

'Gunas' and Their Role in Management

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Introduction:

The term Gunas has a great importance in philosophical literature (especially in sankhya philosophy) of India. Generally, gunas means 'string' or a single thread or strand of a cord or twine in Sanskrit language, but in more abstract uses, it may mean a subdivision species, kind, quality or an operational principle or tendency. There are three major 'Gunas' which serve fundamental operating principle or tendencies of prakriti (universal nature).

According to sankhya philosophy, the particular names and work order of these three gunas is mentioned below:

The equal significance of these three gunas has been also accepted by Mahabharat, especially by Bhagwad Gita.

Literature Review:

S. K. Chakraborty (1988) has worked on "Guna Dynamics Can Enrich Transactional Analysis". In his research work he compares the two theories and sketches the similarities and differences between them. He finds that Guna theory is more comprehensive in its scope than Transactional Analysis, and is, therefore, able to explain better, both the industry's impact on environment, and the aggravated negative tendencies in our society. Author proposes a synthesis of the two theories for more effective handling of human-relationships.

Aditi Kejriwal and Venkat R. Krishnan (2004) have jointly written a great classical research paper "Impact of Vedic World View and Gunas on Transformational Leadership". The study of this research paper is based on partial view of Vedic and partial view of Sankhya philosophy. The paper spells, through many people are trained in

management yet a very few are to be transformational leader/managers (charismatic ones). Why it is so? It is yet to be known.

Peter Wilberg (2007) has written the research paper "Gunas-The Triadic Key to Yogic Psychology". The paper is based on Sankhyan theory which shows a triadic language of three basic and innate gunas or qualities called- sattva, rajas, tamas. These are understood like the humours of old not as just basic qualities of human nature but also as basic qualities of nature as such. In their different combinations they are understood as elemental constituents of matter making up the natural universe as a whole and giving shape to our individual human nature in particular.

Research Methodology:

Type of Study:

As far as the concept of management is concerned there are different opinions in Indian tradition especially in Indian philosophy. This philosophical concept of Sankhyan theory requires to be defined in an explorative way so that the readers may understand easily.

Sources of Data:

A) Primary Sources:

The primary work of study is –**Sankhyakarika of Ishwarakrishna**

Available commentaries on the work, in Hindi, English and Sanskrit are:- 1)Tattva Kaumadi 2)Jaimangla Teeka 3)Saptati Teeka 4)Pravachan Bhashya 5)MatharVriti 6)Gaudapad Bhashya. Apart from this, we will use Bhagawadgita and Ishadarshanam - Philosophy of god to collect

Primary information as these two works are the authentic elaborations of Sankhya system.

B) Secondary Sources

The books and articles shown in the survey and reviewed above and the list of the books given in the Bibliography will also be utilized for necessary references in order to substantiate our views.

Findings:

- 1) Sankhya says that Master Manager is not an ordinary person. He has a divine origin. The very origin, professed by Sankhya, is for the purpose of enhancing the morale of Master Manager. This is done by Sankhya by tracing the origin of Master Manager and his world to **two, divine entities- Purusha, the principle of universal consciousness and Prakriti, the principle of universal action (constituted by sattva, rajās, tamās viz., planning, execution and finalization also as luminousness, activity and passivity)**. When Purusha and Prakriti unite under a purpose, all the characters of these two basic principles, would rush into the successive evolutes coming into existence as the dynamics of the Master Manager as well as the universe belonging to him. The consciousness of Purusha and activity of Prakriti pervade and permeate in all the evolutes thereof.
- 2) These two principles unite for the purpose, so that the unfulfilled aspirations of the **Master Manager**(the man, whose history is said to be beginning less, because Sankhya believes this span of life, a particular session, a chance so that he may further his efforts towards accomplishment). As a result the evolution from **Two Basic Principles** takes place and the manager gets the necessary dynamics of his personality.
- 3) Sankhya, through the process of evolution, gives the successive development of the dynamics of **Master Manager**.

Conclusion:

In the end, I would like to say that each of these three gunās is ever present simultaneously in every particle of creation

but the variation in equilibrium manifest all the variety in creation including matter, mind, body and spirit.

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