

# SUSTAINABLE LEADERSHIP IN THE VUCA WORLD: A CASE STUDY OF DR. APJ ABDUL KALAM THROUGH THE IKS

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## ABSTRACT

*Indian Knowledge System (IKS) offers invaluable concepts for individuals and societies, promoting moral behaviour and in turn leadership at all levels of the society in this world. The current day world is in a very sensitive state, also known as the VUCA (Volatile, Uncertain, Complex and Ambiguous) world– in order to manage all the challenges, right from climate to coexistence and interpersonal relationships – our eternal Indian wisdom has preventive as well as corrective measures for these pressing issues. The establishment of Dharma as a concept of core behaviour paves way for all subsequent actions that a leader undertakes. How a true leader, referred to as Swami, is distinct from the prevalent models of leadership and how effective and sustainable leadership actually starts with self. Cases of ex-CEOs like Rajat Gupta, Lehman Brothers, founders of Satyam Computers, Enron Energy, Volkswagen etc have given sufficient evidence of leadership failure and the need to drive a change in the existing popular and accepted frameworks. This study is secondary and descriptive with the aim of understanding that what constitutes sustainable leadership on the basis of Indian Knowledge System and how it is relevant to the modern world today. When we understand that there are effective and efficient frameworks for great and sustainable leadership, we also delve into how to develop such leadership skill. This methodology would constitute the main idea of the paper. Indian Knowledge System advocates the Ashtang Yoga, which is an all-inclusive framework – a compass for moral, mental, physical and spiritual discipline. The Yoga Sutras guide leaders (potential and existing) not only towards well directed external prosperity but also towards inner peace and spiritual realization through a systematic approach to the mind and body, thus, aligning oneself on the path of sustainable leadership. The Patanjali Yog sutra shall be primarily referred to, for framework and practice of sustainable leadership. This focused study of Patanjali Yog sutra will cover the basic ten principles of moral discipline that create the base for multifaceted leadership in a sustainable and holistic manner. The research is intended for understanding these fundamental aspects of sustainable leadership from IKS and its association and feasibility in the contemporary VUCA world.*

**Keywords:** IKS, VUCA, Sustainable Leadership, Ashtang Yoga, Patanjali Yog Sutra.

## INTRODUCTION & RATIONALE

Leadership from ancient Indian wisdom is the growing need of the hour. As the world around us is transforming, we are left in dire need to balance multiple issues at one go. Over the next 10 years, lack of climate mitigation and climate adaptation lead, with biodiversity loss and ecosystem collapse, are viewed as one of the most rapidly deteriorating global risks over the next decade. Geo-economic confrontation, erosion of social cohesion and societal polarization, widespread cybercrime and cyber insecurity and large-scale involuntary migration all feature in the top 10 risks over the next 10 years. Add to this mental health/depression as the fast-emerging resultant crisis.

In such VUCA times our eternal Indian wisdom provides us with the framework to accept and combat these challenges effectively. The first in order to understand remedial measures would be the establishment of Dharma. According to Indian Knowledge System (IKS), dharma is for everyone/everything in the universe. The core or fundamental qualities of any being or thing is referred to as dharma. It is that which upholds these essential qualities within self. Dharma is that which sustains, makes things stand in this existence. It is the set of principles that brings about the greatest good for all. In simpler, more relatable terms we can understand it to be duty, purpose, responsibility or righteous action.

However, the popular and distorted perspective of dharma is that of religion. In line to this, can one ask plants or animals their dharma aka religion? No. Therefore, we see that dharma is just the opposite of its commonly accepted meaning. Dharma is in to out, whereas religion is out to in. Dharma talks about One Truth (Sat) – One Being (Chit) – One Consciousness (Ananda), whereas religion talks about One God/Prophet – One Book – One Institution (for exclusive beliefs). Hence, dharma is a unifying concept, vis-à-vis the modern day understanding of it as religion, which is truly divisive in nature, leading to the multitudinal current day problems.

Another way to define dharma would be – the core or fundamental qualities of any being or thing and a quest for understanding the same is called dharma. It is essentially a process of constantly living according to the universal principles of nature, also referred to as Rta. This manifestation of Rta then becomes dharma. For example, dharma of fire is to illuminate, heat and burn; that of water is being wet, transparent and flowing. In this context we must understand that qualities / essence come first and beings/things (as a result) come later. More patterns to understand this could be the nature following its dharma every day; our human body following its dharma in the natural order.

Now, when the base of dharma has been established let us relook at the current day problems of climate, terrorism and depression to name a few. Due to cultural dilution and the Western philosophy of capitalism/consumerism swallowing the entire world's population in its fold – we need leadership that will sustain the human race efficiently on mother earth. Conversely, we are witnessing rapid decline in erstwhile first-class leadership, which is why the question of 'ethical leadership' is arising globally.

In the context of these challenges, the existing leadership is experiencing a severe lacuna to sail through smoothly, thus leading to dharma sankat or ethical dilemma on practically all fronts. IKS has beautifully given a framework to get out this dilemma aeons ago. It states the following four points lucidly –

- Doing the greatest good
- For the maximum number of people
- For the longest period of time
- With minimum viable resources

However, it is quite tough to follow in the current scenario. The modern times has a leadership that is focused on self-interests, own organization's development, earning profits, maximum utilization of all types of resources and attaining everything that is external in nature and prioritizes 'suvidha' or outer material achievement and happiness. This is leading to deteriorating value systems as the resources of all kinds are not perennial, neither can focus on self-interests and own organization's development alone can sustain for long. Examples like Chanda Kochar, Carlos Ghosn, Rajat Gupta, Vijay Mallya etc portray well the attainment of possibly everything that modern day successful leaders can, for their own self as well as the organization. Still, they collapsed terribly due to their erroneous and self-serving leadership styles.

Therefore, until now leadership was never put under a lens to be ascertained as ethical or not, leaders were revered in whatever way they were operating. However, after the incidents of the likes quoted above, the question of sustainable leadership arose – which was always prevalent and understood as the groundwork in Indian ethos. On the contrary, quite a lot of these failed leadership attributes and models are consistent with the modern paradigm, grounded in Western thought processes. Current points of view in VUCA times show that there is a need for other non-Western centric leadership traits to be introduced for global growth and development. In particular, leadership traits in ancient Indian texts provide the contextual background for the description of these styles of leadership. The ancient models serve to address the gaps found in modern leadership models and its corresponding criteria.

The relevance of these ancient models of leadership lies in the fact that they are more holistic in nature, have a long-term vision, factor in prudent utilization of all types of resources and focus on overall growth of the self as well as organization, society and country. The underlying aim of such models leads one to what is the ultimate

goal of each human being, which is 'sukh' or inner bliss and eternal joy. In simpler terms, we refer to it as peace of mind. However, can these ancient models be practiced effectively in contemporary world? This generates the very rationale behind considering this research work.

**Research Question** - In this research, the researchers tried to address the following question –

- Are the ancient principles of leadership, as enshrined in the Patanjali Yog sutra, adaptable and sustainable in the contemporary modern world?

**Research Objective** –

- To explore the adaptability and sustainability of ancient principles of leadership, as enshrined in the Patanjali Yog sutra, in the contemporary modern world.

### **REVIEW OF RELATED LITERATURE**

Yoga is generally perceived to be a way of keeping oneself healthy and happy. However, if one truly understands the concept of yoga as a complete way of life, one can clearly see its benefit for changing the paradigms of its practitioners. Such a change in the psycho- motivation of people is useful at the organizational level also. (Adhia H., Nagendra HR., Mahadevan B. 2010). We live in a time of constant change and challenging conditions for business leaders (Benson, 2005). Leaders must develop behaviors and skills to adapt and respond in healthy ways to stressful environments and ongoing change in order to lead others toward positive change effectively (Smith P.K. 2021).

Prahalad (1999) discussed the challenges that leaders face in the current environment and the qualities required. The main competencies that he emphasized to face these are: Coping with ambiguities and uncertainties; Reconciling the coexistence of opposites; Managing the diversity in terms of race, age, gender, culture, and intellectual person integrity; Selflessness; Humility and courage; Networking across organizations; Contextual influence and authority (Adhia H., Nagendra HR., Mahadevan B. 2010). Yoga is one of the six foundations of Indian philosophy and has been used for millennia to study, explain, and experience the complexities of the mind and human existence. Patanjali, an ancient yoga sage, defines yoga as a technique used to still the mental fluctuations of the mind to reach the central reality of the true self. Patanjali's Yoga Sutras outline a skillful way of conducting life that fosters moderation and harmony. These guidelines, which include ethical and moral standards of living in addition to postural and breathing exercises, are used to foster spiritual growth and evolve one's consciousness (Adhia H., Nagendra HR., Mahadevan B. 2010).

Ashtanga Yoga, the eight-step path of yoga, encompasses cognitive learning, moral conduct, physiological practices, and psychological therapy. The first two steps of Yama and Niyama seek and shape external behavior and thought patterns and thus minimize disturbances in the mind and the body. On the behavioral side, abstinence is sought from violence, falsehood, dishonesty, sexual excess and acquisitive tendencies. On the cognitive moral side, the ideals prescribed are — purity, contentment, austerity, self- study and forbearance (Adhia H., Nagendra HR., Mahadevan B. 2010). According to Srinivas KM. (1994), a series of techniques collectively known under the general label 'Yoga' present a rich source for generating indigenous organizational development techniques that may perhaps find better acceptance than imported intervention designs from the west Originally developed for personal spiritual growth, yoga offers a well-formulated approach to planned change (Adhia H., Nagendra HR., Mahadevan B. 2010). The misuse/overuse of technological advancements, globalization of work culture environs, corporate scandals and heists, the outburst of the global pandemic, fast-track life and cutting-edge market competitions, skyrocketed job stress, work-life conflicts, unhealthy behaviors and diet, the increasing trend of chronic illnesses, poor psychosocial work environments and ongoing ecological pollution are directly connected to morbidity and premature mortality of the well-versed workforce and the downfall of personal and organizational excellence (OE) (Chaudhry N., Bhandari RB., Gaur V. 2023). Leadership has been defined in terms of group processes, personality, compliance, particular behaviours, persuasion, power, goal achievement, interaction, role differentiation, initiation of structure and combination of two (or) more of these (Selvakumar P., Ramanakumar K P V. 2019).

## METHODOLOGY AND SCOPE OF THE STUDY

To meet the objective, the researchers have conducted case studies of modern business firms, individuals and social setups, which are known as leaders in their respective domains. The researchers along with a team of 10 persons (who are dedicated to the research of relevance of Indian wisdom in contemporary management) has studied various top leaders, organizations and their leadership styles to determine what helps them to stay on top with not only material prosperity but also sustain in the long run with a holistic approach that propels their spiritual and awakened growth as well. The leaders and firms studied were determined judiciously by the researchers and their team of 10 experts under various functional areas like business, social, service, sports, science etc. However, after thorough discussion of various probable units of study, the researchers unanimously arrived at the consensus to study the case of Dr. APJ Abdul Kalam.

The research was undertaken with the principles of leadership emanating from Patanjali's Yog sutra. Maharshi Patanjali wrote this ancient text in India and described Yoga is a physical, mental, and spiritual discipline. The word 'yoga' originates from the Sanskrit word 'Yuj', which means to yoke or unite and refers to the union of mind, body, and spirit. The purpose of Ashtang Yoga or Eight-limbed path (Ashta-ang) is 'Yoga Chitta Vritti Nirodhah', or the complete cessation of the fluctuations and movement of the mind stuff or chitta. In order to get there, Patanjali, considered the foremost and earliest exponent of systematic Yoga, has laid down a step-by-step approach in the Yoga Sutras, which are the eight limbs or ashta anga of this Science. Sage Patanjali had coined personalized differences in terms of temperaments, inclinations, attitudes and behaviors predominated by one or more of four human personalities - emotive, intuitive, active and volitional. Yoga is the discipline for instilling the conscious mind (surface thoughts, emotions, sensations and perceptions) for subsequent entry into the subconscious mind (dreams, memories and mental tendencies) and unconscious mind (deep sleep, cosmic and collective mental tendencies and memories) and finally to go beyond psychic field and phenomena for self-realization. Thus, the inner voyage of realizing the self and its true potential traverses an individual's instinctive, intellectual, intuitive and psychic realm.

## SUBJECT MATTER OF RESEARCH

In this paper, the researchers have discussed the first two limbs of Ashtang Yoga, i.e. Yama and Niyama – which establish the base of moral discipline for human life. These first two steps, Yama and Niyama, are the foundation of the ashta anga of Yoga. Similar to other sciences like physics and chemistry where one follows rules and regulations in order to get desired results, Yama Niyama perform the same role in the Science of Yoga.

The late Dr. B K S Iyengar describes both the yama and niyama as the 'golden keys to unlock the spiritual gates', as they transform each action into one that originates from a deeper and more 'connected' place within ourselves. From that state of being, humans move closer towards wholeness, connectedness and unity.

Herewith, the researchers have referred to Patanjali's Yog sutra. The principles of Yama – Niyama pave a holistic way forth to leaders in contemporary times. These pointers are linked to one another and create a methodic path for the leader, for overall growth and sustainable leadership.

Yama and Niyama are divided into five parts each as follows –

Yama – These can be loosely translated as restraints. The five Yama are Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha, relating both to the physical as well as the mental plane.

- **Ahimsa** – This refers to non-injury. It is the principle of being non-harming in thought, word and action. This includes not harming other people, animals, the environment and especially oneself! This discipline also encourages non-violent speech and acts, even towards things that one dislikes.
- **Satya** – The word 'sat' literally translates as 'true essence' or 'true nature'. It means 'truth'; Satya is the principle of living with integrity. It refers to refraining from dishonesty and betrayal in thought, word and action. If one is aiming to find the absolute Truth, then one must abide by the truth in all activities of

their life. Like non-injury, truth should be practiced in the mental plane, in thoughts first, so that it naturally gets translated into one's speech and action.

- **Asteya** – Asteya or non-stealing is the third yama. Stealing or coveting, is detrimental to the very path of leadership. When one wants something that belongs to someone else, that itself becomes an act of stealing. In order to move towards Asteya, it is best to understand that the world is for everyone to enjoy and not especially for anyone to own or possess. This will lead one naturally to be grateful and automatically reduce the urge to covet. Stealing not only talks of its physical aspect, but mankind's greed and craving for artificial needs are also considered as stealing.
- **Brahmacharya** – The most talked about interpretation of brahmacharya is celibacy. Ultimately, this principle does not necessarily mean 'celibacy', but rather acting responsibly with one's primal energy. It also refers to controlling one's energy in general, so as not to waste the spirit and vigor on superficial things. What we're basically talking about here is the behaviour which leads us towards the brahma, i.e. 'the divine' or 'higher power'. It can be aptly understood as the 'right use of energy' which leads us to consider how we actually use and direct our energy in this life.
- **Aparigrah** – The principle of non-hoarding or non-possessiveness, aparigraha refers to the ability to let go. It encourages non-grasping, non-clinging and non-attachment to possessions or even thoughts. It teaches to not fill one's life with 'stuff', but rather to take it easy and be happy with what one has.

In short, this important yama teaches us to take only what we need, keep only what serves us in the moment and to let go when the time is right.

**Niyama** – The Niyama is the second limb of Patanjali's eight limbs of Yoga. These are observances that one has to follow in order to begin the practice. These niyama lead humans towards a more positive relationship with themselves, which is important as one cannot form authentic and sustainable relationships with others until the connection with self is strong.

- **Shaucha** – Literally meaning 'purity', shaucha is the principle of cleanliness. This refers to keeping good hygiene, but also to refraining from the impure or toxic in thought, word and action. Practicing internal cleanliness means avoiding egoism, gossip and hurtful topics. Shaucha also connotes a moderate, balanced and healthy diet.
- **Santosha** – Santosha literally means 'contentment'. It is the practice of finding joy in one's own life, rather than coveting a life one does not have. It does not, however, refer to complacency. Giving up on dreams or allowing oneself to be taken advantage of is not the practice of santosha. Instead, this principle refers to an acceptance of the present moment — perhaps with a generous amount of patience. By finding peace in any circumstance, one can begin to learn that every challenge is an opportunity for growth.
- **Tapas** – The word Tapas is derived from the root Sanskrit verb 'tapa' which means 'to burn', and evokes a sense of 'fiery discipline' or 'passion'. In this sense, Tapas can mean cultivating a sense of self-discipline, passion and courage in order to burn away 'impurities' physically, mentally and emotionally, and paving the way to one's true greatness. When one is inspired, focused and 'fired up', then tapas is at work.
- **Swadhyaya** – The word itself is made up of Swa, meaning own, self, or the human soul, and Adhyaya, meaning lesson, lecture, or reading and can imply the practice of studying scriptures, as well as a practice of studying the Self.

This literally means 'self-study', and requires contemplation and self-reflection as one inquiry into her/his own nature. By turning the awareness within, one begins to realize the deeper meaning of life, purpose and one's spiritual path.

- **Ishwara Pranidhana** – The final niyama, ishvara pranidhana is the practice of yielding to a higher power or to one's higher-self. The term 'Ishwara Pranidhana' is made up of two words – Ishwara, which translates as 'Supreme Being', 'God', 'Brahman', 'Ultimate Reality' or 'True Self' and Pranidhana, which means 'fixing'.

This practice encourages modesty and humility, as it acknowledges the existence of a greater force in the universe. It doesn't matter whether one refers to this power as 'God', 'Goddess', 'Creator', 'Source', 'Infinite spirit', 'Universal life force', or any other term. Ishwara pranidhana teaches that surrendering to the guidance of this force will bring peace and understanding to one's life.

In essence, it means cultivating a deep and trusting relationship with the universe, and making each action an offering to something bigger than us.

## ANALYSIS, FINDINGS AND CONCLUSION

A detailed study of the existing literature revealed that ancient Indian leadership is adaptable in the contemporary modern world. The researchers have presented it with the help of the following case –

Dr. APJ Abdul Kalam's life and achievements serve as a testament to the limitless possibilities that lie within each individual. From a modest background to becoming a revered statesman, his journey reminds us that determination, knowledge and integrity can transcend barriers and create a lasting impact. Dr. Kalam's vision for a developed India, his love for education and his unwavering commitment to the nation continue to inspire and guide us, urging us to strive for excellence and work towards a brighter future.

### YAMA –

- **Ahimsa** – Dr Abdul Kalam's words as evidence of his dream of a more peaceful and non-harming world were, "Where there is righteousness in the heart, there is beauty in the character. When there is beauty in the character, there is harmony in the home. When there is harmony in the home, there is order in the nation. When there is order in the nation, there is peace in the world." "The increasing intolerance for others' views and way of life - and the expression of this intolerance through lawless violence against people - cannot be justified in any context."
- **Satya** – "When you speak, speak the truth; perform when you promise; discharge your trust... Withhold your hands from striking and from taking that which is unlawful and bad." Dr. Kalam has summed up multiple yama and niyama in these lines that he spoke. "Honesty and integrity are by far the most important assets of an individual." Dr. Kalam was widely known for his unwavering commitment to honesty throughout his life. His integrity and dedication to truth were deeply ingrained in his character, making him an exemplary figure in this regard.
- **Asteya** – "Privileges are meant to be enjoyed with prudence by those on whom they are conferred; they are not meant to make others suffer. Certainly, they are not meant to be flaunted. Rights are meant to be exercised to achieve the right thing; they are not to be brandished." – Dr. Kalam. Let's recount an occasion when APJ refused to accept a gift and insisted that he pay for it. Once Dr. Kalam attended a function sponsored by Sowbhagya in August 2014. On that occasion, he was given a grinder as a gift. He refused to accept it, but said he needed one for his family and wanted to pay for it. He then sent a person to their shop with a cheque for Rs 4,850 dated August 25, 2014. A month later, Dr. Kalam's office called the shop to ask that why the cheque was not encashed and further, he directed them to deposit the cheque to avoid returning the grinder.
- **Brahmacharya** – When we try and understand 'right use of energy', it actually urges us to consider how we use and direct our primal energy in this life. Dr. Kalam has led by example, as a bachelor throughout his life; he dedicated his entire time and energy to his work, career and service to the nation. He further also wrote, "Politeness and moderation are virtues to be inculcated by each one of us." This clearly underlines the first statement about 'right use of energy'.

- **Aparigrah** – Dr. Kalam lived a frugal and disciplined lifestyle, with a focus on his duties and responsibilities towards the nation and its people. He never even had a television at home. He preferred waking up early at 6:30 or 7:00 am and lived his life as simple as possible. The only personal belongings to him had been a Veena, his books, a laptop, some clothes and a CD player. He had no will when he died, and all his possessions went to his brother.

#### NIYAMA –

- **Shaucha** – Literally meaning purity – it refers to cleanliness of thoughts, words and actions. Dr. Kalam portrayed the values of purity at all three levels adeptly. During a spiritual conclave at Rashtrapati Bhawan, few among the vows suggested by Dr. Kalam were that each devotee pledge to educate five children, dig one pond in her/his neighbourhood or a nearby village, remove enmity within her/his family and withdraw court cases, plant five fruit-bearing trees, not succumb to temptation of addictive substances and treat male and female children equally. These vows clearly indicate mental purity. Along with this, he also urged for a cleaner environment, saying, “Keep the home clean and plant five trees before leaving school. If the home and neighborhood is clean, that will result in clean nation”. Further examples of purity came in the form of ethics playing a pivotal role in Dr. Kalam’s life and work. He believed in using science and technology for the betterment of society and the nation. He insisted that ISRO scientist aspirants should internalize this value, committing themselves to ethical conduct in their studies and future endeavors. Upholding integrity, honesty and responsibility would not only earn them respect but also contribute to the ethical advancement of the scientific community.
- **Santosha** – Despite the limited financial resources, Dr. Kalam’s parents encouraged and supported his education, instilling in him a strong sense of discipline and the value of hard work. A lifelong lesson that APJ learnt from his father in his childhood was, "Behind every gift, there's some selfish reason, an expectation of a return of the favour. Before you accept any gift, think hard about it". This lesson, not only instilled a sense of prudence but also the core value of contentment.
- **Tapas** – "Our country is in need of human qualities like honesty, integrity and hard work. Honesty and having a hard-working nature are the only key to success in life," Dr. Kalam said. His own life depicts exemplary behaviour. He walked long distances for his studies and distributed newspapers in his town while he was in school, to support his family that was financially poor. Once, during his graduation studies at Madras Institute of Technology, his professor rejected his project design and gave him just 3 days’ time to come up with a new one in order to retain the scholarship. Kalam worked hard and finished it well in time. His professor called it outstanding! There are multiple such instances of hard work in his life. Even after his retirement and Presidential term, Dr. Kalam kept travelling and visiting schools nationwide, delivering inspirational speeches to students and sharing his extraordinary vision.
- **Swadhyaya** – In the practice of studying self, one of the most remarkable traits of Dr. Abdul Kalam was his unwavering commitment to learning. He believed that knowledge was the key to progress and innovation. Dr. Kalam’s daily routine was a testament to his disciplined time management. Rising early, he allotted specific time slots for various activities, including reading, research, introspection and physical exercise.
- **Ishwara Pranidhana** – Surrendering to the Higher Self, APJ has interesting incidents from his life. During the 2001 earthquake relief work in Kutch in Gujarat, Dr. Kalam came into contact with the BAPS Swaminarayan Sanstha. Impressed by their work, he sought an audience with Pramukh Swamiji. During the discussion on how India could become a developed country, Pramukh Swamiji surprised Dr. Kalam by telling him that any amount of material development is futile without the spiritual development of the people. Such pursuits have created immense problems and suffering elsewhere in the world. To everyone’s surprise, Pramukh Swamiji blessed Dr Kalam by putting his hand on his head and asking him to “lead India” in that direction. In a year, events happened unexpectedly, even miraculously, for Dr. Kalam. He was nominated by prime minister Atal Bihari Vajpayee as a candidate for the post of president of India, and was supported by both the ruling and opposition parties. After assuming the highest office of the land, Dr Kalam visited Pramukh Swamiji in Ahmedabad on August 13, 2002. Dr.

Kalam called Pramukh Swamiji his “ultimate teacher” who “deployed” him in a “God-synchronous orbit.” Later, Dr. Kalam travelled to Sarangpur on June 20, 2015 to put Transcendence: My Spiritual Experiences with Pramukh Swamiji, as the book was aptly titled, in Pramukh Swamiji’s hands and left this mortal world on July 27.

### LIMITATIONS OF THE STUDY

- This study suffers from technical limitation that no statistical analysis has been applied to it as the topic is more qualitative in nature.
- Methodology has lack of randomness factor and less of a structured design, as it is based on a single case unit.
- This research work has primarily referred to Patanjali’s Yog sutra and its principles for sustainable leadership. However, in Indian Knowledge System multitudes of other principles can be referred to from numerous other Shastras/sources.
- The results are not generalizable; therefore, adaptability figure cannot be claimed because of lack of standardization as the study is based on a single case unit.

### SCOPE FOR FUTURE

- Statistical investigation by drawing data from multiple units can be done, so as to have the empirical validity of the result.
- Numerous case studies can be categorized and analyzed to create a better structure and design.
- Indian Knowledge System is an ocean of wisdom in all fields under the sun. Innumerable other Shastras like The Vedas, The Ramayan, The Bhagwad Gita, The Kautilya Arthashastra etc to name a few, can be referred for learning sustainable leadership.
- Larger structured parallels can be drawn from population to have generalized results that can be adaptable in nature.

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