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**BEYOND THE AUTUMN CLOUDS**  
**– A Tribute to Prof. S. K. Chakraborty**



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The *Āchārya* in Lecturing Mood

# Foreword

Prof Shitangshu Kumar Chakraborty, who withdrew from the material World of Finance to propagate the role of Human Values in Management, practised what he preached. He has authored 28 books and numerous papers/articles in this pioneering area. To pay our humble tribute to Prof Chakraborty's Mission, we (his family and friends) have formed this Trust for research and education in this area for a better World. Prosper we must, but always with concern for humanity at large. Towards this end we need to control our greed and moderate our lifestyle. The process is our search.

To start with, with our meagre resources, we are organising Annual Memorial Lectures by distinguished personalities and bringing out Quarterly Monographs. To bless us in our endeavour, the first Memorial Lecture is being delivered by Swami Atmapriyanandaji, Vice Chancellor, RKM Vivekananda University, and this inaugural Monograph, is being released by Swami Suparnanandaji, Secretary, RKM Institute of Culture on 29th November, 2019. We have plans to organize Research and Education/Training Programmes in due course.

I cannot help recollecting the first day of my joining IIM Calcutta on 2<sup>nd</sup> February 1992. My first assignment was to handle the resignation letter from Prof. Chakraborty. Instead of calling him to my chamber, I visited him in his room and desired to know why he wanted to leave us. He narrated that the institute was built in collaboration with Sloan School of Management, MIT, with subsequent ideological infiltration by Dialectical Materialism. In this Culture he was finding it difficult to research, validate and propagate his ideas on blending material prosperity with spirituality in managing organisations. In order to focus IIMC in

a leadership role, I assured him full support, despite the acute financial crisis following the New Economic Policy of GOI. We did not have funds but possessed plenty of land in serene natural surroundings. With the help of Business and Industry we could build and operate a World Class Management Centre for Human Values under his leadership. After lots of convincing, Prof Chakraborty changed his mind and agreed to stay on. The rest is history.

We raised over Rs. 4 crores of funding from Business and Industry, followed by a matching grant from GOI. A beautiful holistic structure was built, resembling a Stupa to house the Centre. We added a Professor and 3 Research Fellows on a self financing mode. One of the Research Fellows is the current Director of IIM Kozhikode for the second term and another, Dr. Sanjay Mukherjee, is a senior Professor at IIM Shillong. Other than Prof. Chakraborty's numerous publications, his Management Development Programmes were always oversubscribed with 60 participants from leading Industries and Business Houses and also faculty members from Educational Institutions in India and abroad. He conducted a number of Conferences, Seminars, and In-company Programmes for Public and Private Sectors all over the Country.

After retiring from IIMC, he was instrumental in setting up Rabindranath Tagore Centre for Human Values in Kolkata with patronage from Ambuja Neotia Group.

The Trust seeks support and blessings from all well-wishers.

Dr. Subir Chowdhury  
Chairman, Board of Trustees,  
Former Director, IIM Calcutta

## Preface

Professor Shitangshu Kumar Chakraborty (1940-2018), better known as SKC among his beloved students and as Prof. S K Chakraborty among the professionals and corporate executives, was an inspiring personality for all who came across him. The conventional professor of Finance and Accounting gradually got transformed into a very non-conventional teacher of Human Values, Ethics and Leadership – some kind of a spiritual metamorphosis that kept the industry awed—so much so that, at one time, almost all the public sector enterprises and many private sector companies invited him to conduct development programmes with their top and middle level executives. This brief biographical sketch tries to delineate the various dimensions of this transformation.

SKC's mission had been to bring in India's indigenous concepts into the professional Indian Management, both in theory and in practice, and while doing so, he developed a body of literature which has been regarded as India's contribution to the contemporary world thought in this area. The mission had accomplished 41 books, brought out by renowned publishers, 28 of them are based on Values, Ethics and Leadership; innumerable articles, monographs, etc.; three journals, two institutions, many inspired students in India and abroad, thousands of well-informed corporate executives and professionals who have gone through his Management Development Programmes (the achievement need not be judged by the quantity, rather it should be felt at the level of profound but silent transformation that his endeavour has brought in the lives of many). The present work brings out briefly, the essential ideas and concepts he wanted to propagate, the underlying inspiration

behind the same and the context in which he worked.

The natural tendency of SKC's mind was to soar above the mundane world and forget itself in contemplation of the Lord which is so typical of any seeker—this tendency got intensified with age. At the same time, following the ideals of his idol, Swami Vivekananda, he wanted to dedicate himself to the service of mankind through the service to his nation and the mode of his service was to strive for transformation of lives through Human Values. According to him, spirituality is the foundation of Human Values, hence his aspiration to reach Him and inspiration to inculcate and impart values education merged into one holistic saga.

He was a true *āchārya*, hence his life and teachings are of inestimable value, particularly to the students and corporate world. There are reasons to believe that those who have enlightened their hearts through his ideas have gained a lot existentially and led a peaceful life (many letters and speeches stand testimony to that).

The author acknowledges with deep gratitude the moral support of Smt. Chhanda Chakraborty, Dr. Subir Chowdhury, Dr. Arunangshu Chakraborty and Dr. Debangshu Chakraborty who have helped him by providing some important information about Prof. Chakraborty's life.

This small tribute is placed at the feet of the Lord with the hope and prayer- let many more souls get attracted to his life and works and derive profound inspiration from them. Peace to all!

Prof. Bidyut K. Sarkar  
Managing Trustee  
Ex-Vice Principal & Member-Secretary, RNTCHV

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Lest We Forget...





## NOTES & REFERENCES

1. *Kirti yasya sa jivati*—he will live in his great deeds—quoted in: Tagore, Rabindranath; *Chāritra Pujā*, Calcutta, Biswabharati Publication Department,(1976), Introduction, p.12
2. Ancient Indian pedagogy suggests a three-step teaching-learning process viz. *sravanam* (mindful listening from scripture or teacher), *mananam* (deep logical thinking of what is listened to) and *nididhyāsanam* (deep concentration into the inner meaning to translate thought into feeling and manifesting the realization into character and personality)—ref. *Brihad Āranyaka Upanisad*, verse-4.5.6
3. e.g. the famous books on Japanese Management titled '*The Art of Japanese Management : Applications for American Executives*' by Anthony G. Athos & R. T. Pascale, Simon & Schuster,(1981); another titled '*Made in Japan: Akio Morita & Sony*' by Akio Morita, Signet,(2015); and other such books portray the rootedness of Japanese Management
4. The Vedic Value-system resulted in the later-concept of the fourfold *Purushārthas* (i.e. the goals of human life) viz. *Dharma* (duties, righteousness), *Artha* (material possession), *Kāma* (legitimate desires and desired objects) and *Moksha* (liberation). Prof. Chakraborty, being primarily focused to the human character development, preferred this order. One may refer to the book titled '*The Concept of Purushārthas*' by Samiran Chandra Chakraborty, Maharishi Sandipani Rashtriya Veda Vidyalaya, Ujjain, (2000) for a concise and lucid but erudite exposition of the topic.
5. As R K Mukherjee states: Ancient Indian 'education in the highest knowledge depends upon the three processes following one another, viz. (1) *Sravana*, (2)*Manana*, and (3) *Nididhyāsana*. *Sravana* is listening to what is taught by the teacher, but even for this there are specified six aids (*lingas*, signs or phases), such as (a) *Upakrama*, a formal ceremony to be performed before reading the Veda; (b) *Abhyāsa*, constant practice or recitation of the texts taught; (c) *Apurvā*, immediate apprehension of the meaning, (d)*Phala*, a comprehension of results, (e) *arthavāda*, study of explanatory texts, the Brahmana texts; and (f) *Upapatti*, attainment of conclusions. *Manana* is defined as

- constant contemplation of the One Reality in accordance with the ways of reasoning aiding in its apprehension. *Nididhyāsana* is concentrated contemplation of the truth so as to realize it.'—Mukherjee, R K; *Ancient Indian Education: Brahmanical & Budhist*, New Delhi, Motilal Banarsidass, (1989), p. 114
6. Chakraborty, S K; *Human Response Development*, New Delhi, Wiley Eastern Ltd., (1990), p. 1
  7. Chakraborty, S K; *Managerial Effectiveness and Quality of Work Life: Indian Insights*, New Delhi, Tata McGraw Hill, (1987), preface, p. x
  8. *ibid.*, p. x
  9. *ibid.*, p. xi
  10. *ibid.*, p. xii
  11. *ibid.*, p. xii
  12. *ibid.*, p. xii
  13. Concept of Higher Self and Lower self is well documented (most of the time through the metaphor of two birds) in our scriptures e.g. *Katha Upanisad*, I.iii.1; *Mundaka Upanisad*, III.i.1; *Srimad Bhagavad Gītā*, 15.1 & 13.1-3; *Rig Veda*, I.164.20 etc.
  14. This is the purport of many verses in our *Vedānta* e.g. *Taittiriya Upanisad*, 2.1.1 & beyond—the first cause *Brahman* manifests (or evolves) into this gross perceptible world—the effect (though *Brahman* itself is beyond cause and effect), through various stages (Sri Aurobindo describes as 'Descent'); our spiritual development starts from the gross (*annamaya purusha* or *kosa*) to the realization of *Brahman* through the five stages or *kosa(s)* (the Ascent or Involution).
  15. Smith, H; *Forgotten Truth*, New York, Harper Colophon, (1977), p. 145
  16. Chakraborty, S K; *Foundations of Managerial Work: Contributions from Indian Thought*; Mumbai, Himalaya Publishing House, (2ed., 1998), p. 6
  17. *ibid.*, p. 6.
  18. All our volitional actions in the waking state (i.e. *karma(s)*) leave indelible impressions on the mind which are called *sanskāras*. An individual's course of life is determined by the nature of the impressions (or *sanskāras*) acquired by his *karma* in the present and past existence as well. (ref. Satprakashananda, Swami; *The Goal and The Way: The Vedāntic Approach to Life's problems*, Madras, Sri Ramakrishna Math, (1974), p. 86-87)

19. *Foundations of Managerial Work*, op.cit., p.29ff
20. 'The three *gunas*—*sattva*, *rajas*, and *tamas*—are the primal constituents of *Prakriti*, primordial nature, *natura naturans*, from which the whole universe, physical and mental, has evolved. The self, the only immutable and intelligent entity, is ever distinct from *Prakriti* and its evolutes—mind, organs, body and external objects...*Sattva* is the principle of poise conducive to purity, knowledge, joy. *Rajas* is the principle of motivity leading to activity, desire, restlessness, or disquietude. *Tamas* is the principle of inertia resulting in inaction, dullness, delusion. *Sattva* is light, *tamas* heavy, *rajas*, medium. *Sattva* is represented as white, *rajas* as red, *tamas* as dark.' (The Goal and The Way, op.cit., p.261)
21. Aurobindo, Sri; *The ideal of Karmayogin*, Pondicherry, Sri Aurobindo Ashram, (1974),p. 100
22. *Foundations of Managerial Work*, op.cit., p. 101
23. *ibid.*, ch.7
24. *ibid.*,p.185
25. Chakraborty, S K & Chakraborty, D; *Spirituality in Management: Means or End?*, New Delhi, Oxford University Press (2008), p. 101
26. Chakraborty, S K & Chakraborty, D; *Rājarshi Leadership: The Saving Role of Authentic Spirituality*, Puducherry, Sri Aurobindo Society, (2013,2014), p.172
27. *Maitri*-friendliness towards the happy, *Karunā*-compassion towards the unhappy, *Mudita*- delight or gladness towards the virtuous or good, *Upekshā*-indifference towards the wicked or bad)(Prabhavananda, Swami & Isherwood, C; *The Yoga Aphorisms of Patanjali*; Madras, Sri Ramakrishna Math, (1950), I.33, p.54: Conze, Edward; *Buddhist Thought in India*, London, George Allen & Unwin, (1983); pp.80-91
28. Chakraborty, S K; *Against the Tide: The Philosophical Foundations of Modern Management*, New Delhi, Oxford University Press (2003), Introduction, p. 1
29. *ibid.*,p.30
30. *ibid.*, p.33
31. *Spirituality in Management*, op.cit., p. 182ff
32. *ibid.*, p.200ff.
33. *Spirituality in Management*, op.cit., p.26

34. *ibid.*, p.29
35. Subject of Public Administration—ancient Indian sacro-secular education during the time of Chanakya had four main branches viz. *Trayi* (vedas), *Anvikshiki* (philosophies), *Vartā* (Economics), *Dandaniti* (State administration) (*Ancient Indian Education*, op.cit., p.246)
36. *Rājārshi Leadership*, op.cit., p.1
37. *ibid.*, p.8.
38. *ibid.*, p.17.
39. *ibid.*, p.25
40. *ibid.*, p.33
41. *Against the Tide*, op.cit., p.103
42. As explained by Sri Aurobindo in 'Message of the Gita'; Aurobindo, Sri; *Essays on the Gita*, Pondicherry, Sri Aurobindo Society, (1966), p.127
43. Sarkar, Bidyut Kumar; *The Alternative to Avert Crisis: A Philosophical Perspective in Management Education*, Bulletin of the Ramakrishna Mission Institute of Culture (RMIC), November, 2011, p.537
44. *Spirituality in Management*, op.cit., p.127ff
45. *ibid.*, p.157
46. *Against the Tide*, op.cit., p.127.
47. *ibid.*, p.156
48. Balasubrahmanyam, V; *Hitopadesa*, Calcutta, M P Birla Foundation, (1989), p.49
49. Bose, A C, *The Call of the Vedas*, Bombay, Bharatiya Vidya Bhavan, (1970), p.244
50. Quoted in S K Chakraborty, *Human Response in Organisations: Towards the Indian Ethos*, Calcutta, Vivekananda Nidhi, 1985, pp.91-2
51. *Against the Tide*, op.cit., pp.167-170
52. *Spirituality in Management*, op.cit., p-2
53. *ibid.*, p.3
54. *ibid.*, p.7
55. *ibid.*, p.8
56. *ibid.*, p.12
57. *ibid.*, p.21

58. *ibid.*,p.22
59. *ibid.*,p.26
60. *ibid.*,p.36
61. *ibid.*,p.26
62. *ibid.*,p.69
63. *ibid.*,p.40ff.
64. *ibid.*,p.58ff
65. *ibid.*,p.69.
66. *ibid.*,p.100
67. Chakraborty, S K; *Swami Vivekananda: Leader of Sacred Nationhood*, Kolkata, Advaita Ashram (2012), p.5
68. *ibid.*,p.15
69. *ibid.*,p.16
70. *ibid.*,p.16
71. *ibid.*,p.18
72. *ibid.*,p.21
73. *ibid.*,p.21
74. *ibid.*,p.23
75. *ibid.*,p.25
76. *ibid.*,p.31
77. *ibid.*,p.35
78. *ibid.*,p.39
79. *ibid.*,p.65.
80. *ibid.*,p.70
81. *ibid.*,p.85
82. *ibid.*,p.41
83. *ibid.*,p.47
84. *ibid.*,p.73
85. *ibid.*,p.76
86. *ibid.*,p.46
87. *ibid.*, p.48,77
88. Singh, Sahib Sant Khalsa; *Sri Guru Granth Sāhib*, Tucson (Arizona), Hand Made Books, p.306
89. *Swami Vivekananda: Leader of the Sacred Nationhood*, op.cit., p.53

90. *ibid.*, p.59
91. Swami Vivekananda, quoted, *ibid.*, p.121
92. *ibid.*, p.70
93. *ibid.*, p.72
94. *ibid.*, p.82
95. *ibid.*, p.99
96. *ibid.*, p.100
97. *ibid.*, p.106
98. *ibid.*, p.183
99. *Rājārshi Leadership*, op.cit., p.33
100. Vivekananda, Swami, (1969), Complete Works of Swami Vivekananda (CWSV), Advaita Ashram, Calcutta, 1969, Vol-vii, p.69; *Rājārshi Leadership*, op.cit., p.390
101. *Rājārshi Leadership*, op.cit., p.95
102. *ibid.*, p.105
103. *ibid.*, p.113
104. *Srimad Bhagavad Gītā* verse 3.36: 'But by what is a man impelled to commit sin, as if by force, even against his will, O *Vārsneya* (Krishna)?': Radhakrishnan, S; *The Bhagavad Gītā*; New Delhi, Harper Collins, (2006), p.147
105. '*jānāmi dharmam, na ca me pravritti. Jānāmi pāpam, na ca me nivritti...*' (I know what is righteousness, but I have no inclination for that, I know what is sin, but I cannot refrain from that...)— *Prapanna Gītā*, verse 57
106. *Rājārshi Leadership*, op.cit., p.242
107. Chakraborty, S K & Chakraborty, D; *Human Values & Ethics: In Search of Organisational Integrity*; Mumbai, Himalaya Publishing House, (2013), Preface
108. This may be deduced from the way the formal education used to begin (through a sacred ceremony called *upanayan* after *vidyārambha* and *chudākaran*), the characteristics sought in an ideal student (or *brahmachāri*) (one may refer to the *Shikshā Valli* of *Taittiriya Upanisad* and many such texts), the curriculum and syllabus of those days, the type of examinations taken in those days (with clear emphasis on values dimensions) (ref. *Ancient Indian Education*, op.cit., p.156ff)
109. Sarkar, Bidyut Kumar; *International Conference on Spirituality in*

*Management Education*, New Delhi, Allied Publishers, (2018), p.31ff

110. 'Āchārya ācinoti shāstrārtham' / 'āchārya ācarate shāstrārtham' :- A teacher who teaches by his own example is an āchārya; *Manusmriti*, 6.1.35
111. *Varnāshrama*—'varna' here implies the vedic institution of the four fold social order & 'āshrama' here implies the four stages in an individual's life.  
 'The varna categorization or functional specialization had...been formulated to integrate mundane or worldly existence with liberated or transcendent existence.' (Rabindranath Tagore in Bengali novel *Gorā*, translation by SKC in *Shraddhā*, Sri Aurobindo Samiti, Kolkata, December 2003, p.9)  
 'These institutions have been necessary to protect us as a nation'. (Swami Vivekananda, CWSV, vol.1, p.22)  
 'The varna system is a spiritual arrangement...it has, in my opinion, a scientific basis.' (Mahatma Gandhi, *My Varnāshrama Dharma*, Bombay; Bharatiya Vidya Bhavan, 1998, p.74 & p.20)  
 'The vedic institution...*Chāturvarna*, miscalled the system of four castes, for caste is conventional, while *varna* is symbolic and typical...' (Sri Aurobindo, *The Human Cycle*, Sri Aurobindo Ashram, 1985, p.4)
112. Here 'Bhāva'(s) imply moods or feelings or attitudes that a devotee may adopt while relating to the Divine—in this regard *Panca Bhāva*(s) (five kinds of mental attitudes in the path of Devotion or Bhakti Yoga) are well known. One of them is *Shānta Bhāva* in which the *Bhakta* (devotee) cultivates a peaceful state of mind, seeing and experiencing God as mother or father. (ref. *Bhāgavat Purāna* and Gospel of Sri Ramakrishna)
113. 'In *Bhāratvarsha* an amazing phenomenon has been observed. The fountainhead of civilization here is not in the city, but in the forest...it illumined its consciousness...the like of this event is not seen to have happened anywhere else in the world.'— Rabindranath Tagore, quoted in – Chakraborty S K & Bhattacharya, Pradip; *Human Values: The Tagorean Panorama*, New Delhi, New Age International, (1996), p.257
114. Chakraborty, S K; *Crucifixion of a Culture*, Kolkata, Samatat Prakashan, (2014), Prologue, p.ii
115. *ibid.*, p.52

116. i.e. 'to be tough than the thunderbolt, yet at the same time to be more tender than the flower...'quoted in *Foundations of Managerial Work*, op.cit., p.236
117. Lokeswarananda, Swami; *Taittiriya Upanisad*, Calcutta, RMIC, 1996, p.38ff (one may particularly refer to chapter 9 and 11 of part I of the Upanisad).
118. *ibid.*, p.49, verse-I.11.3
119. Swarupananda, Swami; *Srimad Bhagavad Gītā*, Calcutta, Advaita Ashram, 2007, p.359, verse-17.20
120. i.e. soul of the gods-Kalidasa, *Kumārsambhavam*; 1.1
121. e.g. one may refer to-Chakraborty, S K; *Echoes from another World: 'Manan Kendra'*; *Shraddhānjali Series-10*, Kolkata, Rabindranath Tagore Centre for Human Values (RNTCHV), January 2013
122. In *Srimad Bhagavad Gita* (chapter 16) Sri Krishna mentions six *āsūrika sampat* (non-divine attributes) viz. ostentations, arrogance, self-conceit, anger, harshness and ignorance and describes the thoughts and activities of people possessing these attributes—'these ruined souls of small intellect and fierce deeds, rise as the enemies of the world for its destruction.' (ref. *Gītā* by Swami Swarupananda, op.cit., p.337ff esp. verses-16.4 & 16.9)
123. *Shadarīpus*—the six internal enemies of man viz. *kāma* (lust), *krodha* (anger), *lobha* (greed), *moha* (delusion), *mada* (vanity), *mātsarya* (envy). Many Indian scriptures mention them e.g. *Maitreya Upanisad*, verse-3.18
124. Poem-*sabhyatār prati* (To Modern Civilization)—*chaitāli*, Rabindra Rachanābali (Collected Works of Tagore), Birth Centenary Edition, Govt. of West Bengal, 1961, vol I, p.550
125. Chakraborty, S K; *Fragrant Light from the Tagorean Flame*; *Shraddhānjali Series-1*, Kolkata, RNTCHV, May, 1911; p.20
126. One may refer to the description of such journey (in *dwaita* or dualistic viewpoint) mentioned in many of our spiritual texts e.g. *Srimad Bhagavad Gītā*, Chapter-8, verse-23-26 or *Chāndogya Upanisad*-verse-5.10.1-10.
127. Swami Vivekananda commented thus talking about India, CWSV, Kolkata, Advaita Āshram, (2009), vol. 4, p.315



# Appendix

**LIST OF BOOKS  
ON  
HUMAN VALUES and RELATED TOPICS  
(Based on Indian Ethos)  
BY  
PROF. S K CHAKRABORTY**

1. *Human Response In Organisations: Towards the Indian Ethos* (1985), Vivekananda Nidhi, Kolkata
2. *Managerial Effectiveness & Quality of Work Life — Indian Insights* (1987), Tata McGraw-Hill, New Delhi
3. *Foundations of Managerial Work : Contributions from Indian Thought* (1989), Himalaya Pub. House, Mumbai
4. *Human Response Development (Ed.)* (1990), Wiley Eastern Ltd., New Delhi
5. *Value Orientation in the World of Indian Managers / Administrators* (1990), Vivekananda Nidhi, Kolkata
6. *Management by Values — Towards Cultural Congruence* (1991), Oxford University Press, New Delhi
7. *Managerial Transformation by Values: A Corporate Pilgrimage* (1993), SAGE Pub. India Pvt. Ltd., New Delhi
8. *Ethics in Management: Vedantic Perspectives* (1995), Oxford Univ. Press, New Delhi (**received DMA Escorts Book Award, 1995**)
9. *Human Values for Managers* (Ed.) (1995), Wheeler Publication, New Delhi
10. *Human Values — The Tagorean Panorama* (jointly with Pradip Bhattacharya) (1996), New Age International Ltd., New Delhi
11. *Values & Ethics for Organisations: Theory and Practice*

- (1998), Oxford Univ. Press, New Delhi
12. *Applied Ethics in Management: Towards New Perspectives* (1999), Springer, Berlin
  13. *Wisdom Leadership: Dialogues & Reflections*(1999), Wheeler Publication, New Delhi
  14. *The Management and Ethics Omnibus* (2001), Oxford Univ. Press, New Delhi
  15. *Leadership and Power: Ethical Explorations* (Jointly edited with Pradip Bhattacharya) (2001), Oxford Univ. Press, New Delhi
  16. *Against The Tide: The Philosophical Foundations of Modern Management*(2003),Oxford University Press, New Delhi
  17. *Leadership and Motivation: Cultural Comparisons* (Jointly with Debangshu Chakraborty) (2004), Rupa & Co., New Delhi.
  18. *In The Valley of Values: Glimpses from Tagore Songs* (Jointly with Amiyanshu Chakraborty) (2004), Vivekananda Nidhi
  19. *Education in India: A wake-up call* (2005), Shastra Dharma Prachar Sabha, Kolkata
  20. *Culture, Society and Leadership* (Jointly with Debangshu Chakraborty)(2006), ICFAI University Press, Hyderabad
  21. *Philosophy and Practice of Education for India* (Symposium Convener and Editor of Papers and Proceedings) (2006), Sri Aurobindo Samiti, Kolkata
  22. *Human Values & Ethics: Achieving Holistic Excellence* (jointly with Debangshu Chakraborty) (2006, 2008), The ICFAI University Press, Hyderabad
  23. *Spirituality in Management: Means or End?*, (Jointly with Debangshu Chakraborty) (2007), Oxford Univ. Press, New Delhi

24. *Education In India — A Tree without Roots*(2010); Shastra Dharma Prachar Sabha, Kolkata
25. *Human Values and Ethics — In Search of Organisational Integrity* (Jointly with Debangshu Chakraborty) (2013, 2014), Himalaya Publishing, Mumbai
26. *Rajarshi Leadership* (2013); Sri Aurobindo Society, Pondicherry
27. *Swami Vivekananda— Leader of Sacred Nationhood* (2013), Advaita Ashrama, Kolkata
28. *Crucifixion of a Culture*(2014), Samatat Prakashan, Kolkata

**LIST OF OTHER BOOKS  
BY  
PROF. S K CHAKRABORTY**

1. Management Theory and Practice (1968), Nababharat Pub., Kolkata
2. Management by Objectives: An Integrated Approach (1976), Macmillan, Kolkata (**received DMA Escorts Book Award**)
3. Topics in Accounting and Finance (1976), Oxford Univ. Press, New Delhi
4. Capital Structure and Cost of Capital (1977), ICWAI, Kolkata
5. Managerial Development and Appraisal(1978), Macmillan, Kolkata
6. New Perspectives in Management Accounting (1979), South Asia Books, New Delhi
7. Industrial Sickness and Revival in India (1980), IIM, Kolkata
8. The Human Dimension of Financial Control(1982), Allied

Pub., New Delhi

9. Small Scale Entrepreneurs of Calcutta(Bengali)(1988), Samatat Prakashan, Kolkata
10. Management and Accounting for R & D, (Not available)
11. Boards of Directors in India, (Not available)
12. Financial Management and Control, (Not available)
13. Management Accountancy, (Not available)

## **OTHER WORKS :**

### **JOURNALS AND MONOGRAPHS INITIATED BY PROF. S K CHAKRABORTY**

1. *DECISION* AT IIMC (KOLKATA)
2. *JOURNAL OF HUMAN VALUES* AT IIMC (KOLKATA)
3. *SHRADDHA* (SRI AUROBINDO SOCIETY, PONDICHERRY)
4. *SHRADDHANJALI* (R N TAGORE CENTRE FOR HUMAN VALUES)

- **ARTICLES:** Innumerable in international and national journals, magazines, newspapers etc.

- **INSTITUTIONS (where he played founding role)**

1. MANAGEMENT CENTRE FOR HUMAN VALUES, IIMC (KOLKATA)
2. RABINDRANATH TAGORE CENTRE FOR HUMAN VALUES, KOLKATA

**MDPs & EDPs:** Thousands of participants from various professions have gone through these programmes conducted by

Prof. Chakraborty across India and abroad. They were all on values, ethics, leadership and stress management and essentially based on Indian ethos.

**CONVENTIONAL TEACHING:** Taught Finance & Accounting to large number of students at PG level at IIMC and other institutions.

**SPREADING THE MESSAGE:** SKC was invited by many universities and institutions in the UK, US, Australia etc. to conduct programmes and deliver lectures on topics related to Indian Ethos in Professional Management.

**ACADEMIC ADMINISTRATION:** He had been on the Board of many premier organisations as well as in the expert committees of several central govt. institutions.

## *Lest We Forget...*

'I am very much impressed with all that you are doing and the philosophy which lies behind it...(December 1 ,1988). I assure you of our prayers for the excellent work which you are doing to bring spiritual meaning into Business Management (March 8, 1989).'

— **Bede Griffiths**

(Swami Dayananda)

(British-born Benedictine Monk,  
a Noted Yogi and a Prolific Writer)

'I found him a perfect gentleman...the world will not be the same without Dr. Chakraborty.' (September 16, 2018)

— **Swami Bodhasarananda**

(Asst. General Secretary,  
Ramakrishna Math and Ramakrishna Mission)

'I have lifelong practised all the approaches you have so lucidly and beautifully expressed...Yours is indeed a very difficult task but all the same a very noble and worthwhile one.' (April 14, 1998)

— **R K Talwar**

(Former Chairman, SBI & IDBI)

'those who brought some changes in their lifestyle after hearing SKC are having a very peaceful life. I am personally grateful to SKC for having inspired me to read elevated literature in Bengali and English.' (October 8 ,2013)

— **L N Jhunjunwala**

(Chairman-Emeritus, Bhilwara Group of Industries)

'One of the most sincere scholars of Indian culture and ethics I have met; I am sure the seeds he sowed, either through his books or through generations of students, will eventually bear fruit. (September 16,2018)

— **Michel Danino**

(Renowned Author, Professor and Padmashree awardee)

'I have fond memories of his spellbound lectures...we may not get another academician and person like SKC in years to come.' (September 25, 2018)

— **Hari Haran**

(former GM(HRD), SAIL and Professor)

"— a great spiritual achievement for Prof. SKC.' (September 25, 2018)

— **Alan Hunter**

(Professor and Expert in Asian Studies)

"—at a subconscious or subliminal level your thoughts, your writing and your person continue to inspire me.' (December 23, 2014)

— **Peter Pruzan**

(Professor, Author and Consultant)

'Your presence in my life, as an *āchārya*, has made it blessed. I am ever grateful to you. You are a real *Brāhmin*...' (February 13, 2000) (Translation from Bengali letter by author)

— **Golam Mohiuddin**

(Renowned Academician)



**Professor Shitangshu Kumar Chakraborty Memorial Trust** is a Registered Trust. It has four main duties:

- To inculcate Human Values, Ethics, Leadership and Environmental sensitivities among the students and professionals and to inspire them for their social and moral upliftment.
- To conduct and organize workshops, seminars, conferences, orations etc. for the students and executives of various organisations on the aforesaid themes based on Indian culture and ethos.
- To carry out inter-disciplinary educational research on human values, ethics, leadership and stress management and bring out publications to spread the research findings among all sections of the society.
- To promote human unity through values-oriented education and various social welfare activities and extend academic and research support to like-minded entities.

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