

Netritva PrakArAH: Styles of Leadership from the ancient India

।। न कालमतिवर्तन्ते महान्तः स्वेषु कर्मसु ।।

Great leaders never procrastinate, they do the right thing at the right time.

(Chapter 5, Section 10, Verse 9, *Yoga Vashishtha*)

Introduction

A leadership style refers to the methods a leader uses and the way the leader behaves while directing, motivating, and managing others. The implementation of plans and usage of strategies for the well-being of the entire team and for fulfilling the expectations of the stakeholders will decide the style of leadership of a person (Becker, 2022).

In the western paradigm we find that there are certain leadership styles with certain qualities, but in the ancient Indian context there are deeper aspects for classifying the qualities in each style of leadership. The innate qualities like bravery, calmness, haughtiness, sportiveness and magnanimity are explained in the Bharata's *Natyashastra*. These are certain in depth qualities of a leader. In the western the outer behaviorism has been given more focus like, whether the leader is capable in bringing transformative policies or not, whether he is too much dependent on the fellow teammates or whether he is more into teamwork.

In the Eastern paradigm through the concept of the Trigunas and Tridoshas the leadership styles can be discussed. Triguna is the one which talks about our mind's framework and how mind functions as per the influence of the Gunas all the characteristics either good or bad are covered. And the Tridoshas are the basis of the bodily constituencies by which the five elements in the body vary.

Effective leadership styles involve motivating and directing followers to achieve stakeholder objectives within specified timeframes. By leveraging their influence, leaders can inspire enthusiasm and focus followers' energy towards the desired outcomes. Meeting stakeholder expectations and accomplishing goals is only achievable through strong leadership.

Here are the styles of leadership from the western paradigm prominent today:

- **Autocratic leadership style-** This is a leadership style in which the leader takes all the decisions by his own, without consulting the other members in the team. The leader often has this mentality that no one in the team is as intelligent than him. But in particular situations this leadership style can be useful when a certain skill is required only of that person for solving the matter. In the ancient Indian context the example of **Shishupala** can be taken. For the entire life he kept on doing unwanted deeds and did not listen to the positive advises of anybody.
- **Authoritative leadership style:** The authoritarian leaders are often known as the visionary leaders, because they share and communicate their ideas and visions with the teammates. That is the basic difference between the autocratic leaders and the authoritarian leaders. These leaders lead by setting examples for the team. For example, **Rani Lakshmi Bai** was a great queen who had a vision for a free motherland, she shared her vision with others and pulled thousands of people for the Indian freedom struggle.
- **Transformational leadership style:** This style of leadership is based on innovations and bringing about changes in an organization. These leaders are also well known for empowering others. The transformative leaders are mostly charismatic leaders because they hold the qualities to communicate, influence, good in verbal skills and connect to the emotions of the followers. For example, in the Bhagavad Gita, the knowledge itself was the knowledge of the millennium and became the knowledge of the eternity. Therefore, it was the transformative quality of **Shri Krishna** that transformed the scenario of that time, through imparting true knowledge. Lord Krishna transformed the wrong thoughts and actions by giving us the purest knowledge.
- **Laissez-Faire leadership style:** This is a style of leadership in which the main leader does not engage in many actions, rather he gives all the responsibilities to his teammates. In some cases where there are mostly young and unexperienced people in the group, this style of leadership becomes very beneficial. But in a well-established and settled organization, where there are experienced people from before, there this style of leadership fails. For example, **Balaji Baji Rao** during the battle of Panipat acted as a Laissez-Faire leader by letting Sadashiv Rao and Vishwas Rao (his own son) go for the battle.
- **Democratic leadership style:** This is a style of leadership in which there is decision making by all the teammates. There is a complete focus on teamwork and everyone's opinions are taken into consideration. All the members are given equal opportunities in most of the democratic organizations. For example, the **son of Shakuntala and Dushyanta, King Bharata** (it is believed that from him only India's name came to be

known as Bharat), he did not make his sons the successor to the throne of Hastinapur, rather he made one of his prajas/citizen the successor.

- **Transactional leadership style:** The transactional leadership style involves, picking up the motivational factors according to the strengths of the followers, improving their skills and making them recognized in their own areas of interests (Yukl et al, 2010). Transactional leadership style can involve values, but the values like reciprocity, responsibility and honesty are the main ones where a leader should be established into.

In the ancient Indian context, there have been several classifications for understanding the types and styles of leadership. The styles have been classified by taking into consideration the numerous elements in the body that are known as the *Tridoshas* in the field of Ayurveda. Likewise, Ayurveda also talks about a subtler dimension of classification called the *Trigunas* that are the types under which the mental framework and behavioral patterns are based.

In the Bhojaraja's Shringaraprakasha the types of Naayaka are classified as, Dhirodatta, Dhiroddhata, Dhiraprashanta and Dhiralalita.

Objectives:

This article discusses the **leadership styles** as per the **Natyashastra, Tridosha and the Triguna concepts**.

- To find out the leadership styles from ancient India through the Natyashastra.
- To find the leadership styles as per the tridoshas and the trigunas classification.

PART 1: LEADERSHIP STYLES FROM THE NATYASHASTRA

In the Bhojaraja's Shringaraprakasha the types of Naayaka are classified as, Dhirodatta, Dhiroddhata, Dhiraprashanta and Dhiralalita. In all the four types of Naayaka there is a common characteristic, that is all the kinds of leaders as mentioned are brave by nature. Bravery is the base quality for being a leader. The attached quality that exists along with bravery is unique in each style of leadership.

- **Dhirodatta:** The leadership characteristics of the Dhirodatta style of leadership is, a Dhirodatta is a person who is by nature very gentle, have the heart for forgiving, merciful, determined, humble, highly qualified, chivalrous and bodily attractive. Sri Krishna can be a best example of Dhirodatta person.

- **Dhiralalita:** A person is called dhira-lalita if he is naturally very fun loving, always in full youthfulness, expert in joking, and free from all anxieties. Such a dhira-lalita personality is generally found to be domesticated and very submissive to his lover. For Example, Sage Narada is a fearless and brave as he had Vishnu in his heart. He is wise and has a great sense of humor.
- **Dhiraprashanta:** A Dhiraprashanta kind of a person is generally very peaceful, have the qualities to endure pain and is forebearing, he has the quality of obliging and remains stable. Lord Ram is perfect example of a Dhiraprashanta style of leader.
- **Dhiroddhata:** A person who is very envious, proud, easily angered, restless and complacent is called Dhiroddhata. For this case the example of Duryodhan is appropriate because no matter how brave he was, he was extremely arrogant, short tempered and restless.

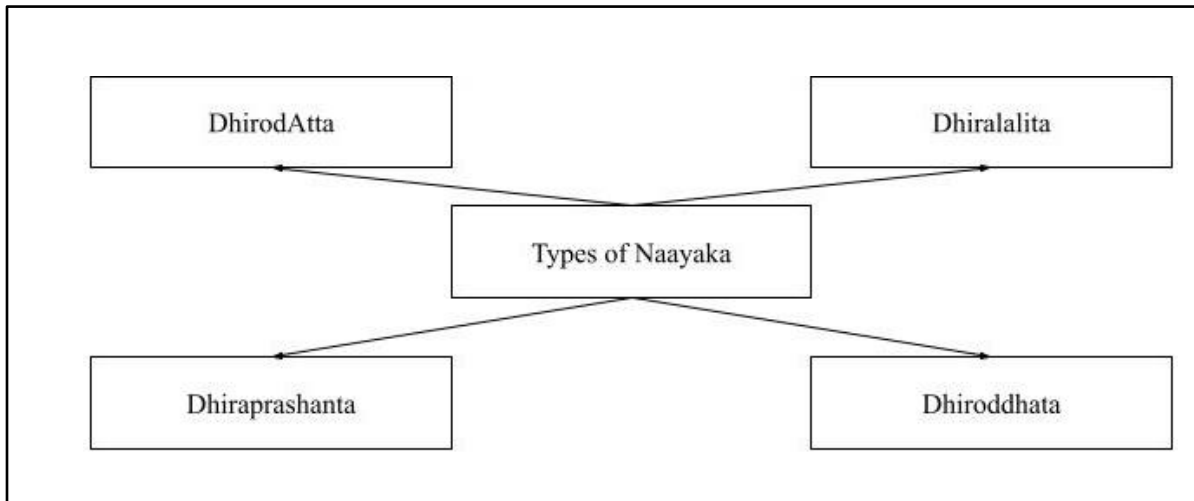


Fig 1: The types of Naayakas from the Natyashastra

PART 2: Leadership styles as per the trigunas

Triguna is a concept in Hindu philosophy that describes three fundamental qualities or tendencies of nature, known as gunas. These gunas are Sattva (purity, harmony), Rajas (activity, passion), and Tamas (inertia, darkness). According to the theory of Triguna, all aspects of the universe, including human beings and their personalities, are composed of these three gunas in varying degrees. The balance of these gunas within an individual is believed to determine their temperament, behavior, and overall state of mind.

Mental (Manasika) Prakrti - Personality according to trigunas Our personality or mental disposition mainly relies on the three gunas of sattva, rajas and tamas. Through centuries of keen observation, ancient ayurvedic practitioners were able to find out considerable links between celestial movements and human behaviour. They concluded that the mind is, in fact, a microcosm of the entire universe. On the basis of this, Ayurveda take into consideration the three fundamental gunas or qualities that manipulate everything that happens in the universe at a greater level and the human mind at a smaller level. Just as the three doṣas determine the body type, the three qualities of the mind regulate a person's character, conviction and perception.

According to Ayurveda, the psychological constitution of the mind of human beings is dependant upon the comparative dominance of the three gunas.

In the Bhagavad Gita

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत |
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत || 9||
(Chapter14, Verse 9, *Bhagavad Gita*)

Sattva binds one to material happiness; rajas makes us indulged into actions, in deeper sense the mind is pulled toward actions; and *tamas* clouds wisdom , shatters our intellect and binds one to delusion. If a person is just stuck in delusions then he won't be able to perform any actions properly. A bit of tamas is required in everyone for sleep, but the level of tamas should not rise beyond that.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत |
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा || 10||
(Chapter14, Verse 10, *Bhagavad Gita*)

Now Sattva arises (prevails), O Arjuna, having overpowered Rajas and Tamas; nor Rajas, having overpowered Sattva and Tamas; and now Tamas, having overpowered Sattva and Rajas.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् |
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् || 16||

(Chapter14, Verse 16, *Bhagavad Gita*)

Source for all the above verses: www.gitasupersite.iitk.ac.in

This shloka simply means that sattvic karmas brings pleasurable results, whereas the rajasic karmas brings an individual sensory or materialistic pain and the tamasic karmas drown a person in ignorance and darkness.

The leadership styles are also connected to different trigunas according to their nature and characteristics.

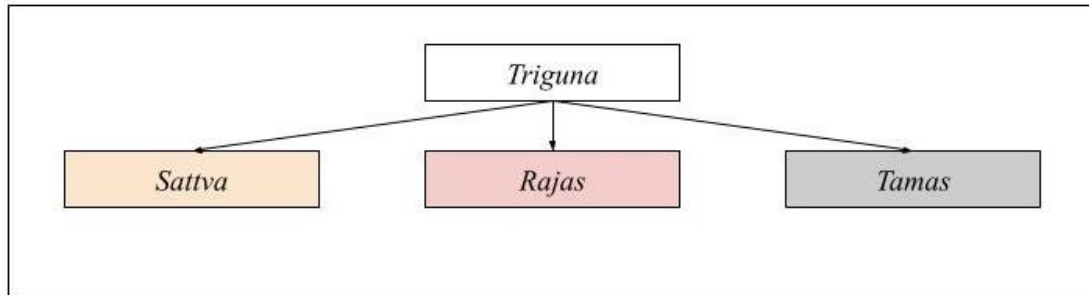


Fig. 2: The Trigunas from the Gita

Sattva is the finest of all the gunas of the mind. In the universe, it is responsible for creation. Within the human mind, sattva is concerned with the capability of visualizing clearly, thinking rightly and logically, doing good deeds and acting properly without violating the laws of nature. In short, it stimulates the senses and is responsible for the perception of knowledge. Sattva guna is characterized by awareness, delight, lightness and lucidity. Persons with dominance of sattva guna in their mental constitution are noble, spiritual, pure and free from trouble and are not easily disturbed in life. In fact, sattva is the ideal state of the mind.

Rajas, the most active of the gunas of the mind, is associated with motion and stimulation. In the universe, this guna is concerned with maintenance and nurturing of everything that has been created. The rajasic guna enables human beings to realize their dreams, to be motivated and to move into action. Dominance of rajas makes a person's mind restless and anxious. All wants, wishes, ambitions as well as mental discrepancies are a result of the effects of rajas. Individuals whose minds are sätvïc and rajasic are keen on improving themselves through spiritual and holistic measures.

Tamas is, in fact, the ability of the mind to finish or complete what sattva and rajas created. With respect to the universe, tamas stands for destruction. Tamas guna characterizes heaviness, produces disturbances in the thought process and other activities of the mind. Hallucinations, apathy, sleepiness, laziness and drowsiness are stimulated by this guna.

Just as combinations of the three dosas exist for the body, the mind exhibits combinations of sattva, rajas, and tamas. Our mental personality is determined by the dominance of one or more gunas in our mind. Our physical dosas and mental nature may not be the same. When there is a difference between our physical and mental nature, we must know it is because a personality is decided by both these aspects. Mental nature is more subtle than our physical nature and thus more variable. (Manikantan, N., 2012)

Seven personality types of sattvic nature.

Brahma: respectful, sincere, discriminating, will have purity, love for truth, self-control, material and spiritual knowledge free from passion, anger, greed, ego, ignorance, jealous dejection and intolerance.

Arsa (Rsi): self- controlled, hospitable, intellectual excellence and eloquence, good understanding and retention; free from pride, ego, attachment, ignorance, greed, hatred and Observes sacred rituals and studies, sacred vows, oblations and celibacy. anger.

Mahendra: courageous, studious, learned, far-sighted, brave, strong and splendid; free from mean acts, will like to perform sacred rituals, virtuous acts, earn wealth and satisfy desires. Will have lordship and authoritative speech.

Varuna: attractive, kind, pleasant, brave, tolerant, patient, likes purity, dislikes impurity, observes religious rites, fondness for aquatic sports, aversion for mean acts, exhibition of anger and pleasure in proper place and time.

Yama: Yama shows initiative, leadership, timely action, freedom from attachment, envy, hatred and ignorance.

Kubera: virtuous, pure, patient and diplomatic; possession of wealth, honour, luxuries and attendants; likes pleasures and recreation and satisfaction of desires.

Gandharva : fondness for music and arts; expertise in poetry, stories, historical narration and epics and other art forms. Fondness for scents, garlands, unguents.

- The employees and managers with dominant sattvic characteristics will be holding a successful leadership style. They keep everyone together, likes to accommodate all the employees from all walks of life, cares for the colleagues and are higher goal oriented.

Six personality types of rajasic nature:

Asura - proud of achievements and possessions, indulges in self-praise, brave but ruthless; envious, lordship, movement in disguise, terrifying appearance and ruthlessness, sad, gloomy, living in the past, has lost hope in life, uncertain, lusterless, cold (no feeling, no emotion).

Raksasa - cruel, intolerant, constantly angry, violent at losing arguments, games etc., has fondness for meat; eats, drinks and sleeps excessively. Envious, has superiority complex, jealous, irreligious, ignorant, fanatic.

Pashacika - Unclean habits, dislikes cleanliness, abnormal diet and regimen, opposite sex is a weakness, likes to stay in lonely places, terrifying appearance and behavior from outside but cowardice from within, controlling, manipulative, likes to conquer, does not respect others. Enjoys wealth and other resources alone without sharing.

Sarpa deceptive, envious, fearful; Brave when in wrathful disposition and cowardly when not in wrathful disposition, sharp reaction, irritable, angry, venomous, likes to control by creating fear, takes advantage of others. Excessive indulgence.

Preta - greedy, spiteful, lacks discrimination, excessive desire for food, excessive greediness, sadistic in character and times, envious actions, acts without discrimination, escapes responsibility, hot tempered, unclean, nocturnal, no moral ethics, mysterious, unpredictable, appears without notice.

Shakuna - unstable, ruthless, passionate attachment, excessive indulgence, unsteady, ruthless, flies high in imagination, will not to live, insecure, impatient, fearful.

- Leaders with higher rajas are very short tempered, materialistic and focused on fleeting objectives. This kind of leadership style are initially successful in most cases but later on the company fails and harm is caused to the organization.

Three personality types of tamasic nature:

Pasava - low intelligence, animalistic behaviour, forbidding character, excessive interest in eating, sexual indulgence and sleep; disobedient, hateful conduct, interested only in worldly pleasure, no interest in spirituality.

Matsya - unstable and changeable in character, cowardly, lack of intelligence, fondness for constant movement, consistent desire, excessive intake of liquids, greediness for food, unsteadiness, constantly passionate and wrathful disposition, behaves like a fish (follow the leader, quarrel among selves, the strong dominate the weak).

Vanaspatya - excessive consumption of food, no interest in education or learning about other people or the surrounding world, indolence, lack of intelligence. Stays in one place, remains alone and away from others. Likes to eat and sleep, drink and have sex excessively. Stays away from spiritual activities.

- These styles of leadership are never successful. In the management scenario the managers and employees who all hold the tamasic nature in dominance they never perform well and are disrespected by the colleagues. The turnover, absenteeism and productivity all run in the negative side.

PART 3: The leadership styles as per the tridoshas

The tridoshas are the combination of the numerous elements in the body which makes a the tridoshas dominant or aggravated. The five elements which are known from the ancient times as the panchamahabhootas, combine with one another and give birth to a particular dosha. The leadership styles show varied qualities

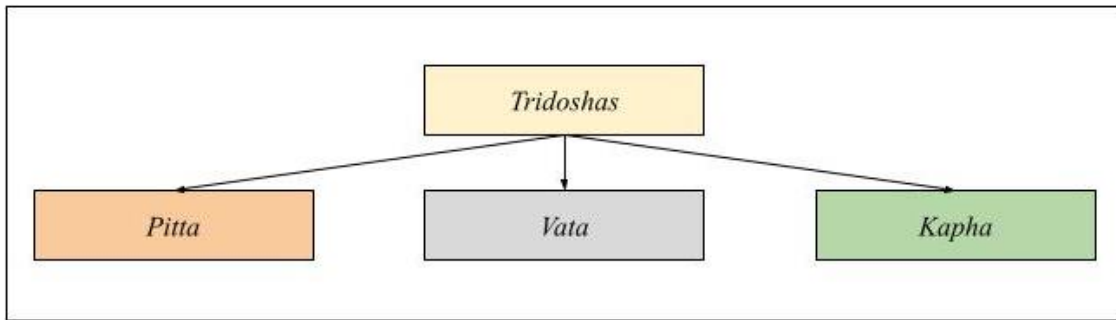


Fig. 3: The Tridoshas from Ayurveda

Governing functions of tridosas:

Vata

-Vata governs movement. Vata is the only motive force in the body, and is responsible for all bodily movements including that of pitta and kapha. Governs the nervous system and prana, It is responsible for controlling nerve impulses and all the higher cerebral functions.

-It also controls cell division, the arrangement of cells and formation of different layers of organ formation. Vata also controls the mind and all the gross and subtle movements in the body: inhalation and exhalation, circulation of blood, arterial and venous flow.

-Carries out elimination processes of excretion and labour.

-Vata governs breathing, blinking of the eyelids, movements in the muscles and tissues, pulsations in the heart, all expansions and contractions, the movement of cytoplasm and cell membranes.

-Vata governs such feelings and emotions as alertness, nervousness, fear, anxiety, pain, tremors and spasms.

Pitta

-Pitta governs transformation. Pitta is responsible for the process of transformation or metabolism in the organ and tissue systems down to cellular metabolism.

-Pitta governs the endocrine system as well as the enzymes. It also oversees and regulates nutrition- digestion, absorption, assimilation and metabolism. It is responsible for thirst, hunger, sex energy, heat production, body temperature and maintenance. Pitta provides luster of the eyes, body glow and softness of body.

-Pitta expresses valour and is responsible for understanding and intellect.

Pitta style of leadership are the best leaders due to their high intellect and better decision making mindset.

Kapha governs solidity. Kapha is responsible for the structure and stability of the body and for growth and reproduction.

-It gives biological strength, vigor and provides immunity and aids healing.

-Kapha gives protection. Cerebral-spinal fluid protects the brain and spinal column and the mucous lining of the stomach is governed by kapha. All fluid balances of the body are also maintained by kapha including lubrication of joints, providing moisture to the skin, filling the spaces in the body. Kapha supports memory retention and is responsible for generosity, affection, knowledge and understanding, Governs the emotions of attachment, greed, long-standing envy. It is also expressed in tendencies towards calmness, forgiveness and love.

In all the leadership styles a perfect balance of mind and body is required, otherwise the intellect and thought process would be malfunctioned. Hence, it's very important for a leader to have a balance of the tridoshas for intuitive ideas, right decision making and holding on to the virtues. The balance of tridoshas bring out the ideal qualities of a leader.

In the following table we can understand the interrelation between the leadership style as per Natya Shastra and triguna, tridosha component:

Leadership Style	Triguna	Tridosha
Dhiralalita	Balanced Sattva and Rajas	Kapha
Dhiraprashanta	High on Sattva	Kapha dominance
Dhiroddhata	High on Tamas	Aggravated state of vata and pitta

In the following table we can understand the interrelation between the western leadership style and triguna, tridosha component:

Leadership Style	Triguna	Tridosha
Autocratic leader	High on Rajas	Vata aggravation
Laissez faire leader	High on Tamas	High on Kapha
Transformational leaders	High on Rajas and Sattva	High on Pitta and Vata

Tamas guna is present in every leadership style but they vary according to the habits, karmas and lifestyle.

Conclusion:

In the eastern paradigm the qualities of the leadership styles are exhaustive. In the Natyashastra the four leadership styles are all connected to the Trigunas and Tridoshas. In each style the dominant gunas and doshas can be found and the deeper qualities of each leadership style can be understood. The relation between the trigunas and tridoshas are also necessary to understand

because whenever a dosha is imbalanced in the body, it leads to the either increase or decrease in particular gunas too. For example if the Kapha of a person is imbalanced then there would be more tamas in the person and sattva will be negligible. In this way the percentages of each triguna and tridoshas keep on fluctuating and leads to the behavioral change in the leaders. For functioning in a better manner the perfect coordination between the body and mind is extremely necessary, which is possible only through maintaining the balance between the trigunas and tridoshas. Even the western leadership styles like the transformational, laissez-faire, authoritarian, democratic, etc can also be classified through the triguna and the tridosha theory. For example, the Laissez-faire leader will have a more of Kapha component because kapha's nature is to work less by own. Transformational and authoritarian leadership will have more Pitta dominance because, pitta makes the decision-making process and intellectual activities prominent in a person. As the variations in the percentages of the trigunas and the tridoshas can be too many, the variations in the personalities of the people are also too many as per the combinations.

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Articles - *Concept of Nayaka in Bharata's Natyasastra* - Parimal Phadke. (n.d.).

<https://narthaki.com/info/articles/art128.html>

About the reference: Bharata goes on to mention the four types of Naayaka. All the four naayaka types have been identified amongst the *uttama* and *madhyama* variety. They have been divided into the following - 1) *Dhirodhata* - Brave and haughty 2) *Dhiralalita* - Brave and sportive 3) *Dhirodatta* - Brave and magnanimous 4) *Dhiraprashaanta* - Brave and calm One wonders as to what the word “*dhira*” could mean. It could mean brave, courageous, firm, resolute etc. Whatever the word “*Dhira*” means, it is to identify the naayaka and highlight him in the play. Thus it is obvious from the definition that he does possess some special qualities and therefore the word *dhira* has been used to justify his uniqueness. Indirectly Bharata has laid down the four primal positions in the order of social rankings. Bharata lays down that the Gods are *Dhirodhatta*, Kings are *Dhiralalita*, ministers are *Dhirodatta* and Brahmins and men of the business class are *Dhiraprashaanta*. Bharata and Abhinavagupta do not talk about the attributes of these naayaka-s. Bharata talks about the nature of the characters in accordance of their status. Thus he lists the qualities of the king, leader of the army, chaplains and ministers, secretaries, judges, wardens of princes and courtiers etc. But the qualities stated have no particular relation with the four types of Naayaka. The qualities laid down seem to be in relation to their status and the duties required to be performed for that particular post. To cite an example - If a General is a Naayaka, he would be *Dhirodatta*. The *guna*-s mentioned are -- Good character, truthful, energetic, polite, is aware of the enemy's activities, weaknesses and the proper time to march against him, has sufficient knowledge about the economics of a country's wealth, loyal to one's king, honoured in his own clan etc. These do not justify as to why Bharata has thought that they should be of *Dhirodatta* type.

Becker, B. (2022, December 26). *Leadership Styles: The 11 Most Common & How to Find Your Style [Quiz]*. <https://blog.hubspot.com/marketing/leadership-styles>

About the reference: A leadership style refers to a leader's methods and behaviors when directing, motivating, and managing others. A person's leadership style also determines how they strategize and implement plans while accounting for the expectations of stakeholders and the well-being of their team. There are many different styles of leadership, and each can have a different impact on a company. In this post, the most common types of leadership have been covered, how they influence business, and give tools to help you figure out what styles are best for you.

Corporate Finance Institute. (2022, December 11). *Leadership Styles*.

<https://corporatefinanceinstitute.com/resources/management/leadership-styles/>

About the reference: Leadership styles refer to the behavioral approach employed by leaders to influence, motivate, and direct their followers. A leadership style determines how leaders implement plans and strategies to accomplish given objectives while accounting for stakeholder expectations and the wellbeing and soundness of their team. The leadership styles discussed in this article are based on studies and findings by several accomplished leadership researchers,

which include Robert K. Greenleaf, Karl Lewis, Daniel Goleman, Bruce Avolio, and Bernard M. Bass.

13 common leadership styles. (n.d.). Ivey Business School.

<https://www.ivey.uwo.ca/academy/blog/2020/01/13-common-leadership-styles/>

About the reference: Leadership is a process of motivating others to work together collaboratively to accomplish great things. As you progress in your career and develop leadership skills, you'll likely use different techniques and methods to achieve your organization's objectives while engaging employees who report to you. These different approaches of providing direction, executing plans, and motivating people are known as leadership styles. The most effective leaders are self-aware. They are able to understand their strengths and weaknesses and proactively learn (and practice!) the leadership style that best suits them and their organization. By learning about your strongest qualities and then refining and accentuating them, while working on the qualities that need improvement, you'll be able to connect with – and inspire – members of your team on a deeper level

Is Democratic Leadership the Best Style of Leadership? (2022, November 8). Verywell Mind.

<https://www.verywellmind.com/what-is-democratic-leadership-2795315>

About the reference: this website talks about the definition, characteristics, advantages, potential pitfalls, and examples of democratic leadership as a style of leadership.

Usmani, F. P. (2022, November 29). *Leadership Styles: Definition, Meaning, & Types of Leadership Styles* /. Fahad Usmani. <https://pmstudycircle.com/leadership-styles/>

About the reference: Leadership styles define how leaders strategize their relationships with their followers. Therefore, knowing the leadership style is vital to gaining followers' loyalty and increasing the leader's effectiveness. This article overviews seven leadership styles, their pros and cons, factors affecting leadership styles, and tips on choosing the right leadership style.

Agus, Bernarto, I., Asbari, A., Wijayanti, L. M., & Hyun, C. C. (2020). EFFECT OF TRANSFORMATIONAL AND TRANSACTIONAL LEADERSHIP STYLE ON PUBLIC HEALTH CENTRE PERFORMANCE. *Journal of Research in Business, Economics, and Education*, 2(1). https://www.researchgate.net/profile/Masduki-Asbari/publication/339800591_EFFECT_OF_TRANSFORMATIONAL_AND_TRANSACTIONAL_LEADERSHIP_STYLE_ON_PUBLIC_HEALTH_CENTRE_PERFORMANCE/links/5f0fbdbd45851512999e50e6/EFFECT-OF-TRANSFORMATIONAL-AND-TRANSACTIONAL-LEADERSHIP-STYLE-ON-PUBLIC-HEALTH-CENTRE-PERFORMANCE.pdf

About the reference: This study aims to analyze the effect of transformational and transactional leadership styles on the performance of Health Center or Puskesmas in Pati, Central Java. The research respondents were employees and staff at the Puskesmas 120 people and the method of data collection was by giving an electronic questionnaire to respondents who were distributed randomly in December 2019. This research analysis tool uses SEM (Structural Equation Model) LISREL program version 8.70. Based on the data analysis shows that the transformational leadership style has a positive and strongly significant effect on the performance of puskesmas employees and the transactional leadership style also has a strongly significant and positive effect on puskesmas employee performance. The research suggestion is the leadership style of the Puskesmas head should use transactional and transformational style such as instruction,

consultation, participation and delegation with the performance of Puskesmas staff such as attendance, cooperation, quality of work, attitudes, and knowledge about work to solve everyday problems. Puskesmas leaders must adopt a more flexible leadership style in accordance with the existing situation for better performance of Puskesmas staff.

Mukundananda, S. (n.d.). *Chapter 14: Guṇa Traya Vibhāg Yog*. Bhagavad Gita - the Song of God, by Swami Mukundananda. <https://www.holy-bhagavad-gita.org/chapter/14/>
About the reference: this site consists of the translation of the Bhagavad Gita by Swami Mukundananda.

Prabhupada, H. D. G. A. C. B. S. (n.d.). *The Nectar of Devotion: The Complete Science of Bhakti-yoga*. The Bhaktivedanta Book Trust.
About the reference: this book consists of all the four leadership styles mentioned in the Natyashastra and discusses the styles with respect to the pastimes of Sri Krishna.

Manikantan, N. (2012). *Dr. (1st ed.). Ayurveda Simplified*. The Art Of Living Publications.
About the reference: this book discusses the classification of the tridosha and triguna and their sub-categories as well as other concepts of Ayurveda.

Md(Ayu), H. J. V. (2019, October 30). *Personality Types And Features Based On Satva, Rajas, Tamas*. Easy Ayurveda. <https://www.easyayurveda.com/2017/03/30/personality-types-features/amp/>
About the reference: this site gives an extensive overview of the personality types that can be related to the different sub-classifications of the tridoshas - sattva, rajas and tamas.