

Who Let These Human Resources Out: Interesting Vs Disgusting: A Comparative Study of Corporate Human Resources Stimulating Mahabharata Characters

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ABSTRACT

Purpose: Who can say that history never repeats itself? It happens every day in the workspace. Before the IT frenzy, the corporate types were ordinary people like you and me, but the software segment influx, like the computer virus, has infected these human resources too. Human resources are always interesting, but when these interesting are out of control they are always disgusting and dealing with these disgusting human resources is always interesting. Yes, the researcher's paper gives an overview of interesting vs disgusting human resources that have remarked it's a jungle out there in the corporate zoo that has increased manifold with the software industry now in other industries too. The paper brings a fact and findings of who let these human resources out: interesting vs. disgusting.

Objective: The researchers have agreed on the following primary objectives and the present study explores 2 broad research questions: (1) To examine corporate human resources with Mahabharata characters. (2) To evaluate corporate life vs Mahabharata characters.

Design/Methodology/Approach: The current study is based on primary and secondary proof. The hypotheses were framed for the selected variables and thus examined to prove or disprove the hypothesis without any errors.

Findings/Results: The researchers draw lessons from the epic story and highlight the similarity of corporate human resources with Mahabharata characters. In the end, researchers consider these stimulating characters as an edge. Thus, interesting or disgusting human resources have to be valued and considered as a valuable asset of every corporate zoo. Human resources are necessary devils who are at the heart of all functions. It is said that it is the man behind the machine who makes all the difference between success and failure.

Research Limitations/Implications: The very edifice of human resources is built of delicate bricks of humane considerations and psychological approaches. It is a technique for dealing with life and brain but not with plants, machinery or buildings.

Originality/New Knowledge/Interpretation/Value: Consequently, it can be aforementioned if we apply the best human resources of Mahabharata characters in the best possible practices of Management, we will have fresh associates & can function better in the upcoming years and make the organization & team glare and function better in the years to come.

Paper Type: The study is based on primary & secondary evidence.

Keywords: Human Resource, Corporate & Mahabharata, Mahabharata characters

1. INTRODUCTION :

Men may come and men may go, but the corporate goes on forever. It sounds true if the well-known old adage is modified and applied in the context of human resource management. It is these men, manning the business that matter to the corporate. Those who sow the seeds leave their own fragrance

lingering behind and those who nurture these seeds into fuller growth. Thus, the very edifice of human resources is built of delicate bricks of humane considerations and psychological approaches. It is a technique for dealing with life and the brain, not plants, machinery or buildings. Yes, take a walk through many of the IT parks or e-cities that surround the city and the population of the human resource that inhabits the city has grown and has made the corporate look like a zoo or a jungle. I realized it's a jungle out, not only is the skyline dotted with fancy cages, in stone and blue glass like Manhattan, but the strange human resources that inhabited those cages have migrated here too including the language and slang (Bangalore Mirror, (2009). [1]).

2. REVIEW OF LITERATURE (CONCEPTUAL CLARIFICATION) :

The most important other characters include Bhishma, Karna, Dronacharya, Shakuni, Dhritarashtra, Gandhari and Kunti. Some pivotal additional characters include Balarama, Subhadra, Vidura, Abhimanyu, Kripacharya, Pandu, Satyawati, Ashwatthama and Amba. The ultimate moral of the epic Mahabharata is to live in the right and truthful way. We ought to always fight for our rights as Pandavas fought for the rights and privileges that the Kauravs had taken from them by deceitful means.

Brief Biographies of Main Characters of Mahabharat:

- **Abhimanyu:** The great son of Arjuna and Subhadra. He was said to be an incarnation of the moon-God Soma's son. He was slain in the battle of Kurukshetra when he was just sixteen. He had married Uttara, the daughter of King Virata and fathered Pariksit.
- **Adhiratha:** A leader of the sutas, the caste commonly employed as charioteers. He found the abandoned Karna after Kunti had cast him away in a basket. He raised him as his own son. His wife's name was Radha, and thus Karna became renowned as Radheya.
- **Agnivesha:** A ṛishi who endured severe austerities on Mount Mahendra. He was an expert weaponist, who trained both Droṇa and Drupada in weaponry. He received the Agneyastra (fire weapon) from the Rūṣhi Bharadvaja and passed it on to Droṇa.
- **Akrura:** Krishna's uncle and a famous Vṛṣṇi. He was a commander of the Yadava army and was one of the Kṛiṣhna's advisors.
- **Alambusha:** A rakshasa who had fought for Duryodhana in the Kurukṣetra war. He was Baka's brother, and when Bhima slandered his brother, he bore enmity toward Bhīma. He killed Arjuna's son Iravan and was himself killed by Bhīma's son, Ghaṭotkaca.
- **Amba:** She was the eldest daughter of the king of Kashi. She was abducted by Bhīṣma from her svayaṃvara to be his brother's bride. Having already committed herself to Shalva, Bhīṣma released her. After the incident, Shalva rejected her as his wife because she had been touched by another, so she developed an intense hatred for Bhīṣma. She worshipped and obtained a boon from lord Siva, that she would kill Bhīma in her next life. She was then reborn as Shikandi.
- **Ambālikā:** She was the youngest daughter of the king of Kashi. Bhīṣma abducted her from her svayaṃvara and married her to Vicitravīrya. Later she became Pandu's mother by her union with Vyāsadeva.
- **Ambikā:** The second daughter of the king of Kashi, abducted from her svayaṃvara by Bhīṣma. She married Vicitravīrya and, after his death, she gave birth to Dhritarashtra by union with Vyāsadeva.
- **Angaraparna:** He was the Gandharva chief; also known as Citraratha, he was the one who met the Paṇḍavas when they were fleeing from Varāṇavata after the burning of the lac house.
- **Arjuna:** The third son of Pandu and Kunti, begotten by Indra. He was famous as Sri Kṛiṣhna's dear friend and he heard the Bhagavad Gita from Him. He is also known by nine other names such as Dhananjaya (winner of wealth), Vijaya (always victorious), Swetavahana (he whose chariot is drawn by white horses), Phalguna (born under the auspicious star of the same name), Kiriti (he who wears the diadem), Bhibatsu (terrifying to behold in battle), Savyasachi (able to wield a bow with both hands), Jiṣṇu (unconquerable), and Krishna (dark-complexioned). The name Arjuna means "one of pure deeds." He is said to be an incarnation of the ancient sage Nara.
- **Ashvini Kumaras:** They are the Twin gods who act as celestial physicians. They fathered Nakula and Sahadeva through Madri.

- **Ashvatthama:** He was the son of Drona and Kripa. When he was young, his father was underprivileged. Some of Asvatthama's friends, knowing that he had never tasted milk, once gave him a cup of water mixed with flour and told him it was milk. The boy drank it and danced in glee, saying "I have tasted milk!" His father saw this and was cut to the quick. It was this incident that inspired him to go to his old friend Drupada and beg. Asvatthama is a partial expansion of Siva.
- **Babruvahana:** Son of Arjuna and Citrangada, who became the ruler of Manipura.
- **Bahluka:** A younger brother of Santanu. He lived a long life and was an advisor to Dhritarashtra. He turns out to be a commander in Duryodhana's army during the Kurukshetra War. He was finally slain by Bhima.
- **Balarama:** Son of Vasudeva and Rohini. Said the Vedas and Bhagavat that Balarama is an eternal form of the Supreme Lord who sometimes emerges in the material world to proclaim pastimes. Further information about him can be found in the Bhagavata Purana (Srimad-Bhagavatam).
- **Bharata:** A great king in the dynasty of the Moon God (all Kshatriyas are descendants of either Chandra, the moon god, or Surya, the sun god) who ruled the earth for thousands of years. The earth's planet has been named after him, and it was common during the Mahabharata era to call his descendants by his name. Bharata was born from the union of King Dushyanta and the daughter of Kanva Rishi, named Shakuntala. The story of their marriage and Bharata's birth is recounted in the Mahabharata's Adi Parva.
- **Bhimasena:** Born to Pandu and Kunti as a second son, sired by Vayu, the wind god. He was installed as a crown prince by Yudhishtira after the Great War. A story is articulated in the Skanda Purana that Bhima became a little proud after the war, considering that it was by his own power that he had achieved success in the war. All his brothers ascribed their success to Krishna. Wanting to curb Bhima's pride, Sri Krishna took him on Garuda and voyaged a long way to the south, where they came to a great lake many miles wide. Krishna sent Bhima to find the source of the lake. Bhima ran around its perimeter, but could not uncover its source. As he ran, he encountered a number of dominant Asuras. Bhima found himself incapable of defeating them and he ran to Krishna for refuge. Krishna lifted and threw the lake away and scattered the Asuras. He said to Bhima, "This lake was contained in Kumbhakarna's skull, the Rakshasa killed by Rama in a foregoing age. The warriors who attacked you were from a race of demons who fought with Ravana against Rama." Bhima's pride was thus curbed.
- **Bhisma:** The son of Santanu, known as the "grandfather" of the Kurus Lineage. Though he never became king, he solemnized at Hastinapura as regent until Vicitravirya was of age. He is said to be an incarnation of Dyau, the chief Vasu. The original text of the epic Mahabharata comprehends an entire Parva, the Shanti Parva, devoted to Bhisma's instructions on religion and morality, which he conveyed while lying on the bed of arrows.
- **Chitrasena:** The King of the Gandharvas who taught Arjuna the arts of singing and dancing while he was in heaven. He later imprisoned Duryodhana, whom Arjuna and Bhima had released. Chitrasena was also the name of a king of Trigarta who battled with the Kauravas, and also the name of one of Karna's sons.
- **Devaki:** Sri Krishna's mother and the wife of Vasudeva, chief of the Vrishni clan. Details of her life can be found in the Bhagavata Purana.
- **Dhaumya:** An ascetic rishi who turns out to be the Pandavas' guru and guide. The younger brother of another famous rishi Devala.
- **Dhristdhyumna:** The son of Drupada, born from the sacrificial fire. Aforesaid in the Vedas that he is an expansion of the fire god, Agni.
- **Dhristaketu:** A son of Sisupala, king of the Cedis, who befriended the Pandavas and provided them with an akshauhini division of troops for the Kurukshetra war. He was slain by Drona. After the war, his sister married Nakula. He was said to be one of the celestial Visvadevas incarnating on Earth.
- **Dhritarashtra:** The blind son of Vyasadeva, born of Ambika after the death of her husband, Vicitravirya. He became king in Hastinapur after Pandu retired to the forest. He was the father of the Kauravas. In the Bhagavata Purana it is said that, after practising yoga, he accomplished liberation, reconciling with the Supreme Brahman at the end of his life.

- **Draupadi:** The daughter of Drupada, king of Panchala, and wife of the five Pandavas. In her preceding life, she was an ascetic woman named Nalayani who received a boon from Lord Siva that she would have five husbands in her next life. The epitome of womanly skills, she once gave advice on how to serve a husband to Satyabhama, one of Sri Krishna's principal wives. She was said to be an expansion of the Goddess Lakṣmi. Also known as Pāñcālī.
- **Drona (Dronacharya):** The Kurus' martial teacher. The sage Bharadvāja once caught sight of the Apsarā Ghrtachi as a result of that, semen fell from his body, which he caught in a pot. Droṇa was later born from that pot. He was trained by Agniveśya and Paraśurāma. He is said to be an expansion of Br̥haspati, the celestial seer and preceptor of the gods.
- **Drupada:** The king of the Pāñchāla province in Bharata. He was a loyal associate of the Pāñḍavas, respected as the seniormost king among their allies. He formed an enmity with Droṇa after that he had come to him for charity and had been refused. Droṇa finally killed him in the Kurukshetra war. Drupada was also known as Yajnasena and is said to be an expansion of the celestial Maruts.
- **Durvasa:** A powerful Maharshi famous for his hurried temper. The Puranas and Mahabharata contain many stories about Durvāsā. He is predominantly renowned for having granted Kuntī the boon that she could summon any god to do her will, which resulted in the births of the Pāñḍavas from five principal deities. He is said to be an expansion of Śiva.
- **Duryodhana:** The eldest son of Dhritarashtra and the leader of the Kauravas. From his childhood, he formed an antagonism with the Pāñḍavas, which later resulted in the Kurukshetra war. He was killed by Bhīma and went to the heavenly planets as a result of his adherence to Kshatriya duties. He was said to be an expansion of Kali, the god presiding over the Dark Age.
- **Dushashana:** Duryodhana's eldest brother and one of his inner circles of close advisors. He gravely offended Draupadi and the Pandavas, and as a result, Bhīma vowed to kill him and drink his blood. He did so during the Great War.
- **Ekalavya:** The son of Hiranyadhanu, a Niśadha tribal chief. He became pretty skilled in archery by worshipping Droṇa, but he was eventually cursed by him. He was killed by Krishna.
- **Gandhari:** Daughter of the king of Gandhara, who became Dhritarashtra's wife. Having once pleased Vyāsadeva with her service, she was blessed by the sage that she would have one hundred sons. After marrying the blind Dhritarashtra, she concealed her own eyes with a cloth for the rest of her life. She is therefore famed as one of the most chaste ladies in Vedic history. She died in the forest with her husband and Kuntī.
- **Ganga:** A goddess who emerges in this world as the river Ganges. She was Bhīṣma's mother. Her origin is portrayed in innumerable Vedic texts, including Bhagavata Purana and Rāmāyana. The river water descends from the spiritual world after touching Lord Vishnu's foot and is thus considered sacred.
- **Ghatotkacha:** The son of Bhīma and the Rakshashi Hidimbā. He became a front-runner of the Rākṣasas and assisted the Pāñḍavas in the Kurukṣetra war. Karna finally killed him with Indra's celestial Śakti weapon.
- **Indra:** King of the gods, also known as Purandara and Śakra. The Vedas contain plentiful stories about this deity, who became Arjuna's father.
- **Jarāsandha:** The King of Magadha and a prevailing enemy of Krishna. His father, Br̥hadraṭha, once approached a sage to seek a blessing to have a son. The sage gave him a mango, which the king apportioned into two, giving half to each of his wives. They each gave birth to half a child, and the king threw away the halves. A Rakshashi named 'Jara' later found the two halves and joined them together, whereupon the body came to life. The child was then named Jarāsandha, meaning 'joined by Jara.' The Bhagavata Purana depicts the history of his unfriendly relationship with Krishna. He was killed in a wrestling match with Bhīma.
- **Jayadratha:** King of Sindhu who married Dhritarashtra's daughter Dushala. When he was born, a heavenly voice pronounced that he would be a mighty warrior but would be beheaded by an enemy of unparalleled strength. His father, Vridhakshetra, then cursed whoever would cause his son's head to fall to the ground to die, his own head shattering into a hundred fragments. He was killed by Arjuna in the Kurukṣetra War.

- **Kamsa:** Maternal uncle of Krishna who commandeered the throne from his father, Ugrasena. He was killed by Krishna. Details of his life are found in the Bhagavata Purana.
- **Karna:** Firstborn son of the Pandavas' mother Kuntī from her union with the sun god. He became the chief assistant and best friend of Duryodhana, who made him king of Aṅga. He was killed by Arjuna at the Kurukshetra war and went to the sun planet. Other names of Karṇa include Vasusena, Vaikarṭhana and Radheya.
- **Kripa (Kripacharya):** The son of the sage Saradvan, who was once practising asceticism in the forest when he saw the Apsarā Janapadi. He passed semen, which fell into a clump of reeds, and a boy and girl were born from it. They were named Kṛpa and Kripi. They were found and brought to Śantanu, who was later told of their origin by Saradvan. Kṛpa was taught Dhanurveda, the martial arts, by his father, and he became one of the Kurus' martial teachers. He survived the Kurukshetra war and counselled the Pandavas when they ruled the world. Later, they appointed him preceptor of their grandson, Parīkṣit.
- **Krishna:** As aforementioned by the Vedas, he is the God, the Supreme Person, and is the origin of all other incarnations of the Godhead such as Vishnu and Narayana. The Bhagavata Purana contains extensive descriptions of His qualities and activities. He spoke the Bhagavad Gita to Arjuna at the beginning of the Kurukshetra war.
- **Kritavarma:** A chief in the Yadu dynasty. A devotee of Krishna, he was the commander of the Yadu army. Krishna offered the army to Duryodhana for the Kurukshetra war, and thus they and Kṛtavarmā battled against the Pāṇḍavas. Kṛtavarmā outlived the war but was later killed at Prabhāsa during a fratricidal quarrel among the Yadus.
- **Kunti:** She was the Pāṇḍavas' mother. She was the sister of Vasudeva, Krishna's father. Her own father, Surasena, had given her as a baby to his close friend King Kuntībhoja, as he had no children. She was named Prtha at birth but became better known as Kuntī after being upraised by Kuntībhoja.
- **Kuru:** An ancient king and founder of the Kuru dynasty. Due to his performance of sacrifice and asceticism at the site, the place known as Kurukshetra, named after Kuru, is considered sacred.
- **Kuvera (Vaishravana):** God of riches and one of the four universal protectors or Lokapālas. Known as the celestial treasurer.
- **Markendeya:** An ancient ṛṣhi said to have resided through thousands of ages. The Mahābhārata encompasses many stories about him.
- **Nakula:** One of the twin sons of Pāṇḍu and Mādīrī, begotten by the twin Aśvinī gods. He was a Maharatha warrior renowned for his expertise with a sword. He seized the western regions of Bharata, before Yudhiṣṭhira's Rājasūya sacrifice. Along with Draupadī, he married a princess of Chedi named Karenumati.
- **Narada:** A cosmic sage also known as Devarshi or the ṛṣhi among the gods. He is famous as a devotee of Sri Krishna and often assists him in his pastimes on earth. The Vedas contain incalculable references to Nārada's activities and teachings.
- **Pandu:** Father of the Pāṇḍavas born to Vicitravīrya's widow queen Ambālikā by the grace of Vyāsadeva.
- **Parāśara:** A powerful Rūṣhi, grandson of Vasiṣṭa, who fathered Vyāsadeva by conceiving him with Satyavatī when she was still a maiden. Once Satyavatī ferried the sage across a river and he was attracted by her beauty. He asked if he could have a union with her, promising that by his mystic power, she would not lose her virginity. She approved and they united on an island in the middle of the river, which Parāśara wrapped from view by creating volumes of mist. Vyāsadeva was immediately born and grew at once to manhood.
- **Parasurama:** A Rūṣhi said to be an empowered manifestation of Lord Vishnu. He is famous for having annihilated all the Kshatriyas of the world after his father, Jamadagni, had been killed by a king named Kartavīrya. An expert in the Vedic military arts, he was the martial teacher of Bhīṣma, Droṇa and Karṇa. The Mahabharatha contains various stories about his exploits.
- **Parikṣit:** Posthumous son of Abhimanyu, the Pāṇḍavas ordained him as king in Hastināpura when they retired. He was named Parīkṣit, meaning 'the examiner', as the Brahmins said he

would come to scrutinize all men in his search for the Supreme Lord, whom he saw while still an embryo in his mother's womb. He became prominent as the hearer of the Bhagavata Purana from the sage Sukadeva Goswami.

- **Sahadeva:** The youngest Pāṇḍava. One of the two twin sons of Mādri fathered by the Aśvinī gods. He conquered southern Bharata before Yudhiṣṭhira's Rājasūya sacrifice. Famous for his perceptive powers and cleverness, he was appointed as Yudhishtira's personal advice-giver after the Kurukshetra war. Furthermore, being married to Draupadī, he married a princess of Madra named Vijaya.
- **Sanjaya:** Dhritarashtra's charioteer and secretary. Though he belonged to the suta caste, he was a spiritually advanced disciple of Vyāsadeva, who gave him the supremacy to see the events during the Kurukshetra war. Accordingly, he narrated all the battle scenes to Dhritarashtra.
- **Satyaki:** A Vṛṣṇi hero who became Arjuna's martial disciple. He was a close friend of Krishna. A powerful maharatha, he battled for the Pāṇḍavas at Kurukṣetra, surviving both the war and the subsequent massacre of sleeping soldiers by Aśvatthāmā. He died at Prabhāsa during the fratricidal battle among the Yadus.
- **Shakuni:** Son of King Suvala and brother of Gāndhārī. Acted as a close confidant and counsellor to Duryodhana. Although an influential Kshatriya, he preferred scheming and deceitful methods to open combat. Said to be an expansion of the deity presiding over the Dvapara age (third in the cycle of four ages), he was slain at Kurukshetra by Sahadeva.
- **Shalva:** King of Saubha. He battled Bhīṣma for Amba's hand after Bhīṣma abducted her from her svayaṃvara. Due to his strong friendship with Śiśupāla, whom Krishna killed, he became Kṛiṣṇa's enemy. He attacked Dwārakā in the huge aeroplane he had received from Śiva. He was said to be an incarnation of the Asura Ajaka, finally, Kṛiṣṇa had killed him.
- **Shalya:** Ruler of Madra and brother of Pāṇḍu's second wife Mādri. Although the Pāṇḍavas' friend, and has a precise friendship with Yudhiṣṭhira, he was tricked by Duryodhana into fighting for the Kauravas at Kurukshetra. He was said to be an incarnation of the Daitya Samhlada, but Yudhiṣṭhira killed him in the war.
- **Śantanu:** The Great grandfather of the Pāṇḍavas and Kauravas, and Bhīṣma's father from his union with Gaṅgā. After superannuation, he went to Mount Archika in the Himālayas and practised asceticism, finally attaining liberation. It is said in the Bhagavata Purana that his elder brother, Devapi, still lives on earth in a place called Kalapa, anticipating the commencing of the next Satya-yuga (golden age) when he will become king.
- **Shikhandhi:** Son of Drupada and a reincarnation of Amba. At first, he was born as a woman and later became a man by the grace of a Yakṣa named Sthunakarna. Recollecting his enmity from his previous life, he vowed to kill Bhima. It was due to him that Arjuna was able to approach and finally slay Bhīṣma. Aśvatthāmā killed him during the night slaughter of the sleeping Pāṇḍava warriors.
- **Sishupala:** The king of Chedi and an avowed enemy of Krishna. The Bhagavata Purana describes his previous survival as Jaya, a gatekeeper in the spiritual Vaikuntha world. Due to a curse, he and his brother Vijaya had to take birth in the material world for three lives as demons (his other two incarnations were Hiranyaksha and Rāvaṇa). Kṛiṣṇa killed him at Yudhiṣṭhira's Rājasūya sacrifice.
- **Subhadra:** She was Krishna's sister, said to be an incarnation of Yogamaya, the Lord's exemplified spiritual energy. Her birth is described in the Bhagavata Purana. She married Arjuna and they had a son named Abhimanyu. Unlike her co-wife Draupadī, no details are given in the original text about how she ended her life.
- **Susharma:** The king of Trigarta and brother of Duryodhana's wife, Bhanumati. He led a huge army and was determined to fight Arjuna during the Kurukṣetra war, having taken a vow to kill him. He was slain by Arjuna.
- **Ulupi:** She was the daughter of the Nāga king Kauravya, who became Arjuna's wife. She married Arjuna during his one-year exile from Indraprastha, only spending one day with him after their wedding. She was reunited with him in Hastināpura after the war. The couple had a son named Iravan, who was killed at the Kurukṣetra War

- **Uttara:** A princess of Virata whom Arjuna taught dancing during his final year of exile. She married Abhimanyu and their son was named Parīkṣit.
- **Vasudeva:** Krishna's father, after whom Krishna Himself is named. Details of his life and preceding births are given in the Bhagavata Purana.
- **Vidura:** He was the son of Vyāsadeva and a palace maidservant. He was said to be an expansion of Yamarāja, the lord of justice. Once a ṛuṣhi named Mandavya was faulty for a robber. The king arrested him and punished him by having him pierced by a lance. The sage later went to Yamarāja and asked him to explain why it had happened to him then he was told that in his childhood he had pierced an insect with a blade of grass. Knowing that he had received punishment for a mistake made when he was still an ignorant child, the sage cursed Yamarāja to take birth on earth as a śūdra. Thus, he became Vidura.
- **Virata:** The king of Matsya, where the Pāṇḍavas spent their final year in exile. He joined with the Pāṇḍavas in the Kurukṣetra war, bringing an akshauhini division of warriors. Droṇa killed him in the battle. He was said to be an expansion of the celestial Maruts.
- **Vyāsadeva:** The sage who authored the Epic Mahābhārata. He was born from the union of Parāśara Ṛṣi and Satyawatī, he is known as Dwaipayana because he was born on an island (see Parāśara). He compiled the Vedas and is said to be an empowered incarnation of Viṣṇu. His son's name is Sukadeva, the eminent reciter of the Bhagavata Purana.
- **Yadu:** He was the ancient king and founder of the Yadu dynasty, in which Krishna appeared. Details of Yadu's birth and life are given in the original text of the Mahābhārata and also the Bhagavata Purana.
- **Yudhisthira:** The eldest Pāṇḍava, born from the union of Kuntī and the god Dharma. He performed a Rājasūya sacrifice which proved him as world emperor. Famous for his adherence to virtue and truth, he is also known as Dharmarāja, as well as Ajātaśatru, which means "one who has no enemies." After the war, he ruled the world for thirty-six years and was succeeded by Parīkṣit.

(Mahabharat Personalities, (1976). [2]).

(Blog by Arvinda Sharma describes 14 Mahabharata Characters in Office [3]). Mahabharata, the Indian great mythological epic terms with lessons we can draw and relate to our everyday lives. From strategy to leadership principles, from manipulation to war tactics, Mahabharata has it all. The tale and teachings of Mahabharata itself are one to draw into the real life (Maya Bansal, (2015). [4]). Mahabharata the epic literature of war, is also contemplated as a solution provider for all your problems including personal and professional. Mahabharata covers all elements of our day-to-day office life from a jealous colleague, toxic work culture, dharma/ adharma, fighting to prove others wrong and demanding superiority without having the ability, unfair treatment and so on. It is an attempt to postulate a comparison to our corporate life with Mahabharata characters (Sheetal, (2021). [5]). Every incident and every character teach us a great deal about life. That is why Mahabharata is still relevant to our present lives and one can always draw lessons of wisdom from this Mahakavyam (Mohammed Hafeez, (2019). [6]).

What can we learn from the Mahabharata?

Originally Answered: What are the 10 things we can learn from all Mahabharata characters? Each major character has one epic flaw that puts them through unspeakable/disgusting misery.

- **Yudhisthira:** Even the wisest and best men can have a gambling addiction. Leaders specifically have to guard against addiction as it is historically the biggest cause for their fall. Your addiction not only ruins you but it sinks everyone you love. It rips apart families and brings you to unspeakable disgrace.
- **Duryodhana:** If you want to be an epic villain the number one quality you need is jealousy. This quality alone can demolish everything you have. In every epic, the jealous guys always go through humiliating deaths.
- **Karna:** Your good deeds will never help you when you choose to be in bad company and fail to raise your voice against injustice. Sidekicks always die first. If you witness any evil act, oppose it.

- **Draupadi:** When you are certainly awesome, you have to be extra cautious against hubris. Even a second of arrogance can cost your honour. In the same way, your good deeds will come to your rescue at the right time.
- **Dushasana:** When you prey on the weak and the meek, look to chasten them, then no doubt that your days are numbered. Someone is waiting with vengeance.
- **Dhritarashtra:** He was blind to his children's faults & and follies. He took no effort to correct them and was way too biased towards his own children vs. the duty he had. For such a bad parent, the just dessert was in seeing his dear ones go.
- **Kunti:** You cannot just toss away your unwanted baby and pretend that nothing ever happened. Her Karma and Karna caught up so was her sin and son. Someday it's true that your sins will catch up with no way out.
- **Arjuna:** Battlefield is not the place for family melodrama. You had a duty to your people and the society. You cannot give up all those responsibilities just because you have to fight your uncles and cousins. You are lucky that you made a great friend in Krishna, in sharp contrast to the bad company that Karna got. Having good friends can save your life.
- **Bhimasena:** Anger kept you away from getting what you deserve. Your elder brother got all the kingdom and your younger brother got all the girls and wisdom. What did you get? You could have been nearly killed by Dhritarashtra after the war.
- **Sahadeva:** You are the smartest, wisest, perfect genius who could foresee everything, but still had to flow with a dumb world that chooses to commit its mistakes. You are sheer awesome, but the world still applauds your brother's big arms.

There are also some excellent characters like Yuyutsu, Dronacharya, Kripacharya, Vidura and Bhishma Pitamaha. Some remarked that I have tinted only the negative qualities of these people. That is only because they have so many positives.

- **Duryodhana:** Value for friendship. Helping a person in need can go a long way.
- **Karna:** Value for loyalty. Even if it was to fight his own brothers and promise the empire, he didn't give up his friend. And help those in need.
- **Yudhishtira:** Value for humility. He might be the Chakravarthi, but he would still listen to the junior members.
- **Arjuna:** Value for Listening skills. Great people most of the time get tempted to close their ears. Arjuna was always open to wisdom.
- **Draupadi:** Value for Patience. She was a celebrated princess and later an empress. However, she didn't shirk from serving her spouse in poverty. She never looked to return to her father's prosperity that she could have done any time.
- **Kunti:** Value for Shrewdness. She lost her husband and raised all the kids of herself and her husband's second wife without mistake. She never saw any difference in them. She raised these 5 boys to society's excellence.
- **Sahadeva:** Value for being super awesome. Never give up your integrity even if God asks you to. He was a perfect karma yogi - never was touched by the pressures to win.
- **Bhimasena:** Value for staying off jealousy. Bhima's brothers were often treated superiorly to him. Yudhishtira and Arjuna were way more respected than he was [the perils of being a middle child], but he exhibited no indications of jealousy. That is a massive quality.
- **Bhishma.** Value for keeping vows. Always stay true to your vows. Don't promise something you cannot keep up. The pitamaha was a master of vows and words.
- **Yuyutsu:** The elder son of Dhritarashtra was ill-treated his whole life [for being born to a low-caste woman] by the Kauravas. He was a scholar and found respect in Yudhishtira. Like Vibhishana in Ramayana, Yuyutsu mutinied and joined the other side. At the end of his term, Yudhishtira passed on his empire to Yuyutsu [who later passed on to Arjuna's grandson - Parikshit Maharaja]. As Yuyutsu's story shows, there is some justice after all - if you stand up against injustice.
- Lastly, it is important to remember the Paramatma too.
- **Shri Krishna:** Hack your way out of trouble. Victories don't come merely by linear and simplistic thinking.

Like a startup founder, Krishna worked around the rules. Let me give you an example. Duryodhana asked the counsel of Sahadeva to decide the day of sacrifice before the war. Because deciding the day of sacrifice will provide them a strategic advantage in the war. Sahadeva was so known for his integrity and scholarship that even the opposite side came to him for this critical advice. Krishna asked Sahadeva to either decline or provide the wrong advice, but Sahadeva declined to mess with his professional integrity and chose the day of the new moon [Amavasya]. As a hacker, Krishna simply worked around this. He went to the nearby river the day before the new moon and started doing the tharpanam [sacrifice]. Seeing Krishna Himself do this activity normally done on the new moon day, everyone else assumed that they wrongly calculated that date and everyone [including Duryodhana] preponed their new moon date by 1 day. Making Duryodhana make the sacrifice on the wrong day provided a key strategic advantage to Krishna (Dr. Balaji Viswanathan (2019). [7]).

These are some common patterns among people that we would find in the workplace: *Bheeshma, Karna, Shakuni & Pandavas*. Irrespective of these, it doesn't mean that we also have to behave in an advantageous manner. For example, whatever circumstances Karna faced, he maintained his character of giving and forgiving which was later recognized. Similarly, Pandavas's nobility earned them greater support and admiration. On the contrary, Bhishma was criticized for his ignorance and Shakuni for his treacherous acts. Very often we would face a situation wherein we know that something is wrong but we fear other's judgements and subsequent uncertainties. The mind will whisper phrases like, "You need to play safe" "You have a career ahead" "Don't question, keep quiet" "Why should I put myself in trouble" etc. However, direct confrontation is also not a necessity. Again, taking from Mahabharata, before the battle would take place, there were many attempts to stop it in a diplomatic manner like Krishna's last attempt to negotiate which was disastrous as Duryodhana tries to arrest him. Even if we know that so and so acts would keep us in a safer zone, we know from our conscience what is right or wrong. It then depends on our strength, courage and nobility whether we want to follow the right or play the game the way everyone does (Shashwat Ranjan. (2023). [8]). (Business Insider India. (2016). [9]) highlights 5 characters from Mahabharata that you will just love to hire viz: Krishna, Ekalavya, Shakuni Mama, Arjuna & Nakula/Sahadeva.

3. GAPS & AGENDA FOR FUTURE RESEARCH :

Mahabharata and Ramayana are the two main epic sources from which the bulk of the dogma of the Hindu religion has been acquired. As a student, we were insisted on reading these epics in our schooling and even at our homes by our elders. The clear purpose was not just to get us familiarized with Indian Mythology but also to learn the lessons encompassed in these epics, helping us to become better people both personally and professionally. It doesn't matter if Ramayana and Mahabharata happened for real or just meant to be a Mythical message for humans. Either way, the teachings and lessons they provide are second to none. It would be horrendous to even think of accommodating the teachings of Mahabharata (Gaurav Dogra, (2016). [10]). & (Chakravarty, R. (2014). [11]).

4. OBJECTIVES OF THE STUDY :

The researchers have established the undermentioned primary objectives and the current study investigates 3 broad research questions:

- (1) To examine the corporate human resources with Mahabharata characters.
- (2) To evaluate corporate life vs Mahabharata characters.

5. HYPOTHESIS OF THE STUDY :

Based on the objectives the hypothesis has been framed (Table 1) to prove or disprove the statement.

Table 1: Hypothesis of the Study	
H01	Corporate human resources do not stimulate Mahabharata characters.
H02	Corporate life does not stimulate Mahabharata characters.

6. RESEARCH MODEL :

The research framework is drawn in Figure 1 explains a block diagram of Corporate Human Resources Stimulating Mahabharata Characters & Table 2 describes the study variables. (I.V: Independent Variables & D.V: Dependent Variables).

Table 2: Study Variables	
Independent Variables:	Dependent Variables:
<ul style="list-style-type: none"> Corporate Human Resources 	<ul style="list-style-type: none"> Mahabharata Characters

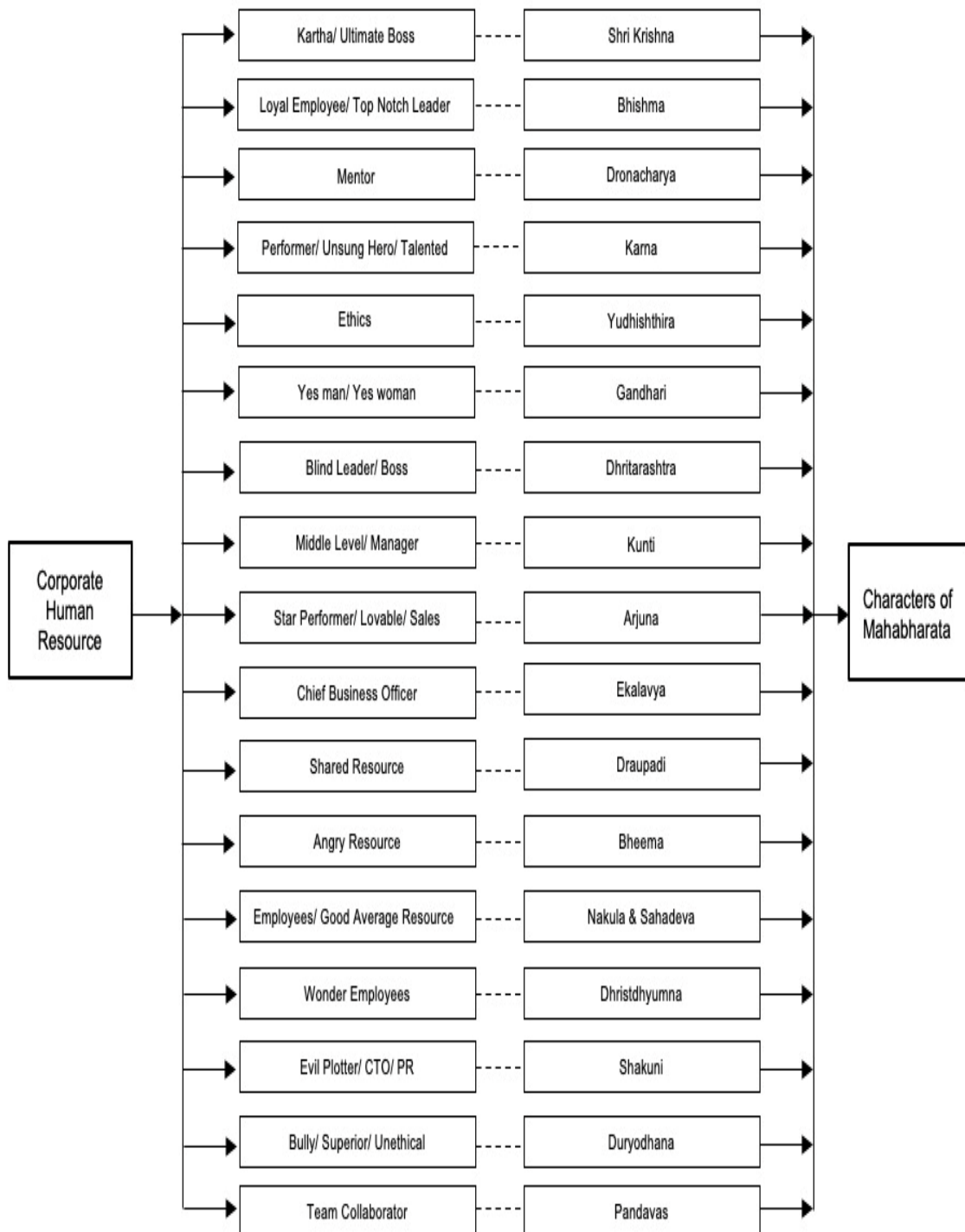


Fig. 1: A Block Diagram of Corporate Human Resources Stimulating Mahabharata Characters

7. RESULTS & DISCUSSIONS :

7.1 Analysis & Interpretations:

Epilogues to Prove the Corporate Human Resources with Mahabharata Characters:

Table 3: Corporate Human Resources Stimulating Mahabharata Characters		
Hypothesis	Factors Considered	Outcomes
H01:	Characters from Mahabharata	From the findings & analysis, we can personify Corporate Human Resources having relations by: <ul style="list-style-type: none"> • Kartha/Ultimate Boss • Top Notch Leader/Loyal • Mentor • Unsung Hero/Performer/Talented • Ethical Guy/Abiding Rules • Yes Man/Woman • Blind Boss/Leader • Middle-Level Manager • Star Performer/Cool Dude/Lovable/Sales • Chief Business Officer • Shared Resource • Angry Resource/Foodie • Good Average Resource/Employees • Wonder Employees • Evil Plotter/CTO/PR • Bully/Superior/Unethical • Team Collaboration

Table 4: The Kartha Stimulating Krishna		
Hypothesis	Factors Considered	Outcome
H02.1	Characters from Mahabharata: Krishna	From the findings & analysis, we can personify Corporate Human Resources having relations by: <ul style="list-style-type: none"> • Kartha • Ultimate Boss • CEO • MD

Krishna:

- **Fact: (The Ultimate Boss):** No one knew that it was his game while he makes everyone believe that they are playing central roles too.
- **Findings:** The ultimate boss who knows that the ‘Game’ is his but makes everyone believe that they’re playing a crucial part in the process and that their roles are as significant as his. Karta-Dharta of the entire office, who is the real player, who allows everyone to believe that they are the part of decision-making process and doing work but without his role no one can do anything, don’t we have such Krishna in our offices (Daves, U. & James, H. D. (2015).[12]).

Table 5: The Loyal Employee Stimulating Bhishma		
Hypothesis	Factors Considered	Outcome
H02.2	Characters from Mahabharata: Bhishma	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Top Notch Leader • Loyal Employee

Bhishma:

- **Fact: (The Loyal):** The employee in a comparatively senior position who cheerfully assists the boss in spite of knowing his incompetence (because of some eccentric oath maybe).
- **Findings:** A top notch leader who doesn't know where to distinguish between rule and the right. Cherishes his power, likes to be in good books and plays safe. A loyal employee, the one who is relatively senior but do not have much authority. Who always gives a shield to the leader in spite of knowing that the leader is incompetent/incapable. His devotion toward work is not because he does not have any option to join other corporate but because it's due to his beliefs and commitment towards work and the organization. This person devotes his/her life as a Bhishma.

Table 6: The Mentor Stimulating Dronacharya		
Hypothesis	Factors Considered	Outcome
H02.3	Characters from Mahabharata: Dronacharya	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • The Mentor

Dronacharya:

- **Fact: (The Mentor):** The employee who doesn't like to buckle up himself to work but is always ready to guide and train new joiners.
- **Findings:** A mentor in an organization, who transfers all the knowledge gained over a period of time to new bees like a Dronacharya. But still keep one power hidden. Due to the knowledge gained over a period of time, this person posse a sharp skill.

Table 7: The Performer Stimulating Karna		
Hypothesis	Factors Considered	Outcome
H02.4	Characters from Mahabharata: Karna	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Unsung Hero • Performer • Talented

Karna:

- **Fact: (The Unsung Hero):** The employee who is the best performer in the office but never claims credit for his work & stays an unsung hero for all his life.
- **Findings:** An extremely talented person but often suppressed and sidelined due to other's judgments. A warrior, a performer, someone who always performs his/her duty with 100% diligence but who never gets or asks for the credit of his good karma. He/she is the one who never been accepted/appreciated by his/her own team but all other knows the strength. I am sure you all know I am talking Karna.

Table 8: The Ethics Stimulating Yuddhisthira		
Hypothesis	Factors Considered	Outcome
H02.5	Characters from Mahabharata: Yuddhisthira	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Ethical Guy • Abiding Rules

Yuddhisthira:

- **Fact: (The Ethical Guy):** The poor chap would never fudge timesheets and calls in sick times only when he is dying.
- **Findings:** The one who is abide by the policies and procedures, never tries to take advantage of the system flaws. Such Yuddhisthira characters in office neither believe in success with short cuts nor stands by wrong doings. You always find these people adhering to all the rule books of the Company.

Table 9: The Yes Man/Woman Stimulating Gandhari		
Hypothesis	Factors Considered	Outcome
H02.6	Characters from Mahabharata: Gandhari	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Yes Man • Yes Woman

Gandhari:

- **Fact: (The Yes Man/Woman):** The employees who are the boss’s immediate juniors and knows that they are a part of an evil plan but will stay blindfolded and pretend as if nothing is happening.
- **Findings:** Every office there is a yes man/woman. This yes man never questions his/her superior, they just accept the orders without questioning. They know they are part of wrong doing but they are blindfold and they make-believe as if nothing wrong is happening. With the fear of getting kicked off. I am sure you recognized whom we are referring to? Yes, these are Gandhari’s of office.

Table 10: The Blind Leader Stimulating Dhritarashtra		
Hypothesis	Factors Considered	Outcome
H02.7	Characters from Mahabharata: Dhritarashtra	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Blind Boss • Blind Leader

Dhritarashtra:

- **Fact: (The Blind Boss):** He clearly knows that everything is incorrect with his project but will still let it function, without making any changes to the existing processes.
- **Findings:** A leader-who is so blind in his own world and his faith, trust and love for couple of selected people around him don’t make him see the weaknesses and wrong doing. His blind faith and trust not only drown these selected people but also stops his own growth. At the end everything is destroyed and these are Dhritarashtra.

Table 11: The Middle Level Manager Stimulating Kunti		
Hypothesis	Factors Considered	Outcome
H02.8	Characters from Mahabharata: Kunti	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Middle Level Manager

Kunti:

- **Fact: (The Middle Level Manager):** Kunti can be best characterised as a couple of middle level managers who wants teach the organization values, who empowers the team, who make team understand difference between right and wrong.
- **Findings:** However, these people are always surrounded and manipulated by people such as Bhishma, Gandhari and Dhritarashtra. Neither these people can do anything for their people nor they cannot ask team to walk on wrong path (Jamie, A. G. & Alan, M. S. (2011). [13]).

Table 12: The Star Performer Stimulating Arjuna		
Hypothesis	Factors Considered	Outcome
H02.9	Characters from Mahabharata: Arjuna	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Star Performer • Cool Dude • Lovable • Sales

Arjuna:

- **Fact: (The Star Performer):** The one knows how to sell his skills and a natural charmer, very legendary among all.
- **Findings:** He is the star performer, who knows how to sell his skills. A natural charmer, who could do wonders with his charm. Don't you have a cool, smart person, who is all over places, loved by everyone, his skill and natural charm is appreciated by the Senior Management like Arjuna. This one always manages to enhance the skills (Robert, E. L. & Robert, J. H. (2006). [14]).

Table 13: The Chief Business Officer Stimulating Ekalavya		
Hypothesis	Factors Considered	Outcome
H02.10	Characters from Mahabharata: Ekalavya	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Chief Business Officer

Ekalavya:

- **Fact: (The Chief Business Officer):** The most disciplined and focused of all. Despite being forbidden by his teacher, he never gave up on his resolve to master archery.
- **Findings:** He has used an unconventional way to impose self-discipline and trained himself patiently to become an exceptional archer. He emerged as a hero not because of his DNA but despite of it.

Table 14: The Shared Resources Stimulating Draupadi		
Hypothesis	Factors Considered	Outcome
H02.11	Characters from Mahabharata: Draupadi	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Shared Resource

Draupadi:

- **Fact: (The Shared Resource):** The one who keeps hopping the projects on boss's advice.
- **Findings:** How can we forget our shared resources, no one tries to understand what these resources are looking for or no one know what are their challenges. These people obey all instructions without complaining, their position is the organization is similar to Draupadi. Due to working on multiple projects and every project have a timeline, these resources can create conflict in team and can create an "Office Kurukshetra".

Table 15: The Angry Resource Stimulating Bheema		
Hypothesis	Factors Considered	Outcome
H02.12	Characters from Mahabharata: Bheema	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Angry Resource • Foodie

Bheema:

- **Fact: (The Angry Resource):** The one who is always prepared to pick up a fight with his peers, subordinates or even the bosses.
- **Findings:** How can we forget someone whose motto is to eat, who just loves food and can think about food even in the crisis? During team lunch one who helps others to complete all remaining food because this person believes in "living for food".

Table 16: The Employees Stimulating Nakula & Sahadeva		
Hypothesis	Factors Considered	Outcome
H02.13	Characters from Mahabharata: Nakula & Sahadeva	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Good Average Resource • Employees

Nakula & Sahadeva:

- **Fact: (The Good Average Resource):** No one notices them and they will never worry for the same. They keep doing their work and get average appraisals.
- **Findings:** If you don't want any trouble in your work space (people screaming out for less office hours, increase in salaries), hire employees like them. They take orders, work hard and most of the times- go unnoticed.

Table 17: The Wonder Employees Stimulating Dhristadyumna		
Hypothesis	Factors Considered	Outcome
H02.14	Characters from Mahabharata: Dhristadyumna	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Wonder Employees

Dhristadyumna:

- **Fact: (The Wonder Employee):** The one inning sensation & the one who performs an extraordinary.
- **Findings:** Extraordinary feat after then basks in the glory of it for the rest of his life.

Table 18: The Evil Plotter Stimulating Shakuni		
Hypothesis	Factors Considered	Outcome
H02.15	Characters from Mahabharata: Shakuni	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Evil Plotter • CTO • PR • Ego • Negaholic

Shakuni:

- **Fact: (The Evil Plotter):** Copies management in every mail. Escalates every trivial issue, sometimes just to take credits and sometimes purely for fun.
- **Findings:** He is not just an 'Evil Plotter' but someone who can amplify the output in worse situations. He'll make sure no competition is competitive enough and no person dares to stand in contradiction of the company. An underdog, but clever and knows how to pester the ego of powerful, builds a solid support (connections) to become as good as the best. One of the key characters in any office similar to Shakuni, who believes that he/she is taking a decision, manipulating everyone, evil nature, with strong believer of ruining others for own pleasure.

Table 19: The Bully Stimulating Duryodhana		
Hypothesis	Factors Considered	Outcome
H02.16	Characters from Mahabharata: Duryodhana	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> • Bully • Superior • Unethical

Duryodhana:

- **Fact: (The Bully):** The one who knows how to get work done, by hook or crook. Doesn't mind threatening the likes of Nakul and Sahadeva to get his work done.
- **Findings:** The one who knows how to get the work done ethically or unethically, bullies' people and threatens people around to show their superiority. These people are not 100% capable or perfect but due to the closeness to the relevant people in the organization, these people can get work done. These people always ensure that people who are capable do not

overpower them and they always ensure real talent does not grow or be recognized by relevant people in the organization. These people know when and how to get sympathy. Do you think I am talking about Duryodhana’s office?

Table 20: The Team Collaboration Stimulating Pandavas		
Hypothesis	Factors Considered	Outcome
H02.17	Characters from Mahabharata: Pandavas	From the findings & analysis, we can personify Corporate Human Resources are having relations by: <ul style="list-style-type: none"> Team Collaboration

Pandavas:

- **Fact: (The Team Collaboration):** Talented, humble, believes in doing selfless acts and thus is taken advantage of by other people.
- **Findings:** They often incline to rush towards the decisions with proper reflection, and exhibit an ability to decide, on tangible and often very important elements like emotion, intuition and spirituality. At the same time, the Pandavas team's effectiveness and setting the stage for great performance are very much needed in teams to work together successfully (Dianna, L. S. & Diana, L. D. [15]).

8. CONCLUSION :

The very edifice of human resources is built of delicate bricks of humane considerations and psychological approaches. It is a technique for dealing with life and brain and not with plants, machinery or buildings. Thus, interesting or disgusting human resource has to be valued and considered as a valuable asset of every corporate zoo. (upGrad. (2022). [16]) HR people are necessary devils who are at the heart of all functions. It is said that it is the man behind the machine who makes all the difference between success and failure (Maria, M. et al, (2017) [17]).

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