Significance of Indian Knowledge Systems in Evolving Modern Management Practices

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Indian Knowledge Systems extensively addressed social diversities with interfacing humanities and social sciences built around ethics in creating ideal societies in ancient India Bhargava Teja (2011). However, modern thinkers like Newman (1950), defined Management, as a sociological process borne out of human life with actions and activities of persons who are behaviourally highly unpredictable. Kotler et al. (2003), while advancing Newman's idea, added that these specific actions and activities of people are always related to the motive-motivation construct; Bhargava Teja (2013), a specific place and time giving rise to an outcome, with a push-pull synthesis. This statement indicates that Event Management is invariably inseparable from a place where it happens to actualize oneself, Bhargava Teja (2013), for achieving the outcome productively by anchoring all related activities.

Exploration is carried out in ancient Indian scriptures, Ramayana and Mahabharata, for identifying a requisite model for modern leadership along with the Karma and Dharma that were in vogue, which is of great relevance to the Wisdom of India for building an aspiring India. Management of events and leadership practices of modern times have been found with their roots in the ancient scriptures, beginning from their origin of events and development, which comprises acts and activities. Accordingly, the anticipation of modern thinking on Leadership Qualities, including Communication, Negotiation, Conflict Resolution, and Crisis Management, has been studied from traditional scriptures. The requisite skills of an Organizer, i.e., Task Management and People Management Skills, are drawn from the epic Ramayana, which has been in better correspondence with contemporary theories and is explored and analyzed.

Further, a typical case study relating to a celestial program is selected, and all elements involved in the celebration, namely, starting from the conception of the idea to Invitations, Food, and accommodation, and extending even up to the closing of the ceremony are

chronologically codified and analyzed. The analysis of leadership reflecting management reveals that it is a human activity that is always related to the occurrence of something happening at a given place and time. These studies further show that the underlying principles for achieving the goal of effective Event Management are sentimental fervor, personal touch, and emotional integration. This research paves the way for evolving the subject of Management to be a distinct discipline.

Management is perceived as the art of getting things done by the people, Koontz, H. and O'Donnell, C. (1955) through formally organized groups that facilitate the performance of an event in the most professional manner. However, management guru Fayol Henry (1949) says that appropriate role allocation for the individual and the team makes the mission successful by getting the desired results. Further elaborating on the management process, James Stoner et al. (2006) opined that it is a process of planning, organizing, leading, and controlling the work of organization members. He clarified that management specializes in dealing with time and human relationships as they arise to reach organizational goals using all available resources. The opinions and ideas conceived by different authors that contributed to the evolving subject of management and its management are analyzed and presented in Annexure -1.

It can be observed from the annexure that while carrying forward these management concepts, Terry, George R. (1968) explained that event management is an intangible, dynamic, goal-oriented, multi-disciplinary group activity involving the intelligent and judicious use of human capital and resources for accomplishing a given objectives or task—accordingly, McFarland, Dalton. (1979) summarized these ideas by denoting event management as a cooperative human effort to create, direct, maintain, and operate purposive organizations.

However, Freud, Sigmund. (1930), the Father of Psychology opined that a person's 'one and only one' objective in life is attaining happiness through fulfilling whatever assignment he takes up. Further, according to WHO (1993), life skills are essential for achieving happiness by dealing effectively with the varied and

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Annexure-1: Management Concepts & Their Components Proposed by Different Western Authors

S.#.	Constituents of Event Management	Proposed Author	Concepts proposed by the Author	Meaning and Functionality	
				Meaning (Oxford English Dictionary)	Functionality
1	Happening (Event)	Newman (1950)	Combination of Human living and activity.	A thing that happens	Giving rise to an outcome
		Kotler (2003)	Specific acts of people to a particular time and place.		
2	Place (Destination)	David Weaver (2000)	The destination region is a geographical component of the tourism system.	A place someone is going or something is being sent for the happening	A place where the happening is destined
		Chris Cooper (2005)	Destinations are amalgams of tourism products, facilities, and services.		
		Pat Schaumann (2005)	A particular place to support client needs.		
3	Management (Managing People & Place)	Koontz (1980)	Art of getting things done by the people.	The art of running or The act of controlling happenings	Towards planning, organizing, leading, and controlling
		Fayol (1949)	Role allocation makes the mission successful		
		James Stoner (2006)	Process of planning, organizing, leading, and controlling the work.		
4	Leader & Management	Terry (1968)	Goal oriented multi-disciplinary group activity.	Project Management (festivals, events, and conferences)	Management of Happenings related to a place
		McFarland (1979)	Co-operative human effort.		
		Getz (1997)	An opportunity for social experience		
		Goldblatt (1997)	A ceremony and a ritual to satisfy human needs.		

differential demands and challenges of everyday life. Extending and strengthening these concepts for organizational success, Wagen and Carlos (2005) stated that leadership qualities will pave the way through task management and people management.

Modern thinkers during the latter part of the 20th century focused more vividly on ancient sources of knowledge in search of tools and techniques to successfully accomplish their goals. All these references prompted the author to look deeply into the ancient scriptures, Ramayana & Mahabharata, termed Itihasas (history), to delineate various event management and leadership practices.

Ancient Leadership Qualities

Ancient constituents in leadership and embodying its qualities contained in the epic Mahabharata of Udyoga Parva, with the corresponding references and context, are presented in Annexure 2, along with their modern concepts of leadership qualities.

Annexure 2: Modern Leadership Qualities and Requisites of Leadership as per the Scripture

S.#.	Ancient Constituents in Leadership Qualities	Corresponding References from *Mahabharata** - Udyoga Parva (Chapter 5)	Modern Leadership Qualities and Underlying Content
1	• Background check	5-70-85	Communication (Intent to influence)
	• Possible attempts to make the right move	5-70-88	
	• Thorough Preparation	5-71-2	
	• Assess the Situation	5-71-9	
	• To get the details of the faults	5-71-*	
	• Ascertaining the opinions	5-72-1	
	• Timing	5-81-6	
	• Self-Protection	5-81-12	
	• Assess the person	5-81-13	
2	• Analyse the Situation	5-82-5, 5-82-6, 5-82-7, 5-82-8	Pre Negotiation skills (Skilful interaction)
	• Original Objective	5-83-18	
	• Advocate and Support the cause	5-89-28	
	• Clear about diet	5-89-31	
	• Identify matching frequencies	5-89-32	
	• Build up public pressure	5-93-62	
	• Capable of doing additional work	5-138-1	
	• Protocol	5-92-10, 5-92-11, 5-92-12	Negotiation Process
	• Order of Speakers	5-93-1, 5-93-2	
	• Clarity of concept	5-93-3	
	• Standing Respectfully	5-93-35, 5-93-36	
	• Receiving holy persons	5-93-44, 5-93-45	
	• Maintenance of silence	5-93-54	
3	• Identify the roots of the problem	5-93-9, 5-93-10, 5-93-13	Conflicts (Difference of Values)
	• Mission Objective	5-93-22, 5-93-23	
	• Resolve the Conflict	5-93-59	
	• Eloquence of Speech	5-93-62	
	• Tactics	5-126-31	
	• Balanced Judgement	5-126-48	
4	• Identify the Blunders	5-126-7, 5-126-8, 5-126-9	Risk and Uncertainty (Chance of going wrong and Incomplete information)
	• Making public evildoings	5-126-10	
	• Anticipating troublemakers in Conflicts	5-126-48	
	• Responsible for Failure	5-126-33	
	• Creating a rift in Adversarial Power	5-129-33	
	• Minimizing uncertainty through strategies	5-144-22	
5	Unpleasantness	2-42-4	Crisis Management (Adversities by Human Agencies)

* indicates Book No. - Chapter No. - Verse No. Respectively, along with hidden slokas

It can be observed from Annexure 2 that the leadership qualities referred to in the scriptures comprise communication skills, negotiation processes, conflict resolution, risk, uncertainty, and crisis management. In Annexure 2, the author has also presented these qualities. Each of these qualities is described in detail in the following paragraphs.

Vital Components of Leadership

Effective Communication Skills

Modern texts signify that communication is the process of passing information and conveying understanding from one person to another; Goldblatt, J.J., (1997), usually intending to influence or motivate the behavior of others. The elements involved in practical communication skills include remembering the background of the person with whom communication is made through preparation and appropriate communication timing. The pre-requisite for effective communication, as stated in the scriptures, can be realized from the following verse.

yad yad dharmena samyuktam upapadyed dhitam vacah

tat tat kesava bhasethah santvam va yadi vetarat
(5-70-93)

Negotiation and Negotiating Skills

'Negotiation' is defined in modern texts as a skillful interaction through various communication channels, *Jamal and Getz, (1997)* to resolve a conflict jointly. The scriptures state that a negotiator should have the capability to advocate the cause that he is piloting and obtain strong support for it by identifying the right persons with matching frequencies from the opposition with an ability to build up pressure for achieving the desired goal. The scriptures also mention that great stress must be laid on the protocol while initiating the negotiation process to avoid any conflicts that may arise. This is as described in the following verse

tesv asinesu sarvesu tusnimbhutesu rajasu

vakyam abhyadade krsnah sudamstro dundubhisvanah (5-93-1)

Conflict, Risk, and Crisis Management

'Conflict' is perceived as the difference of values, *Keith Davis., (1953)* between two or more parties that result in mutual opposition. In modern texts, the conflicts' primary cause is growing human wants and demanding needs. A conflict had arisen between the *Kauravas* and *Pandavas* due to the mutually opposed stands that they had taken. According to the scriptures, the root of the problem must be dealt with tact and balanced judgment in resolving a conflict, as evidenced by the following verse.

tatha duryodhanam karnam sakunim capi saubalam

baddhva duhsasanam capi pandavebhyah prayacchata (5-126-47)

Risk is the chance that something may go wrong, despite good information and clear-cut goals, while resolving a conflict, *Jeffrey & Bert, (1975).* The significant elements include identifying the persons responsible for the dispute and the causes of the failure of the negotiations that create the uncertainty. On being advised against going on a peace mission by Yudhishthira, as it might be a risky exercise that may lead to uncertainty and crisis, Lord Krishna responds with the following verse.

na hi nah prinayed dravyam na devatvam kutah sukham

na ca sarvamaraisvaryam tava rodhena madhava
(5-72-84)

Lastly, 'crisis' is always a sequel to adversities caused by human and beyond-human agencies with an element of unpleasantness. *Irvine, Robert. (1997)* classifies crisis broadly into two categories: crisis and smoldering crisis. The crisis is encountered by Lord Krishna during a grand celebration when he is the chief guest, and all unpleasant abuses following the slaying of *Sisupala* disturb the very mood of the celebration and lead to a smoldering crisis.

ye tvam dasam arajanam balyad arcanti durmatim

anarham arhavat krsna vadhyas ta iti me matih
(2-42-4)

Role and Functions of Leadership in Ancient Scriptures

The ancient scriptures are investigated to identify the scriptural content of the selection procedures and detailed characteristics for a leadership model. The various tenets to be followed by a leading organizer, along with his duties and responsibilities to the leader of an event, are found in the *Ramayana* in the second and fifth chapters, namely *Ayodhyakaanda* and *Sundarakaanda.*

It is also interesting to note similar descriptions from the modern texts, *Robbins, S.P. (1974)*, and their management by specifying the various functionary roles. The role of an event organizer comprises task management and people management through a checklist (Wagon & Carlos ibid). All these are systematically analyzed, codified, and presented in Annexure-3, along with corresponding modern terminology from Western literature.

It can be observed from Annexure 3 that the duties of an event organizer are divided into establishment and administrative procedures.

Ayodhyakaanda vividly deals with criteria such as the selection of an event organizer and states that the selected person should be able to maintain confidentiality and be further capable of soliciting advice from wise and knowledgeable people for the appropriate allocation of the work.

kaccij jaanapado vidvaan dakshinah pratibhaanavaan yathaa ukta vaadii duutah te krito bharata panditah (2-100-35)

Further, care is to be taken not to implicate persons with integrity and who are noble and honest without following the rule of law, such as conducting a proper inquiry, and its essence is summarized in the following verse.

kaccid aaryo vishuddha aatmaa kshaaritah cora karmanaa aprishtah shaastra kushalair na lobhaad badhyate shucih (2-100-56)

Annexure 3: Components of Role Model for Ideal Leadership

S.#.	Scriptural Content on Roles	Corresponding references from Ramayana *	Leadership Roles in Western Literature
1.	i. Maintain Confidentiality	2-100-18	Roles of Leadership: a. Establishment
	ii. Solicit advice from wise	2-100-22	
	iii. Appropriate allocation of work	2-100-25	
	iv. Appointment of incorruptible people	2-100-26	
	v. Skill and Domicile based selection	2-100-35	
	vi. Righteous Disciplinary procedures	2-100-56	
2.	i. Timely payment of Wages	2-100-33	b. Administration
	ii. Regular contact with people	2-100-51	
	iii. Maintaining Discipline with concern	2-100-52	
3.	i. Realize the adversities of the human agencies	2-100-68	c. Preparedness to meet exigencies
	ii. Caused by divine agencies	2-100-68	
	iii. Identify strategic expedients	2-100-68	
4.	i. Doing a task without expecting apprehension	5-30-35	Responsibilities for various functionary roles: a. Task Management
	ii. Capable of multiple task management	5-41-5	
	iii. Finding many ways to achieve the task	5-41-6	
	iv. To be very focused in expressing things	5-58-5	
5.	i. Absence of despondency and self-reliance	40517	b. People Management
	ii. Virtue of endurance	5-55-6	
	iii. Humility is the root of prosperity	5-64-17	

* indicates Book No. - Chapter No. - Verse No. respectively

Specific mention is also made regarding selection and administration, stating that preference is to be given to the domiciled person capable of maintaining discipline through regular contact with people and timely wages. These aspects are indicated in the following verse.

kaala atikramane hy eva bhakta vetanayor bhritaah
bhartuh kupyanti dushyanti so anarthah sumahaan smritah (2-100-33)

It is interesting to note that a detailed appraisal of sudden and unexpected events prepares the administrator to readily and deftly deal with the situations by declaring administrative procedures in the epic Ramayana. For example, verse 68, relating to evils to be attended along with fortifications and expedients to be taken care of through human pursuits based on seven limbs of the administration driven by three branches of learning for the ultimate object of human pursuits hierarchy, is summarized in the following verse.

dashapamchachaturvargaan saptavargam cha tattvatah
astavargam trivargam cha vidyaastisrashcha raaghava   (2-100-68)

Further, Sundarakaanda states the essential prerequisites for task management and people management. Initially, while dealing with task management, it says that the person should be without any apprehension while initiating the task and capable in multi-task management by finding ways and means, ultimately with well-chosen expressions. The following verse signifies multi-task management.

na hi ekah saadhako hetuh svalpasya api iha karmanah
yo hi artham bahudhaa veda sa samartho artha saadhane   (5-41-6)

Equal emphasis is also laid on people management by stressing the need for self-reliance and the absence of despondency, with the virtues of endurance and humility, which eventually lead to prosperity. As an example, the following verse signifies the importance of self-reliance.

anirvedah shriyo muulam anirvedah param sukham
anirvedo hi satatam sarva arthesu pravartakah (5-12-10)

All these references advocate the necessity to infuse sentiment, fervor, emotion, and a sense of belonging into actions that go a long way in successfully accomplishing any event of any dimension.

All these aspects of event organization are professionally thorough and a grand celebration of a cultural event – Rajasuyayaga described in the Sabhaparva of Mahabharata. These are described in the following section to prove the point.

Classic Case Study from Mahabharata

Managerial practices in the form of yajna were managerial functions that involved intricate planning, coordination, staffing, and controlling and were professionally organized in the hoary past by the monarchs selected. Classic rituals such as Ashwamedha and Rajasuya Yajnas are among the several events demonstrating managerial practices of the bygone times. Among these, Yudhishthira's Rajasuya Yajna is the most well-known cultural celebration, described in detail in the second chapter of the Mahabharata, the Sabha Parva. Its study has thrown light on several aspects of modern event organization. In its management, the importance lies in conceptualization, coordination, venue selection, detailing of the program, provision of food, accommodation, gifts, and novelties to the invitees, and many other formalities. The verses referring to the demands mentioned above of the event have been recorded in Annexure 4.

It can be observed from the Annexure that the 'conceptualization' of an event signifies the need for participatory discussions starting from among the family members and extending to knowledgeable and wise people, as indicated in the following verse.

sa bhratrbhih punar dhiman rtvigbhis ca mahatmabhih
dhaumya dvaipayanadyais ca mantrayam asa mantribhih   (2-12-18)

Budget allocation is also given due importance in these celebrations with due accountability at the initial level of planning itself, tagged with adequate caution against the risks that are likely to arise during the execution of an event. This has been indicated in the following verse.

ksatta vyayakaras tv asīd vidurah sarvadharmavit
duryodhanas tv arhanani pratijagraha sarvasah (2-32-8)

Annexure 4: Western Management Concepts & Corresponding References from Mahabharata

S.#.	Wester Management Concepts		Corresponding References * from *Sabha Parva* (Chapter 2) *Mahabharata*
1	Planning • Conceptualization		2-11-69, 2-12-2, 2-12-3, 2-12-9, 2-12-14, 2-12-18, 2-13-1, 2-13-61
	•	Countering Risks	2-13-62, 2-13-66, 2-18-20
	•	Budget	2-30-51, 2-32-8
2	Organization Co-ordination Committee / Team • Food and Reception		2-30-3
	•	Honouring the Dignitaries	2-30-4
	•	Supervision of different works	2-30-7
	•	Team-Building	2-30-28, 2-30-29, 2-30-34, 2-30-35,2-30-36
	•	Invitations	2-30-41, 2-30-53
	•	Receiving the Guests	2-32-4
3	Leading Venue Selection and Needs • Special Materials		2-30-26
	•	Decoration of Venue	2-30-27
	Program for the Event • Invocation		2-30-42
	•	Going to the Venue	2-30-43
	•	Entertainment	2-30-48
	Accommodation • Tall and Spacious Buildings		2-31-19
	•	Easy to climb steps	2-31-20
	•	Good seating arrangements	2-31-21
	Hospitality Services • Menu for food materials		2-31-50, 2-31-51
	•	Meals without intermission	2-47-3, 2-47-4
4	Controlling Gifts and Novelties • Gems and Precious metals		2-30-35
	•	Ornament gifts	2-47-5
	•	Garment gifts	2-47-6
	•	Mementos	2-30-52
	Closing Ceremony • Honouring the Guests		2-47-13
	•	Paying tributes with expensive matting	2-47-16
	•	Royal tributes with elephants and camels	2-47-19

* indicates Book No. - Chapter No. - Verse No. respectively

It is interesting to find a reference to the constitution of a coordinating committee comprising professionals as members, each of whom was allocated duties with meticulous care, starting right from venue selection to sending the invitations, as detailed below.

evam uktva sa tan sarvan diksitah pandavagrajah
yuyoja ha yathayogam adhikaresv anantaram
(2-32-3)

Further in-depth analysis of these verses revealed that on-site activities included the appointment of various in-charges for the collection of materials and decoration of the venue, along with concerted coordination involving all the functionaries before, during, and after the program. The following verse explains this in detail.

tatra cakrur anujnatah saranany uta silpinah
ratnavanti visalani vesmaniva divaukasam
(2-30-38)

It is also interesting to note that setting up accommodation is given paramount importance in event organization, which involves drafting fine-tuned details relating to and including interiors, furnishings, and architecture. More specifically, the following verse reveals that the building, i.e., the venue where the event is to be conducted, should be protected by high compound walls, which are to be whitewashed, along with a provision of comfortable steps to climb the building quickly.

kailasasikharaprakhyan manojnan dravyabhusitan
sarvatah samvrtan uccaih prakaraih sukrtaih sitaih
(2-31-21)

It is pertinent to note that food service operations and traditional hospitality services were provided during these celebrations, Drucker, Peter F. (1975) without intermission and in unlimited quantities. The menu included unique and specific dishes for every occasion, with different varieties in every meal.

diyatam diyatam esam bhujyatam bhujyatam iti
evam prakarah samjalpah sruyante smatra
nityasah (2-30-50)

The customs of invitees giving gifts to the host and the host paying tributes to the guests were observed with fervor and with a touch of sentiment. The gifts could be in the form of gold coins, elephants, or camels. This was the guests' way of seeking protection for their kingdoms from the host. This practice has been depicted in the following verse.

digbhyam sarve samapetuh parthivas tatra Bharata
samupadaya ratnani vividhani mahanti ca (2-31-4)

In these scriptures, the closing ceremony was given equal importance with a well-defined practice, which is codified & presented in Annexure 4.

annavan bahubhaksyas ca bhuktavaj janasamvrtah
ratnopahara karmanyo babhuva sa samagamah
(2-32-16)

All these references in the ancient scriptures concur with the emerging practices of event organization and may be emulated for strengthening and advancing contemporary event organization and management.

Conclusion

Investigations have been carried out in the epic Ramayana to identify the qualities of an organizer leader and various components of task management and people management, including preparing a detailed checklist for meeting various exigencies while organizing any grand events. It is found from this epic the criteria for selecting an organizer and desired qualities such as honesty and integrity, and a need to check the background before deciding the incumbent. Further, the designated person should be capable of maintaining confidentiality in allotting appropriate work by choosing the right persons for the right job.

Additionally, the detailed studies in the Udyoga Parva of the Mahabharata show the requisite qualities of an ideal leader, which are examined and listed. These qualities involve communication skills, negotiation processes, risk, uncertainty, and crisis management.

Furthermore, the studies suggest the need for a personal touch, sentiment, and fervor as effective tools in crisis management. A schematic and tabular representation of the various aspects of event organization, duties and responsibilities of an event manager, and leadership qualities are drawn from these scriptures. Further, the study of modern event management concepts has shown their close correspondence with the ancient scriptural meanings.

Mahabharata's Rajasuyayagam by Yudhisthira in Sabha Parva is a classic example. It describes how a leader should organize and manage from the beginning to its conclusion and farewell practices. It signifies the importance of appointing a co-ordination committee

with the appropriate and well-defined allocation of the works to each member. It takes utmost care in choosing the venue, accommodation, and food arrangements, which the scripture brings out well. In this study, it has been observed that the conception of an event lies in discussions with elderly and wise family members about appropriate budgetary provisions. Also, the traditional custom of providing gifts and novelties to the host by the guests and the reciprocal paying of tributes by the host, in equal measure, and with full honors, following well-defined practices, has been highlighted, delineated, and codified.

The detailed scrutiny of Ramayana and Mahabharata and the conclusions derived therein reveal that they would be ready for modern management practitioners. Finally, these studies highlight the significance of Indian Knowledge Systems as a fountainhead of knowledge and skills about management and show how they may further supplement this emerging discipline.

Acknowledgement

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End Notes

i. *Ashvamedha* is a most important royal ritual described in detail in *Bala Kaanda* of *Ramayana*, similar to *Rajasuya Yajna*.

ii. *Ayodhyakaanda* is the second chapter of the *Ramayana*. It primarily details the duties of a king narrated *by Lord Rama* when his brother *Bharata* meets him when Rama is in exile in the forest.

iii. *Bhagavad Gita*, popularly known as *Gita*, part of the epic *Mahabharata*, comprises 18 chapters and 700 verses. It by itself is a doctrine on the art of living for the successful accomplishment of goals by individuals, even during adverse situations.

iv. *Itihasa* means events of the past.

v. *Kauravas* are the descendants of the *Kuru* family and sons of the legendary king *Dhritarashtra*, who is the ancestor of many of the characters of the *Mahabharata.*

vi. *Lord Krishna*: A character in *Mahabharata* and a role model of leadership whose teachings to *Arjuna* on the battlefields in the epic *Mahabharata* through the famous *Bhagavad Gita* are well known as guiding treatise in everyday life.

vii. *Mahabharata* is an epic poem that elaborates on the code of conduct in one's life for ethical, social, and spiritual relations within it. It contains 110,000 couplets, making it the longest epic poem in world literature, and is divided into 18 sections called *parvas.*

viii. *Pandavas* are the five acknowledged sons of *King Pandu*, brother of *King Dhrutarastra*, by his two wives, *Kunti* and *Madri*, who fought and prevailed in a great war against their cousins, the *Kauravas* in the battle of *Kurukshetra.*

ix. *Rajasuya* is a *Yajna* performed by the ancient kings who considered themselves powerful enough to be emperors. *Yudhisthira* performed this.

x. *Ramayana* is an epic poem written in Sanskrit, containing the story of King *Rama's* journey of life, a true journey of Virtue to annihilate Vice. It consists of 24,000 verses called Slokas in the Sanskrit language grouped into six *Kanda*, each *Kanda* comprising 537 individual chapters called *Sargas.*

xi. A Sloka is a category of verse line in the epic poem. (ii) *Kaandas* are individual chapters grouped into books. (iii) *Sargas* are grouped into individual chapters or cantos, where a specific event or intent is described.

xii. *Sabha Parva* is the second chapter of the *Mahabharata,* which deals with the *Pandavas'* eventual exile and the game of dice, where the event of *Rajasuya yajna* was described in detail.

xiii. *Krishna* slew *Sisupala* during the great *Rajasuya yajna* sacrifice by *Yudhishthira* for his unprovoked and contemptuous abuse of lord *Krishna*, an incident described in *Sabha Parva* of *Mahabharata.*

xiv. *Sundarakaanda* is the fifth chapter of the *Ramayana* which demonstrates duties of an event organizer for the successful task management and people management. It narrates the adventurous journey in search of *Rama's* wife by his ardent acceptor, Lord *Hanuman.*

xv. *Udyoga Parva* is the fifth Parva (book) of the *Mahabharata*, which means effort or work with abounding incidents appertaining to the peace mission of Lord *Krishna* for averting the war.

xvi. *Yajna* is the sacrifice performed in Hinduism to please the gods or for fulfillment to attain desired objectives.

xvii. *Yudhisthira* is the eldest son of King *Pandu* and Queen *Kunti*, the king of *Indraprastha* and later of *Hastinapura*, presently known as Delhi.

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