## CHAPTER 2.0

### CLASSICAL LITERARY RESEARCH

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2.0 CLASSICAL LITERARY RESEARCH

In this section, a literature review is presented based on classical Indian texts that point to leadership qualities. The objective here is to bring into focus these leadership qualities that have withstood the test of time and ultimately incorporate them into leadership development programs.

2.1 PREVIOUS WORK DONE

There are many studies which have already explored regarding guna and emotions. Among them, Mallikarjun’s master's dissertation, 2004, compares the concepts of triguna and tridosha to bring out an understanding of holistic health and the nature of psychosomatic diseases. Ayurvedic texts and other yoga texts like Bhagavad Gita, and Sankhya philosophy are analyzed. The author highlights that for a complete understanding of a person's nature, both guna and dosha need to be considered. A recent M.Sc. dissertation by Mohan, 2008, analyses attitude using the concept of the Gunas. Again, sāïkhya philosophy text and Bhagavad Gita were mainly used. Various attributes of attitude were studied from the perspectives of triguna, so that a suitable attitudinal change could be designed. Another M.Sc. dissertation (Tripathi, 2012) titled, "Gunas According to Yoga and Ayurveda- A comparative study" gives a detailed account of Gunas from the perspective of Ayurveda. Many comparisons with yoga are brought out showing the parallels and contrasts. Other texts were also referred to, including Rāmāyaṇa, Bhagavadgītā, and the Shaddarśana.

A study by Rao, 2013, uses an entirely new approach to correlate the natural flux of Gunas in nature with a Random Event Generator's (REG) output bit-stream. REG is an instrument which generates random bit streams, but seems to be influenced by various events
involving human minds in the environment. The study titled "Measuring *Guna* Prevalence with REG - A Pilot Study", attempted to explore recognizable patterns in the supposedly random bit streams.

In his 2012 Ph.D. thesis titled "Development of Human Potential through Yogic Practices assessed by Psychological and Health Variables", Khemka proposed *Guna* as one of the pillars of the model for full human potential.

A 2008 Ph.D. study assessing quality of life by Deshpande titled "A randomized control trial of the effect of Yoga on *Gunas* (personality) and Health in normal healthy volunteers", took *gunas* as a main variable to assess quality of life, while Kumari’s 2010 Ph.D study titled “Effect of SMET yoga module on the emotional dynamics of managers”, assessed emotional intelligence, taking *guna* and *gunatita avastha* to indicate improved emotional stability. Explanations of health in ancient texts have been summarized in another Ph.D. study by Chaudhary (2013), titled “Effect of Yoga based lifestyle program on Polycystic Ovarian Syndrome (PCOS)”, which broadly explained health concepts from Ayurveda, and yoga systems. These studies have extensively reviewed the scriptures and their concepts of Health, *Guna*, and Emotional Intelligence which were all well illustrated. A summary of this previous work, including strengths and limitations are presented in the following table, TABLE 1.


**TABLE 1: PREVIOUS WORK DONE**

<table>
<thead>
<tr>
<th>Authors &amp; Year</th>
<th>Summary</th>
<th>Strength</th>
<th>Limitations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mallikarjun, 2004 (M.Sc. Dissertation)</td>
<td>Explained the concept of <em>Triguna</em> and <em>Tridosha</em> to elucidate the holistic health concept and nature of psychosomatic diseases.</td>
<td>1. Comparisons of Ayurveda and Yoga concepts 2. Comprehensive Approach towards holistic health 3. Highlight use of <em>Triguna</em> &amp; <em>Tridosha</em> for complete ascertainment of individual nature</td>
<td>1. No theoretical model 2. Experimental work different from literary search</td>
</tr>
<tr>
<td>Mohan, 2008 (M.Sc. Dissertation)</td>
<td>Highlighted challenges due to modern lifestyle, and their influence in attitude formation. <em>Triguna</em> concept presented to suggest methods to overcome poor lifestyle and develop a better attitude towards life.</td>
<td>1. Presentation of <em>Triguna</em> concept from practical perspective of life management</td>
<td>1. No theoretical model 2. Experimental work different from literary search</td>
</tr>
<tr>
<td>Tripathi, 2012 (M.Sc. Dissertation)</td>
<td>A detailed comparison is made between yoga and ayurveda in understanding the concept of <em>Triguna</em></td>
<td>1. Parallels and contrasts in <em>Triguna</em> according to yoga and ayurveda texts 2. Major ayurvedic texts and yoga texts were referred</td>
<td>1. No theoretical model was proposed related to experimental work 2. Experimental work different from literary search</td>
</tr>
<tr>
<td>Rao, 2013 (M.Sc. Dissertation)</td>
<td>Attempted a novel method to understand the basic equilibrium pattern in the <em>prakruti</em>, the universe. Randomness in nature due to human interaction (<em>guna flux</em>) was studied using the Random Event Generator (REG).</td>
<td>1. Concise review of relevant verses needed to support theoretical ideas 2. New application of theory of <em>triguna</em> 3. Theoretical Frameworks proposed related to experimental Work</td>
<td>Major focus on study of <em>guna</em> in inanimate <em>Prakruti</em> (i.e., external environment)</td>
</tr>
<tr>
<td>Author</td>
<td>Year</td>
<td>Thesis Title</td>
<td>Key Findings</td>
</tr>
<tr>
<td>-----------------</td>
<td>------</td>
<td>--------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| Deshpande       | 2008 | Ph.D. Thesis | Quality of life was studied from various dimensions, having Triguna as one of the main components of study.  
1. Used Triguna as the major tool for assessing personality  
2. Extensive review from major Upanishads, yoga and Ayurveda texts |
1. Theoretical model proposed for development of human potential  
2. Major focus on human potential model, Triguna being a part of the whole study |
| Sony            | 2010 | Ph.D. Thesis | In long run, only such value based business, industries can succeed and get sustained. So, E.I. should refer to that value based daivi sampad Intelligence.  
1. Compared guna with EI.  
2. Gunatita sthiti is explained. |
| Nidhi           | 2013 | Ph.D. Thesis | The process of maintaining state of health is ‘Swastha’ which according to yoga is ‘Samatvam’. An unhealthy lifestyle, including our habits, the food we eat and our thoughts, can lead to loss of physiological balance or homeostasis.  
Good understanding of from scriptures.  
Only health aspect was focused |

All previous works have emphasized health, emotion and personality traits of leaders. However the classical texts also enunciate various other attributes of leaders and leadership
– like *dhirah, nayaka, shresthah, virah* etc. which are not explored. The current Leadership study first compares the leadership qualities mentioned in Multifactor Leadership Questionnaire which is the primary variable in the experiment part of the thesis with those from the texts of yoga and other spiritual lore.

### 2.2 AIM

The aim of the present study is to examine the qualities of leaders mentioned in ancient texts of yoga and spiritual lore and introduce Integrated Yoga Module to develop leadership qualities based on improvements in *guna* and psycho-emotional well-being of managers.

### 2.3 OBJECTIVES

1. Elucidating various leadership qualities from diverse works on spiritual wisdom found in ancient literature.
2. Exploring health concept of Leaders from the scriptures.
3. Unearthing the concepts of mind and leaders’ emotional intelligence from ancient texts.
4. Extracting deep understanding of *guna* and *gunatita* conditions of leaders from the *sastras*.

### 2.4 SOURCES

1. *Shastrani* software
2. The Ancient texts such as Upanishads-10 major *Upanishad*
3. *Srimad Bhagavad-Gita*,
4. *Mahabharata, Ramayana- Valmiki Ramayana*,
5. *Dasa Rupakam*
2.5 METHOD OF SEARCH

The first step is to search for the keywords leader, leadership and gunā, and their synonyms, in various texts. For this, the multimedia database Śāstrāṇi, a reference manual for scriptures published by the Ramakrishna Mission Ashram was used (Śāstrāṇi, 2004). Texts searched included: The 10 major Upanishads, Bhagavad Gita, and Yoga texts, Haṭha Yoga Pradīpikā, Pātañjala Yoga Sūtra, the Mahābhārata, the Vālmīki Rāmāyaṇa. Literary Research Grammatical treatises like Amarakośa and Pāṇini Aṣṭādhyāyī, various stotras; and other texts like Dasha Rupakam by Dhananjaya were also searched. A web search called Sanskrit Documents Collection was also used. TABLE 2 compares the qualities in MLQ with those in classical texts as shown below.

**TABLE 2: COMPARISONS OF QUALITIES USED IN MLQ WITH THOSE IN YOGA TEXTS**

<table>
<thead>
<tr>
<th>Sl no.</th>
<th>Qualities for Multi Factor Leadership Questionnaire</th>
<th>Corresponding Sanskrit Term</th>
<th>References Chapters &amp; verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Idealized Influence (Attributed), Idealized Influence (Behavior)</td>
<td>Dhriti, Tyāgī</td>
<td>Srimad Bhagavad Gita, Chapter-16, Verse-3 Chapter -18, Verse- 10</td>
</tr>
<tr>
<td>2</td>
<td>Inspirational Motivation, Intellectual Stimulation, Individual Consideration</td>
<td>Nitivaan, lakshavaan, vāgmī</td>
<td>NA, NA, Mahabharat, Adiparva, Chapter-92, Verse-7</td>
</tr>
</tbody>
</table>
The next study focused on verses that contained these and other leadership qualities. This search was performed using the keywords given in TABLE 3. Specific slokas and quotations related to leadership for the above text were identified and are presented in Devanagari script, Roman script transliteration and English translation.

**TABLE 3: SANSKRIT TERMS USED FOR LEADERS**

<table>
<thead>
<tr>
<th>SL NO</th>
<th>TERMS USED FOR LEADERS AND LEADERSHIP</th>
<th>REFERENCES FROM ANCIENT TEXT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>nāyakaḥ (नायकः)</td>
<td>Hathayoga Pradeepika, chapter-3, verse- 1, Adhatmya Ramayana, Yuddha Kanda, Sarga-4, Verse-32</td>
</tr>
<tr>
<td>2</td>
<td>dhīraḥ (धीरः)</td>
<td>Mahabharata Adi parva, Chapter-87, Verse- 8</td>
</tr>
<tr>
<td>3</td>
<td>Netā (नेता)</td>
<td>NA</td>
</tr>
<tr>
<td>4</td>
<td>netṛtva (नेतृत्व)</td>
<td>Mahabharata Adi parva, Verse-Valmiki Ramayana</td>
</tr>
<tr>
<td>5</td>
<td>jitaḥkrodhā (जितःक्रोधा)</td>
<td>Mahabharata, Ramayana, Yoga Vasishtha, Patanjali Yoga Sutra</td>
</tr>
<tr>
<td>6</td>
<td>Tyaagii (त्यागी)</td>
<td>Srimad Bhagavad Gita, Upanishads</td>
</tr>
<tr>
<td>7</td>
<td>daxaH (दासः)</td>
<td>Mahabharata, Udyog Parva, Chapter-103, Verse-10</td>
</tr>
<tr>
<td>Number</td>
<td>Word</td>
<td>Source</td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
<td>--------</td>
</tr>
<tr>
<td>8</td>
<td>dhArmikaH (धार्मिक:)</td>
<td>Mahabharata, Shanti Parva, Chapter- 116, Verse- 7</td>
</tr>
<tr>
<td>9</td>
<td>Vaagmii (वाग्मी)</td>
<td>Mahabharata, Adiparva, Chapter- 92, Verse- 7, Valmiki Ramayana, Bala Kanda, Sarga- 13</td>
</tr>
<tr>
<td>10</td>
<td>Udaara (उदार)</td>
<td>Rama Charita Ramayana, Lanka Kanda, Verse- 38 ‘Kha’</td>
</tr>
<tr>
<td>11</td>
<td>śobhaa (शोभा)</td>
<td>Ramayana, Ayodhya Kanda, Sarga- 6, Verse- 10</td>
</tr>
<tr>
<td>12</td>
<td>yogya (योग्य)</td>
<td>Mahabharata, Virat Parva, Chapter- 4, Verse- 36</td>
</tr>
<tr>
<td>13</td>
<td>gaambhīrya (गाम्भीर्य)</td>
<td>Mahabharata, Shanti Parva, Chapter- 167, Verse- 12</td>
</tr>
<tr>
<td>14</td>
<td>priyaMvada (प्रियवद)</td>
<td>Mahabharata, Adi Parva, Chapter- 125, Verse- 28</td>
</tr>
<tr>
<td>15</td>
<td>Vinamra (विनम्र)</td>
<td>Ujjayini kavyam, Chapter- 6, Verse- 31</td>
</tr>
<tr>
<td>16</td>
<td>śūrhaḥ (शूर:)</td>
<td>Mahabharata, Adi Parva, Chapter- 65, Verse- 66</td>
</tr>
<tr>
<td>17</td>
<td>mādhuryaḥ (मधुर्य:)</td>
<td>Mahabharata, Adi Parva, Chapter- 98, Verse- 45</td>
</tr>
<tr>
<td>18</td>
<td>Śradhāvāna (श्रद्धावान)</td>
<td>Shrimad Bhagavad Gita, Chapter- 6, Verse-47</td>
</tr>
<tr>
<td>19</td>
<td>Śuci (शुचि)</td>
<td>Mahabharata, Udyutop Parva, Chapter- 34, Verse- 1</td>
</tr>
<tr>
<td>20</td>
<td>yuktah (युक्त:)</td>
<td>Valmiki Ramayana, Bala kanda, Sarga- 1, Verse- 3</td>
</tr>
</tbody>
</table>
2.6 SLOKAS FROM SPIRITUAL LORE

2.6.1 Upanishads

Translation- The wise man who realizes all beings as not distinct from his own Self, and his own Self as the Self of all beings, does not, by virtue of that perception, hate any one.

Essence- A leader (a transformational leader) does not show his supremacy on others and takes all with him to higher states of awareness and interaction.

Translation- When the self controlled spiritual aspirant realizes, in this very body, the truth of Brahman through the truth of the Atman, self luminous as light, then knowing the Divinity which is unborn, eternal, untouched by the modifications of nature, he is freed from all sins.

Essence- A real leader knows the divinity within himself and is free from all misdeeds.
Translation- He is one without a second, controls everything and can make one seed grow into many. Wise people see this lord within themselves. Such people are internally happy, not others.

Essence- Wise people (real leaders) always internally happy and content. He helps in the growth of others.

Translation- Arise! Awake! Enlighten yourself by resorting to the great (teachers); like the sharp edge of a razor is that path, so say the sages, difficult to treat and hard to cross.

Essence- A leader should always be alert and learn from other leaders.
Translation- The preferable and the pleasurable approach man. The man of intelligence, having considered them, separates the two. The intelligent one selects the electable in preference to the delectable; the non-intelligent one selects the delectable for the sake of growth and protection (of the body etc.).

Essence- The leader has the knowledge of right and wrong action.

Translation- Fools dwelling in the very midst of ignorance, but fancying themselves as wise and learned, go round, staggering to and fro, like the blind led by the blind.
Essence: Without a real leader, it’s more like a blind person who leads the blind in critical situation.

अलङ्कावरण: सर्व प्रकृतिनिर्मित्तः ।
आदे बुद्धास्थ्या सुका जुञ्जन्त श्रेष्ठा नायकः ॥९८ चतुर्थोद्योगः ॥
Alabdhāvaranāḥ sarve dharmāḥ prakṛtinirmalāḥ ।

Ådau buddhāstathā muktā budhyanta iti nāyakāḥ||98 Caturthodhyayaḥ||

Translation- All Jivas are ever free from bondage and pure by nature, they are ever illumined and liberated from the very beginning. Still the wise speak of the individuals as ‘capable of knowing’- the selfhood.

Essence- The leaders know the capability of the individuals (followers).

2.6.2 Bhagavad Gita

कर्मण्येवाधिकारस्ते मा पालेछु कदाचन ।
मा कर्मफलदुःखामा ते सांस्कृत्वकर्मणि ||१.२, ४७ ||
Karmaṇy evādhikāraste mā phaleṣu kadācana ।
Mā karmaphalaheturbhur-mā te saṅgostvakarmaṇī ||12|47||

Translation- To work alone, you have competence, and don't claim to the fruits of action. Let not the longing for fruits be the motive force of your action. At the same time, let not this attitude confirm you to indolent inaction.

Essence- Leaders should not delve too much into the past, but to be focused at present to create a future and leadership action and responsibility to be focused; not on potential rewards offered by the position.

प्रज्ञाति यदा कामान् सर्वान् पार्यं मनोगतान् ।
आत्मन्येवात्मना तुष्टं: स्थितप्राङ्गश्यते ||५५ ||
Prajahāti yadā kāmān sarvān pārśa manogatān ।
Ātmanye vātmanā tuṣṭaḥ sthitpraṣāstadocyate ||12|55||

31
Translation - O Son of Pritha! When all the desires of the heart have been abandoned, and the Spirit finds joyous satisfaction in itself (without dependence on any external factor) – then is one spoken of as a person of steady wisdom.

Essence - A leader is considered to have steady wisdom when all the desires of the heart have been abandoned, and the spirit finds joyous satisfaction in itself.

Translation - Therefore, perform action always without attachment. For, by working without attachment a man attains to the Supreme.

Essence - Leaders have to be proactive and work for the common good without selfish interest; the reward of their selfless work will take them to a supreme state.

Translation - Whatever the noblest person does, the ordinary man imitates. The standard they set, the ordinary men follow.

Essence - Leaders hold the ignition key to their organization’s growth and prosperity since people in general will follow the standards set by the leaders.
2.6.3 Mahabharata

Translation- Like an unarmed boat in the waters, the army cannot stand in battle even for a short while without a leader.

Translation- An army without a commander is like a boat with none to steer her through or like a chariot without a driver, going nowhere.

Translation- Just as a foreign trader in an unknown country reaps all distress, so an army without a commander is exposed to all dangers.

Essence- A leader highly essential for the team to work.
2.6.4 Ramayana

The great epic Ramayana starts with the question of leadership qualities by Valmiki to Narada as follows:

Ko nvasminsāmpratāṁ loke guṇavānu kaśca vīryavānu
Dharmajāśaśca krtajāśaśca satyavākayo drḍhavrataḥ

Cāritreṇa ca ko yuktah sarvabhutesu ko hite
Vidvān kaḥ kaḥ samarthaśca kaścaikapriyadarśana

Ātmavān ko jitakrodho dyutimān ko’nasūyakaḥ
Kasya bibhyati devāśca jātarosasya sanuyuge

Translation- Valmiki, practitioner of austerities, sincerely submits the following questions to Narada, a Rishi of experimental and practical wisdom, and scriptural study and knowledge, supreme amongst knowers of Mantra and deep meditations. (2-4). “Is there a person at present in the world amongst us crowned with all virtues – a person possessed of prowess, a knower of Dharma, an exemplar of gratitude, a truthful man in word and resolute in purpose? Who is one with impeccable conduct and benign to all living beings? Who is an erudite person, capable and pleasingly handsome to look at? Who is a self-realized man, a suborder of wrath and an
effulgent person bereft of carping spirit, whose anger in battle, dreaded even by celestial?” (Valmiki Ramayana)

Essence- Ramayana starts with this query about the one person having leadership skills and qualities such as virtues, prowess, and gratitude, self-realized soul, pleasant, erudite, and effulgent, able to motivate others and show the right path to the followers.

2.6.5 Dasā Rupakam

Netā vinīto madhuraśṭyaṁgī daksāṇi priyāṇīvadaḥ
Raktalokāṁ śucirvāgniṁ rūḍhavaṁśaḥ sthīro yuvāḥ
Buddhayutsāhasmahṣrāpajñākalāmānasamanvitaḥ
Śūro drañhaśca tejasvī sāstracakṣuśca dharmikāḥ

Netraviśeśāṇā-Bhedaiścaturghā lalitaśāntodāttodhatairayam
Yathoddeśanā lakṣaṇāṁaḥ- Niścinto dhīralalitaḥ kalāsaktaḥ sukhi mruduḥ
Atha śāntaḥ- Sāmānyuṇāyauktastu dhīrśānto dvijadikāḥ
Atha dhīrodāttāḥ-Mahāsatto' Tigambhīraḥ kṣamāvānavikthanaḥ

Netraviśeśāṇā-Bhedaiścaturghā lalitaśāntodāttodhatairayam
Yathoddeśanā lakṣaṇāṁaḥ- Niścinto dhīralalitaḥ kalāsaktaḥ sukhi mruduḥ
Atha śāntaḥ- Sāmānyuṇāyauktastu dhīrśānto dvijadikāḥ
Atha dhīrodāttāḥ-Mahāsatto' Tigambhīraḥ kṣamāvānavikthanaḥ

35
The Hero should be well-bred, charming, liberal, clever, affable, popular, upright, eloquent, of exalted lineage, resolute, and young; endowed with intelligence, energy, memory, wisdom, skilled in the arts and proud; heroic, mighty, vigorous, familiar, with the codes, and a just observer of the laws.’ ‘He (the Hero) is of four kinds, being light-hearted (Lalita), calm (Shanta), exalted (udata), or vehement (Udhata).’ ‘The self-controlled and light-hearted [Hero] (dhira-Lalita) is free from anxiety, fond of the art [song, dance, etc.], happy, and gentle.’ ‘The self-controlled and calm [Hero] (dhīrśānta) is a Brahman or the like, possessed of the generic merits [of a Hero].’ The self controlled and exalted [Hero] (dhīrodātta) a great excellence, exceeding serious, forbearing, not boastful, resolute, with self-assertion, suppressed and firm of purpose.’ ‘The self-controlled and passionate [Hero] (dhīroddhata) is altogether dominated by pride and jealousy, wholly devoted to magic practices and deceit, self-assertive, fickle, irascible, and boastful’

There are four types of Leaders: Dhirolalita, Dhiroudata, Dhirouddha and Dhiroshanta.

The above verses all reflect leadership characteristics.

In this section, leadership qualities were presented based on classical texts of Upanishads and epics. Out of this, a workable model is developed so that the concepts in the above classics could be included in it. The preferred model that emerges from Upanishads is called pancha kosha or five layer existence of human consciousness. This model is
expected to cater to the entire gamut of leadership qualities in managers. This *pancha kosha* model is presented in the next section.

### 2.7 YOGA AND UPANISAD MODEL FOR LEADERSHIP DEVELOPMENT

According to *Taittireya* Upanishad our body is made of ‘*Panca Kosa*’, named *Annamaya Kosa*, *Pranamaya Kosa*, *Manomaya Kosa*, *Vijnanamaya Kosa* and *Anandamaya Kosa*. Traditional Yoga texts state that imbalance starts at the *Manomaya Kosa* level. Mental imbalances and illnesses called “*Adhija*” are due to the unsettled nature of mind. Due to mental instability, *prana* flows in wrong paths without rhythm and harmony. Hence disturbances in the *Manomaya Kosa* permeate to the physical layer, *Annamaya Kosa* through *Pranamaya Kosa*, resulting in psychosomatic illnesses called “*Vyadhis*”. Hence, treating psychosomatic ailments requires working at all these levels in order to bring harmony and lasting results. Healthy yogic diet, *kriyas*, loosenring exercises and *yogasanas* are used to operate at the *Annamaya Kosa* (physical) level. Proper breathing practices, *kriyas* and *Pranayama* work at the *Pranamaya Kosa* (subtle energy) level. A direct operation on the *Manomaya Kosa* level is made possible by the last three limbs of Patanjali’s *Astanga Yoga - Dharana, Dhyana and Samadhi*. Devotional sessions are used for emotional culture to eliminate emotional imbalances and upsurges (Nagarathna and Nagendra, 2008).

The Integrated Yoga Module (IYM) is meant to work on all five human sheaths. As a part of IYM, the SMET (Self Management of Excessive Tension) program was designed to help all five layers by including all Swami Vivekananda’s four types of Yoga paths as follows:

1. **Raja Yoga**- The Royal path for directly achieving the highest goal. Raja yoga is also
known as Ashtanga yoga (yoga with eight limbs), as explained below.

I. **Yama** (the Social Code of Conduct) – The five **Yamas** are rules and regulations for all to enjoy a healthy environment:

   - *Ahimasa* (non-violence), *Satya* (truthfulness), *Astheya* (non-stealing),
   - *Brahmacharya* (celibacy), *Aparigraha* (non-possessiveness)

II. **Niyama** - (Code of Conduct) - **Niyamas** are five personal rules:

   - *Saucha* (cleanliness), *Santosha* (satisfaction), *Tapah* (penance),
   - *Svadhyaya* (self-study), *Isvara pranidhana* (surrender to God)

Both social codes of conduct and personal code of conduct help growth in the path of yoga and are essential to the successful practice of all eight limbs of yoga.

III. **Asana** (Physical postures) - different classes of physical postures include:

   - Standing Asanas - *ardhakati chakrasana* (half-wheeled postures),
   - Sitting Asanas - *Shashankasana* (baby postures) and *ustrasana* (camel posture),
   - Supine Asanas - *shavasana* (the corpse posture),
   - Relaxing Asanas - *sithila dandasana* (relaxing asana in sitting postures) and *sithila tadasana* (relaxing asana in standing asana)

IV. **Pranayama** (breathing practices) - Four types of breathing practices are taught:

   i. Heating **pranayama** - *Surya bhedana* (right nostril breathing)
   ii. Cooling **pranayama** - *sithali*
   iii. Balancing **pranayama** - *nadi sodhana* (alternate nostril breathing)

The above stated yogic practices are known as *bahiranga* yoga (external practices).

V. **Pratyahara** - Pratyahara is the process of withdrawing the sense organs from
their respective objects.

Pratyahara is the bridge between the antaranga (internal) yoga and bahiranga (external) yoga.

VI. Dharana- Meditation
VII. Dhyana- Effortless meditation on one thing.
VIII. Samadhi- Super Consciousness

The above three practices are known as antaranga (internal) practices.

Raja yoga is practiced for different purposes, psychological, physiological and spiritual benefits.

2. Karma Yoga- Karma yoga involves selfless action, otherwise known as detached action or action without expecting results. According to Bhagavad-Gita, Karma yoga should be performed keeping oneself without desire of associated results. Such practice brings complete freedom from bondage of birth and death.

3. Jnana Yoga- Jnana Yoga is the path of knowledge, which uses the three processes of shravana (listening), manana (thinking), and nidhidhyasana (contemplation) to gain deep intellectual understanding freeing one from bondage to achieve the highest state of spiritual liberation.

4. Bhakti Yoga- Bhakti yoga is the path of devotion and emotional culture, in which the practitioner completely surrenders to the lotus feet of the supreme lord, often considered the easiest way to attain and achieve the goal of life.

According to Swami Vivekananda, a person needs to practice one or two or even all four types of yoga to become free.
2.8 DISCUSSION AND CONCLUSION

The transformational leadership style demonstrated by Sri Rama in *Valmiki Ramayana* has become a role model of leadership which continues to inspire and transform millions of Indians even today. In Mahabharata there are many instances of leadership shown by great warriors and kings. In the *Bhisma Parva* of *Mahabharata*, the great sacred text *Srimad Bhagavad-Gita* also focuses on the many qualities of a leader as depicted by the Supreme Lord Sri Krishna himself to *Arjuna*. The literary work of Dhananjay in his Dasha Rupakam clearly portrays different types of leaders. These leadership qualities are closely related to the personality traits of *tamas, rajas*, and *satva*. Most qualities used in MLQ are based on *satvic* qualities of a person through one’s ethical and moral behavior to inspire others and influence the workers, motivate the team, etc. Though these qualities make a great leader, the yoga texts mentions that, these *satvic* qualities are also bondages which can lead to subtle psychological conflicts such as: conflicts between duty and ethics, ethics and ethics, duty vs. duty and questioning the basis of ethics and morality. These can cause a leader to become confused by conflicting situations (both seemingly good) leading to depression (as happened to Arjuna in Mahabharata as described in the first chapter of *Bhagavad-Gita* or to Sri Rama described in Yoga Vasistha’s first *Vairagya*, and even contributing to different disease states). Hence, leadership qualities enunciated in the texts of yoga and spiritual lore, take us into realms beyond ethics to the state called *Gunatita State* or *Sthitaprajna lakshana*. This is a state of total mastery over the mind, emotions and intellect developed through yoga theory and practices. Such higher transformational leadership maintains health and emotional stability at the highest level, in a state of perfect health, and leads to complete mastery over body, mind, emotions, and intellect. In short, it makes a ‘complete leader’.
FIGURE 1: MODEL OF THE COMPLETE LEADER

Traits of Leaders

TAMAS
- Passive
- Lazy
- Ignorance
- Haphazard

RAJAS
- Money
- Power
- Enjoyment
- Ego

SATVA
- Ethics
- Morality
- Selfless
- Inspirational

ROLE MODEL LEADERS

Gunatita Sthiti [Utilization of gunas]

Total Mastery

Total Conquest of
Emotions, Intellect & Mind
Body, Asta Siddhi, Cycle of Birth & Death
The theoretical model proposed here is based on the concepts enunciated in said texts summarized in the above schematic (Figure 1). This shows how normal leadership traits are based on \textit{triguna}. The \textit{tamasic} are essentially passive, lazy and uninformed. Most leaders are \textit{rajasic} i.e. basically money oriented, driven by lust for enjoyment, power and ego. \textit{Satvic} leaders are more based in ethics and morality, and are selfless and inspirational. Multi-factor leadership questionnaires concern the last two, namely \textit{rajasic} and \textit{satvic}. The experimental part of the study described later, including the aspects of health, emotions and \textit{guna} helps substantiate this model of ideal leadership.

Sri Krishna on the other hand does not want to be restricted to \textit{gunas}, but rather to go beyond to ‘gunatita sthiti’, and introduces ‘sthita prajna’ as the quality of the ideal role-model leader. Practically speaking, it means utilizing \textit{gunas} as per the demands of the situation while maintaining complete mastery over emotions, intellect, mind and body and getting even minor psychic powers such as reading others’ minds and judging the outcome of future events and even \textit{ashta siddhi} (supernatural powers). The leader and the followers will perform the action in total relaxation and blissful awareness, achieving the highest realms of excellence not only for the individual, but also for the organization. Based on this model, not only MLQ but also GHQ, EI and VPI of the leaders were measured in this thesis.

The above model based on the classical literature of India provides with a complete psychophysical and spiritual dimension in an ideal leader. The scientific literature provided in the next chapter gives us an overview of modern trends in leadership development. Combining these two ideas, namely the ancient wisdom and the modern views, an optimal model for ideal leader could be developed.
# CHAPTER- 3.0
## REVIEW OF SCIENTIFIC LITERATURE

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3.0 REVIEW OF SCIENTIFIC LITERATURE

3.1 STUDIES LEADERSHIP DEVELOPMENT

Spirituality is the goal of all existence according to the Upanishads, and karma yoga is a simple means to enhance spirituality. The need of spirituality in an organization has been recognized for long. Among the different kinds of leadership styles, transformational leadership has an approach similar to yoga. The term transformational leadership was conceptualized in 1978 by J.M. Burns in his book, ‘Leadership’. Only transformational leadership is capable of motivating followers to perform more than they were originally expected to do.

Superior performance or performance beyond normal expectations is possible only by transforming followers’ values and attitudes from a lower to a higher plane of motives and maturity. Hence, presently transformational leadership is viewed as the most prominent topic in the current research and theories of leadership (Bass, 1998). Transformational leadership behavior enhances their followers’ karma yoga attitude and oneness with all beings in the organization (Krishnan, 2008). The transformational leader “engages with others in such a way that the leaders and followers raise one another to higher levels of motivation and morality” (Burns, 1978). A transformational leader stirs their followers to look beyond their self-interest for the good of the group. The transformational leader articulates a realistic vision of the future that can be shared, stimulates subordinates intellectually and pays attention to the differences among the subordinates. Transformational leadership consists of four factors-idealized influence, inspirational motivation or leadership, intellectual stimulation, and individualized consideration (Bass, 1985). In transformational leadership, it is important that the leader should address the true
needs of the followers, and lead followers towards fulfillment of those needs. Studies also reveal the relationship between EI and transformational leadership style among managers (Mandell and Pherwani, 2003). Transformational leadership can foster the emergence of socially desirable behaviors in employees.

Transformational leadership, when combined with karma yoga might enhance these desirable behaviors further. This leads to better ‘job involvement’ (Elankumaran, 2004). Karma yoga related to transformational leadership provides effectiveness, extra effort, and satisfaction positively (Menon, 2004). If a manager follows socially appreciable image (simple living) and encourages behaviors that are socially valued (selfless behavior, loyalty, culture of giving and personal touch), then the manager is more likely to emerge as a transformational leader (Niti and Krishnan, 2005).

Apart from the above, numerous studies show benefits like higher EI associated with higher leadership effectiveness (Rosete and Ciarrochi, 2005). The presence of a Vedic world view enhances transformational behavior in a leader whereas Tamas reduces the same (Kejriwal and Krishnan, 2006). Leadership is a vision, a strong drive to carry it out, and an ability to mobilize others around the vision. Their definitions of success most often include changing the lives of others in a sustainable way. Persistence and communication skills are important to their success. Transformational leadership enhances followers’ karma yoga; both transformational leadership and karma yoga enhance followers’ feeling of oneness with all beings; both transformational leadership and oneness enhance organizational identification; and both karma yoga and organizational identification enhance normative commitment (Krishnan, 2007).
The attributes needed in a leader are quite different than those needed in a manager. Transition from a manager to an effective leader is quite possible, though difficult (Ahangar, 2009).

A longitudinal study looked at the impact of a two-day leadership training program on transformational leadership in a large manufacturing organization in eastern India. Results show that pre-training ratings significantly predict post-training ratings in the case of idealized influence-behavior, inspirational motivation, intellectual stimulation, individualized consideration, contingent reward, and active management-by-exception. There is no such effect in the case of idealized influence-attributed, passive management-by-exception and laissez-faire leadership. The study suggests that sending managers for leadership training programs in an unplanned way may not make any difference (Krishnan, 2000). This study represents a multi-method, multi-source, and longitudinal evaluation of a leadership development program in Germany.

For the development of transformational leadership, the methods of leadership feedback, training, and coaching were combined into a program. The effects of this program were evaluated at three, six, nine and twelve months after training. Altogether 25 leaders participated in the program. The results revealed that transformational leadership (subordinate assessment) improved six months after training and later on. Also, leaders’ performance (leaders’ supervisor ratings) and Organizational Citizenship Behavior (subordinate assessment) improved.

There are about six types of conventional leadership intervention viz., leadership training, role-play, scenario, assignments & expectations, etc. and all of them could produce a positive impact on work outcomes in terms of effectiveness. Considering the overall
results, there could be only 34% chance of success (Reichard and Avolio, 2005) of the existing leadership development programs. A meta-analysis of 45 studies of transformational, transactional, and laissez-faire leadership styles found that female leaders were more transformational than male leaders and also engaged in more of the contingent reward behaviors that are a component of transactional leadership. Male leaders were generally more likely to manifest the other aspects of transactional leadership (active and passive management by exception) and laissez-faire leadership. Although these differences between male and female leaders were small, the implications of these findings are encouraging for female leadership because other research has established that all of the aspects of leadership style on which women exceeded men relate positively to leaders’ effectiveness, whereas all of the aspects on which men exceeded women have negative or null relations to effectiveness and female leaders were more transformational than male leaders in their leadership style (Eagly, Johannesen-Schmidt, and Van Engen, 2003).

All previous studies are built upon various theories based on the assumption that lesser the inadequacies in leadership qualities, the better is leadership. Even if a leader demonstrates all the qualities, he is not complete since all the qualities are external and spiritual aspect is lacking. So, internal development is a vital need in the field of leadership development. Although the conventional leadership development intervention programs seem to be exciting, measured results found them to be less effective and the possible reasons could be the lack of practical and holistic approach. Hence there was a need of intervention programs having practical approach.
3.2 STUDIES ON PSYCHOLOGICAL WELL-BEING OF THE LEADERS

The World Health Organization (WHO) defines health as physical, mental and social well being and not just a lack of diseases and disabilities. Role and responsibility of a leader is vital in every industrial sector. For the sake of responsibilities, the leaders compromise with their physical and mental health. It is quite evident that stress occurs in leaders when the targets are not achieved and issues are not addressed. Fifty percent of the employees of an organization are exposed to the adverse psychosocial work environment (Kivima, et al., 2006), and these psychosocial stressors at work are relatively common (Allvin and Aronsson, 2001). Leadership is often viewed as highly stressful. Stress burn-out has been a major threat to the leaders across the world and more so in a country like India since they need to show high outputs with minimum inputs (Sharma, 2007).

Over time, their psychological stress becomes either acute or chronic and invites many health related issues. Chronic stress is associated with enhanced vulnerability to diet-related metabolic risk viz., abdominal adiposity, insulin resistance and oxidative stress (Aschbacher et al., 2014). Obesity is associated with job-associated stress viz., tension and anxiety, and these stress related disorders have been found to lead to an increased risk of Cardio Vascular Disorder (CVD) and mortality (Nishitani and Sakakibara, 2006; Valtonen et al., 2012). Recent studies have reported 77% overweight and obesity rates in high-stress professionals who respond to the customer instantly for resolving their issues (Franke et al., 2002; Hsu et al., 2007; Tsismenakis et al., 2009; Ramey et al., 2009). Importantly, obesity is shown to disturb cardiovascular responses to acute mental stress (Hamer et al., 2010), which may associate with stress-related endothelial dysfunction.
Furthermore, in response to acute mental stress, diabetic patients have a lower impairment of brachial artery flow-mediated dilation (FMD) compared to control subjects. Psychological stress can also interfere with carbohydrate metabolism, especially in the liver and skeletal muscle, and can lead to insulin resistance (Depke et al. 2008). Stress is also an environmental factor that has been associated with several immunological diseases, e.g. inflammatory bowel disease (Mawdsley and Rampton, 2005), allergic disease (Montoro et al., 2009), and atopic dermatitis. Psychological stress has a direct effect on a variety of immunological mechanisms, including the functional profile of T-cells and several immune-inflammatory markers (Marshal et al., 1998). These findings suggest that the challenges of stress experienced by high-stress occupations may lead to an increased risk of a wide range of psychosomatic ailments.

Acute stress has an impact on higher cognitive functions viz., working memory, attention and learning. It is quite evident that stress impairs subsequent attention and memory. Studies carried out largely over the past two decades have supported the idea that stress and stress induced hormones impair hippocampal dependent forms of memory (Sapolsky, 1992). Stress hormones are known to influence the prefrontal cortex (PFC), a brain region that controls higher level "executive" functions such as working memory and decision making. Previous work has shown that chronic stress impairs PFC-mediated behaviors, such as mental flexibility and attention (Eunice et al., 2012).

Yoga, with its holistic approach to improve overall quality of life, offers several self-regulatory practices that aim at correcting these psychological factors that contribute to low QOL (Quality of Life).
Integrated Yoga Module (IYM) conceptualized at Swami Vivekananda Yoga Anusandhana Samsthana, that includes practices at physical, breathing, mental, intellectual and emotional levels are found to be beneficial in improving the health in several chronic conditions such as diabetes mellitus (Shantakumari, Sequeira, EI deeb, 2013), fibromyalgia (da Silva, Lorenzi-Filho and Lage, 2012), rheumatoid arthritis (Haslock et al., 1994) and cancer (Raghavendra et al., 2008). Health based stress management practices being a key component, Yoga has been found to be effective in improving the scores of general health (Tikhe and Nagendra, 2011).

General health is an individual's physical and mental health which includes a collection of physical signs, anxiety and insomnia, social dysfunction, and depression (Ansari, 2006). SMET (Self Management of Excessive Tension) practice is found beneficial. Since the sample size was small and the study was limited to mangers the current study is aimed at assessing the general health of mid life leaders in addition with conventional physiological parameters.
3.3 STUDIES ON EMOTIONAL INTELLIGENCE OF THE LEADERS

We have known for years that emotional intelligence improves results—often by an order of magnitude. Now, new research shows that a leader’s mood plays a key role in that dynamic—a discovery that should redefine what leaders do first and best. Emotional intelligence (EI) is the ability to monitor one’s own and other people's emotions, to discriminate between different emotions and label them appropriately, and to use emotional information to guide thinking and behavior. There are three models of EI. The ability model, developed by Peter Salovey and John Mayer, focuses on the individual's ability to process emotional information and use it to navigate the social environment. In their popular book, Goleman (1995) has argued that those leaders with greater emotional intelligence will be more effective (Stein and Book, 2000). Emotional intelligence has been defined as an array of personalities, emotional, and social abilities and skills that determines how well the individual functions in his or her given environment (Bar-On, 1997). Research has shown that managers with better EQ suffered less subjective stress, experienced better health and well-being, and demonstrated better management performance (Slaski and Cartwright, 2002). In another study EI established the relationship between personality traits and employees’ attitudes toward change (Vakola et al., 2004). The popular perception is that a high intelligence quotient (IQ) is not necessarily a good predictor of professional and personal success. Hence, there is the need of another tool that is emotional intelligence (EI) (Adhia et al., 2010). Emotional Intelligence improved job performance beyond cognitive ability and personality (Joseph and Newman 2010). Previous studies have shown the beneficial effect of SMET program in enhancing emotional intelligence and satva guna (personality trait). Further, there also exists a
positive correlation, suggesting the influence of Emotional Intelligence (EI) and Guna over managerial effectiveness. Research in yogic intervention showed stress reduction, improved Emotional Intelligence and well-being in managers (Kumari, 2010).

EI augments positive work attitudes, altruistic behavior and work outcomes, and moderates the effect of work-culture and conflict on career commitment (Carmeli, 2011). Tikhe in 2011 reported that SMET program was associated with improvement in EQ and may have implications for executive efficiency (Tikhe et. al, 2011) and establishes positive relationship between satva with EQ suggesting that a satvic personality indicates better self-control. Further, it is found that, “thought reduction” or “mental silence” may have specific effects relevant to work stress and hence occupational health (Manocha et al., 2011).
3.4 YOGA ON MANAGERIAL EFFECTIVENESS

Workplace stress is an obstacle in leadership development. Globalization, technological advancements, intermixing of work cultures, recessions and subsequent changes in the nature of work are occurring at a fast pace. Consequently, stress is found with everyone in the workplace whether rich or poor, young or old, male or female; no one is immune to it. Stress may be the biggest single cause of illness or premature death. WHO has declared stress as worldwide epidemic and reported job stress as “the twentieth-century disease”.

The American Institute of Stress (AIS) states that stress related illness costs economy more than $ 100 billion per year. Additionally, AIS estimated in 2001 that stress costs organizations $ 300 billion in health care, workers compensation, absenteeism, and turnover. The productivity losses hover around $17 billion annually. Every health problem from simple headache to heart attack, from psychosomatic disorders to stroke can be linked to stress that is called the plague of the 21st century. Stress-related illness and injuries account for almost three-fourths of employee absenteeism. A growing body of research evidence supports the belief that certain yoga techniques may improve physical and mental health through down-regulation of the hypothalamic–pituitary–adrenal (HPA) axis and the sympathetic nervous system (SNS) (Ross & Thomas, 2010). The HPA axis and SNS are triggered as a response to a physical or psychological demand (stressor), leading to a cascade of physiologic, behavioral, and psychological effects, primarily as a result of the release of cortisol and catecholamines (epinephrine and norepinephrine). This response leads to the mobilization of energy needed to combat the stressor through the classic “fight or flight” syndrome. Over time, the constant state of hypervigilence resulting from repeated firing of the HPA axis and SNS can lead to dysregulation of the system and ultimately diseases such as obesity, diabetes, autoimmune disorders, depression, substance
abuse, and cardiovascular disease (Sterling, 2004; McEwen, 2000, as cited in Ross and Thomas, 2010).

Conversely, substantial studies have shown yoga to have an immediate down-regulating effect on both the SNS/HPA axis response to stress. Studies show that yoga decreases levels of salivary cortisol (Michalsen, 2005; West, 2004), blood glucose (Gokal and Shillito, 2007; Khatri et al. 2007) as well as plasma rennin levels, and 24-hour urine norepinephrine and epinephrine levels (Selvamurthy et al., 1998). Yoga significantly decreases heart rate and systolic and diastolic blood pressure (Damodaran et al., 2002; McCaffrey, Ruknui, Hatthakit and Kasetsomboon, 2005; Selvamurthy et al., 1998) (as cited in Ross & Thomas, 2010). Studies suggest that yoga reverses the negative impact of stress on the immune system by increasing levels of immunoglobulin A (Stuck et al., 2003) as well as natural killer cells (Rao et al., 2008) (as cited in Ross and Thomas, 2010).

Yoga has been found to decrease markers of inflammation such as high sensitivity C-reactive protein as well as inflammatory cytokines such as interleukin-6 (Pullen et al., 2008) and lymphocyte-1B (Schultz et al., 2007) (as cited in Ross and Thomas, 2010). Aforementioned studies show that yoga has an immediate quieting effect on the SNS or HPA axis response to stress. The proposed hypotheses substantiate that yoga exercises cause a shift toward parasympathetic nervous system dominance, possibly via direct vagal stimulation (Innes, Bourguignon and Taylor, 2005); significant reductions in low-frequency heart rate variability (HRV), a sign of sympathetic nervous system activation, in depressed patients following an 8-week yoga intervention (Shapiro et al., 2007); decrease in anxiety (Gupta et al., 2006; Michalsen, 2005; Telles et al., 2006; West, 2004) and
increase in emotional, social, and spiritual well-being (Moadel et al., 2007) (as cited in Ross and Thomas, 2010).

3.5 CONCLUSION

However, there are no interventional studies conducted to understand the impact of yoga on leadership and also there is no model for all round development, ranging from physical to intellectual and spiritual qualities of managers. A summary of scientific review is presented in TABLE 4. It is seen that there is only one study with 2 day intervention, the limitation of the study is that the paper did not mention about the kind of program for leadership development. There are no interventional studies on leadership development using yoga. The present study is to understand the possible role of general health, predominant guna and EI for leadership development using IYM module.

TABLE 4: SUMMARY TABLE OF SCIENTIFIC LITERATURE REVIEW

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<th>Sl no.</th>
<th>Authors &amp; years of publication</th>
<th>Title, Sample size (n), Experimental design, Variable studied</th>
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<td>1</td>
<td>Venkat R. Krishnan, 2000</td>
<td>Can the Indian Worldview Facilitate the Emergence of Transformational Leaders? n- 31 subordinates, longitudinal study, Multi-factor Leadership Questionnaire</td>
<td>1. Idealized influence-attributed, passive management-by-exception and laissez-faire leadership 2. No significant change in other 9 parameters.</td>
<td>Introduction and effects of different forms of yoga could have been discussed in this article</td>
</tr>
<tr>
<td>2</td>
<td>Venkat R. Krishnan, 2005</td>
<td>Impact of Transformational Leadership and Karma-Yoga on Organizational Citizenship Behavior.</td>
<td>1. No significant difference in the means of any of the five OCB variables between the two cells. Karma-Yoga,</td>
<td>Other important forms of yoga could have been introduced</td>
</tr>
<tr>
<td>Authors</td>
<td>Study Title</td>
<td>Methodology</td>
<td>Findings</td>
<td>Rationale for Study</td>
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<tr>
<td>Singh N and Venkat R. Krishnan, 2005</td>
<td>Towards understanding transformational leadership in India: A grounded theory approach.</td>
<td>n-250 managers, One Time Assessment, MLQ</td>
<td>If a manager follows socially appreciable image (simple living) and encourages behaviors that are socially valued (selfless behavior, loyalty, culture of giving and personal touch), then the manager is more likely to emerge as a transformational leader.</td>
<td>An experimental design is missing in the study.</td>
</tr>
</tbody>
</table>

### 3.6 RATIONALE FOR THE STUDY

The present work is based on the five layer model of humans as espoused in summary. It is believed only a classical model such as this could provide a solid foundation for the development of modules for leadership development and effective resolution of management problems. With this background the current study is aimed at throwing light on the possible role of an Integrated Yoga Module for total leadership in general and for Transformational leadership in particular.