

Leadership Qualities from Ancient India- Emphasis on the Bhagavad Gita and Vidura Niti

आरभन्तेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च ।

महारम्भाः कृतधियः तिष्ठन्ति च निराकुलाः ॥

The unwise start small, with desire and give up easily. The wise start big, with purpose and remain calm. (Shisupala Vadha, Mahabharata)

Introduction

श्री भगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकर्मजुना॥2.2॥

This shloka is taken from the Bhagavad Gita (Chapter 2, verse 2) where Lord Krishna tells Arjuna about a very important quality of leadership. Lord says that, a true leader is one who does not become sad at the time of crisis. He is stable enough to deal with the scenario present in front of him. Then only a leader is known to be wise, fighting the adverse situation with a brave heart. Being weak at the time of adversity is not a sign of a good leader.

Leadership is a process of social influence, which maximizes the efforts of others, towards the achievement of a goal (Forbes, 2013). It is a very crucial part in any organization. Our ancient text Mahabharata has leadership lessons explained through Shri Krishna and Vidura. Leader is like the pivot in an organization surrounding whom all the other limbs can function. He has all the capabilities to either improve or degrade the status of the organization. The productivity matters on how a leader is effective enough to guide the company. Job satisfaction, turnover, absenteeism, productivity, etc. are all connected to the quality of leadership. A leader has to be the one who empowers his fellow teammates and guides them to achieve their goals efficiently with unity. As rightly put by N. D. Arnold, “*a good leader leads the people from above them. A great leader leads the people from within them*”.

Types of leadership and their examples from Ancient Indic perspective-

There are four major kinds of leadership known to us in the last hundred years, they are:

- 1) Autocratic type of leadership
- 2) Laissez-Faire type of leadership
- 3) Democratic type of leadership
- 4) Bureaucratic type of leadership

Autocratic: An Autocratic type of leader is the one who has the capability to control his team. They are very hard and fast with the rules and beliefs and are not modified for anyone. Whatever decision is taken by the leader, the team does not have any say over it. The path as directed by

the leader has to be followed by the teammates. This style of leadership does not welcome changes and therefore very few people take up and follow the autocratic style of leadership.

Example from the Indic Perspective- Ashoka was a leader who was more into steadfast rules. After the battle of Kalinga his inner qualities modified, and he chose the path of peace.

Laissez-Faire: “Allow to do” is the literal meaning for the term Laissez-Faire, taken from the French language. “The practice of non-interference in the affairs of others, especially with reference to individual conduct or freedom of action,” defines dictionary.com. In this type of leadership, the team members can freely bring forward their ideas and intelligence for the functions to be carried on.

Example from the Indic perspective- The **Guru** of Chhatrapati Shivaji Maharaj, **Ramdas Swami** was a guiding light for Shivaji and he let Shivaji take all the decisions under his divine blessings.

Democratic: In the democratic style of leadership, the team members and the leaders work together for initialization of the actions and reaching the business goals. There is an equal contribution from both the ends for the entire course of the business. Nowadays the modern democratic leaders are revamping the ideologies of leadership and taking their own decision and reforming the leadership style.

Example from the Indic perspective- King Bharata (the son of Shakuntala and king Dushyant) had nine sons, but he did not make any of his sons the king because he found that they were not eligible. So, he decided to make one of his Praja (a subject in his kingdom) the king, whose name was Bhumanyu. Therefore, king Bharata was a leader who gave opportunity to every capable individual the chance to be a leader and take decisions freely.

Bureaucratic: The bureaucratic type of leadership is the one in which the organizational rules and regulations are strictly followed. The policies of the company are strict enough and has severe consequences if neglected. In most of the scenarios the bureaucratic leaders are self-motivated and organized. The leaders make sure that the team members adhere by the policies and rules of the companies.

Example from the Indic perspective- Chanakya can be considered as a bureaucratic leader even though he was a minister in the court of Chandragupta Maurya. Chanakya demonstrated the above listed qualities in totality and hence is deemed to be a perfect fit under this category.

Importance of Leadership in Managerial settings and Business:

Evolving and welcoming transformation

Leaders help the company to evolve and time to time they change the setup of the organization for its betterment. Leaders are selfless individuals who don't think twice before taking any step towards transformation. They use their intuitive and analytical skills to make others updated with the newness of the organization, to reach their goals and objectives.

Innovation

The innovative and creative quality of a Leader helps the organization to evolve. In the Ramayana, Lord Rama had set up an extraordinary example of innovation by building the Ram setu to reach Lanka for rescuing Maa Sita from Ravana.

Goal-oriented

Lord Krishna has spoken a lot about how to be goal-oriented by controlling our sensory attachments, by going beyond false ego and by surrendering to the higher consciousness. In the contemporary times as well as the ancient times the leaders have acted as the bridge between the employees and the employer. They believe that effective and meaningful leadership can establish a personal connection with their employees working under them to set a goal that fulfils the need of the organization as well as the requirements of the workforce.

Conflict resolvers

In the Gita, The Vidur Niti and the Arthashastra it is suggested by the wise that, a leader should have the capacity to handle all the conflicts effectively for the welfare of all the people. There are several examples from the ancient times where we have seen the effectiveness of the leaders in conflict resolution. In the Kurukshetra war it is seen that Lord Krishna acted as a great leader to solve the conflicts by giving knowledge and lessons in different way to several warriors. In modern business also the leaders must learn the skills to resolve conflicts effectively.

Instigates a positive work environment.

For the sake of retention of the employees and workers, many organizations recruit leaders who are high in intuitive abilities and are good in communication skills. The main reason is that talented and skilled leaders instigate a positive work environment, increase job satisfaction and motivation among the employees.

Leads to organizational development.

It is suggested and believed by several authors that good leaders have the capability to lead towards development of the organization and growth in any business environment. They possess appropriate skill sets that increase the efficiency and productivity of many business processes, inciting organizational growth and development.

Leaders are visionary. As a leader being visionary uses the skills such as active listening and communication for offering ideas that are innovative, he also works for integrating change and novelty in different aspects of business. Leaders act as architects, who work for planning and execution of the goals of the business. They play the role of planning and designing of future projects, also forecasting the trajectory of the business. The leaders also play the role of a coach, by managing the followers. They actively listen to the employees' grievances and work by being a part of them for making them achieve their goals. The leaders also act as catalyst by executing three important tasks such as: removing the obstacles that can interfere in the actions for achieving the goal, developing links and connections across the management structure, respecting the visions of the employees to the vision of the organization. (Jaiswal, S. 2022)

Therefore, one of the major issues of great interest as well as concern in Business Organizations, Government and the Society is the issue of leadership. There is continuous interest in organizations to understand how great leaders are identified, created and nurtured. (Mahadevan, B.2012).

Objectives:

This article highlights the qualities of leadership as portrayed by various ancient and indigenous leaders in three distinct parts:

Part 1: To find out the leadership qualities from the Bhagavad Gita, as explained by Lord Krishna to Arjuna.

Part 2: To understand the Dos and Dents of a leader by taking into account the Vidura Niti from the Udyogaparva of the Mahabharata.

Part 3: Case study of Godrej industry on Leadership Skills.

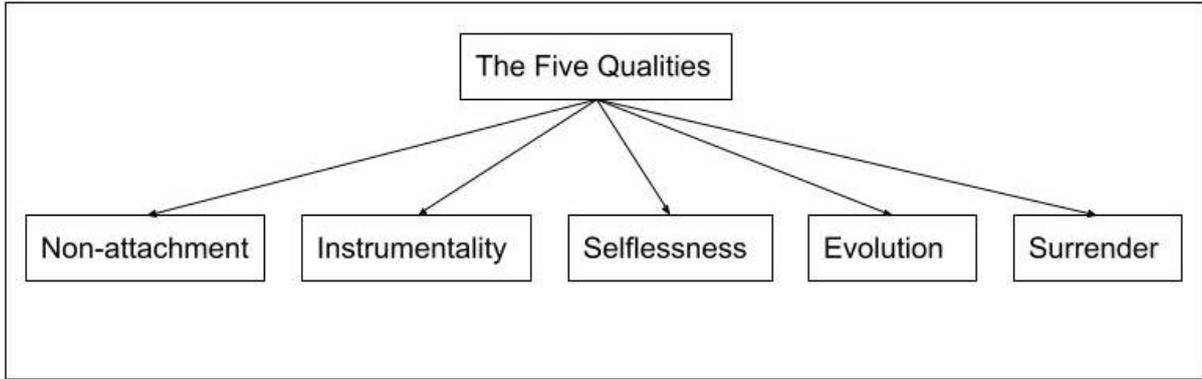
Part 1: Leadership Qualities from *The Bhagavad Gita* as explained by Lord Krishna to Arjuna

At present, there are two different viewpoints in the field of leadership research and application. One perspective focuses on responsibility and ownership, where leaders believe they have the autonomy to make decisions and the power to put them into action. This approach is often adopted because leaders feel a sense of personal responsibility for achieving optimal performance within their organization. However, this leadership model is not particularly effective in producing the best possible results for the organization.

Many leaders today adopt a second approach to leadership. They believe that their unique position and access to resources provide them with a great opportunity to empower others to do their best. These leaders focus on nurturing the leadership potential of those around them by creating space and opportunities for their development. They find satisfaction in becoming less involved in day-to-day operations and allowing others to take charge. This approach fosters a "psychological contract" within the organization, where individuals feel a sense of duty and ownership towards their work and are willing to go above and beyond when the situation demands it. As a result, they become more invested and involved in their workplace.

Lord Krishna stresses the importance of leadership to Arjuna in the Gita, and several chapters contain noteworthy references to leadership qualities. Upon closer examination, following idea about the attributes of a good leader emerges. (Mahadevan, B. 2012).

THE FIVE MAIN QUALITIES OF A LEADER



Shlokas in the Bhagavad Gita that has connection to the leadership qualities:

Quality of Non- attachment:

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ (2.13)

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does it pass into another body; the firm man does not grieve thereat.

<https://www.gitasupersite.iitk.ac.in/>

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत॥ (2.14)

The contacts of the senses with the objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O Arjuna.

(<https://www.gitasupersite.iitk.ac.in/>)

These two verses highlight that a true leader does not get bothered by the continuous change in the nature of the organization, the people, temporary attachments with people which causes bondage and instability in the mind. The ever-changing ages of the employees or the variations of the ages in them does not shake him. The leader is aware of the fact that every being is temporary in their appearance, age and they are not permanently going to stay in the organization. Therefore, focusing too much on these aspects will not benefit the mindset of the leader. Often it is seen that the employees and managers get affected by the temporary changes in the organization and they get attached to people with their temporary behaviors, changing mindsets and physical looks, etc. All these should be avoided by the leader and the employees.

Quality of Instrumentality

तस्मात्त्वमुत्तिष्ठ यशो लभस्वजित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्।
मयैवैते निहताः पूर्वमेवनिमित्तमात्रं भव सव्यसाचिन्॥ (11.33)

Therefore, stand up and obtain fame. Conquer the enemies and enjoy the unrivalled kingdom.
Verily by Me have they been already slain; be thou a mere instrument, O Arjuna.

(<https://www.gitasupersite.iitk.ac.in/>)

The leaders can turn egoistic if the sense of being an instrument is missing in them. Quarrels in the organization, misunderstandings amongst teammates and authorities happen due to ego and a sense of doer ship. Here in this shloka Lord Krishna is invoking the valor in Arjuna and telling him to fight just by being an instrument of the Lord which has to be practiced by all the current leaders.

Quality of Selflessness

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ (3.25)

As the ignorant men act from attachment to action, O Bharata (Arjuna), so should the wise act without attachment, wishing the welfare of the world.

(<https://www.gitasupersite.iitk.ac.in/>)

In this shloka Lord Krishna is telling Arjuna to have no attachments for the actions he performs, his motive should only be for the welfare of the people and to hold everyone together. Similarly in an organization everyone should work without any attachment for the results. This will increase factors such as Job satisfaction, turnover and lack of absenteeism.

Quality of Evolution

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ (1.45)

Alas! We are involved in a great sin, in that we are prepared to kill our kinsmen, through greed for the pleasures of a kingdom.

(<https://www.gitasupersite.iitk.ac.in/>)

In the beginning of the Kurukshetra war Arjuna was completely in ignorance and darkness. He just wanted to exempt from fighting the war due to lack of knowledge and pre conceived notions. After this Lord Krishna shows his leadership skills to evolve the characteristics of Arjuna. In the same manner if the leaders of current times don't take initiatives in a company to transform the people and policies, then the organization fails to reach its goal and vision.

सञ्जय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।

विमृज्य सशरं चापं शोकसंविग्नमानसः॥ (1.47)

Sanjaya said Having thus spoken in the midst of the battlefield, Arjuna, casting away his bow and arrow, sat down on the seat of the chariot with his mind overwhelmed with sorrow.

(<https://www.gitasupersite.iitk.ac.in/>)

In this shloka Sanjaya is explaining to Dhritarashtra about the distressed behaviour of Arjuna. This is the stage when Arjuna is yet to be evolved into a wise being-

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥18.73

Arjuna said Destroyed is my delusion as I have gained my knowledge (memory) through Thy grace, O Krishna. I remain freed from doubts. I will act according to Thy word.

(<https://www.gitasupersite.iitk.ac.in/>)

Here Arjuna is evolved into a wise being by taking the lessons from Lord Krishan. He explained that his delusion is destroyed, and memory has become very sharp, filled with gained knowledge. All the doubts in Arjuna are answered and now Arjuna is fully evolved.

In this way a leader must inculcate the quality of evolving his fellow teammates which will ultimately lead to the evolution of the organization as a whole.

Quality of Surrender

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ (18.66)

Abandoning all duties, take refuge in Me alone: I will liberate thee from all sins; grieve not.

(<https://www.gitasupersite.iitk.ac.in/>)

Finally, Lord Krishna tells Arjuna to completely surrender himself to the Brahman or the supreme consciousness. Lord Krishna is the personification of the ultimate consciousness in a human form. There will be no negative qualities in an employee or a leader if they work with a sense of complete surrender. There will be no short comings and adverse situations which would be difficult to deal with. The employees would be satisfied and enthusiastic by having such a kind of a leader.

The qualities of a leader for example self-awareness and mastery over one's own self, vision, motivation and empowerment of an individual and of the team, excellence in purpose he/she is serving, understanding the significance of ethical work and business for achieving righteous goals, attaining proper meaning and fulfillment at work, service before thinking about one's ownself, working for the wellbeing of all the people, are all very simply explained in the Bhagavad Gita. Similarly, it is found that many **contemporary leadership types** such as **authentic leadership, servant leadership, and values-based leadership**, were already discussed, in the Bhagavad Gītā thousands of years ago. Lord Krishna tells Arjuna about how an individual can be a proper servant in performing one's duties by not having the sense of doer ship. The Gita contains the universal message and timeless leadership lessons for the contemporary organizations. It contains the basic most ideas about being a good leader or manager, an employee or a staff.

Here is a list of several contemporary leadership concepts with their Gita counter concepts:-

- Focused towards the goals (*EkAgrata*)
- Motivation and empowerment for the sake of the company as a whole (*Abhikariva*)
- Being aware and motivated (*Utsaha*)
- Mastering over the unwanted tendencies of the mind (*Indriya Nigraha*)
- How a person can be ethical in a business (an aspect of *Dharma*)
- Selfless service in the organization (*Nishkama Karma*)
- Wellbeing of all beings (*SarvahaIta*)

The Gita is a lesson for the leaders and for humanity on how to emerge from the state of sorrow, confusion, apathy and dejection to a state where there is perfect action and engagement. It makes our vision clearer, fills oneself with wisdom, enhances mental strength and triumph. The Bhagavad Gita can be approached as a powerful tool for change management and as a catalyst for organizational transformation. It gives us teachings of how to balance and be in harmony with the individual requirements with the requirements of society, and by extension, how to harmonize the needs of employees and the organization. It employs an inside-out leadership development approach based on self-knowledge and self-mastery, the two highly important areas for practicing true self-leadership.

Conclusion: Thus, in the Bhagavad Gita, **Shri Krishna has defined main three specific disciplines** that are extremely necessary for effective leadership, which are **discipline of learning, discipline of speaking properly** (therefore emphasis on good communication skills are seen here) and finally **discipline of equanimity** (being in a state of stability or equanimity in both gain or loss, pain and pleasure, etc.). So, all of these disciplines mentioned are important for effective leadership and the leader's performance which is wanted in a business. Nowadays, leadership authorities have also agreed that effective leaders have to be effective learners. Hence, a good leader is always a humble student. The motive of leadership is not only limited about teaching people to follow and work according to a certain path or to do a certain thing, but it is also about learning meaningfully the things to be taught. (Executive, C., 2017.)

“The philosophy of the Gita is an educative process of bringing the individual soul from a state of wrong understanding, a state of a mixed-up interior, a state of confusion, into a higher state of right understanding, a clarity of perception and vision and a very clear interior” (Swami Chidananda, 1998)

Part 2: Vidura Niti and Leadership

Vidura Niti is a text derived from the Mahabharata. It falls under the Udyogaparva of the Mahabharata epic. In this Dhritarashtra is in misery and confusion. Vidura comes to wake Dhritarashtra up from ignorance and darkness. Below there are few shlokas which are related to the leadership qualities and the dos and donts of a king.

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।

असम्भिन्नार्थमर्यादः पण्डिताख्यां लभेत सः ॥ (1.34)

He whose studies are regulated by reason, and whose reason followeth the scriptures, and who never abstaineth from paying respect to those that are good, is called a wise man

एकः स्वादु न भुञ्जीत एकश्चार्थान्न चिन्तयेत् ।

एको न गच्छेदध्वानं नैकः सुप्तेषु जागृयात् ॥ (1.51)

Alone one should not partake of any sweet thing, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions.

www.sanskritdocuments.org

(English Translation by KM Ganguli)

The importance of taking decisions by taking into the consideration of all other teammate's opinions is explained. Leader of the company should not work and take decisions solitarily.

एको धर्मः परं श्रेयः क्षमैका शान्तिरुत्तमा ।

विद्यैका परमा तृप्तिरहिंसैका सुखावहा ॥ (1.57)

www.sanskritdocuments.org

(English Translation by KM Ganguli)

It is explained here that the highest of all the virtues is Dharma and is the torch bearer for peace. Learning new things is the most satisfying achievement. Not supporting and following himsa or violence is the ultimate source of happiness.

द्वे कर्मणी नरः कुर्वन्स्मिल्लोके विरोचते ।

अब्रुवन् परुषं किञ्चिदसतोऽनर्चयंस्तथा ॥ (1.59)

Righteousness is the one highest good; and forgiveness is the one supreme peace; knowledge is one supreme contentment; and benevolence, one sole happiness.

www.sanskritdocuments.org

(English Translation by KM Ganguli)

It is said here that a person should be polite and speak gently in all circumstances. He should not be a friend of an evil person.

If the managers or leaders of a company starts being rude then the level of job satisfaction will go down. The absenteeism of a company will rise and the productivity of the employees and the company as a whole will go down. The leader should not be allies with the people who want bad for the organization.

चत्वारि राज्ञा तु महाबलेन

वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।

अल्पप्रज्ञैः सह मन्त्रं न कुर्या-

न्न दीर्घसूत्रै रभसैश्चारणैश्च ॥ (1.74)

Learned men have declared that a king, although powerful, should never consult with these four, viz., men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers.

www.sanskritdocuments.org

(English Translation by KM Ganguli)

A leader or a manager should not be friend or take consultations from these types of people: firstly a person who does not respect the work and procrastinates, secondly a person who take decisions restlessly and in a hurry. The wise leaders of a company must identify these kinds of people and ensure that before taking any advise make it a point to verify these aspects.

A leader must not consult and befriend	A person who procrastinates
	A person who takes decisions in hurry

पञ्चेन्द्रियस्य मर्त्यस्यच्छिद्रं चेदेकमिन्द्रियम्

ततोऽस्य स्रवति प्रज्ञा दृतेः पात्रादिवोदकम् ॥ (1.82)

Of the five senses beholding to man, if one springeth a leak, then from that single hol runneth out all his intelligence, even like water running out from a perforated leathern vessel.

www.sanskritdocuments.org

(English Translation by KM Ganguli)

Here the importance of keeping the five senses under control is spoken about. Even if one of the five senses is gone astray then a person cannot be holding on to the wisdom. The leader in a company also must keep the senses under control. Otherwise, false ego and qualities like greed, lust, etc. will cause havoc in the company. (Das, D. 2022)

षडेव तु गुणाः पुंसा न हातव्याः कदाचन ।

सत्यं दानमनालस्यमनसूया क्षमा धृतिः ॥ (1.86)

Verily, those six qualities should never be forsaken by men, viz., truth, charity, diligence, benevolence, forgiveness and patience.

www.sanskritdocuments.org

(English Translation by KM Ganguli)

It means, a person should carry the six important virtues which are: truth, charity, no hatred or ill feeling for others, not being nasty, forgiveness, titiksha or bearing unpleasant circumstances and finally eagerness for learning.

In modern days management scenarios, these qualities should be inculcated in the managers, employees and leaders for better performance in the company, wanted behavior and high productivity with high job satisfaction.

Qualities of a leader as per the Vidur Niti and their Sanskrit Translation	
Forebearance	Titiksha
Forgiveness	Kshama
Not thinking ill and nasty for others	ShubhAshish
Charity	Daana
Truth	Satya
Eagerness	UtsaH
Going beyond greed, lust and anger	Kama, Krodha and Lobha

Conclusion: Thus, according to the Gita, a competent and wise leader would possess knowledge of the self, ethical behavior, prudence in actions, respectfulness, perseverance, wisdom, intellect,

eloquence, attentive listening, honesty, and a deep understanding of human nature. In contrast, an ineffective and foolish leader would display qualities such as deceit, dishonesty, arrogance, skepticism, wickedness, anger, and so on. By paying close attention to these subtle aspects of a leader's personality, effective management and leadership can be achieved. (Patel, 2020)

Part 3: Leadership at Godrej– A Case Study

Our values and the determination to stick to the values are set down the various layers of our management very strongly because in the long run, it pays – Adi Godrej

Godrej Group Genesis:

Godrej and Boyce Manufacturing Company Limited is an Indian company which is running their legacy for more than hundred years now. The Godrej Group operates under a family business structure where the majority of shares in most of its corporations are held by the Godrej family, ranging from 50 to 100%. This company is engaged in the manufacturing of goods of consumer durables and industrial products like safes, locks, office equipment, machine tools, process equipment, and typewriters. They also produce several electronic items like refrigerator, air conditioner, etc. Recently Godrej have also come in the market of construction of residential complexes. The Godrej family residing in Mumbai, controls the company since the beginning of the company in the year 1897. The main person for transforming the Godrej company into an industrial powerhouse was Mr. Naval Pirojsha Godrej or NPG as he was fondly called. He is the main instrument after the founder Mr. Ardeshir Godrej who founded the company in the year 1897. From an early age, Naval was by his father's side assisting him in his business. Even though he never went to college, he had a keen sense of observation and a flair for machines. By working shoulder to shoulder with his factory workers, he not only picked up the nuances of engineering, but he also earned the respect of his people. He was very simple in his dress and behavior. He would hardly be seen at his desk, because he preferred to be on the shop floor with his people. He was known to be always smiling, very humble, extremely approachable, and friendly with his people.

Leaders like Adi Godrej and Naval Pirojsha Godrej have set high standards of being immaculate leaders, where they spent quality time with their teammates in establishing trust and connection. This commanded respect from their employees and ensured a strong connection between them.

Both, Adi Godrej and Naval Pirojsha Godrej possessed the qualities of being humble and grounded. They were nurturing and available for the concerns of their employees and created good relationships with their employees. N P Godrej is known for his simple-living-high-thinking identity where he would be seen most of the time in simple white khadi clothes and would freely interact with people of all levels without any inhibition or pride of status. His simplicity touched the hearts of people. One of the major qualities that he possessed was of being inclusive of everyone without any barriers. N P Godrej frequently called his employees the 'Godrej Parivar' and treated them like family too. He was the first one to know about employees' marriages and also send wedding gifts to the couple. N P Godrej was like the karta (the benevolent head of the Indian Household called kutumb) (Pattanayak et al., 2020). During COVID-19, the Godrej company ensured the well-being of its employees. They set up labor accommodations and were

closely monitoring the needs of their employees. They were having health screenings and ensuring the availability of adequate food and hygiene supplies for their employees.

Influence of Adi's leadership on Godrej:

Adi Godrej is considered the most accomplished leader in the Godrej family business. According to him, true leadership involves tackling difficult tasks that others may be reluctant to undertake, rather than simply pursuing popular initiatives. He also emphasizes the importance of being honest about the realities of a situation, rather than telling people what they want to hear (Chopra, 2014). Regardless of success or failure, his values and virtues remained steadfast. His leadership approach reflects his character based on values. He has adopted various leadership styles such as Delegative, Transformational, Authentic, Ethical, and Value-based over time. Adapting to different leadership styles has been a learning experience for him as well.

Value-driven leaders have a significant impact, particularly during volatile, uncertain, complex, and ambiguous business situations. According to the Economic Times Great Place to Work Survey, Godrej Consumer Products Limited has been acknowledged as one of India's Best Companies to Work For in 2019 and one of India's Best Workplaces in Manufacturing in 2020. The company achieved the 21st rank and was successful in creating an excellent workplace for all its employees by demonstrating excellence in five dimensions: credibility, respect, fairness, pride, and camaraderie.

Till now, the Godrej offspring has performed exceptionally well in their respective positions, displaying the qualities of Value-Based Leadership (VBL) that were instilled in them during their upbringing.

Therefore, the upcoming generation of the Godrej legacy will endeavor to reach greater heights by instilling and maintaining a balance of values, interests, and power among citizens, workers, employees, and leaders. (Pattanayak et al., 2020)

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Rosari, R. (2019). LEADERSHIP DEFINITIONS APPLICATIONS FOR LECTURERS' LEADERSHIP DEVELOPMENT. *Journal of Leadership in Organizations*, 1(1). <https://doi.org/10.22146/jlo.42965>

Hofmann, D. A., Morgeson, F. P., & Gerras, S. J. (2003). Climate as a moderator of the relationship between leader-member exchange and content specific citizenship: Safety climate as an exemplar. *Journal of Applied Psychology*, 88(1), 170–178. <https://doi.org/10.1037/0021-9010.88.1.170>

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RANGARAJAN, L. N. (1992). *Kautilya: The Arthashastra (300 BCE)*. PENGUIN BOOKS. <https://ncjindalps.com/pdf/HUMANITIES/The%20Kautilya%20Arthashastra%20-%20Chanakya.pdf>

Ojha, S. (2016). *The Ingenious 'Upayas' In The Arthashastra Could Still Be Used In Administration Today*. <https://swarajyamag.com/culture/the-ingenious-upayas-in-the-arthashastra-could-still-be-used-in-administration-today>

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Dhiman, S. (2015). Bhagavad Gita & the Art of Leadership: Old Text, New Context! *The Journal of Values-Based Leadership*, 8(1), 7. https://scholar.valpo.edu/jvbl/vol8/iss1/7?utm_source=scholar.valpo.edu%2Fjvbl%2Fvol8%2Fiss1%2F7&utm_medium=PDF&utm_campaign=PDFCoverPages

Bharucha, Erach. (2020). Biodiversity Conservation Action by Corporate Houses: A Study of Tata and Godrej Group in India. 10.1007/978-3-030-42703-0_10.

Pattnaik, D. (2022, September). *Mandhata, the ancient king*. <https://www.mid-day.com/news/opinion/article/mandhata-the-ancient-king-23247356>

Kruse, K. (2013, April 9). *What Is Leadership?* Forbes. <https://www.forbes.com/sites/kevinkruse/2013/04/09/what-is-leadership/?sh=67cf887b5b90>

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Mahadevan, B. (2012). “Leadership lessons from Bhagavad Gita”, *Impact*, July 2012, pp 13 – 16.

Mulla, Z. R. R. (n.d.). Transformational Leadership in India: The Case of Naoroji (Naval) Pirojsha Godrej (1916-1990). *Cloudfront.Net*. https://www.academia.edu/50426313/Transformational_Leadership_In_India_The_Case_of_Naoroji_Naval_Pirojsha_Godrej

Comprehensive overview of the literature that is referred and cited in the study:

Das, D. (2022). Administrative code of conduct reflected in Vidura Nīti : A Study.

Zeichen Journal, 8(10).

About the reference: The current study is a humble effort to discuss the Administrative code of conduct reflected in Vidura Niti. Vidura Niti is a distinguished and highly favourable part of the Mahabharata of Vyasa. The narrator is Rishi Vaishampayana, a celebrated pupil of Vyasa. He is said to have recounted the whole of the Mahabharata to king Janamejaya, son of Parikṣita, grandson of Arjuna, the Pandava prince. The moral value of Vidura Niti is helpful to the illiterate as well the learned, the adults, the aged and the young, the women, the rulers and the subject, the rich and the poor, the teacher as well as the student, those busy in serving others, and those desirous of living a clean and happy life. Vidura Niti is an ancient Indian Scripture and is actually a strict code of conduct. It is basically a treatise on virtue embedded in the Epic Mahabharata.

Dhiman, S. (2015). Bhagavad Gita & the Art of Leadership: Old Text, New Context!

The Journal of Values-Based Leadership, 8(1), 7.

About the reference: Author and scholar Satinder Dhiman focuses upon the pervasive and necessary role of spirituality in values-based leadership. He notes that while the leadership literature is plentiful, the Bhagavad Gita represents one of the very few writings which explores the core psychological, philosophical, ethical, and spiritual underpinnings of leadership roles. In this article, the author applies hermeneutics to the Gita to highlight important leadership lessons and to apply such lessons to contemporary organizational leadership. Through selfless work, a true leader eschews an egoistic pursuit of self-aggrandizement to achieve the freedom of serving others. Thus, Dhiman concludes, the Gita teaches its readers how “to discover the sacred in life while remaining fully engaged in the secular activities.”

Eddy, P. L., & VanDerLinden, K. E. (2006). *Emerging Definitions of Leadership in Higher Education. Community College Review*, 34(1), 5–26. doi:10.1177/0091552106289703

About the reference: The urgency to replace retiring community college leaders has been a topic of research and discussion for the past two decades. Concurrently, expansive definitions of leadership and collaborative approaches to leading have emerged. The central research question for this study was: How do sitting community college leaders define leadership? The sub-questions included: Do definitions of leadership differ by gender? Do definitions of leadership differ by position? A shift to more other-focused ways of leading is emerging. Those in mid-level positions hold onto leader-focused definitions of leadership, and this points to the need to reconceptualize mid-level leadership and ideas of leading that include others and connect to institutional missions and initiatives. The complex nature of today’s organizations requires broader conceptions of leadership.

Executive, C. (2017, June 15). *Uncovering the leadership lessons of the Bhagavad Gita*. ChiefExecutive.net. <https://chiefexecutive.net/uncovering-the-leadership-lessons-of-the-bhagavad-gita-trashed/>

About the reference: This ancient text has never been studied in the leadership context. If we look closely, the wisdom of the Bhagavad Gita contains many leadership lessons that are similar to contemporary leadership theories and practices. Consider some of these lessons embedded within the Gita: Leaders should embrace rather than avoid formidable challenges because they bring out the leaders’ greatest strengths, leaders should be resilient in their actions and should not be weakened by pain and pleasure. Selfish desires and animosity obscure the purpose of leadership. Leaders achieve lasting power and glory by exercising compassion and selfless service. Effective leaders do not lead by fear or anger. Character is core to effective leadership. Leaders need to be aware of the self and the surroundings. Many

contemporary leadership topics such as emotional intelligence, situational leadership, character and integrity were already discussed in the Bhagavad Gita thousands of years ago. These topics were discussed in a philosophical context, as management science as we know today did not exist then. It is also intriguing to find other management concepts embedded in the Gita. Thousands of years before Frederick W. Taylor defined work and worker, and Peter F. Drucker defined knowledge and knowledge worker, the topics of work and knowledge were already in the Bhagavad Gita.

Bharucha, Erach. (2020). Biodiversity Conservation Action by Corporate Houses: A Study of Tata and Godrej Group in India. 10.1007/978-3-030-42703-0_10.

About the reference: This paper introduces the thinking and ethos that goes into a proactive environment and nature conservation actions by the houses of Tata and Godrej. These two industrial giants were initiated in the early twentieth century and had a strong history of conservation of nature and natural resources. Their environmental conservation actions were linked to large charitable trusts as well as their individual companies. This has continued throughout the years and percolated into the conservation actions by past and current leaders. The chapter will provide a list of key actions related to environment and biodiversity conservation by the two corporate houses through their trusts and companies. These had emerged long before it became mandatory for corporates to contribute to social or environmental causes and has not been triggered by law or policies in the past. It is observed that their thinking (action) process was strongly influenced by an interest in nature. They used their finances to fund biodiversity conservation not for compliance purposes alone but through a genuine interest in species and or habitats. Key learnings are how such actions can be stimulated in other corporate groups for furthering the national agenda of biodiversity conservation.

Hofmann, D. A., Morgeson, F. P., & Gerras, S. J. (2003). Climate as a moderator of the relationship between leader-member exchange and content specific citizenship: Safety climate as an exemplar. *Journal of Applied Psychology*, 88(1), 170–178. <https://doi.org/10.1037/0021-9010.88.1.170>

About the reference: The present study integrates role theory, social exchange, organizational citizenship, and climate research to suggest that employees will reciprocate implied obligations of leadership-based social exchange (e.g., leader-member exchange [LMX]) by expanding their role and behaving in ways consistent with contextual behavioral expectations (e.g., work group climate). Using safety climate as an exemplar, the authors found that the relationship between LMX and subordinate safety citizenship role definitions was moderated by safety climate. In summary, high-quality LMX relationships resulted in expanded safety citizenship role definitions when there was a positive safety climate and there was no such expansion under less positive safety climates. The authors also found that safety citizenship role definitions were significantly related to safety citizenship behavior. Implications for both social exchange theory and safety research are discussed.

Jaiswal, S. (2022b, December 1). *Importance Of Leadership In Management*. Emeritus – Online Certificate Courses | Diploma Programs.

<https://emeritus.org/in/learn/importance-of-leadership-in-management/>

About the reference: The complex business environment requires leaders to perform a variety of roles in an organization. Here are some of the roles played by a leader in an organization: As visionary leaders put to use skills like active listening and communication to offer innovative ideas and processes to integrate change and novelty into different business functions. Furthermore, they work with the team to turn the company's vision into reality. As architects, leaders act as a reckoning force that plans and executes business objectives and goals with employee assistance. They play the role of a designer in business planning and forecasting the future trajectory of the business. As a coach, leaders manage the employees; they listen to their grievances and work closely with them to guide them into achieving their goals. As a catalyst, leaders perform four important functions – remove roadblocks that hinder

the project results, develop connections across the organization, connect the employee's vision to that of the company, and instigate a positive working environment in the company.

Kruse, K. (2013, April 9). *What Is Leadership?* Forbes.

<https://www.forbes.com/sites/kevinkruse/2013/04/09/what-is-leadership/?sh=67cf887b5b90>

About the reference: This blog focuses on the the roles and responsibilities of an effective leader. The role of leader must not be taken lightly. The individual who accepts this role must meet some important and specific criteria. A leader must embody certain skills, knowledge, personality traits, passions and motivations to lead others. I would argue that experience is not necessarily required to become a leader because I believe that everyone, regardless of position or title leads in a unique capacity. A leader must have a passion for serving others, being vulnerable, taking risks and having the courage to fail. He or she must be prepared to be on a journey of personal transformation and leadership development for a lifetime. A leader must also have self awareness, self-direction, social awareness, vision, and the ability to motivate others.

Mulla, Z. R. R. (n.d.). Transformational Leadership in India: The Case of Naoroji (Naval) Pirojsha Godrej (1916-1990). *Cloudfront.Net*.

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About the reference: This paper is an interview of a Godrej leader and the discussions held, based on the leadership skills of the Godrej industries. The case study of the life and leadership of NPG serves to highlight several important issues in the area of leadership and organizational behavior. Firstly, the case describes the behaviors of a leader who was able to evoke in his followers the highest levels of devotion and dedication to the organization. Often, students are able to understand conceptually the dimensions of transformational leadership but are unable to relate it to their real world experience. Examples from politics like Mahatma Gandhi and Martin Luther King, Jr. help students to get an idea of the behaviors of transformational leaders; however these examples do not highlight leadership behaviors in an organizational context. The list of behaviors of NPG provides the students with a clear understanding of transformational leadership behaviors in the context of an Indian organization.

Ojha, S. (2016). *The Ingenious 'Upayas' In The Arthashastra Could Still Be Used In Administration Today*. <https://swarajyamag.com/culture/the-ingenious-upayas-in-the-arthashastra-could-still-be-used-in-administration-today>

About the reference: This blog explains about the ways and methods by which an effective leader can perform with his best qualities. For example, the four means, or upayas, which can be used to make an antagonist bend to the will of the vijigishu; saman, dana, danda and bheda, translated as conciliation, gifts, dissension and force. They appear to be even more ancient than the concept of the six gunas and more universal in their application, although there are clear similarities between them and the gunas. Saman is a policy of peace similar to sandhi, danda is vighraha combined with yana. The gunas are applicable only to foreign policy while upayas have a wider application and can be used to secure the submission of anyone, be it a recalcitrant son, brother or kinsman, or a rebellious chief, a neighbouring prince or foreign chieftain. It is mostly bheda and, tangentially, the other three upayas that we shall look at

here, leaving other topics for a future exposition.

Pattnaik, D. (2022, September). *Mandhata, the ancient king*.

<https://www.mid-day.com/news/opinion/article/mandhata-the-ancient-king-23247356>

About the reference: This book is based on the leadership qualities and life story of the ancient king Mandhata. In folklore, Age of Mandhata refers to an ancient time, even before Krishna and Ram lived on earth. As per the Mahabharata, Mandhata was the son of Ram's ancestor, Yuvanashva. Yuvanashva wanted a child. But he consumed the magic potion that was meant to make his wife pregnant. As a result, it was he who became pregnant. He then delivered a son. The Ashwini twins drew him out of his father's body. When he cried for milk, Indra cut his thumb. Milk oozed out and Mandhata suckled on it. To remind us of this incident, gods decreed that all children will suckle their thumbs. Mandhata was thus a man-child born of a man with men serving as the delivery nurse and wet nurse. This story is meant to show Mandhata as an extraordinary hyper masculine being, much valued in Tantrik tradition. This may be the reason why in later Hindu traditions Mandhata was linked to Shiva and we find Shiva temples linked to him in Madhya Pradesh and Odisha, regions also linked with 64 yogini shrines.

[libre.pdf?1627721646=&response-content-](#)

Pattanayak, L., Jena, L. K., & Sahoo, K. (2020). Leadership at Godrej: a treasured heirloom transformed into a valuable brand. *Vilakshan - XIMB Journal of Management*, 17(1/2), 153–171. <https://doi.org/10.1108/xjm-06-2020-0013>

About the reference: The purpose of this study is to bring out the success of the Godrej Group, focusing on their leadership styles and discussing how authentic and ethical leadership leads to value-based leadership (VBL), which has its eminence in the post- COVID-19 world.

Rosari, R. (2019). LEADERSHIP DEFINITIONS APPLICATIONS FOR LECTURERS' LEADERSHIP DEVELOPMENT. *Journal of Leadership in Organizations*, 1(1). <https://doi.org/10.22146/jlo.42965>

About the reference: Bernard M. Bass (1990), John P. Kotter (1988), and Joseph C. Rost (1993) defined leadership in different meanings. Among the three definitions, Rost's definition can be as a practical application as well as providing guiding principles for lecturers' leadership development. Leadership is not a person and it is different from management. Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes. Four essential elements that must be present if leadership exists are: (1) the relationship is based on influence, (2) leaders and followers are people in this relationship, (3) leaders and followers intend real changes, and (4) leaders and followers develop mutual purposes.

Shabbir, S. (n.d.). *Kautilya on leadership: Lessons from Arthashastra*

About the reference: Kautilya is aware that for efficient running of an organisation or the State, elaborate machinery has to be established. He is equally clear on the organizational aspects, human dimensions of an organization as well as the leadership requirement of an organization. On the organizational aspects, Kautilya evolves an elaborate hierarchy under the king. The king appoints Amatya, the Prime Minister. Amatya operates the day-to-day machinery of the State through a council of officials consisting of Mantris, the Ministers, Senapati, the warlord or the Defence Minister, Purohit, the Chief Justice and Yuvaraj, the Heir Apparent or identified successor to the throne. Kautilya weaves a design of a tall hierarchy for governance going down to the level of village through his concept of Mandalas (Kohli, 1995).

Vidura Niti (Mahabharata Udyogaparva) (2nd ed.). (2017). [English]. Gita Press, Gorakhpur.

About the reference: This is the book in which all the shlokas from the Vidur Niti are given along with the meanings. The leadership qualities which are required for a leader to rise in darkness and ignorance are given.

Vande Matram Library Trust. (n.d.). *Bhagavad Gita - In the Light of Sri Aurobindo*.

Bhagavad Gita - in the Light of Sri Aurobindo. <http://bhagavadgita.org.in/>

About the reference: In this book the shlokas from the Bhagavad Gita and their literal meanings are stated.

RANGARAJAN, L. N. (1992). *Kautilya: The Arthashastra (300 BCE)*. PENGUIN

BOOKS. <https://ncjindalps.com/pdf/HUMANITIES/The%20Kautilya%20Arthashastra%20-%20Chanakya.pdf>

About the reference: This is the direct translation of the Kautilya's Arthashastra. All the details about each shloka from the Arthashastra are given. The qualities of a minister, the economic strategies, strategies for foreign policy, recruitment of officials of the kingdom, etc. concepts are discussed too.

