society. So their actions should be ethical and for everyone’s welfare. Chakraborty advocated to follow DOK (Doctrine of Karma). According to him DOK inspires us to perform more ethical acts, the non-ethical latent samskaras will gradually be subdued.

### ***G. Pillar VII---Decision-Making***

If decisions are to improve inner stature then only it can be ethical and beneficial to all:

“What we are doing to improve the quality of our own internal decision – support system, the antahkarna, which alone can pursue fairness” (Chakraborty, 1991, p. 143)

In today’s scenario managers are fixed in number game and they are expected to do everything to reach specified number (goal). The result is by hook or crook they do it. The outcome is that they are not bothered of antahkarna with high probability of unethical decisions.

For chittashudhi Yoga is important and that is the best way to have wise decisions:

Chakraborty (1987, p-12) suggested that “mind or brain-stilling, not brain-storming” becomes the strategy for better decisions.

### **III. Work of Prof. Subhash Sharma**

It is the effort of some great scholars that our management concepts are now appreciated and accepted by the whole world. Prof. Subhash Sharma is one of them. As he has studied in India as well as abroad with his experience he has innovatively blended the Eastern and Western management theories and concepts. Most of the management theories are ‘limited by the limits of observation’ on the other hand Sharma’s theories are creative and near mystical management, which open new gates for corporate mind. His theories are

‘Objective-Explicit’ i.e. Knowledge is explicit in nature and has been gained through objective methodology.

Sharma’s idea of management is so deep rooted in reality and they are so much effective that institutions like WISDOM (Women’s Institute for Studies in Development Oriented Management at Banasthali University) and Indus Business Academy (IBA) have drawn their foundational concepts from his books and ideas.

He has given path-breaking models for the seven pillars of management, i.e. LCM-SEED.

**A. Pillar I---Leadership:**

The Leadership Models given by Sharma are as follows:

a. Four Step Model of Enlightened Leadership:

Sharma (1995, p-209) has identified four steps to become an enlightened leaders - Typology of leaders and corresponding metaphors:

<b>Typology</b>	<b>Metaphor</b>
Robotic Person	Robot/ No use of Brain
Manager	Yang/ Greater use of left brain
Leader	Yin/ Greater use of right brain
Enlightened Leader	Use of both sides of brain

b. Yin-Trinity Model of Leadership:

Unlike other scholars Sharma has given female-centric leadership model. In his Yin-Trinity model of Leadership -

“Yin-trinity stands for the trinity of Laxshmi, Saraswati and Durga representing wealth, Knowledge and power. By combining the three an individual can play a transformational and transcendental role in social and organization contexts” (Sharma, 2006, p. 76).

## c. Rishi as Re-see Model:

This model is rooted in the interpretation of Rishi concept as Re-see concept. “A rishi is one, who can re-see the things, events, and actions around him or her in a new perspective in addition to providing a touch of humanness. He/She is also Self Responsible Individual (SRI)” (Sharma, 2001, p. 33).

## d. Corporate Rishi as CEO (Creative, Enlightened &amp; Organic) Leader:

“This model is rooted in the concept in the concept Corporate Rishi as CEO, as an individual who is Creative, Enlightened and Organic in his/her relationships. In today’s era of ‘holistic globalization’, leaders should be not only creative but also enlightened about their social responsibility and should establish organic relationship with different stakeholders thereby ensuring good governance” (Sharma, 2004, p. 4).

Sharma ( 2006, p. 82) has broadly classified leadership in three groups Efficiency managers, Humanistic Managers and Socially Conscious, he has advocated Socially conscious managers and given the elaborations related to it.

The three types of Managers and their Concerns

<b>Metaphorical typology</b>	<b>Major concern</b>	<b>Major imperatives</b>
Efficiency managers	Efficiency	Market
Humanistic managers	People (employees)	Organizational
Socially conscious	Values	Social

Qualities of Socially Conscious manager are -

As Father (head of family) is for the family, so the Manager should be for his employees:

“A Manager can operate effectively provided he operates as the Karta/chief executive of the Kutumb (extended-family), ---. This theory has three essentials dimensions: (1)..Employees have access to the chief executive without fear of authority, (2) Fairness in reward distribution, (3) High moral standards on the part of the chief executive and other members of the top management team” (Sharma, 2006, p. 26).

Theory K deals with that basic requirements which succeed in giving a promising environment to the employees and retaining them. Managers should handle employees with LCD (Love, compassion and devotion).

Managers should take care of all and develop a system, which gives the scope of 'survival of all':

Sharma believes in survival of the weakest.

According to him "The 'demon'(self-interest, rationality, cost-benefit analysis) of the market is worshipped because it favors the privileged and destroys the weak. As economists are the beneficiaries of the gifts from this demon, they are its ardent votaries" (Sharma, 2006, p. 40).

Leader should follow four-fold path of "Purushartha" (Sharma, 2006, p. 84).

In the Purushartha theory of management, the four Purusharthas are as follows:

- (1) Transcendental values
- (2) The ethical dimension
- (3) Concern for people
- (4) Pursuit of profit

#### ***B. Pillar II--Communication***

"A language itself is a potent mode of cognitive dominance, it is important development managers and workers communicate in the people's language. Unfortunately, most of the management training in India today is in English language, and is based on the theories developed in a non-indigenous context. Therefore, it is not surprising that development workers end up in a relationship of cognitive dominance with the respect to the beneficiaries" (Sharma, 2006, p. 22).

Communication is one of the most important aspects of a manager's role and ignoring it may lead to failing, uncertainties, risks and even bring disaster. The single most important observation is that the objective of communication is not

the transmission but the reception. The whole preparation, presentation and content of a speech must therefore be geared not to the speaker but to the audience.

### ***C. Pillar III---Motivation***

No other scholar has discussed motivation the way Sharma has done. He has clarified motivational concepts at two levels and at every level he has given enough models to explain the concept.

First level, where he talks about basic motivation of human beings.

Second level, where he discusses about the modes of thinking which affects the needs.

Third level, At this level where he discusses how different models can fail and why Inspirational motivation should replace other motivational tools.

a. Level 1:

Sharma in mathematical style has given the compendious theory of motivation.

“If biological, economic, sociological, political, psychological, and spiritual needs are referred to as X1, X2, X3, X4, X5 and X6 ;.. d1, d2, d3, d4, d5 and d6 represent the intensity of desire to satisfy the needs X1, X2, X3, X4, X5 and X6 then the motivation function can be expressed as follows-

$$M= d1* X1 + d2* X2 + d3* X3 +d4* X4 +d5* X5 + d6* X6” (Sharma, 2006, p. 97).$$

He has given a new framework of human needs i.e. ‘Basket of Needs’:

NEEDS is expanded as –

N: Necessities, E: Entitlements, E: Empowerment, D: Desires, S: Spirituality, Self-realization

According to this model individuals can choose any need according to their priority. The above model accomplishes the purpose more efficiently than Maslow’s Hierarchy model, as there is predefined order of needs, but in case of ‘Basket of needs’ it is individual decision to select any ‘need’.

b. Level 2:

Modes of Thinking as force for motivation:

Sharma (2006, p. 15) describes Modes of thinking (Pentagon model of Motivation) and their Characteristics as given in table below.

<b>Mode of Thinking</b>	<b>Dominant 'instinct'</b>	<b>Driving Force</b>
Power acquisition	Controlling instinct and 'killing' instinct	Power
Calculative and acquisitive	Accumulative instinct	Money
Knowledge acquisition	Inquisitive instinct	Intellectualism
Liberation from oppression (LIFO)	Survival instinct	Change
Concern for others	Helping instinct	Empathy

c. Level 3:

Sharma urged, "Life is inspiration, Life is motivation, Life is driven by inspirational motivation" (Sharma, 2006, p. 112).

"The, 'inspirational motivation' can be defined as motivation arising from an inspirational vision or source. A touch of inspiration can pierce through various sheaths, and thus release the flow of atmik power within" (Sharma, 2006, p. 115).

But through inspirational motivation their Unmanifest energy is converted to Manifest energy which gives them to face 'whatever' for a higher cause.

"The model of inspirational motivation can be referred to as the 'AUM' model. The expression AUM stands for 'All Unmanifest and Manifest' energy. It implies that human beings are endowed with immense energy, which exists in two forms Unmanifest(potential energy) and Manifest (Kinetic energy).....For converting potential energy into kinetic energy, a push is needed" (Sharma, 2006, p. 116).

His 'MAP' model of Inspirational Motivation gives the new phenomenon of motivation. It gives two routes of Inspiration one is direct impact route and other one is route of indirect impact.

Inspirational motivation is what which makes difference between Transformational and Transactional leadership. Sharma has given models like AUM 'All Unmanifest and Manifest' energy and MAP, Manas, Anna and Prana' to support the importance of Inspirational motivation.

#### ***D. Pillar IV---Self-Management***

Sharma's all the management theories whether motivation or leadership or decision-making are based on self-management. He has given many models for self-assessment, prominent among them is:

'OSHA' Model of Hierarchy of Gunas: Sharma's (2006, p. 76) powerful model 'OSHA' can be looked into for many behavioural solution.

As per this model there are four basic type of guna which rule our behaviour, O-oneness with nature, S-Spiritual (Sattva), H-Human (Rajas), A-Animal (Tamas). We analyze things with our conscious mind, and how we feel about those same things is determined by our subconscious. The subconscious mind directs our behavior, creativity, wisdom and intelligence. 'OSHA' represents the subconscious Guna, which determine our behaviour.

#### ***E. Pillar V-----Empowerment***

Sharma mentioned that many events from history as well from contemporary time indicate that India has experienced three processes---dignity struggle, freedom struggle and liberation struggle. These struggles are indicative of 'need of empowerment' for humans.

Liberation is first step towards empowerment:

Sharma's Liberation equation deals with liberation from three different modes, leading to a holistic liberation. "Liberation = LIDO + LIFE + LIFO" (Sharma, 2005).

LIDO----Liberation from domination

LIFE-----Liberation from exploitation

LIFO-----Liberation from oppression

Liberation from domination, exploitation and oppression automatically leads towards empowerment.

‘Turning the prison over to the inmates’ produces extraordinary results:

“Since each person has the potentiality of infinity, it is possible to harness this potential at the level of each individual. It has several implications for the way superior-subordinate relationships can operate in the context of today’s organizations. If superiors allow subordinates to manifest their infinite potential, the work culture can get completely transformed” (Sharma, 2006, p. 63).

Gandhian T-test provides the foundational premise for the theory of empowerment (TOE):

While making any decision if managers keep in mind the lowest level of employees and make sure that all policies made are for welfare of all then no other mode of empowerment is required. All employees will automatically be empowered.

“In essence modern societies must pass the Gandhian T-test for being qualified as civilizations, as survival of the weakest provides the foundational premise for the theory of empowerment (TOE)” (Sharma, 2006, p. 51).

#### ***F. Pillar VI---Ethics and Ethos***

Sharma gave the importance of value based management for economic, sustainable and holistic development. He suggested following the ‘Principles of ethical business’ and not merely ‘principles of business’.

An ethical being can move from “H1 (Happy Individual) to H2 (Holistic Corporate Management) to H3 (Harmonic Society)” (Sharma, 2005, p. 5).

Giving back for what we have taken:

On the contrary Sharma (2006, p. 85 ) expressed, “If modern organizations have to play a positive role , and influence social values in a positive way, then they must be guided by higher concerns”.

Progress of business and environment should go hand-in-hand with the spread and acceptance of an ideology that put forward the benefits of corporate social responsibility.

Our actions are reflection of our thinking style. To be ethical we need to have concern for others.

“Broadly speaking individuals tend to be guided by the following mode of thinking, viz., (1) Power acquisition (2) Calculative (3) Knowledge acquisition (4) Liberation from Oppression (5) Concern for others” (Sharma, 2006, p. 88).

If managers have ‘concern for others’, they will view everything from totally different perspective. They will consider society as stakeholders and thus do everything, which makes them happy and content.

### ***G. Pillar VII---Decision Making***

Direct-vision (Holistic) problem solving method:

Sharma’s unlike other decision-making theories gave importance to Direct-vision (Holistic) problem solving method.

“In general, human mind operates at different quantum states viz. Division, D-Vision and Direct Vision.....In its third state i.e., Direct Vision state, mind gets the direct perception or darshan of reality” (Sharma, 2006, p. 11).

Most of our decisions are based on our perceptions and experiences; Holistic decisions enable us to create the quality of life to which we aspire whilst ensuring social, economical and environmental sustainability. It encourages us to be aware of our actions and their impact on the whole life. According to him “problem solving 3D approach of Discussion, Dialogue and Discourse creates the democratic ambience for grounded praxis approach to knowledge creation to take roots in an organization” (Sharma, 2006, p. 9).

Heart and Mind should stay connected for best result:

Our decisions should be Manas driven, as they are intuitive and holistic. Sharma’s (2006, p. 136) “Typology of decisions” gives the pros and cons of different styles. Most of the western decision-making theories are Buddhi driven i.e. they use intellect to make decisions but their disadvantages are that they do not consider their holistic implications. The holistic decision-making framework is goal driven and simultaneously considers both the short- and long-term effects on the three elements of sustainability (i.e., economic viability, environmental soundness and social acceptability).

Emotional quotient, Intelligence quotient and Arrogance Quotient effects decision-making:

Sharma’s (2006, p. 136) ‘MBA’ Model of decision-making gives the idea how Emotional quotient (manas), Intelligence quotient (buddhi) and Arrogance Quotient (ahamkaar) effects decision-making. People with low emotional control are unable to manage stress and life difficulties, have inadequate communication skills due to distorted perceptions of others, and have low impulse control. Managers need to have “EOP (Extra-Ordinary Perception) and Etc (Extended transcendental consciousness)” (Sharma, 2005, p. 9) experiences for better understanding of situation, to make better decisions.

Other important aspect of decision-making is that it should be ethical:

“Actions performed according to adharma, create the subtle effect of an uncomfortable or painful experience (dukha), either immediately or at some later time” (Sharma, 2006, p. 163).

However, the interests of the community have to be taken into account when taking decisions. Such social costs need to be allowed for when taking decisions, need to be charged to the enterprise or organisation which is causing them.

**IV. Conclusive table of LCM-SEED mantras given by Dr. SK. Chakraborty and Dr. Subhash Sharma**

Dr. S. K. Chakraborty	Dr. Subhash Sharma
<i>Pillar I L-Leadership</i>	
1) Leader should be <i>Rajarshi</i> ( <i>Raja + Rishi</i> ) 2) WISDOM Leadership 3) Leaders are king bees for value driven flights. 4) Lead Self by SELF 5) For successful leadership a state of consciousness <i>chetna</i> or <i>anubhuti</i> is required, mere intellectual thesis or dogma is not enough. 6) Successful Leadership is	1). Enlightened Leader uses both sides of brain unlike others who either uses only one side of brain and sometimes even doesn't use brain. 2) An enlightened leader harmonizes vision, mission and action through HOPE (Higher Order purpose of Existence) 3) An enlightened leader combines both yang and yin qualities and thereby creates movements and performing organizations through people. 4) An enlightened leader performs effectively

<p>outcome of loyal followers.</p> <p>7) Dharma-<i>sadhana</i> and karma-<i>sadhana</i> must go together for transformational leadership.</p> <p>8) For holistic development ; “Cleansing the mind must be given priority”.</p>	<p>in situations characterized by adversity and catastrophe.</p> <p>5) An enlightened leader responds effectively to radical and sea change situations.</p> <p>6) An enlightened leader combines both leadership and management metaphorically represented by VEDA (Vision, Enlightenment, Devotion and Action)</p> <p>7) Yin-trinity model of Leadership, it stands for the trinity of Laxshmi, Saraswati and Durga representing wealth, Knowledge and power. By combining the three an individual can play a transformational and transcendental role in social and organization contexts.</p> <p>8). Rishi as Re-see Model: This model is rooted in the interpretation of Rishi concept as Ree-see concept. A rishi is one, who can ree-see the things , events, and actions around him or her in a new perspective in addition to providing a touch of humanness. He/She is also Self Responsible Individual (SRI).</p> <p>9). Corporate Rishi as CEO (Creative, Enlightened &amp; Organic)</p> <p>10) Leader should be as <i>Karta</i> (head) /chief executive of the <i>Kutumb</i> (extended-family).</p> <p>11) Managers should take care of all and develop a system, which gives the scope of ‘survival of all’.</p> <p>12) Leader should follow four-fold path of “<i>Purushartha</i>”.</p> <p>13) <i>Rajas</i> and <i>Sattva</i> (R-S) type of managers are successful and establish strong relationship with</p>
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	employees as they are concerned about others.
<i>Pillar II C-Communication</i>	
As Communication is clearly loaded in favour of the <i>hridaya</i> (heart) rather than the <i>mastishka</i> (mind), so for authentic communication, cleaning of heart is must.	<p>1) Communication shouldn't be used as a tool for cognitive dominance.</p> <p>2) Managers should use language which is understood by employees.</p>
<i>Pillar III M-Motivation</i>	
<p>1) 'Giving' is more motivating than 'Grabbing'.</p> <p>2) 'Nishkama Karma' should be basis of work</p>	<p>1). <u>Basket of Needs</u>: N: Necessities, E: Entitlements, E: Empowerment, D : Desires, S : Spirituality, Self-realization .</p> <p>2) The five modes of thinking as driving force of motivation:</p> <p>a) Power Acquisition</p> <p>b) Calculative and acquisitive.</p> <p>c) Knowledge acquisition</p> <p>d) Liberation from Oppression (LIFO)</p> <p>e) Concern for Others.</p> <p>3) Inverted model for Hierarchy of needs</p> <p>4) Model of inspirational motivation can be referred to as the 'AUM' model. The expression AUM stands for 'All Unmanifest and Manifest' energy.</p> <p>5) MAP model suggests how motivation can change the intensity of three elements <i>manas</i> (intense desire to be one with inspiration), <i>anna</i> (material conditions) and <i>prana</i> (Energy)</p>
<i>Pillar IV S-Self Management</i>	

<p>1) Kingdom of heaven is within, '<i>Chidananda rupah, shivoham</i>'.</p> <p>2) Practice DI-RI (dis-identification re-identification) to have control on self.</p> <p>3) 'Brahminical' model of man is desirable for self-management.</p> <p>4) Self-management implies realizing the state of consciousness – <i>Nirvana</i>.</p> <p>5) Upward sublimation of one's <i>indriyas</i>, is a prerequisite</p> <p>6) One should concentrate more on <i>purusha</i> than <i>prakriti</i>.</p> <p>7) Success of TQM-1 (Total Quality Management) depends on TQM- (2) (Total Quality Mind)</p>	<p>1) 'OSHA' Model of Hierarchy of Gunas, used of behavioural analysis.</p> <p>2) CINE Matrix for assessing and improving on behavioural aspect</p>
<i>Pillar V E- Empowerment</i>	
<p>The best way empowering oneself is to inculcate the feeling of giving.</p>	<p>1) Liberation is first step towards empowerment: Liberation = LIDO + LIFE + LIFO</p> <p>2) If superiors allow subordinates to manifest their infinite potential, the work culture can get completely transformed.</p> <p>3). Gandhian T-test provides the foundational premise for the theory of empowerment (TOE)</p>
<i>Pillar VI E- Ethics &amp; Ethos</i>	
<p>1) A mala fide act now will produce a corresponding adverse effect later</p> <p>2) Value based organizations requires trans-mundane philosophy.</p> <p>3) Shastra's aim is to offer guidance for right living</p>	<p>1) An ethical being can move from H1 (Happy Individual) to H2 ( Holistic Corporate Management) to H3 ( Harmonic Society)</p> <p>2) If modern organizations have to play a positive role , and influence social values in a positive way, then they must be guided by higher concerns.</p> <p>3) Our actions are reflection of our thinking style. To be ethical we need to have concern for others.</p>

<p>and not immediate pleasure.</p>	<p>4). 'WEPT' model (W representing Wealth, E representing the Ethical Dimension, P representing Pleasure and T representing the Transcendental dimension) suggests that societies need to take a balanced view of human development. 5). 'vanijya ethics' is for purpose of '<i>Josangraha</i>'</p>
<p><i>Pillar VII D-Decision Making</i></p>	
<p>1) If decisions are to improve inner stature then only it can be ethical and beneficial to all. 2) For efficient decision-making emotional quotient is also as important as intellectual quotient.</p>	<p>1). Direct-vision (Holistic) problem solving method. 2). Problem solving 3D approach of Discussion, Dialogue and Discourse creates the democratic ambience for grounded praxis approach to knowledge creation to take roots in an organization. 3). Heart and Mind should stay connected for best result. 4) The traditional way of Decision-Making ('ORDER') has its advantages as well as disadvantages. 5) MBA model of decision-making gives the idea how Emotional quotient (<i>manas</i>), Intelligence quotient (<i>buddhi</i>) and Arrogance Quotient (<i>ahamkaar</i>) effects decision-making 6). Actions performed according to dharma, create the subtle effect of <i>punya</i>. 7). For good decision one has to raise his level from thinker to 'Thirthanker' (Supra-mind). At this level MIND implies---" Manifestation of Infinity and Diversity". It displays 'charismatic creativity'</p>

The above table depicts the fact that the mantras given by Dr. S. K. Chakraborty and Dr. Subhash Sharma are complementary to each other and gives a clear picture of Indian Management. Their mantras are based on Values and focused for larger benefit.

Someone has well said that, “The power of words is so intense it can cut through systems, strategies, operations and perception of masses”. That’s the force of verbal expression. When words are expressed with clarity, vision and profound perceptions they evolve into management thoughts and principles. People with this gift then become what management practitioners and thinkers have phrased as ‘Management Gurus’. The huge work done by these two take these two extraordinary scholars beyond the concept of, “Management Gurus”.

In crux it can be said that Dr. S. K. Chakraborty and Dr. Subhash Sharma are “Management Rishis” of India.

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