Indian Personality and Managerial Behavior: A New Paradigm

Prof. Dr. Mohammed Galib Hussain, UGC Emeritus Professor & Director, Islamiah College (Autonomous), Vaniyambadi – 635 752, Tamilnadu.

ABSTRACT

Blind imitation of western behavioral scientists in understanding managerial behavior will not help Indian management thinkers as well as Indian organizations. For decades Indian business thought is rooted in the western psycho-philosophical intellectual traditions. This has led to the prescription of wrong policy measures by the Indian management pundits for solving Indian business problems. The writer has presented a modest case of drawing on three thousand years thought to articulate Indian concept of personality and its various ramifications in an organizational-milieu.

To be sure, this attempt has nothing to do with cultural fundamentalism; but stemmed from pure commercial motives of Indian business, namely, improving wealth maximization, keeping bottom lines intact, capturing more market share.

A word of caution: the entire Indian philosophical in nature and not subject to rigor of western empirical research: Indian business researchers need to validate their cultural heritage with the tools of the west to be incorporated in to the body of management discipline.

KEYWORDS: SATTVIC, RAJASIC, TAMASIC AND PERSONALITY

INTRODUCTION

The term “personality” refers to mask actors wear. It is the masked face the role players present to the audience; it is not necessarily the real face of the person. Today’s usage of the term has undergone metamorphosis: it is many things to many academics.

For psychologists, it means relatively stable, persisting organization of characteristics that go to make up his/her individual personality. Personality refers to the “Totality of What a person is” which includes all traits (physical, psychological as well as variety of habitual traits) blended (or) organized within him in a characteristically unique manner that determines his modes of behavior and his adjustment to the environment. It is the sum total of values, beliefs, interests and aptitude a person has. It is the organized value system of a person. Everyone has a personality or distinct personality. Each person has a unique and relatively stable, persisting organization of characteristics that go to make up his individual personality.

There are many personality theories and personality structures articulated and empirically established by western psychologists; but the research on Indian concept of personality is in nascent stage. The personality theories which are developed in the west so far, outlines the complications faced by the person and describe how the upbringing of the children would affect the future of an individual and state that personality development is based on the parental interaction and need satisfaction made by the parents. Further it states that the environmental factors are also important determinants of the personality of an individual.

The ancient Indian scriptures are in fact full of psychological knowledge including thoughtful exposition concerning the human nature or personality. The ancient Indian scriptures, philosophical literature, astrological- astronomical literature and medical literature in essence are the reservoir of the knowledge concerning human nature and personality. Literary exposition of personality typologies are found in Indian philosophical systems such as the Shankhya Yoga, Vedanta and Buddhism.
Unlike the modern psychological approaches which view personality as a psycho-physical disposition, in Indian thought human personality is assumed to be physical, mental as well as spiritual aspects. Human beings are not physical and mental evolutionary process but it is a spirit that is appearing in a physical body with mental level of consciousness.

Hindu’s scriptures Bagavad Gita and Hindu philosophy postulate three personality typologies, namely, Sattva, Rajasa and Tamasa to analyze the stress based on personality. Much research has been done based on the western concept of personality and stress but there is virtually no study relating to job stress based on Sattva, Rajasa and Tamasa Personalities. Therefore, an attempt has been made to draw on Hindu psycho-philosophy to articulate the Indian concept of personality.

THEORETICAL FRAMEWORK

According to Hindu speculation, Hiranyagarbha came into existence on his own, as universal consciousness, immortal sources of energy, happiness giver, heart purifier. Hiranyagarbha existed before the universe was created. Out of him, as per his desire the universe was created. There is a change and everything in the universe is in a state of flux. The unchangeable universe consciousness is called Brahma.

Hindu rishis (sage) conceptualize two realities: Brahman and the universe, the relationship between the Brahman and the universe is the point of contention among six schools of Hindu philosophy. It is expressed in different forms. The relationship between the Brahman and the universe something similar to the relationship between the soul and the body.

According to Hindu thought the terminal value of a human being is realization of the universal consciousness pervading in the universe is called Brahman and a part of this universal consciousness which exists in a human being is called Atman. Universal consciousness outside human being is called Brahmam. Hinduism wants atma to realize that it is Brahman. It is expressed in words like “twame waham” (you are that)

The man of realization comes back from the transcendent consciousness and perceives the world of the relativity and through he/she sees the world, he/she sees Brahman everywhere.

According to school of Hindu philosophy, Shankhya system, Prakriti (nature) is always in a state of flux and evolutionary in nature. It has twenty four tattvas (principle).

Sattva- a template of balance or equilibrium
Rajas- a template of expansion or activity
Tamas- a template of inertia or resistance to action

All macrocosmic and microcosmic creation uses these templates. The twenty four principles that evolve are

Manas or “Antahkaran” evolves from the total sum of the sattva guna of panca tanmatras or the “Ahamkara”

Prakriti – The most subtle potentiality that is behind whatever is created in the physical universe, also called “primordial matter”. This is also a state of equilibrium among the three gunas.

Mahat – First product of evolution from prakriti, pure potentiality. Mahat is also considered to be the principle responsible for the rise of buddhi or discriminatory power (wisdom) in living beings.

Ahamkara or ego-sense - second product of evolution. It is responsible for the self-sense in living beings. It is also one’s identification with the outer world and its content

“ Panca Tanmatras or five objects (colour, sound, smell, taste, touch) are a simultaneous product from mahat tattva, along with the ahamkara. They are the subtle form of panca mahabhutas.
which result from grossification or panchikaran of the tanmatras. Each of these tanmatras are made of all three gunas

Panca jnana indriyas or five sense organs (eyes, ears, nose, tongue and body) also evolves from the sattva aspects of ahamkara.

Panca karma indriyas or five organs of action- The organs of action are hands, legs, vocal apparatus, genital organ and anus. They evolve from the rajas aspect of ahamkara.

Panca mahabhutas or five great substances – earth, water, fire, air and ether. They evolve from the tamas aspect of the “ahamkara”. This is the revealed aspects of the physical universe.

The individual psychological aspect, ahamkara is the ego and the sense of doer or agency (karta) belongs to the ego and not to purusa. When sattva predominates, the person performs good deeds; when rajas, the person act selfishly; and when tamas, the person are lazy and indifferent.

The gunas take three different courses of evolution from ahamkara, according to the preponderance of sattva or tamas, with rajas aiding in either direction. In sattva aspects evolve manas, the five organs of perception,(hearing, touch, sight, taste, smell) and the five organs of action (hands, feet, speech, excretory organs, generative organs) respectively. In tamas aspect evolve the five tanmatras (sound-potential, touch-potential, sight-potential, taste-potential, smell-potential), the subtle elements which by further preponderance of tamas, and by combining and recombining with one another, with the aid of rajas, produce the five gross elements – ether, air, fire, earth, and water. The sattva element in the gross elements is manifested in so far as they reveal themselves directly to buddhi and indirectly to purusa.

Manas is the organ which receives impressions through the senses and then presents them to the buddhi. It also has the function of carrying out the orders of the will through the organs of action. Manas, therefore is necessary for both knowledge and action, it is not, however, an undivided entity, but is made up of parts.

Thus Indian psychology makes a distinction between buddhi, ahamkara, and manas according to their functions; and all three together form the antahkarana- the inner organ, the mind stuff.

As also stated, with the preponderance of tamas there evolve from the ahamkara, the tanmatras, or the subtle principles that form the physical universe – the world as the object of perception. These tanmatras (the finer materials of the gross elements) are corresponding to the five sense organs – the essences of sound, touch, colour, taste and smell and they combine and recombine in different ways to produce the gross universe as perceived through our senses. Through the five senses this physical universe manifests itself to us in five ways as smell, touch, taste, sight and sound. Out of the tanmantras produced the gross elements – earth, water, fire, air, and ether,

The gross elements are combinations of the five tanmatras, with considerable variety in the combinations, because of this variety the universe presents itself to us in manifold aspects. For instances, earth corresponding to the tanmatra smell is composed of one-half taste and one-eighth each of the other four tanmatras and so on. The tanmantras (sound – potential, touch potential, sight potential, taste potential, smell potential)- the finer materials of the gross elements- cannot be seen by one of ordinary vision, but only by yogis of high attainment.

CLASSIFICATIONS OF PERSONALITY BASED ON BHAGAVAD GITA

Unlike revealed knowledge as is to be found in religions like Islam which emanate from divine guidance, similarly unlike semi – scientific concept of modern psychology, Hindu psycho – philosophical thought is based on intellectual speculations by rishis (sages) people of wisdom. The knowledge is interesting, esthetic but not subject to empirical testing. In the pages to follow, the researcher has drawn on their knowledge. To what extent it is scientific is a mute question. After all, scientific method as well as science itself is not that scientific as is made out to be.

According to Bhagavad Gita, there are three types of personalities (guna) viz., sattva, rajasa and tamasa and these gunas (quality) are diverged in characters. They are called “prakri-
sambhava” (born of nature). They are all evaluates of prakrti and the whole material creation is an amplification of these three gunas. These three gunas induce in the soul of a sense of possession, attachment and a feeling of identification in respect of enjoyments. This is what is meant by their tying the soul to the body or what binds the soul is its feeling of identification, attachment and sense of possession in respects of bodies evolved from the three gunas and of objects connected therewith. The human beings are part of universe therefore, they are possessing these qualities.

SATTVA GUNA

The quality of sattva is absolutely pure in character and untainted by any form of evil; hence it is illuminating and free from morbidity of any kind. It lends illumination to the mind and the senses, and uprooting sorrow, distraction, depravities, evil propensities and vices, brings peace. When the quality of sattva is in the ascendant, the restlessness of the mind automatically disappears and feeling disgusted with and losing all interest in the world, man gets absorbed in the thought of the supreme spirit who is truth, consciousness and bliss solidified. Besides this, his mind and all his senses are rid of sorrow and lethargy and become more animated. Sattva guna weaning men from worldly enjoyments and activities as well as emancipates from error sloth and sleep. Sattva guna induces sattvika joy through contemplation on the self. The person who possesses such character is called sattva person.

RAJASA GUNA

The quality of rajas manifests itself in the form of passion or attachment. Passion is its gross manifestation hence the quality of rajas has been characterized as being of the nature of passion. Here it may be urged that desire itself has been declared elsewhere as an offspring of rajasa guna. Rajasa guna is begotten of ‘cupidity’ and attachment (quality of rajas develops through cupidity and attachment). They are interdependent like the seed and tree, rajas is analogous to the seed while cupidity, attachment etc., correspond to the tree.

TAMO GUNA

The quality of tamas stupefies the mind and senses, depriving them of their cognitive faculty. All those living being who have connection with the mind and senses identity themselves with the body or claim it as their own regard their own self as benumbed when their mind and senses get benumbed during sleep. Those liberated souls however, who have ceased to regard the mind, senses and body as their own self and no longer recognize any connection with them. Tamaguna induces sleep by dulling the mind and sense. It incites man into error when it dulls and benumbs his consciousness in the shape of alertness of his mind and senses and it induces lethargy and sleep. Hence the tamasa guna is deluder. The ignorance grows through tamasa guna and tamasa guna in its turn grow through ignorance. It binds the soul with error, sloth and sleep.

PREPONDERATING SATTVA

When the quality of sattva beings to function thwarting the operation of rajas and tamas, the body, senses and mind, being flooded with illumination, discrimination and dispassion, enter into a state of extreme tranquility and happiness. Hence during that time the effect of rajasa guna viz., greed, activity and the craving for enjoyment etc., and those of tamasa guna viz., sleep, sloth and error etc., cannot appear. Overpowering rajas and tamas the quality of sattva gives rise to knowledge, illumination and happiness etc. This is called preponderance of sattva over rajas and tamas.

PREPONDERATING RAJAS

When the quality of rajas begins to function, suspending the operation of sattva and tamas, the body, senses and mind irresistible urge to undertake activities of various kinds. Hence the effect of sattvaguna viz., illumination, discrimination, tranquility etc., almost disappears. The effect of tamoguna viz., sleep and sloth etc., also gets suppressed. This quality of rajas preponderates over sattva and tamas.
PREPONDERATING TAMAS OVER SATTVA AND RAJASA

When the quality of tamas begins to function, foiling the operation of satvva and rajas, etc., prevail in the body, sense and mind. One feels inclined to lapse into error and the faculty of judgment gets blurred. Hence the effect of satvva viz., illumination and knowledge and those of raja viz., the propensity to work and the craving for enjoyment etc. almost vanish; they are no longer able to manifest themselves.

PREDOMINANT OF SATTVA

When the quality of satvva is predominant, man should scrupulously endeavor to devote his mind to the practice of meditation and adoration etc., Then alone can the flow of satvva guna endure for a considerable time. It on the other hand, he neglects the opportunity, Tamo guna or rajo guna may soon overpower it and start functioning itself.

Height of animations and the feeling of lightness in the body and the growth of perspicuity and keenness in the mind and senses – this is what is meant by the dawn of light. And the dawn of wisdom discernment consists in the awakening of the faculty of judgment distinguishing between truth and false hood, right and wrong. when light and wisdom both make their appearance the mind automatically recoils from the world and is flooded as it were with quietude, joy tranquility and the feeling of attraction and aversion, sorrow and grief, anxiety, fear, fidgetiness, sleep, sloth and error etc., almost disappear.

PREDOMINANT OF RAJAS

With the predomination of rajas, greed activity, undertaking of actions with an interested motive, restlessness and a thirst for enjoyment make their appearance.

Greed is lust for wealth, prompted by with man is even busy devising means of multiplying his possessions, refuses to part with them even when there is a suitable occasion for doing so and, while engaged in amassing wealth seeks even to usurp the right of other, minding not what is right and what is wrong. With the predomination of rajo guna, when the effects of satvva guna viz., discrimination and tranquility etc., and those of tamo guna viz., sleep, sloth and so on set neutralized. Man longing to feel the need for various forms of enjoyment. His mind is swayed by greed and obsessed with a strong desire for accumulation of wealth, he begins to feel the urge for various forms of activities, his mind becomes restless, and he takes to various activities in response to that urge.

When the growth of tamas, obtuseness of the mind and senses disinclination to perform one’s obligation, duties, frivolity and stupor – all these appear.

PREDOMINANT OF TAMAS

When the growth of tamas, obtuseness of the mind and senses disinclination to perform one’s obligation, duties, frivolity and stupor – all these appear.

Thamas guna person fails to perform the duties enjoined by sastras and addiction to idle pursuits. The torpid state of mind, which obscured one’s judgment and the state of sleep are covered by ‘moha’ when tamo guna predominates. The mind and senses become blank, man finds no relish in activity of any kind. He feels inclined to remain idle and do nothing. He neglects his duties and indulges in frivolous pursuits; his mind sets stupefied, his memory fails him. He is over taken by drowsiness or sleep or lapse into a dream; his judgment takes leave of his and his faulty of understanding. All these marks appear when tamasa guan is in the ascendant. Hence when any of these features appears in man, he must know that is in the state of tamasa guna
Actions gives rise to samskaras the latter in their turn develop qualities of corresponding type. These qualities determine over next birth as well as the course of the person’s activates in that birth.

**SATTVA ACTION**

The sattvika action that are enjoined by the sastras or sacred books and performed in a disinterested spirit. The sattvika and faultless fruit of such action is no other than the pure impulses of wisdom and dispassion frequently

**SATTVIC, RAJASIC AND TAMASIC PERSON’S ORGANIZATIONAL BEHAVIOUR**

In the pages to follow, executives behavior toward Superiors, Subordinates, Suppliers, Creditors, Debtors, Bankers, Investors, Co-Workers, Borrowers, and Customers is articulated.

1. **SUPERIORS**

The term superiors refers to those who are all in higher position in the organization than the executives. These superiors are having right to command over the manager and they are having right to extract work from the executives.

**Sattvic Persons (executives)**

The executives those who are having sattvic in character are very obedient, sincere, loyal, moral and confident in their behavior with their superior. These sattvic executives always appear with illumination on their faces. These persons can understand their superiors and behave accordingly. They can maintain conflict free relationship with their superiors. They can be very adjustable, clear minded and having nature of easily motivated. They are always having high job satisfaction and capable of producing more than the standard. They are very punctual and do not lie, can be truthful with their superiors and capable of maintaining secrecy. He is having more commitment towards the organization and to the superior. They are always trying to get good name from their superiors.

**Rajasic Persons (executives)**

The executives who are having rajasic in character are always arrogant, aggressive and coercive with their superiors. They always appear with tense face and manipulated mind. The rajasic person cannot understand the superiors and behave according to their own way irrespective of the instruction and objectives of the organization. They are having moderate job satisfaction and capable of producing upto the standard. They are not punctual in their work. These managers hide some important matters from the superiors with rudeness. These rajasic executives always feel themselves greater than their superiors. They are correlling with their superiors and break the rules and regulations of the organization. They themselves form some informal group and create some problem to the superiors in achieving the organization’s goals.

**Tamasic Persons (executives)**

The executives those who are having tamasic in character are always disobedient, disloyal, immoral, unconfident with their superiors. These managers always appear with dull face and confused mind. They are always with plan to cheat their superiors and gain something from their superiors. They are all capable of producing less than the standard. They are in the nature of having more conflict with their superiors. They may plan to unethically, unlawfully remove the superiors and try to get their position. They can hide some important matters with the intention of cheating superiors thereby they can gain something. These people are lying with superiors. They are not motivated easily. They themselves forms some informal group and work against their superiors. These people carelessly reveal out the secrets of the organization. These tamasic person frequently break the rules
and regulation of the organization and create lots of problems to their superiors and sleep during the working hours.

2. **SUBORDINATES**

*Sattvic Persons (executives)*

The *sattvic* person who are having *sattvic* character treat their subordinates nicely and equally. These executives do not over exploit the work from subordinates. These persons are trying maximum to their subordinates benefits and welfare. These person are all truthful, honest, confident, sincere, genuine to the subordinates, They properly guide the subordinates and bring success to them. They are very affectionate and spiritual with them. They are all capable of scarifying their own money and time for their subordinates without any expectation. They are all in the nature of forgiving their subordinates mistakes. They always appreciate the subordinates and encourage them for their development.

*Rajasic Persons (executives)*

The *rajasic* person unequally treat the subordinates and bring some conflicts among the subordinates. They are very aggressive and arrogant with their subordinates. These people are in the nature of confusing them purposively and enjoy some benefits. These *rajasic* executives extract the work by giving tension to their subordinates. They do not sacrifice their time and money for their subordinates welfare. They are not affectionate with them and always scold them for their mistakes.

*Tamasic persons (executives)*

The executives those who are having *tamasic* nature can treat the subordinates low and as untouchables. The *tamasic* executives over exploit the subordinates at maximum. He would not try anything for reasonable benefits for subordinates. These *tamasic* person are not truthful, honest, sincere and genuine to the subordinates. These people are not at all guide to the subordinates in working. They bring some bad name and failure resulting to the subordinates. They misuse the power to exploit unofficial work. They give torture and bad performance appraised against them. They compel the subordinate to give some unlawful gifts and money. They punish the subordinates for their mistakes.

3. **SUPPLIERS**

The suppliers are persons or any artificial person who supply the goods and services to the organization for the consideration of money or and on credit.

*Sattvic Persons (executives)*

*Sattvic* executives maintain smooth, honest, genuine relationship with the suppliers. They deliver orders at earlier time, collect the supplies at correct time and settle the bill before the due date. They offer some discount, gift to the suppliers. They maintain hospitality with suppliers. They give proper feedback, suggestion to improve the suppliers market without any expectation. They help the suppliers in terms of advance, advise, in getting order. They invite the suppliers for the important occasion in order to honors them. They maintain clear books of accounts with suppliers.

*Rajasic persons (executives)*

The *rajasic* executives can maintain moderate, honest, genuine and confident relationship with suppliers. They give orders at perfect time, collect the supplies at proper time and settle the bill on due date with expectation of getting some discount. They fight with suppliers if they do not supply at proper time. They give feedback, suggestions just for the money. They offer some advances just for the interest.
Tamasic Persons (executives)

The tamasic executives maintain arrogant and aggressive relationship with the suppliers. They give order after the due date and do not take the supplies on time and fail to settle the bill forever with the expectation to write off. They threaten the suppliers if the suppliers demand payment. They give manipulated feedback for the consideration of money. They threaten the suppliers by demanding advances. They are in the nature of creating some problems and confusions in the books of accounts.

4. CREDITORS

Sattvic Persons (executives)

They purchase goods with oral agreements. They pay due before the due date and treat creditors honestly and maintain hospitality with the creditors. They help the creditor in their improvement of business by giving feedback, suggestion, advice etc. They give some advertisements for the creditors shake without any expectations.

Rajasic Persons (executives)

They purchase goods on credit with written agreements. They pay money on due date. They treat the creditors disobediently. They expect some discount from the creditors. They give some feedback, suggestion, advice etc., with the expectation of money. They are not giving any advertisement for the creditors safe.

Tamasic Persons (executives)

They purchase goods on credit with oral agreements with the intention to cheat the creditor. They threaten the creditors to supply without payment of money. They give manipulated feedback, worst suggestions and advice etc., for the money consideration due to ignorance.

5. DEBTORS

Sattvic persons (executives)

Sattvic managers are honest, loyal, genuine with the debtors. The executives extend the due date for the safe of debtors welfare and offers some discount even for the delay payment. They offer further credit sales in order to improve the debtors business. They will not undertake the debtors business for the debt, instead, they help in improving the business by postponing the collection date.

Rajasic Persons (executives)

Rajasic executives mostly be aggressive and arrogant and rude with the suppliers. They are very strict with collection of money from the debtors. They do not offer any discount even for the due payment. They do not offer further credit sales in order to improve the debtors business. They take the debtors business assets for the default of payments.

Tamasic persons (executives)

Tamasic executives pick up conflicts and fights with the debtors. They cheat the debtors by manipulating books of accounts. They are in the nature of torturing the debtors during the default. They charge interest for the default and they can undertake the debtors business assets as well as personal assets for the defaults.

6. BANKERS

Sattvic persons (executives)

The sattvic person maintains smooth relationship with the banker. They borrow money for reasonable interest and repay promptly before the due date. Actually they borrow money by submitting duly filled application with signature. They obey and follow bank norms perfectly. They
make deposit to the bank by which enable smooth relationship. They are all always honest and obedient with the bankers.

**Rajasic persons (executives)**

The *rajasic* persons maintain reasonable relationship with bankers. They borrow money for interest rate which is given in the norms, and repay the loan amount on due date. They borrow loan by submitting duly filled forms with signature. If the banker refuses to give loan, they surely fight with the bankers. They are in the nature of disobeying the banks norms, rules and regulations. They are always corralling with the bankers and create lots of confusion and tension to the bankers.

**Tamasic persons (executives)**

The *tamasic* persons maintain conflict relation with the bankers. They borrow money by manipulating and by giving wrong information to the bankers. They always try to disobey the bank norms. They make default in repaying of borrowed loan. They surely cheat the bankers by hiding securities and other important details. They are in the nature of cheating bankers by submitting wrong information in such a way getting huge loan. They do escape in order to cheat the bankers.

7. **INVESTORS**

**Sattvic persons (executives)**

The *sattvic* persons maintain smooth relationship with borrowers. They are very confident, trustful, loyal and ethical with the investors, they do get investments by disclosing real information of the business. They offer certain gifts and reasonable returns to them. They get money with proper agreements. They behave with honest, genuineness. They do give timely and needed information to the investors.

**Rajasic persons (executives)**

The *rajasic* persons maintain moderate smooth relationship. They are very rude, arrogant and aggressive with investors. These *rajasic* persons purposely hide the important information from the investors. They frequently breach the agreement with investor. They are corralling with the investors for their benefits.

**Tamasic persons (executives)**

The *tamasic* persons maintain conflict relationship with investors. These *tamasic* persons are ignorant of the investors even they are not interested to know about the investors. They are not at all interested in the investors’ welfare. They will very carelessly reveal out the secret of the investors. The *tamasic* persons are very cunning and try to cheat the investor and enjoy some benefits out of investors cost.

8. **CO-WORKERS**

**Sattva persons (executives)**

The *sattva* person maintain smooth relationship with peers. They are always obedient, honest, straightforward and friendly with the co-workers. They are very co-operative and helpful with their peers. They are all in the nature of sacrificing his own time and money, knowledge for the development of co-workers. They are very honest and moral with coworkers. The *sattva* persons do not give any stress to them.

**Rajasic persons (executives)**

The *rajasic* persons maintain conflict full relationship. They are very arrogant and aggressive with their co-workers. They are always corralling and fighting with them and create lots of stress to them. They are also in the nature of passion. They carelessly reveal out the secret of co-workers.
and their jobs. They always fight with them and refuse to cooperate with them and fail to bring team spirit. Rajasic persons do not forgive them if they create bad consequence.

Tamasic persons (executives)

The tamasic persons will be very lonely and will not be friendly with the co-workers. They are trying to cheat the co-workers and they create some gossip against the coworkers. They do not know the concept of team spirit. They are always diverted from team spirit and commitment.

9. BORROWERS

Borrowers are the persons or any institution other than the bankers who borrow money from the organization.

Sattva Persons (executives)

The sattva executives treat the borrower honestly and obediently. They pay their debts before the due date and offer some interest to their lending. They borrow money by giving real information and enough security. They do not make any default in the repayment of loan.

Rajasic Persons (executives)

The rajasic persons treat the borrowers dishonestly, and disobediently and pay their debts on the due date and offer no interest. They refuse to give security and fight with the borrowers if they do not give further loan.

Tamasic Persons (executives)

The tamasic persons cannot maintain smooth relationship with borrowers. They usually borrow loan by giving wrong and manipulated information. They are very rude and try to cheat the borrowers. They make some defaults in repayments. They are in the nature of realizing securities in the market without the knowledge of borrowers.

10. CUSTOMERS

Customers are persons or who purchase goods and services on cash or on credit basis.

Sattvic persons (executives)

The sattvic persons welcome the customers with the smiling face. They are very courteous, honest and obedient with the customers. They give more importance for the customers taste and preference. They serve the customers at their best. The sattvic persons offer some discounts, credit sales, gift to them. They never forget to do after sales service and get back the returned goods. They attract the customers by giving correct advertisement. They offer products on installments. They always give best quality product and service at the cheapest rate.

Rajasic Persons (executives)

The rajasic persons behave arrogantly and aggressively with the customer. They never concentrate on consumer welfare. They never give importance for the consumer taste and preference. They are forcing the customer to buy more products. They offer moderate quality product at reasonable price.

Tamasic Persons (executives)

The tamasic persons behave meanly with customers. They offer substandard products at higher rate. They are ignorant of customer taste and preference. They cheat the customer by adulterine goods and misleading the customers and also they are giving wrong advertisements to attract the customers.
CONCLUSION

Blind imitation of western behavioral scientists in understanding managerial behavior will not help Indian management thinkers as well as Indian organizations. For decades Indian business thought is rooted in the western psycho-philosophical intellectual traditions. This has led to the prescription of wrong policy measures by the Indian management pundits for solving Indian business problems. The writer has presented a modest case of drawing on three thousand years thought to articulate Indian concept of personality and its various ramifications in an organizational-milieu.

To be sure, this attempt has nothing to do with cultural fundamentalism; but stemmed from pure commercial motives of Indian business, namely, improving wealth maximization, keeping bottom lines intact, capturing more market share.

A word of caution: the entire Indian philosophical in nature and not subject to rigor of western empirical research: Indian business researchers need to validate their cultural heritage with the tools of the west to be incorporated in to the body of management discipline.