

LEADERSHIP AND MOTIVATION THEORY THROUGH THE LENS OF INDIAN KNOWLEDGE SYSTEM: A REVIEW PAPER BASED ON BIBLIOMETRIC AND THEMATIC ANALYSIS

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Abstract

The Indian Knowledge System (IKS) was revitalized in New Education Policy (NEP), 2020, with the aim "to completely decolonize the Indian mind by generating interest and healthy critical reverence for the unbroken knowledge traditions of Bharata for the welfare of the world." In line with the motto, the objective of this research is to play the role of a linking-pin between the Indian Knowledge System (IKS) and the theories of personality, leadership, and motivation in modern management practices. For this, a study of Vedic theory of 12 zodiac signs for determination of personality is incorporated. Moreover, the leadership and motivation lessons from the Ramayana, Bhagvad Geeta, which is a part of the Mahabharat, are critically analyzed to relate their implication to the modern management practices in India. It is recommended that the adoption of Vedic Management lessons taught in IKS can escalate the company's effectiveness and efficiency.

Keywords: Indian Knowledge System (IKS), Personality, Leadership, Motivation, Modern Management Practices

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INTRODUCTION AND LITERATURE REVIEW

Concept of Indian Knowledge System: The Indian Knowledge System (IKS) is a rich and diverse collection of knowledge, beliefs, and practices based on the strong foundation of ancient scripture and epics such as Vedas, Upnishads, Purana, Shastras, Niti, Chalisa, and

various stories related to Upwasa or Vrat. IKS may be denoted as Vedic Wisdom. The most explored and globally accepted streams of IKS are Vedic Mathematics, Ayurveda, Yoga, Astrology, Philosophy, Arthashastra, Kamashastra, Natyashastra, Vastushastra, Sangitashastra, and so on (Buitenem et al., 2024). The popular authors and research of these streams are as follows:

Author/Researcher	Title and Publication Details	Citation
Fergusson, J. (1891)	<i>History of Indian and Eastern architecture</i> (Vol. 3). Murray.	693
Witzel, M. (1997)	The development of the Vedic canon and its schools: The social and political milieu.	250
Arnold, E. V. (1905)	<i>Vedic metre in its historical development</i> . University Press.	257
Macdonell, A. A. (1910)	<i>Vedic grammar</i> (Vol. 1). KJ Trübner.	353
Strickland, L. (1931)	The mythological background of Hindu music. <i>The Musical Quarterly</i> , 17(3), 330-340.	13
Powers, H. S. (1965)	Indian music and the English language: a review essay. <i>Ethnomusicology</i> , 9(1), 1-12.	26
Meister, M. W. (1979)	Maṇḍala and practice in Nāgara architecture in North India. <i>Journal of the American Oriental Society</i> , 204-219.	68
Tiwari, H. D., Gankhuyag, G., Kim, C. M., & Cho, Y. B. (2008)	Multiplier design based on ancient Indian Vedic mathematics . In <i>2008 International SoC Design Conference</i> (Vol. 2, pp. II-65). IEEE.	266
Staal, F. (1999)	Greek and Vedic geometry . <i>Journal of Indian Philosophy</i> , 27(1/2), 105-127.	55
Fleischman, P. R. (1976)	Ayurveda . <i>International Journal of Social Psychiatry</i> , 22(4), 282-287.	11
Patwardhan, B., Warude, D., Pushpangadan, P., & Bhatt, N. (2005)	Ayurveda and traditional Chinese medicine: a comparative overview. <i>Evidence-Based Complementary and Alternative Medicine</i> , 2(4), 465-473.	1016
Taimni, I. K. (1961).	<i>The science of yoga</i> . Quest Books.	661
Ross, A., & Thomas, S. (2010)	The health benefits of yoga and exercise: a review of comparison studies. <i>The journal of alternative and complementary medicine</i> , 16(1), 3-12.	1470
Pingree, D. (1963)	Astronomy and astrology in India and Iran. <i>Isis</i> , 54(2), 229-246.	248
Barton, T. (2002).	Ancient astrology . Routledge.	719
Shamasastry, R. (1915).	Kautilya's Arthashastra.	435
Waldauer, C., Zahka, W. J., & Pal, S. (1996)	Kautilya's Arthashastra: A neglected precursor to classical economics. <i>Indian Economic Review</i> , 101-108.	69
Burton, R., & Arbuthnot, F. F. (1963)	<i>The Kama Sutra of Vatsyayana</i> (p. 0). W. G. Archer (Ed.). George Allen and Unwin Limited.	127
Danielou, A. (1994)	<i>The complete kama sutra</i> . Part Street Press, Rochester Ng KH, Siar CH, Ganesapillai T (1997) Sarcoid-like foreign body reaction in body piercing: a report of two cases. <i>Oral Surg Oral Med Oral Pathol Oral Radiol Endod</i> , 84, 28-31.	119
Meduri, A. (1988)	<i>Bharatha Natyam-what are you?</i> . <i>Asian Theatre Journal</i> , 5(1), 1-22	164
Keith, A. B. (1911)	XXVII. <i>The Vedic Ākhyāna and the Indian Drama</i> . <i>Journal of the Royal Asiatic Society</i> , 43(4), 979-1009.	4

(Source: self-prepared with the reference of Google Scholar and PoP database.)

The Indian knowledge system refers to the intellectually and philosophically enriched traditions that have developed over thousands of years in the Asian subcontinent. This system encompasses a vast array of disciplines, including but not limited to philosophy, religion, mathematics, science, medicine, linguistics, literature, and the arts.

Unique aspects of the Indian Knowledge System: Idea vs. Ideology

The Indian Knowledge System encompasses a rich tapestry of philosophical, religious, and cultural traditions that have evolved over millennia in the Indian subcontinent. One unique aspect of this system is the distinction between idea and ideology, which is deeply rooted in its philosophical underpinnings. Here are some key points regarding this aspect:

Emphasis on Pluralism: The IKS often emphasizes the acceptance and co-existence of multiple ideas and perspectives rather than adhering rigidly to a single ideology; it encourages an open-minded approach that accommodates diverse viewpoints. This pluralistic outlook is evident in various philosophical traditions such as Vedanta, Jainism, and Buddhism.

Dynamic and Evolving Philosophy: The IKS recognizes that philosophical ideas evolve over time in response to changing circumstances and societal needs. It acknowledges the significance of adapting to new contexts while remaining rooted in fundamental principles, which allows for continual growth and development within the philosophical framework.

Integration of Opposing Ideas: Another unique aspect is the synthesis of seemingly contradictory ideas into a cohesive whole. This integration approach, known as “samanvaya” (harmony of seemingly conflicting views), seeks to reconcile opposing viewpoints rather than dismissing them outright.

Focus on Inquiry and Dialogue: The IKS places a strong emphasis on inquiry, debate, and dialogue as a means of understanding reality and seeking truth. Philosophical discussions (such as those found in the Upanishads and the Buddhist sutras) often involve rigorous examination and questioning of ideas, leading to deeper insights and understanding.

Spiritual Quest for Truth: At its core, the IKS is driven by a spiritual quest for truth and enlightenment. While ideologies may prioritize specific doctrines or beliefs, the Indic approach is more concerned with the direct experience of reality and the transcendence of conventional dualities. This emphasis on personal realization underscores the importance of experiential knowledge over mere intellectual understanding.

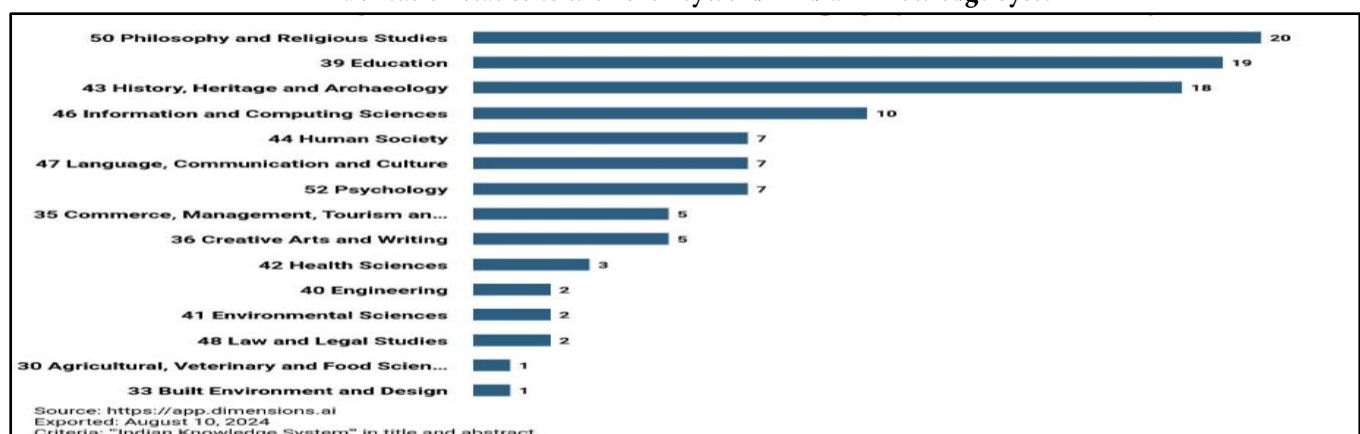
According to the report of Akhil Bharatiya Shikshan Samagam, 2023 (ABSS), organized by the Ministry of Education (MoE), “The NEP 2020 recognizes India’s rich and eternal knowledge history, which includes Jnan, Vignan, and Jeevan Darshan as its guiding principles, with evolution based on experience and experiments. The Indian Knowledge Systems (IKS) is recommended to be scientifically integrated, including tribal knowledge and indigenous & traditional modes of learning. It intends to encompass topics such as mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, and so on. Other key areas of focus include tribal ethno-medical practices, forest management, natural farming, etc.”

The growing interest in IKS with regards to NEP-2020

Over the period, many researchers explored Indian Vedic wisdom from different perspectives. In modern times, Vedic wisdom revitalizes the Indian knowledge System under NEP 2020. (Sudhakar, 2024) highlighted the inclusion and importance of promoting the IKS in curriculum in a review paper titled “India’s Knowledge system- A needed approach in NEP 2020 to regain the deep roots of our nation-India”. According to Sudhakar, the curriculum’s integration of indigenous knowledge systems is a crucial component of “Ingrained in India.” The NEP supports incorporating traditional Indian ideas, sciences, and arts into curricula. This cultivates a sense of pride and identity in addition to giving students a thorough understanding of India’s cultural history. Furthermore, Sudhakar suggested that for preserving Indian heritage, fostering a holistic understanding in the next generation, and encouraging sustainable practices, the promotion of the Indian knowledge system is required. (Das, 2024) has also advocated the importance of adoption of IKS in curriculum to become Vishwa Guru. For this, Das suggested measures to inculcate IKS in higher education; these are Designing the Higher Education System on the concept of Swadeshi, the Gurukul System (Guru-shishya Parampara), and the issue of Quantity vs Quality in the education sector, in which he recommended focusing more on the quality of education. (Joshi, 2023) analyzed the attitude of teachers and students towards NEP-2020 and implementation-based challenges. For this, Joshi used meta-analysis and a total of 30 studies taken into consideration. Joshi found that teachers and students revealed positive perceptions in the context of enhancing quality education. However, they envisage the challenges of availability of resources, technological infrastructure, training, etc.

Bibliometric Analysis: Bibliometric analysis is a quantitative method used to analyze scientific literature by examining its external characteristics. It involves statistical and mathematical analysis to understand the research status, trends, and characteristics of specific disciplines (Wang & Su, 2020). Thus, a bibliometric analysis has been conducted to explore the “Indian Knowledge System” more scientifically.

Publication statistics with the keyword “Indian Knowledge System”



values, ramayana, bhagvad geeta, and so on can also be seen. Thus, it can be said that the “Indian Knowledge System” is not a new concept. A structured knowledge is needed to take it into the management practices.

Research Gap: The Indian Knowledge System (IKS) was explored by various researchers at different universities and institutions since the 19th century with different perspectives. Some of the Nobel work in IKS was published in reputed publications such as Cambridge University Publication. During the colonial rule in India, somehow the IKS lost its glory and acceptance due to the western-centric education policy introduced in Indian education. NEP-2020 has revitalized the significance of IKS in today's and future India by incorporating it in the curriculum. In line with the motto of NEP-2020, this research is conducted to trace the published research work in IKS to scientifically analyse and generate the theme-wise crux, which will be helpful for various stakeholders such as corporate managers, thinkers, researchers, students, and teachers to get useful insights from systematic literature in the field of IKS.

RESEARCH METHODOLOGY

- **Objective of the Study:** The objective of this research is to play the role of a linking-pin between the Indian Knowledge System (IKS) and the theories of personality, leadership, and motivation in modern management practices.
- **Research Design:** This review paper is a conceptual paper following the conceptual research design. For qualitative analysis of data, a bibliometric analysis is run by using a co-occurrence analysis, a keyword map. Further, the thematic analysis was added, in which personality development theories, leadership theories, and motivation theories from IKS are discussed.
- **Data Collection:** For this review paper, the secondary data collected through ancient books and their translations, previously published research papers, theses, books, and government policy documents.
- **Limitation of the study:** This research paper is completely based on previous published research and metadata from Google Scholar and Dimension AI. Thus, the accuracy of source data may affect the results.

DATA ANALYSIS AND DISCUSSION

To analyse the existing research in a more comprehensive and scientific way, thematic analysis was applied to leadership and motivation principles derived from IKS. The following themes are identified and further elaborated stepwise.

1. Identifying Core Themes in IKS

- **Personality Determination and Development:** The Theory of 12 Zodiac Signs/Astrological signs to Determine and Develop the Personality of Human Resources
- **Leadership:** Lord Rama and King of Lanka Ravana
- **Motivation:** Jamwant-Hanuman, Shri Krishna-Arjuna

2. A theory of 12 zodiac signs to understand the personality in the context of Human Resources Management (HRM):

Astrological zodiacs, rooted in ancient civilizations and enduring through contemporary culture, represent a framework where celestial positions are believed to influence human behaviours and beliefs. Each of the twelve zodiac signs is associated with distinct personality traits and characteristics, shaping individual self-perceptions and interpersonal dynamics (Rao, 2024). According to (Erdogan & Tufekci, 2017), human resources managers' attitudes towards horoscopes are high. Considering the horoscopes in the stages of HRM will gain a different perspective on the management of human resources, and centering the horoscopes at all stages HRM is thought to be useful in positioning people towards the right job. One more research conducted by (Kapoor, 2024) with the aim to offer a nuanced perspective on the role of astrological beliefs in shaping individual characteristics. Preliminary findings of this study suggested intriguing correlations between specific zodiac signs and personality dimensions, though significant variations across cultures necessitate cautious interpretation. Further, the astronomical beliefs and personality traits suggested by (Kapoor, 2024) are as follows:

- Aries (March 21-April 19):** Known for their boldness, initiative, and competitiveness.
- Taurus (April 20-May 20):** Characterized by stability, patience, and determination.
- Gemini (May 21-June 20):** Often described as curious, adaptable, and communicative.
- Cancer (June 21-July 22):** Noted for their nurturing, empathetic, and emotional nature.
- Leo (July 23-August 22):** Known for their leadership qualities, confidence, and generosity.
- Virgo (August 23-September 22):** Valued for their practicality, analytical skills, and attention to detail.
- Libra (September 23-October 22):** Characterized by diplomacy, harmony-seeking, and fairness.
- Scorpio (October 23-November 21):** Often associated with intensity, passion, and depth.
- Sagittarius (November 22-December 21):** Known for their adventurous spirit, optimism, and philosophical outlook.
- Capricorn (December 22-January 19):** valued for their ambition, discipline, and pragmatic approach.

- xi. **Aquarius (January 20-February 18):** Noted for their independence, innovation, and humanitarianism.
- xii. **Pisces (February 19-March 20):** Characterized by empathy, creativity, and sensitivity.

These astrological associations are believed to influence individuals' personalities, preferences, and behaviours, shaping how they perceive themselves and interact with others. Thus, based on previous research outcomes, can we integrate this theory from IKS for a better understanding of personality for HR practices such as motivation and Leadership in the organization?

3. Leadership Styles from Ramayan: “Lord Rama” and “Ravana”

Lord Rama: The leadership of Lord Rama from the *Ramayana* is one of the most revered examples in Indian Knowledge Systems (IKS). His leadership style embodies various principles that are highly relevant in both ancient and modern contexts. Below is an analysis of Lord Rama's leadership qualities and how they align with leadership theories in IKS.

Leadership Qualities of Lord Rama from the Ramayana		
Leadership Qualities and Principles	Leadership Insight	Modern Application in Leadership
<p>Dharmic Leadership: “Adherence to Dharma (Righteousness)” This leadership quality, exemplified by Shri Rama, is characterized by adherence to righteousness, fairness, and justice, such as accepting his exile (Vanvas) to uphold his father's promise or his commitment to rescuing Sita while maintaining the honour of his role as the king.</p>	<p>In IKS, leaders like Rama set ethical standards and set an example for others by ensuring integrity in decision-making and considering stakeholder welfare.</p>	<p>Dharmic leadership aligns with modern management, requiring moral integrity and ethical leadership.</p>
<p>Servant Leadership: “Service to Others (Seva)” Lord Rama is admired for his humility and commitment to serving others, as demonstrated by his unwavering protection and assistance to sages and communities during his Vanvas.</p>	<p>In IKS, a true leader prioritizes the needs of others and the organization over personal gain, rooted in Nishkama Karma, focusing on selfless action.</p>	<p>Servant leadership theory aligns with modern management, prioritizing team growth, collaboration, and serving rather than commanding.</p>
<p>Transformational Leadership: “Inspiring Change and Uplifting Others” Being a transformational leader inspires those around him, such as the Vanara army, Hanuman, Sugriva, and Laxmana, to rise above their limitations and strive for greatness.</p>	<p>In IKS, it is about bringing out the best in others and leading them to achieve extraordinary feats by creating a vision that motivates and empowers teams.</p>	<p>Transformational leadership inspires employees to exceed expectations, fosters innovation, and leads change within an organization.</p>
<p>Empathetic Leadership: “Compassion and Empathy” Lord Rama's empathy is evident in his interactions with allies and subjects, demonstrating deep understanding and compassion, such as empathy towards Vibhishana, when he seeks refuge.</p>	<p>Empathetic leadership is significant in IKS, as it helps guide followers effectively and maintain harmony.</p>	<p>Empathetic leadership involves understanding employees' perspectives, addressing concerns, and fostering an inclusive work environment.</p>
<p>Strategic Leadership: “Vision and Strategic Thinking” During the war with Ravana, Lord Rama demonstrated strategic acumen by carefully planning the battle and forming alliances with Sugriva and Vibhishana to strategically use the strength of his diverse army.</p>	<p>In IKS, a strategic leader like Lord Rama can navigate complex challenges and guide their followers toward achieving a larger vision.</p>	<p>In modern management, strategic leadership focuses on setting a clear vision, making informed decisions, and guiding organizations through complex challenges.</p>
<p>Inclusive Leadership: “Inclusiveness and Building Alliances” Lord Rama's inclusive leadership unites diverse groups, such as humans to Vanaras to bears, towards a common goal, respecting and valuing all contributions.</p>	<p>In IKS, inclusive leadership emphasizes diversity, collaboration, and respect for all individuals.</p>	<p>Modern management should recognize and value diversity, foster collaboration, and ensure all voices are heard and respected.</p>

The King of Lanka-Ravana: Ravana is a complex figure whose leadership style contrasts sharply with that of Lord Rama. While he is often depicted as a villain, Ravana's leadership qualities offer important lessons in the context of power, ambition, and the consequences of unethical leadership. Below is an analysis of Ravana's leadership, highlighting both his strengths and the critical flaws that ultimately led to his downfall.

Leadership Qualities of Ravana

Leadership Qualities and Principles	Leadership Insights	Critical Reflection
<p>Charismatic and Commanding Leadership: "Charisma and Authority"</p> <p>Ravana was capable of inspiring fear and respect among his followers, demonstrating his authoritative leadership style. He was an imposing figure, both physically and intellectually, with a deep understanding of the Vedas and various forms of knowledge.</p>	<p>Charismatic leadership is often effective in establishing a powerful empire and maintaining the loyalty of his subjects and generals.</p>	<p>Charisma, a potent leadership tool, can also foster hubris and self-awareness, as demonstrated by Ravana's excessive pride and invincibility, leading to his downfall.</p>
<p>Strategic and Tactical Leadership: "Strategic Thinking and Military Prowess"</p> <p>Ravana was a brilliant strategist and tactician, known for his successful conquests and well-defended kingdom.</p>	<p>Ravana's strategic leadership involved planning and executing complex military operations.</p>	<p>However, his ambition to expand his empire and maintain dominance led to his overconfidence and failure to consider moral and ethical implications, ultimately resulting in a war.</p>
<p>Visionary Leadership (with Ethical Blind Spots): "Vision and Ambition"</p> <p>Ravana, a visionary leader, aimed to dominate heaven, earth, and the netherworld, driven by power, glory, and immortality, and would go to great lengths to achieve his goals.</p>	<p>Visionary leadership is critical for driving innovation and growth, such as the creation of the opulent kingdom of Lanka.</p>	<p>Ravana's leadership was marked by ethical blind spots, disregarding moral principles and using unethical means, leading to his isolation, alienation, and wrath from powerful enemies.</p>
<p>Intellectual Leadership: "Mastery of Knowledge"</p> <p>Ravana, a formidable scholar and warrior, possessed extensive knowledge of the Vedas, astrology, and music. His intellectual prowess enabled him to rule efficiently and maintain a prosperous kingdom.</p>	<p>Intellectual leadership, characterized by deep knowledge and expertise, is essential for making informed decisions and leading effectively.</p>	<p>Despite his intellectual prowess, Ravana's inability to temper his intellect with wisdom triggered arrogance, and his refusal to consider the Vibhishana resulted in catastrophic decisions.</p>

4. Motivation Lessons: Jambavan-Hanuman and Shri Krishna-Arjun

Jambavan and Hanuman: A Short Story from Ramayana

In the Ramayana, in the mission to find Sita, who has been abducted by Ravana, Hanuman is a key figure because when the Vanara army reaches the southern coast and faces the vast Hind Ocean, they must find a way to cross it to reach Lanka, the place of Ravana. Hanuman, despite his immense strength and abilities, as Hanuman, also known as Pawanputa, means strength and velocity like a thunderstorm, was initially unaware of his own potential. It was Jambavan, the wise elder, who reminded Hanuman of his forgotten powers and motivated hanuman to take the leap across the ocean to Lanka. Afterwards, Hanuman tried to cross the ocean and succeeded with the holy blessings of Lord Rama and was able to meet Maa Sita at Ashok Vatika.

Motivation Practices under IKS	Story's Takeaways	Motivation Insight and Application in Modern Management Theory
<p>Smarana (Remembrance) and Self-Realization in Motivation</p>	<p>Jambavan motivates Hanuman by reminding him of his innate capacities and demonstrating recognition (Smarana), which drives him to realize his true potential and successfully complete the task.</p>	<p>The story highlights the significance of self-realization and awakening one's potential, aligning with modern motivational theories like Bandura's Self-Efficacy Theory. In the IKS context, it emphasizes realizing one's duty (Dharma) and potential through inner reflection (atman) and guidance, as Jambavan provided to Hanuman.</p>
<p>Guru-Shishya (Mentor-Disciple) Relationship and</p>	<p>Jambavan, as a mentor, triggered Hanuman to trust in his powers and likewise encourage spirit in him. This mentoring</p>	<p>Guru-Shishya tradition, where a mentor guides a disciple towards self-discovery and potential realization. Motivation often arises from the mentor's encouragement</p>

Inspirational Motivation	gesture lends a hand to Hanuman in conquering self-doubt and dread, empowering him to take courageous steps.	and direction, helping the individual align their actions with their inner purpose. This concept is applicable to modern motivation theory, particularly transformational leadership, where leaders act as mentors to inspire followers to exceed expectations and inner growth by nurturing confidence and self-belief.
Nishkama Karma (Selfless Action) and Empowerment	Once motivated, Hanuman begins his mission without any attachment to the consequence (karmafal), incorporating the principle of Nishkama Karma. His motivation was driven by a sense of duty (Dharma) rather than personal gain.	Nishkama Karma, or performing one's duty without attachment to its consequences, frees individuals from fear of failure and instils a deep sense of purpose and commitment. This concept aligns with modern motivation theory of empowerment, where employees are motivated to act selflessly for the greater purpose and service (Dharmic Duty) rather than external rewards. It can lead to higher levels of intrinsic motivation and commitment.

Story of Krishna and Arjuna on the Battlefield of Kurukshetra:

In the Mahabharata, on the battlefield of Kurukshetra, Pandava and Kauravas were ready for war for the establishment of Dharma. The Arjuna was succumbing and was unable to participate in the war because of his attachment to his brothers Kauravas, Guru Dhronacharya, and Mentor Bhishma Pitamah. At that time, the dialogue between Prince Arjuna and Lord Krishna, his charioteer, is called The Bhagavad Gita. As the battle is about to commence, Arjuna is filled with doubt and moral confusion. He was reluctant to fight against his own kin and teachers, feeling that such an action would lead to sin and destruction. Krishna responds by delivering the Gita, a spiritual and philosophical discourse that addresses Arjuna's concerns and motivates him to fulfill his duty (Dharma) as a warrior. Later, the Pandavas won the battle of the Kurukshetra.

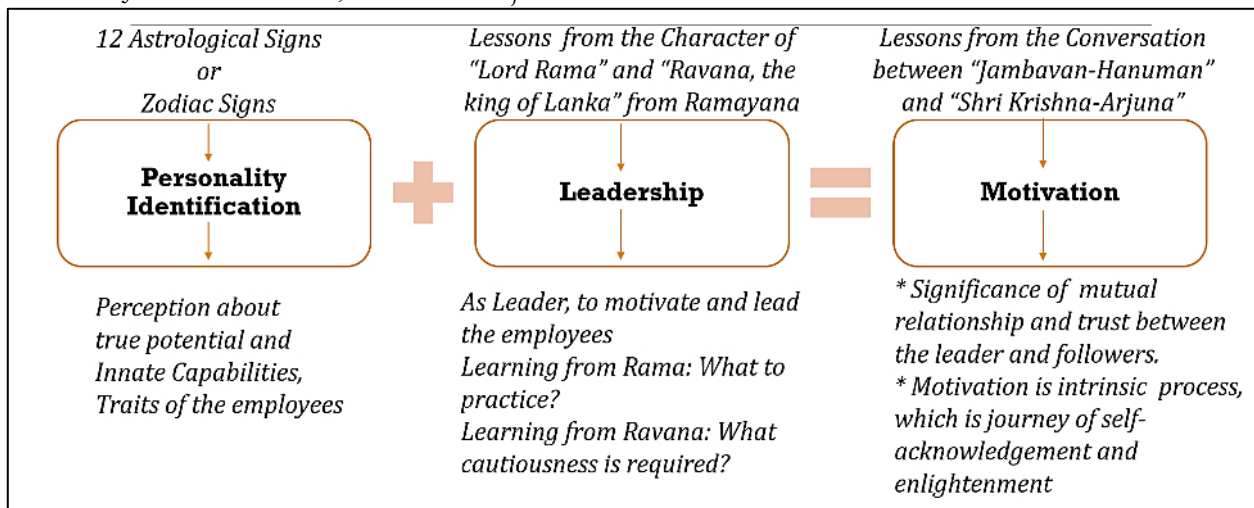
Motivation Practices under IKS	Story's Takeaways	Motivation Insight and Application in Modern Management Theory
Nishkama Karma (Selfless-Action) and Duty-Driven Motivation	Krishna encouraged Arjuna to perform his duty (Dharma) as a Kshatriya (warrior) without attachment to the consequences (Karmafal). He introduced the concept of Nishkama Karma, where one is motivated by duty rather than personal gain or fear of loss.	IKS emphasizes selfless duty as motivation, focusing on righteousness rather than extrinsic rewards. This aligns with modern theories of duty-driven (Dharma) Motivation and Ethical Leadership, where individuals are motivated by higher ethical standards rather than extrinsic rewards.
Swadharma (Personal Duty) and Alignment with Purpose	Krishna emphasizes that everyone has their own Swadharma, or personal duty, which is determined by their nature and position in life. For Arjuna, as a warrior, his Swadharma is to fight in the battle to uphold justice.	IKS suggested alignment of Swadharma means inner strength and intrinsic values with their duty, resulting in self-motivation as their karma becomes an expression of their true self. This concept is called self-determination theory. In organizational contexts, understanding and aligning employees' roles with their inherent strengths and purpose can lead to higher motivation, job involvement, engagement, satisfaction, and empowerment.
Sankhya Yoga (Path of Knowledge) and Cognitive Motivation:	Krishna guided Arjuna about Sankhya Yoga, the path of wisdom, where one uses discernment and learns to rise above emotional conflicts and make decisions based on wisdom.	In IKS, motivation is not just emotional but also cognitive. Krishna provides Arjuna with a broader perspective on life, death, and duty, which helps Arjuna overcome his emotional turmoil and confusion. In modern management practices, it may be called Rational Decision-Making and Cognitive Motivation, which may be helpful in reducing confusion and increasing focus on organizational goals along with their inner growth.

CONCLUSION OF THE STUDY

With the motive of playing the role of a linking-pin between the Indian Knowledge System (IKS) and the theories of personality, leadership, and motivation in modern management practices, this research is conducted by applying Bibliometric Analysis, in which 80 published research have the keyword “Indian Knowledge System” and 30 researches have the keywords “Indian Ethos” and “Management,” analyzed using co-occurrence mapping. These five different clusters, such as IKS and Vedic Mathematics, IKS and Ayurveda, IKS and Holism, IKS and Law, and IKS and Management, were the most explored in previous research. In management, the interconnected keywords such as leadership, ramayana, organization, community, and individual skills are mostly studied. Furthermore, with the keywords “Indian Ethos” and “Management,” six clusters were identified, such as Indian Ethos and Vision (Dharma), Indian Ethos and Business (Karma), Indian Ethos and Sustainability, Indian Ethos and Motivation & Leadership, Indian Ethos and Employees Diversity, and Indian Ethos and Vedantic Wisdom & Change. Moreover, keywords such as spirituality, culture, salvation model, human values, ramayana, bhagvad geeta, etc. can also be observed. Based on the available literature on IKS, thematic analysis was conducted, in which three themes were developed.

These are:

- **Personality Determination and Development:** The Theory of 12 Zodiac Signs to Determine and Develop the Personality of Human Resources
- **Leadership:** Lord Rama and King of Lanka Ravana
- **Motivation:** Jambavan-Hanuman, Shri Krishna-Arjuna



Furthermore, based on the thematic analysis, the following concept of personality traits motivation and leadership—is proposed for Indian corporations.

In IKS, the process of motivation starts with personality identification. This is the role of the leader to identify the true potential and innate capabilities of employees, in which the perception based on the 12 astrological signs or zodiac signs may be helpful, and thereafter, motivate the employees by aligning their inner growth with organizational goals. The organizational goal must be ethical and moral and must give the feelings of a higher level of inner satisfaction (Anandam) to the employees.

This review paper suggests some Leadership qualities and principles developed by observing the character of Lord Rama. These are as follows:

- **Dharmic Leadership:** “Adherence to Dharma (Righteousness)”
- **Servant Leadership:** “Service to Others (Seva)”
- **Transformational Leadership:** “Inspiring Change and Uplifting Others”
- **Empathetic Leadership:** “Compassion and Empathy”
- **Strategic Leadership:** “Vision and Strategic Thinking”
- **Inclusive Leadership:** “Inclusiveness and Building Alliances”

In addition to the above, some leadership qualities were also critically evaluated based on the character of the King of Lanka, Ravana. It can be said that practicing the following leadership styles is not forbidden, but some caution has to be taken. These are as follows:

- **Charismatic and Commanding Leadership:** “Charisma and Authority” without excessive pride and rigidity.
- **Strategic and Tactical Leadership:** “Strategic Thinking and Military Prowess” without Overconfidence.

- **Visionary Leadership:** “Vision and Ambition” without unethical and immoral motives.
- **Intellectual Leadership:** “Mastery of Knowledge” without arrogance.

In the case of Motivation, this review paper highlights the foremost significance of mutual relationship and trust among the leader and followers, as Jambavan-Hanuman and Shri Krishna-Arjuna manifested during their conversations. The crux of motivation practices under IKS is as follows:

- **Samarana (remembrance):** self-realization, awakening one’s potential, self-confidence (atman)
- **Guru-Shishya (Mentor-Disciple) Relationship:** self-discovery, empowerment, nurturing confidence, and self-belief
- **Nishkama Karma (selfless action) and Duty-driven Motivation:** detachment with results of Karma (Karmafal), freedom from fear of failure, deep sense of organizational commitment, selflessly working for a greater purpose, intrinsic motivation rather than external rewards
- **Swadharma (personal duty) and alignment with the greater purpose**
- **Sankhya Yoga (Path of Wisdom) and Cognitive Motivation:** Rational decision-making with any discrimination

Hence, this study concluded that corporate teachings that are provided by the Bhagavad Gita, Ramayan, and Mahabharat are very useful for corporate people, as the IKS provide them an aid in increasing their competency and skills further help them in facing their fear of failure. The adoption of lessons taught in various Indian knowledge systems can escalate the company’s effectiveness and efficiency.

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