

## Derivation of Corporate Percepts through Pragmatic Indian Mythology- A Conceptual Study

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**ABSTRACT:-** The turf of business has never been as merciless fore as it is today. Indian mythology has been viewed as the ocean of astuteness by various renowned scholars. Be it any facet of human sophistication, mythologies across the world have had a sway on the same from time anonymous. Therefore, the concerned research article has engrossed on the pieces of knowledge of these mythological anecdotes to excerpt values and contrivance them to the contemporary corporate world. In this particular article secondary data has been retrieved from various credible for making the analysis. The Hindu epics the Ramayana and the Mahabharata have been used as the paraphernalia for procuring acumens into the allegorical mystics of ancient India and what it has to offer to the current commercial hankerings. The pertinent divergences between the European views of virtue and the Indian mythical tenets have also been emphasized in the study.

**Keywords:** Indian mythology, human Civilization, Corporate world, Paraphernalia, Imageries

### I. INTRODUCTION

From the most primitive stints in illustrious history, Hindu tabernacles and temples have had the statues of Laxmi, the Deity of affluence and opulence (Mehta, Thakur, Chauhan & Uprety, 2018). Thus it can be painlessly anticipated that the first Deity that was shaped by mankind in primordial India was Laxmi. This signifies that from the time of the Vedas and the Upanishads, wealth amassing has been given prominence in the Indian culture. Be it Ravana from the 'Ramayana' or the so-called modern-day Chief Executive Officer, CEO of a corporate enterprise, wealth accrual has always been the principal objective. However, if one delves deep into the Puranas, he or she might discover striking allegorical elucidations to the same.

According to the Puranas, there has always been a prerequisite for capital intensification, but there have also been two different slants in doing so. For instance, lion scores behind a deer to consume and derive nourishment out of it as the deer is its wealth and the basic foundation of survival. This is an illustration of the first approach to wealth accretion and expansion which involves the concept of 'Sangrama' or relentless struggle for existence (Wisker, Muniapan & Rosinaite, 2020). A flower, on the other hand, respire aroma to attract bugs and bees. The natural intimacy between the flower and the insects transmute it into a fruit thereby giving it nourishment and existence. This method of wealth amassing does not involve 'Sangrama' rather it highlights the proprietorship of such superior potentials of the protagonist that attracts its foundations of wealth by itself. Similarly, in the Puranas one would find an Indra, the Hindu King of Gods, who relentlessly bouts the Asuras or demons to retain his kingly locus integral and bestow power upon him. On the other hand, one would find a Vishnu, who is so compelling and alluring that though he does nothing, Laxmi herself is engrossed towards him. The imageries of Goddess Laxmi kneading the feet of Lord Vishnu have been circulating in the Indian sub-continent since time unidentified. These allegories are very much germane in the modern-day corporate world. There are corporate leaders who, like Indra, are repetitively battling market antagonists and resorting to cut-throat rivalry to attract wealth for themselves and their respective organizations. On the other hand, there are Vishnus who are so enigmatic that they, despite not resorting to 'Sangrama', are effortlessly enticing investors to invest in their organization and derive sanctuary for them in the corporate arena. There are plenty of theories in the modern-day corporate world that can be derived from the teachings in the Puranas, Vedas, and epics of Hindu mythology (Sharma & Gamlath, 2018). Eminent scholars have believed that ancient Hindu epics are nothing less than bewildering as they are pertinent in every field of acquaintance even today in the 21st century. The Ramayana and the Mahabharata are two Hindu epics that enthral onlookers across the globe even today. The Ramayana was initially engraved by sage Valmiki sometime in the 5th Century BCE which is around 2500 years from now. The term Ramayana is an amalgamation of two words, Ram and Ayana, which means excursion. Therefore Ramayana can be expounded as the expedition of Prince Rama. The Mahabharata however is a later Sanskrit text that was composed by sage Vyasa in the 3rd century BCE. An inordinate resemblance

could be established between the actions in these epics and the modern-day corporate consequences. Therefore the activities of these worshipped heroes can be used to inspire corporate decisions and fetch vagaries in various aspects of Human Resource Administration, and Corporate management for upward mobility.

## **II. RESEARCH OBJECTIVES**

Every organization has a Rama and a Krishna. It has to be agreed that though they both are looked upon as the avatars of Vishnu, they are poles apart as far as eccentric personae are concerned. Rama is a monarch and is ridden by integrity and ideologies. Oppositely, Krishna is a king fabricator and is very proficient in discovering loop-holes in 'Dharma' or the socially venerated doctrines of human actuality. Rama is not cognizant of his fullest aptitudes so he is found persistently besieged in evidencing his pre-eminence throughout the epic (Manda, 2017). Oppositely, Krishna is fully conscious of his proficiencies and he distinguishes that he is so authoritative a 'Purusha' or man that he can effortlessly overthrow any antagonist thrown at him. In the modern-day corporate pitch, one would find both types of men in every organization. It is the toil of the leader to treat these two dispositions differently. Rama necessitates constant impetus to realize his truest aptitudes. On the other hand, a Krishna requires identification to dodge timidities budding within the organizational milieu. The concerned research article targets to accomplish the following objectives through applied Indian mythology in the modern corporate turf of human resource management and leadership qualities:

- To crease acquaintance about Indian mythology and its solicitation in the modern-day corporate arena.
- To delineate metaphors cited in the realms of Indian mythology and smear them in the modern milieu of business.
- To converse leading characters from the Hindu epics The Ramayana and The Mahabharata.
- To institute dissimilarity between the European ideologies of management and Indian attitude through pragmatic mythology.
- To ascertain the major Governance potentials that a modern leader should have based on the Hindu Deity Vishnu.
- To discourse the allegorical semblance of the avatars of Vishnu with the business life cycle.
- To argue corporate lessons that can be resultant from the Ramayana and the Mahabharata.

## **III. REVIEW OF LITERATURE**

To recognize the practical inferences of ancient Indian mythology on the modern corporate ecosphere, it is obligatory to comprehend the use of symbols and emblematic explanations used in these age-old Sanskrit texts. Eminent scholars from across the globe have been exasperating to de-code the concealed communications of Indian mythologies to apply its repercussions in various thoughts of knowledge in the 21<sup>st</sup> century. The study summarizes the works of some of the eminent research scholars to realize the solicitation of Indian mythology on the business spectrum.

According to Pathak, Singh & Anshul (2016), Management principles have come to the notice of the domain lately at the beginning of the 20<sup>th</sup> century. Countless management gurus have come up with decisive managerial viewpoints that were predominantly originated in the west. However, there emanates a resemblance between these contemporary ideologies and the wisdom of the age-old Hindu scripture Ramayana which was corralled down by sage Valmiki sometimes in the early 5<sup>th</sup> century BCE. The study conferences about McGregor's Theory Y which recapitulates that good management does not entail major interventions from the top administration. Similar traits can be found in the character of Rama, who is measured as the ideal Purusha or 'Maryadapurushottam'. As a ruler, Rama shows all traits of an enigmatic leader. The study further parleys about how illustriously the Ramayana voices of Rama's kingly attitude towards his subjects and how a gorgeous governance mechanism was fashioned under his kingdom in ancient India. Rama's ability to keep himself unruffled even though catastrophes after catastrophe were thrown at him. His ethical gen and compassion towards his subject have been brilliantly tinted in the concerned study. The article highpoints Rama's nature of self-sacrifice and his tolerant nature towards the state. Such skills and virtues can be game-changing in the era of present business.

According to Sing & Sing (2015), Strategic Management is one of the most imperative aspects to goal realizing in the corporate turf. However, Strategic Management involves various phases which include environment skimming, goal setting, strategy devising, etc. to name a few. The study dialogues about the Ramayana being a proper and superior illustration of strategic management practices. The study also talks about the origin of the Hindu epic. It comprises 24000 verses that have been sub-divided into 7 Kandas or books. The researchers have comprehended the Ramayana in detail and exasperated to correlate the traditions from the book with the modern philosophies of strategic management. The study has also elucidated a scene from the Ramayana to elaborate its argument. It statures that there remains enough allegorical illustration of corporate environment perusing and analysis in the scene where the lame retainer Manthara persuades the queen Kaikei, the second helpmeet of king Dasharatha, to stop the coronation of Rama to the throne of Ayodhya to safeguard

their future against Rama's supremacies soon. The researchers have disclosed that they have conducted a three-phased study in qualitative research methodology to come-up with the findings of the study. This includes studying the Ramayana in detail, accepting the implications of strategic management in the business world, and contrasting the parables of the epic with modern theories of the same.

According to Mehta & Tailor (2015), The European Union has had a lot to round about the Gross Domestic Happiness index in recent years. The concepts of GDP and GDH are somewhat diverse in modern circumstances. The amount of employee stress that is evident in the current times has made the corporate juggernauts fall under ache. The study states that GDH can be achieved with the help of yoga that has been revealed in the ancient Hindu scriptures like the Bhagavat Gita. The study also debates how the Indian epic the Mahabharata talks about evolving leadership skills. The researchers bring in the context of the Dharma Yudhdha that was wrestled on the frontline of Kurukshetra to comprehend their argument. The Pandavas though, were low on militia in contrast to the Kauravas, had proper and efficient leadership expertise. The proper dissection of labor and resourceful dispersal of onuses was evident in their camps. The Kauravas on the other hand had uninhibited power which led to their downfall in the battle. The study acmes that proper planning and managerial discipline is always an asset to a team be it the age-old Kurukshetra skirmish or the modern-day corporate antagonism to survive in the market.

According to Thaker (2011), business biosphere has become an arena of constant struggle and scuffle to survive. It has become the vanavasa of the Mahabharata where only the fittest could continue. The phenomenon has become such that every organization is investing in its managerial front to protect the establishment from transgression internally. Proper planning and allocation of intellectual wealth have become obligatory to survive. The study focuses on karma yoga from the Bhagavat Gita and states that karma or work performing without an eye on the outcomes of the same is the key to flourish. The study also focuses on Direction, Motivation, and Ability. It brings in examples from the Mahabharata to prove its argument. In Mahabharata, Bheeshma, despite being belligerent from the camps of the Kauravas, offers persistent backing and motivation to the Pandavas which aid them to win the war eventually. Similarly, Krishna's effective leadership proved to be the deciding factor between the two camps. The study added that if one guise at the two army camps in the Kurukshetra battle, the camp of the Kauravas had more power in the form of divine blessings, celestial armaments, and so on. However, the one thing they required was the skill of effective leadership which the Pandavas had and which eventually made them come up triumphant.

According to Muniapan & Satpathy (2010), the wisdom of the Vedic pieces of literature such as the Ramayana is ever existent. The current corporate world has publicized a fair amount of attentiveness in the knowledge of the Vedic texts. The study further states that corporate strategic management has had a keen concentration on the different schools of thought be it the Vedic literature the Ramayana or the Chinese military book named The Art of War by Sun Tzu which was poised 2500 years from now. The business world has become nothing less than a combat zone in current times. The managerial doctrines that were reputable in the early 20<sup>th</sup> century have persisted in the primers only. The present business setup necessitates continual evolution and adaptation to mutable statuses which have made the Vedic scriptures like the Ramayana and the Mahabharata more germane now.

#### **IV. RESEARCH METHODOLOGY**

The research article has been shaped using Qualitative Research techniques. The researchers have availed of and scrutinized non-numerical statistics and the article has been offered based on a conceptual foundation. The research process has undertaken a three-phased agenda. The concerned three phases are as follows:

**Phase I:** The researchers have comprehended various ancient Hindu texts like the Ramayana, the Mahabharata, and have also read the Puranas to excerpt valuable insinuations from the same. The researchers endeavored to recognize the concept of applied mythology and its stimuli over various facets of the present-day business.

**Phase II:** The researchers have attempted to apprehend the existing business set up across the world and the various quandaries that most organizations are facing. The researchers have also read and agreed on western tales and mythological epics such as the Iliad and the Odyssey. The rudimentary alterations between the western mythological stories and the Indian mythical values have been derived.

**Phase III:** The lessons from Indian mythological tales have been instigated on the contemporary business aspects such as Human Resource Management and looked-for corporate leadership skills. Emblematic episodes from the Indian epics have been used to originate corporate education for better comprehension.

#### **V. FINDINGS AND DISCUSSIONS**

Indian sacred scriptures have always been pertinent since the start of the Vedas to the present-day. Its splendor lies in its minimalism and the applicability of its experiences throughout eons (Shaw, 2016). However, India is not the only nation to have mythical stimulus over its

populace. There are parables from Greek mythology and Norse mythology as well that have enthralled onlookers since time indefinite. Though one might reason that these stories are somewhat allied such as the flaw of Achilles' heel in the Greek epic Iliad and the softness of Duryodhana in his thighs in the Mahabharata, there remains a robust divergence in the viewpoints (Suarda, Yadnyawati & Suda, 2018). To apprehend the concept of the multiplicity of the Indian philosophy from that of the European, one must appreciate the difference in the core dogmas of the two.

### ***The variance between the European school of beliefs and the Indian Viewpoints***

To appreciate the basic metamorphoses in attitude between the Indian philosophies from that of its western foils, one might need to go back to primordial India. It is palpable from the history books that Alexander the great confronted India to expand his realm sometimes in 326 BCE. He entered the Indian plain lands from the north-west frontiers of the nation. The resultant battle of Hydaspes has been gossiped about throughout centuries (Verma & Singh, 2016). However, there was an episode in between Alexander entering India and his legendary battle with king Porus that can be found in some local anecdotes and folktales even today. According to Plutarch, Alexander met a gymnosophist upon entering India. In this regard, it is indispensable to recognize who a gymnosophist is. A gymnosophist is a stark-naked sadhu or a truth-seeker. One might find allusions of a gymnosophist in the Jain Holy texts and sacred scriptures. Legends have it that Alexander on seeing the gymnosophist enquired what was he doing. The gymnosophist re-joined with no fright in his voice that he was ruminating and was doing nothing in this world. The gymnosophist reimbursed the favor by probing Alexander that what he was doing to which Alexander conceitedly retorted that he was conquering all God's creatures. It is said that both mocked each other as their assessments towards the world were unlike (Muniapan & Satpathy, 2018). The cause behind this can be assumed if one comprehends the variance between the concepts of the afterlife of the Greeks and the Indians. Alexander might have perceived all his life that upon his bereavement his soul would go to the Greek underworld and there relics the river Styx which he needs to cross. Upon crossing the river his soul would be tried based on his attainments in the mortal world and he would drive either to Elysium or to a place of eternal castigation called Tartarus. Elysium is a dwelling where the triumphant would go and enjoy the extravagances of the afterlife while people of regular merit would go to Tartarus for the punishment for their depravities. This is a one life one fortuitous concept that might have stirred Alexander to keep struggling for world ascendancy. On the other hand, the gymnosophist might have also perceived all his life that he too would verve to a river after his death named Vaitarini which he would cross to enter the afterlife but the variance remains that he would need to cross the river to and fro till infinity as the Hindu philosophy states that the soul never succumbs and it is an eternal cycle of births, rebirths, and demises that one would undergo. Therefore for Alexander doing nothing was mockery but for the gymnosophist doing whatsoever in this world was a mockery.

Similar traits of metamorphosis could also be found in the field of modern corporate. According to the Companies Act 1956, a company enjoys perpetual succession which means that the company would last forever (Verschuuren, 2016). This ceaseless concept does not go well with Hindu philosophies. In the Puranas, the Holy Trinity has been mentioned as Brahma, Vishnu, and Maheshwara. Brahma has been illustrated as the Deity of creation while Vishnu is the preserver and Maheshwara or Shiva the demolisher. It is a fact of bewilderment that the people of India have been adulating Shiva since the Indus Valley civilization or earlier but a shrine of Brahma is hard to be found across the nation even today. Therefore it can be stated that nothing is everlasting as per Indian mythology as the Deity of annihilation is given more reputation than the Deity of foundation. Thus, the concept of perpetual succession does not go well with the Indian school of thought. As per Indian mythology, everything comes with an expiry date upon which it is to be demolished for a better tomorrow and this course of conception and obliteration would go on for perpetuity.

### ***Vishnu the Supreme Leader***

Be it mythology or the contemporary trade scenario of a relentless scuffle for hegemony, proficient leadership expertise has always been the key factor to accomplishment. In this regard, many eminent management connoisseurs from the west have advocated several leadership assets that a leader should possess to prosper in the field of business. Some have demarcated effective leadership as the art of getting things done by others to realize organizational objectives while some have defined leadership as an art and science of operative control and administration. According to Indian mythology, Vishnu has been represented as a supreme leader who has all leadership assistance to achieve the endeavors of the Gods against the fiends (Salin, Ab Manan, Kamaluddin & Nawawi, 2017). The rendering of Vishnu has been made by anonymous artists who have illustrated him with four arms with four different apparatuses signifying grace and pre-eminence. However, if this imagery of Vishnu is scrutinized through pragmatic mythology, certain pre-requisites of a supreme leader can be mined.

According to the Puranas, Vishnu has four arms each enclosing an alter edimplement of self-orientation and contest. The four gears are the shankha, chakra, gada, and Padma. The shankha or conch is a propelling mechanism that is used even today as an instrument for veneration in the Indian subcontinent. The chakra is a deterrent which is spherical and is like a boomerang (Arniati, Atmaja & Pradana, 2020). It, when flung towards anemesis, does mutilation and comes back to the machinist. Gada is a scepter that is also used in close-range hand to hand warfare. The Padma is a budding lotus that connotes fortune and riches. Now, if these tools that prettify Vishnu's appearance are considered as metaphors to modern corporate leadership instructions it might signpost towards a broader sagacity. The four tools represent the following leadership expertise that a modern-day leader must apprehend:

**Make your Existence Sensed:** The conch yields sound which makes the adversaries aware of the fact the Vishnu has come to the liberation of the Gods at the battlefield. It is a gust instrument that has been used as an allegory to binge fear in the observances of the Asuras or demons (B. Singh & B. B. Singh, 2016). If the applicability of the conch in the hand of Vishnu is comprehended one would grasp that be it the battlefield or the corporate setting, a leader needs to make his attendance fondled to his or her underlings to spread mindfulness regarding his influences and prerogatives. A leader without his charismatic existence does not imply métier and authority among his immediate minions.

**What is thrust, comes back:** The chakra is an armament which works like a boomerang. It comes back to the operator after the work has been done for which it was sent. Similarly, a leader must appreciate that all inputs upshot to an equivalent amount of output in the corporate ring (Selvarajah, Meyer, Jayakody & Sukunesan, 2020). Be it speculation in monetary terms or workforce, what goes into the business comes out of it as a consequence of the same. Low productivity and employee morale shall lead to truncated rates of production and profitability similarly advanced investments in the 'Research and Development' segment of the business shall result in higher revenue at the culmination of the financial year.

**Discipline is the key to attainment:** The mace is the third contrivance that suggests Vishnu's allure as a grander leader. A mace is an ancient combat weapon that was cast-off in the ancient world. It is a pictogram of castigation and reprimand or 'Danda' if such castigation is not preserved. It is to be distinguished in this regard that no organization can trip without operative discipline (MASTIKA & NIMRAN, 2020). Be it the entire organizational hierarchy or minor target groups, it is of utmost indispensable to sustain discipline to get ahead in business. Therefore Vishnu's 'Gada' seems to be pertinent in the business pitch even in the 21<sup>st</sup> century to prosper.

**Distribution of Yields:** A blossoming lotus indicates affluence and treasure as per Hindu traditions. The fourth arm of Vishnu clamps a lotus that has flourished signifying identical dispersal of the netted mammon among dependents (Gorda, Romayanti & Anggreswari, 2018). This wealth need not be always in monetary terms. Wealth can be monetary as well as acquaintance and astuteness. Providence of clout can also be regarded as wealth; employees 'commitment to the management of an organization has been cited by many Western management connoisseurs as a motivating cause towards organizational goal accomplishment.

#### ***Vishnu as Jagannath and his significance as a Business Leader and towards Corporate Social Responsibility***

One would catch the temple of Jagannath in the state of Orissa in the ancient conurbation of Puri. Legends have it that the Ruler of Orissa Indradumna built the pin-ups of the Deity upon getting a spiritual awakening from Vishnu himself. However, he did not hold on to his assurance of not opening the egresses of the sanctuary until the pin-ups of the Deity were prepared to result in the statues being half-carved (Susilawati, Ludigdo, Irianto & Baridwan, 2016). The temple of Jagannath is located on the eastern coast of India along the shorelines of the Bay of Bengal. If one gazes at the idols inside the temple he or she might discover that the idols do not have feet or an arm. In fact, the arms are half-carved and the Divinities do not even have eye closures. The eyes are simply painted over the wooden effigies. The Holy Trinity of Jagannath, Balaram, and Subhadra are worshipped in the temple where the sister Goddess Subhadra does not have arms of her own. She sojourns in between her two brothers and the right arm of Jagannath while the left of Balaram makes-up for her arms. The statue of Jagannath is painted in black while that of Balaram and Subhadra are painted white and yellow respectively. If this awe-stricken presence of the three Deities is considered from a business perspective, great learning can be extracted from the same. The Deities not having eyelashes signify constant supervision in the showground of modern-day business. The different colored Deities all being adulated at the same time delivers a stout communication against xenophobia which has proven to be blasphemy in modern business outreach. The two Gods making up the hand for the third shows unremitting cooperation at work and mutual empathy towards one another. Moreover, if the Deity Jagannath is well observed, it can be easily established

that the idol signifies a physical disability (Nirmala & Pradeep, 2016). The idol of the Indian God does not have feet to move, has partial hands without fingers, an unfinished face, and an eye without eyelashes. Today, large business organizations hire differently-abled employees to ensure CSR or Corporate Social Responsibility. The Immortals in the Jagannath temple have been signifying the same dispatch for the last thousand years. Therefore it can be supposed without a qualm that Vishnu can be reflected as the imagery of a flawless leader in the present business consequence.

### ***The Avatars of Vishnu and the Business Life Cycle***

The Business Life Cycle portrays the entire life length of any corporate. Any business, no matter what scale it runs on, has to have a life cycle. The Business Life cycle is a dynamic proposition and embraces various ups and downs in terms of cash flow, monetary profits, and production. Imperative managerial conclusions are to be taken and the leader must retain abilities and expertise to react to diverse circumstances differently. The study shall now exhibit a business life cycle model and effort to delineate the numerous junctures of the same. Similar mythological references of the avatars of the Hindu God Vishnu will be drawn to make the argument plausible.

The Business Life Cycle generally encompasses four junctures namely, the initial stage, the progression stage, the stage where the business realize smell ownness, and the degeneration stage. The four phases of a business are hereby deliberated in ephemeral:

**Phase I Introduction:** This is the earliest period in any business association. At this juncture, the sales of the business proliferate at a waning rate. The organization is new-fangled therefore the cost of invention remains tall and the cash flow is generally adverse (Bhandari, 2016). The company also niggles forfeiture in this phase as a result of the capitalization of the embarking outlays that the business tolerates in its initial days.

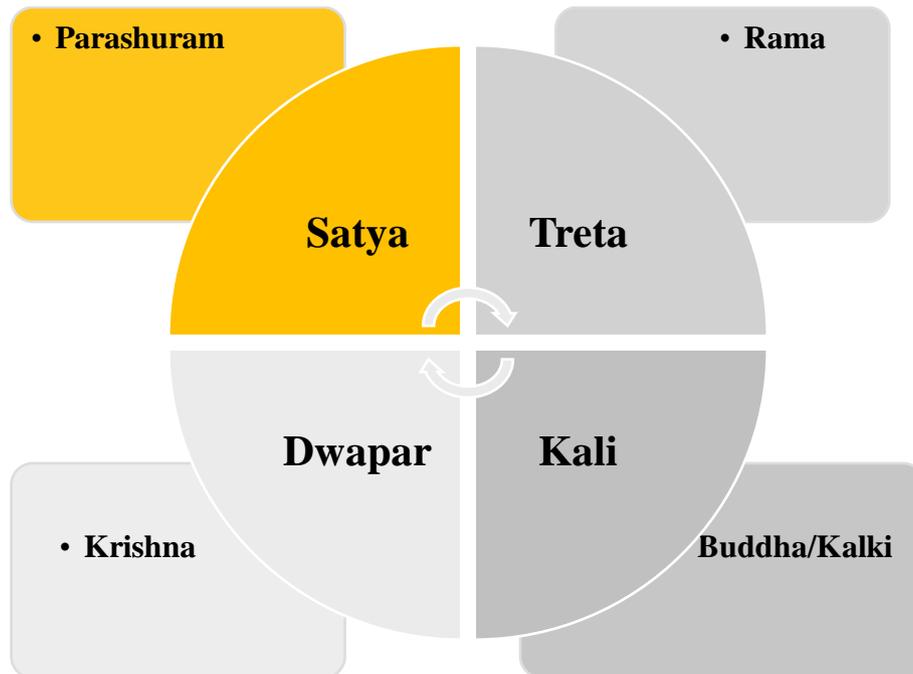
**Phase II Progress:** In this stage, the business propagates at a hasty swiftness. The cash flow is affirmative and the business starts earning a return. The sales of the business escalate rapidly and the business somehow starts realizing its short-term and medium-term goals. It is in this phase that the business objects to convey all-out value to its target patrons.

**Phase III Mellowness:** This is the most imperative phase in the life of any business. This stage involves concentrated solidity in the business. Optimal levels of sales and profit are touched during this time of the business life cycle. The business relishes a vigorous profit because the business adores sizeable goodwill in the market by this time (Ratna, 2018). However, in this phase, it is discerned that the profits of the business though positive, take a hit and upturns at a fading rate. The cash flow out does the profit and the overall lucrativeness of the business pauses behind as the inundation point has already been grasped.

**Phase IV Degeneration:** This period comes in the life of every business organization, be it a trivial business or a hefty business house. It depends on the leaders of the organization whether to let go or to rejuvenate the business with effective decision-making. This stage embroils a harsh plummet in the market share along with a dip in the cost-effectiveness of the business thereby leading to inferior cash flow.

Now, if one mien meticulously at the Business Life Cycle, he or she might catch it analogous to the concept of human life as per the Indian Mythology. Similar to a business, an individual has a birth. He or she propagates both mentally as well as physically, meets a point of ripeness, and then decays towards bereavement. However, there is yet another resemblance between the Business Life Cycle and the mythological considerations of India. As per the Puranas, the Indian God Vishnu incarnates himself in every Yuga (Melubo, Lovelock & Filep, 2019). According to mythology the timeline of the world has been distributed into four Yugas and Vishnu incarnates himself into a corporeal form in each Yuga to uphold directive and chastisement in the concerned timeline. The four Yugas are named the Satya Yuga, Treta Yuga, Dwapar Yuga, and Kali Yuga. The avatars or mortal incarnations of Vishnu in each Yuga are as follows; Hindus consider that in the Satya Yuga Vishnu incarnated himself as Parashurama, Similarly, in Treta, Dwapar, and Kali the incarnations of Vishnu are Rama, Krishna, and Buddha respectively. However, some Sanskrit scholars believe that Vishnu's incarnation for the Yuga of Kali is yet to emanate in the form of Kalki or the slayer of the entire timeline. Though the four concerning avatars are the incarnations of Vishnu they vary immensely in terms of charisma traits and disposition. There remains huge latitude for the applicability of the make ups of these four avatars in the four stages of the Business Life Cycle. The study shall now scrutinize the typescripts of the four avatars of Vishnu and attempt to discover what leadership lessons can be extracted from them in each stage of the life of a corporate in the contemporaneous stretch.

Illustration: Four Yugas under Hindu Mythology



(Source: Author's Creation)

In Indian mythology, Parashurama has been represented as a hard-nosed individual. He has been imaged as a combatant with a war machete in his hand as a deterrent. The war machete can be the imagery of correction and castigation in the corporate arena. In the introductory phase of the Business Life Cycle, a leader needs to develop a Parashurama who would be somewhat autocratic in his style of leadership (Arora, 2018). He would certify that there remains bounteous discipline in the organizational culture so that the business superfluities shortly. If mandatory, he might also use riggings of reprimand to ensure that the business scores on track and no stone remains unturned for the enhanced opulence of the business.

Rama, on the other hand, is a leader for the society. He does not indulge in an autocratic leadership style. Rather he is sympathetic towards his juniors. He values integrities and ideologies and executes his onuses no matter what materializes (van Aaken & Buchner, 2020). Such kind of leadership skills is required once the business starts to flourish. The second phase of the Business Life Cycle requires a Rama to make employees contented with the leader so that they can converse their predicaments with him without any disinclination.

Once, the business grasps maturity, there remains no room for penalties. A Krishna would bargain enigmatic ways to move the business further without resorting to unscrupulous means to inflate earnings. As a leader, Krishna is quite dissimilar to both Rama and Parashurama. He is neither autocratic nor easily reachable. He would not allow others to exploit him rather will exploit the loop-holes in the market himself to guarantee that the business runs effortlessly without facing moral or financial interferences of any sort (Panda, 2017). Krishna has been mentioned as the 'Mahanayaka' or the ultimate hero in the Mahabharata.

Every business comes across a phase when it is grim to linger. This phase is named the degeneration or decline phase in the Business Life Cycle. For a leader, there remain two alternatives to such a consequence. Either he might separate himself from the organization as a Buddha or would utterly extinguish the existing line of maneuvers for a better tomorrow as a Kalki (Rahim, Utama & Rokhim, 2019).

It is quite evident from the above-revealed argument that there is no communally acclaimed Gospel to modern-day corporate leadership. The principal chore for every leader today is to evolve himself from a Parashurama to a Rama or a Krishna to subsist in the ever-intensifying business turf. He would need to become a nun forgiving Parashurama or an empathetic Rama as well as a charismatic Krishna to persist through the Business Life Cycle. However, once the business accomplishes the decline phase he might either unfasten himself from his effort or rescind and re-erect for an enhanced endeavor.

#### **Corporate Lessons from the Ramayana and the Mahabharata**

The Ramayana high points fine-looking leadership emerging skills in the 'Balakanda' where sage Vishwamitra conveys Rama and his brother Laxmana from the gurukul of sage Vashishtha to the forest to exterminate the demoness Tadaka, the daughter of Suketu and her son Subahu. The instantaneous action of

Rama after slaying Tadaka was to invigorate Ahalya, a woman who was cursed by her husband sage Gautama and was living as a pebble in the peripheries of the society. These are some tremendous figurative developments that are pertinent even today. The gurukul of sage Vashishtha can be easily equated to the modern-day concept of vestibule training (Kusuma, Wardana, M., Yasa & Sukatmadja, 2017). However, a decent leader necessitates on-the-job or real-life involvements to ripen managerial expertise. This might designate the author's viewpoint of leaders being made rather than born. The first duty Rama is given immediately after he leaves his princely relaxations is to slay a lady fiend and then just in the next scene he is found bringing back a socially out-classed woman to regular life. This oxymoronic deed of the protagonist is highly applicable in the present day corporate world where a leader requirements to be ruthless as well as empathetic at the same time. As a leader one might need to dismiss an employee while at the same time might need to make assurances to a completely demoralized and socially battered underling who shows potential for better performance. The Ramayana and the Mahabharata are not merely texts. They contain countless acumens and virtues that are appropriate throughout ages. Here is some knowledge of the two Hindu epics that can be inferred in the modern corporate world:

**Ethical values over personal gains:** If one looks at Rama, he or she would find that the man could hardly prosper in his life. As a man, he was a comprehensive catastrophe in most of his ventures. He misses his coronation due to interior family politics. He is thrown out of his monarchy and goes to deportee for 14 elongated years. While in exile his dearest spouse is shanghaied by Ravana. He sets forth in pursuit of her and meets a troop of apes. He locates his wife, constructs a bridge across the Bay of Bengal which is controversially termed as the Palk Strait in modern times, fights a ferocious battle with the Asura king, overthrows him, and brings back his wife (Begum, Ottaro, Das, Neril & Schifter, 2016). After coming back to his kingdom he could not keep his wife with himself due to a radical mutiny in his empire and had to send her back to exile when she was pregnant. However, the core reason why this man from ancient India is still adored in India is because he never esteemed anything above ethical values. Though life kept on throwing mischance after mischance at him, he stood firm with 'Dharma' which is the core of humanoid reality. The modern world can learn lessons of wisdom from him and such perceptions can be applied in the field of business for an ethical awakening of the business fraternity.

**Alliance is superior to Governance:** When Rama meets the monkey king Sugriva, he makes an alliance with him. The pact between them was to make Sugriva the king of the apes and in return, Sugriva would aid Rama to find his wife and bring her back. It is to be noted that there was no Indian Contract Act 1872 then (Setini, Yasa, Gede Supartha, Ketut Giantari & Rajiani, 2020). Anyone could have refused to return the favor after his part of the deal was fulfilled. But, both Rama and Sugriva held on to their assurances and a striking alliance was formed. Though Sugriva was a king, he did not show his authority over Rama. Rama too did not try to rule the ape army; rather he harmonized with them and built a relationship of partners. The business field today is filled with leaders who want their work to be done by any means. This fine-looking lesson could be comprehended from the epic that mutual respect and compassion towards one another provides better results than authoritarian governance over subordinates.

**Proper delegation of authority is indispensable:** In the Ramayana, when Rama was about to send the army of the primates in search of his wife Sita, he organizes the entire army into several groups. These groups had several sub-groups or target teams. Each group's charge was handed over to an able ape commandant. This gives a sight of highly superior management skills. The proper and timely delegation of authority is extremely imperative to thrive in any business (Chan & Ananthram, 2019). In today's world, where multinational companies venture throughout the globe with numerous branches in numerous countries, such managerial expertise of Rama is highly required. It is apparent from the epic that Rama did succeed in finding his wife as a prominent commander in his army Hanuman locates her under the custody of Ravana in present-day Srilanka.

**Never Underestimate Rivals:** According to the Valmiki Ramayana, Ravana the Asura king did not pay heed to the peace treaties proposed by Rama to avoid redundant bloodshed. He believed that he was so powerful a king that it was unmanageable for two hermits to defeat him in battle. However, this over-confidence of the Asura king led to his downfall. Despite several cautions from Rama, he did not return him his wife and the result of the same was that his entire family tree was slaughtered in the battle including him. This fable might seem to be unrelated to the modern corporate world, but recently a similar situation took place in the Indian electronics industry. By early 2014 the Indian company 'Micromax' was professed to be one of the top ten brands in the industry of electronics across the globe. The company was doing well but hardly invested in its Research and Development R&D. This resulted in the company's products lacking features and having a higher price than what ethical pricing should be. Soon the Chinese vendors entered the Indian market and within a span of one year 'Micromax' was completely thrown out of the Indian market. By the end of 2018, the company was not even in the top ten list of companies based on overall market shareholdings. This is how brashness and under-estimation of rivals can lead to far-reaching botches.

**Compassion can uplift Performance:** In the Mahabharata, the legend of an obnoxious looking Kubja can be found. She was so dreadful that she was repeatedly harassed and abused in the streets of Mathura. Her back was twisted and her appearance was irksome. When Krishna reaches Mathura to bout his maternal uncle Kanga, he finds this young woman standing at a corner of the streets. She puts in a chaplet around the neck of Krishna to which she is blessed by the Lord and she renovates into a gorgeous woman (Ganguly & Gope, 2020). This is a clear use of metaphor in this case by the author Vyasa. Krishna's benediction was nothing but the compassion towards her that awakened her inner self-realization that how beautiful she was in her own way. All-natural beings are beautiful and competent in their own way. It is just that Kubja was unaware of the fact that she too was beautiful. It is not the physical transformation of Kubja but her mental awakening that has been indicated in the epic. She was constantly demotivated by the abuses from others but the sudden feeling of compassion from the Lord made her realize her true potentials. Such compassionate leaders are the need of the hour. Individuals with the aptitude to make people prevailing are the real potent leaders.

**Raw power without competent leadership is a waste:** In the 'Udyoga Parva' in the Mahabharata, Arjuna the Pandava prince, and Duryodhana the Kaurava commander and king to be, emanates to Dwarka, the city of Krishna in seek of his assistance in the upcoming war. It is mentioned in the epic that the Lord promises to help both sides but delivers a choice in between his one million unvanquished Narayana Army on one side and he without any artilleries on the other. It is an obvious choice for Duryodhana to choose the one million-strong undefeated war-hardened Narayana Army (Ganguly & Gope, 2020). However, Arjuna chooses Krishna though he vowed not to lift a weapon throughout the entire war. At the end of the war, one finds that the Pandavas come out victorious as they possessed the able leadership of Krishna. The raw power of the one million Narayana Army could not withstand the proficient and charismatic leadership of Krishna. Similarly, in today's corporate world, no organization can flourish without an able consultant or a competent leader. Possession of financial wealth in abundance alone can never lead to long-term success in the commercial ring.

## VI. CONCLUSION

In the culmination, it can be rightfully concluded that the business field has enough to excerpt from the teachings of Indian mythology. The study finds that there remains a huge contrast between the western school of thoughts and the Indian philosophies. Therefore, the basic principles of business management that were predominantly recognized by managerial experts from the west cannot be easily implemented in the Indian business setup without slight modifications. It is to be noted in this regard that, mythology is nothing but the expression of human instincts that prevails in the inheritances of any individual. In western mythology, one would find an Oedipus who slaughters his father and espouses his mother to gain power. Oppositely in Indian mythology, one would find a Puru who sacrifices his youth for his sinful father Yayati. Nothing is correct and nothing is incorrect in mythology, it is up to the bibliophile what to extract and what virtues to implement in his or her life. The concepts of mythology have also been excavated in the study where it has been extracted that they have enough food for thought to be functional in different aspects of human life even in the present-day. Recently, many have been found questioning whether Rama or Krishna ever existed. The answer to this can be unpretentious. It does not matter whether they ever existed or there remains doubt regarding the proximity in their actions. What matters is that what one can derive from these books and devices into their lives today. A Rama or a Krishna is still worshipped in the Indian sub-continent not solely because of what they have preached, rather they are worshipped because of what virtues they still bestow upon the mass today through their actions and undertakings. The inferences of Indian mythology can be found in every aspect of human life even after 2500 years including the current corporate context.

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