

Cultural Diplomacy of The Mahabharata : A Case Study of its Application with Special Reference to Modern India

* *Deepanjali Mishra*

Abstract

India's tradition of diplomacy of implementing extroversive interests dates back to ancient times, leading towards the concept of strategic culture, and the well - known Hindu epics like *Ramayana* and *Mahabharata* could be the greatest exemplars of the institution of diplomacy. In *Mahabharata*, Lord Krishna had gone to Hastinapur as a peace envoy on a diplomatic mission to have a talk with Duryodhan and played the role of a mediator to avoid war between the Pandavas and the Kauravas. The war was termed as *Dharmayuddha*, which means the war of righteousness. It was fought with well-defined norms with highly efficient diplomatic contact between the two warring sides. The concepts of immunity and amnesty were well - established and were respected. A diplomat needed to be treated with dignity and respect. In today's world, an ambassador is a diplomat who pursues the interests of his/her own country with other countries by implementing the policies of the state and adopts different techniques of strengthening the public relations and he/she participates in high level social gatherings and attends public functions. The role of international relations has undergone a remarkable change in the context of changing power environments, nuclear policies, technological revolutions, and the world faces many more challenges regarding international security, disarmament, terrorism, global warming, etc. The present study discussed how Prime Minister Narendra Modi is establishing cultural diplomacy as a strategic decision maker to firmly establish India's position in South Asia and the world at large.

Keywords: epic, diplomacy, *Mahabharata*, culture, India, politics

JEL Classification: L3, M1, Z1

Paper Submission Date : August 6, 2018 ; **Paper Revision Date :** November 17, 2018 ; **Paper Acceptance Date :** June 20, 2019

The epic, *The Mahābhārata* constitutes a major part of the Indian history and no-one can ignore that it has created a space in our minds. Mahabharata was a war between the Kauravas and Pandavas for the kingdom of Hastinapur. The war that was fought between the two families of cousin brothers was based on diplomacy. In the words of Reddy (2016), “The great Indian epic Mahabharata can be used to compare each of the Pandavas to managers of today with their roles, strengths, weaknesses, and consequences” (p. 1). This is considered to be one of the epics which portrays the richness of Indian culture of the undivided Indian subcontinent. It has successfully answered the questions of Dharma, which makes it reliable as a text and established a relation between human beings and God. We can see this from so many instances that took place in this epic. It is estimated that the war actually took place around 5000 BC, and to be more precise, it took place in 3139 BC. Lord Krishna, who is considered to be the eighth incarnation of Lord Vishnu, played a major role in this war. It happened towards the end of Dwapara Yuga. It is believed that there are four yugas basically, Satya Yuga, Treta Yuga, Dwapara Yuga, and Kali Yuga. It is also believed by the Hindus that various incarnations of Lord

* *Associate Professor*, School of Humanities, KIIT, Bhubaneswar - 751 024, Odisha.
(Email : deepanjalmishra2008@gmail.com, deepanjali.mishra@kiit.ac.in)

DOI : 10.17010/pijom/2019/v12i7/145585

Vishnu existed in various yugas. Lord Vishnu existed in Satya Yuga, Lord Rama in Treta Yuga, Lord Krishna in Dwapar Yuga, and Lord Jagannath in Kali Yuga. This cycle is supposed to be repeated. *The Bhagavata Purana* gives invariable details about Lord Krishna and also accounts the details about the preachings of Lord Krishna to Arjuna in the battle field of Kurukshetra when the latter refused to fight with the Kauravas as they were his cousins. These teachings are very popular as *Shrimad Bhagavad Gita*, which is considered as the holy book of Hinduism. This book basically tells us how Lord Krishna apprised Arjuna about the content of the Vedas.

Sometimes, a combination of *Shrimad Bhagavad Gita*, *The Puranas*, and *The Mahābhārata* are taken to be as the fifth Vedas. As we all know that there are four Vedas namely : The Rig Veda, Yajur Veda, Sam Veda, and Atharva Veda.

After the war was won, the Pandavas, under the leadership of their eldest brother, Yudhishtira ruled for a very long time that stretched over 36 years and 8 months. This highly acclaimed war has been very well documented, and it was always taken as reference by the famous poet, Mahakavi Kalidas, who was a world - renowned poet and writer. Even the famous astronomer and mathematician Aryabhata also had to take the help of *The Mahābhārata* in documented form because one can find astrological, natural, geographical, physical, inscriptional, and scriptural evidences. It is said that when Shri Krishna's role was over after the Mahabharata war, his physical form left the planet Earth and he ascended to his divine abode and a catastrophic rain, storm, and sea deluge, that lasted for seven days, totally drowned and destroyed Dwaraka town. This catastrophe was also recorded in Babylonia's ancient town Ur (which was described in the West as Noah's flood) and the ancient Mayan records. The dates of both are the same.

Concept of Cultural Diplomacy

Cultural diplomacy is sophisticatedly defined as a connotative method of interaction among different people having diversified originality, ethnicity, following different religions, philosophy of politics, diverse cultures, which may be social and monetary status, and likewise. It usually raises curiosity about the functioning of cultural diplomacy. It actually operates through a functioning of different processes of movement that are difficult to conceptualize in a concise way. Over the passage of time, people coming from different countries and having different groups and even diversified levels have interacted with each other. Those days, people who acted as messengers or envoys came from royal families. However, nowadays, the trend has changed. Envoys come from different sections of the society.

Portrayal of Lord Krishna in the Mahabharata

The Mahābhārata is considered to be one of the greatest epics of the history of India. No doubt, it is ages old, yet it is read with interest, and intense research is being carried out for analyzing it from different critical angles. It represents the diversity of both Indian as well as the Hindu thought. The plot of this epic has been artistically written, which teaches us very simple things from our daily lives, but through a very instinctive process. It is designed for common people leading common lives. These are some of the aspects which have contributed to make it a legendary epic. The story is based on the battle between the Kauravas and the Pandavas. Kauravas consisted of 100 sons of Gandhari and Dhritarashtra. Dhritarashtra was born blind. Gandhari was the princess of Gandhara and was the sister of Shakuni, the prince of Gandhara. There is no doubt about Shakuni's diplomatic skills. It is said that during the game of dice, he had the talent of throwing that number which was wished by him. Bhishma Pitamah, Duryodhana, Pandavas, etc. were in awe of him. This led to the disrobing attempt of Draupadi, the wife of the Pandavas by Dushasana, brother of Duryodhana (the Kauravas). The talent of Shakuni in sorcery will always remain a mystery. After the marriage of his sister, he felt very humiliated and hurt. Thereupon, he

pledged to take revenge on the entire family (please read *the Mahābhārata* to know about the reasons for the same). The objective of Shakuni was to destroy the kingdom of Hastinapur. However, after sometime, he concentrated on Bhishma. He actually sided with the Kauravas. But it is also said that he really wanted Pandavas to win. So he created plots, which would eventually lead to a war. He was also confident that the Pandavas will win because Lord Krishna was with them. Therefore, Lord Krishna and Shakuni are complimentary to each other like the good and the bad because the evil can end only when the good supersedes the evil.

Lessons of Diplomacy in Mahabharata

The Mahābhārata provides numerous instances of diplomatic practices by almost all the characters whether it was Bhishma or Lord Krishna. Das (2009) says, “Bhisma commends Draupadi for reminding everyone about the law, everyone it seems had forgotten about it. But like a good diplomat, Bhisma cleverly turns the matter over to her husband” (p. 4). Lord Krishna had gone as an envoy to the Kauravas carrying the message of the Pandavas with a proposal to build a flourishing empire and avoid the war. However, as it was destined, the war was inevitable. Despite successful diplomatic efforts with an objective of avoiding bloodshed so that an alliance could emerge between the Kauravas and the Pandavas, it saw an apparent collapse of a peaceful negotiation, though the Pandavas were very flexible from their side.

The entire epic, *The Mahābhārata* is based on the cultural diplomacy of the two major characters, Lord Krishna from the side of the Pandavas and Shakuni from the side of the Kauravas. Shakuni was the maternal uncle of the Kauravas. His fondness for prince Duryodhana is very clear. Lord Krishna was the king of Dwarka and was related to Pandavas through Kunti, who was his father's sister, and she was the first wife of Pandu. She was the mother of Yudhishtira, Bhishma, and Arjun. Nakul and Sahadev were the sons of Madri, who was the second wife of Pandu and both of them died together. Lord Krishna and Shakuni displayed spectacular political strategies which can be put into use even today. Its importance cannot be sidelined as Indians get a realistic approach of perception of the world through their epics. Datta - Ray (2012) claimed that the art of diplomacy thrived long before the European sophisticated modernity while emphasizing on the fact that *The Mahābhārata* is considered to be the backbone of Indian diplomacy. The much talked about delineation of the activities of a diplomat is said to have developed from ancient India. *The Mahābhārata* has been perceived as an intellectual by many researchers and not just as a mere religious text.

One of the prime objectives of diplomacy is negotiating with allies and even arch rivals to avoid war in any form. It is said that the skills of diplomacy that were used by Lord Krishna are *sama*, *dama*, *danda*, and *bheda* in his attempt as an envoy of peace when he was sent to Hastinapur. Lord Krishna had to experiment with all possible means during his duty as an emissary in the court of the Kauravas in the presence of Bhishma, Dronacharya, Shukracharya, etc. Rules were broken, Shri Krishna was humiliated while he had gone to Hastinapur, and Duryodhana attempted to put an envoy into prison so that meeting with other royal people would be avoided, speculating that his father would agree to the words of Lord Krishna as he was not wrong in his point of accepting the proposal of the Pandavas and avoid the war. The Pandavas were also happy to take just five villages to which Dhritirashtra might have given his consent as he was the king. It was a rule not to harm an envoy as he was considered as a guest who comes to another kingdom to read out the message of his master. Therefore, diplomacy has been very vividly portrayed in the epic with a number of illustrations and is described as a fundamental component of ethical conduct.

Duryodhana along with his team had succeeded in forming an alliance with many kingdoms, while Pandavas, with the help of Lord Krishna, started to acquire allies from different kingdoms (as many as they could) in order to get support. The Pandavas got support through matrimonial alliances with various kingdoms. They knew that the project was huge, so they must try to convince people and discuss how they could contribute. They wanted to

ensure that more the number of alliances who will be ready to work with them, the better the chances of success in achieving the target. Pandavas handled this with excellence. They excelled in the art of inspiring, taking benefits from weakened foes, and exposing any sort of lacunae they might have at the right time. They did not hesitate to take guidance from highly qualified people. They learnt not to trust anyone, even if he or she was from their own family because they had experienced that trusting someone blindly provides an opportunity for treachery, which makes a person susceptible. Blind trust led to the downfall of the Kauravas. The king of Hastinapur favoured his eldest son, Duryodhana blindly and had left everything to him. He was blinded in his love for him and did not fulfill as his dharma as a king. He also trusted Shakuni without even thinking what he was doing. There came a time when Dhritarashtra did not handle the affairs of the kingdom by himself and gave it to Duryodhan to rule. All these led to the destruction of the Kauravas and killing of the 100 sons of Gandhari and Dhritarashtra.

Confidence in diplomacy has played a very crucial role in this epic. It is true that confident people handle diplomacy in a very efficient manner, while over confident people destroy the opportunity. Overconfidence makes us look at the opposition in a very humiliating manner. An overconfident person ultimately makes mistakes because of loss of focus and thereby creates opportunities for failures. This has been clearly visible in Shakuni's approach of handling things. When Lord Krishna as an envoy comes and requests for just five villages, he should have persuaded Duryodhan to agree and do away with the war. Rather, he forced Duryodhan to say he won't agree to give even an inch of land without the war. *The Mahābhārata* is a prime example of the fact that philosophical Hindu texts do not spell out what is right and wrong; unlike the linearity of Western thinking, they require the individual to judge each situation in its context, within a framework of dharma. A very unethical code of conduct was recommended in *The Mahābhārata* by none other than Lord Krishna, where he says that no one is brother, father, cousin, son, etc. in the battlefield. If one is fighting for a moral cause, there is nothing like morality, ethical behaviour, and one is allowed to use deceitful and dishonest means because what matters is the outcome and nothing else (Lord Krishna in *Gita Upanishad*).

Hinduism is perhaps one of the very few religions which follows *ahimsa paramo dharma* (non violence is the prime religion) and it is practised by many people in India as well as abroad. To a certain extent, it could have influenced the teachings of Mahatma Gandhi, who asserted that it is really better to retain the practice of non-violence than depending on any kind of violence, whatever the cause may be, even if it is for self defence. We can say that *The Mahābhārata*, which was written long long back before Gandhi's generation, accepts the fact that if one is right and the cause is justified, there is no wrong in war. Shakuni opined that war should be an option only after all political solutions fail. At the same time, he adds, if the decision is taken finally that war is inevitable, then it should be fought without any party drawing back till a conclusion is reached. *The Bhagavad Gita* also talks of a similar thing. Lord Krishna tells Arjuna by addressing him as, "Oh Pandav ! when there is an outbreak of war, it is justified, and also it is compulsory to fight till the end. War as an option should be resorted to in-order to achieve the cherished objective instead of shying away from the thought that a war would cause violence and bloodshed."

Modern India has treated war and its army in an unappealing way and governments in power have discouraged war as well as showed restraint because they were not much comfortable with facing the power of other nations on grounds of moral and ethical codes of conduct. At the same time, now, our country has realized that it can easily achieve its goals by accepting the fact that power needs to be utilized and displayed in front of other nations.

The diplomacy of *The Mahābhārata* has provided new dimensions and ample scope to be studied. The diplomats Lord Krishna as well as Shakuni asserted the views that it is always good to follow the norms and maintain rigidity in the customs till a certain point. Once it is understood that it comes in the way of one's interest, it can be discarded and flexibility can be maintained. Amendment in duties can be made in case it follows a course of action which is rigid. In an instance, in *The Mahābhārata*, the Pandavas felt that their honour would be at stake if they do not play the game of dice. They had the option to withdraw in the middle, but again, they were bitten by the bug of ethics and were forced to play it till the end. This resulted in them losing their kingdom and

even Draupadi, the wife of the Pandavas and queen of Hastinapur. Again, the policy of diplomacy of Shakuni was responsible for this unfortunate incident. Even though *The Mahābhārata* is an age-old epic, yet it has lots of lessons to offer to the modern age new India (Narlikar & Narlikar, 2014). This is why it is still popular among people of all ages because of its relevance and ability to correlate instances of the epic with day to day life. This epic has been relived through overwhelmingly successful TV shows, movie in the pipeline, documentary, plays, etc. It has precious lessons for all people, which help in guiding the Indian school of thought, which is to pull oneself away from extreme conditions, from the extreme modality and the extreme immorality. On the other hand, it advocates for something better to look forward to - what appears to be unjustified may not be the case, and it might be the best for us.

Diplomatic Cultural Strategy Currently Followed by the Prime Minister of India, Shri Narendra Modi

The current Prime Minister of India, Shri Narendra Modi has had a very humble beginning. Starting his life from selling tea at his father's tea stall in Vadnagar in Gujarat, he rose to become the Prime Minister of India. He always likes to be addressed as '*Pradhan Sewak*' by the people. Prime Minister Modi is seen as an excellent communicator (Martin, 2015), not only in the use of technology but also in his personal style. A key element in this communication strategy is his speeches (Balachandran, 2016).

PM Modi has now become a household name in almost every country. Wherever he goes, he is received with open arms. The Presidents and Prime Ministers of various countries break the protocols and leave no stone unturned to welcome him with all generosity. It is very important to know the reason for his charismatic personality not only in India, but also in almost all overseas countries. Narendra Modi had stated during one of his electoral campaigns that India's journey has gone from "snake charmers to mouse charmers!" adding that the youth of the nation has its finger on the mouse of computers and is changing the world. He generously uses cultural diplomacy during all his foreign tours without forgetting his roots (Martin, 2015).

Wherever he goes, he makes a point to visit the temples there. When he went to Nepal, he visited Pashupatinath temple and did special puja. While he was in Japan, he visited the famous Buddha temple. Similarly, he visits the martyr's samadhis too. This fulfils two fold goals. One, to dilute the mistrust or opposition of another country, if at all it may have any. He has a unique quality to start his speeches by talking about the similarity among the two nations (India and the nation he is visiting) and make the audience relate to it, which does the magic charisma. This soft power eventually captivates the minds of the people. This is considered to be the capability which changes the behaviour of the audience who hear the speaker and ultimately the speaker succeeds in achieving what he/ she wants through attraction of words.

In one of his addresses, Shri Narendra Modi ji said that there are three sources of soft power that a country has, which are : its culture - the traditions & roots to which people belong ; its political attributes and values which people develop during their upbringing and what are practised ; and finally, the most important, its foreign policies which are perceived as legal with moral authority. The Prime Minister gets inspiration from the rich heritage of India and he believes it would strengthen his attempt in building a nation which is highly attractive in its culture and make India the most followed country (Mahapatra, 2016).

He sees India "*vishwaguru*," which means the world's teacher and considers the entire world as one family, *Vasudeva Kutumbakam* (Lakshman, 2014). It is due to his constant efforts that The World Yoga Day is celebrated on 21 June all over the world, which speaks about his cultural diplomacy. Finally, Modi stated that yoga has its origin in India and can be considered as the very useful gift which India has given to the world. It has enabled everyone to "discover the sense of oneness with yourself, the world, and nature." Yoga was diplomatically used by him as a status quo practice by making the Indian Armed Forces participate in the sessions that were conducted

on yoga on International Yoga Day by fighting with minus degree temperatures. Through this, India wanted to give the message to the world which was clear and that was India is not an aggressive country, rather it believes in ahimsa and peace and no country needs to get afraid of its highly developed military power. This might have been inspired and could be understood as India's reply to China's projection of "Peaceful Rise" (Martin, 2015).

The speciality of handling foreign affairs by the Modi administration is based on weaving soft power with its principles of foreign policy, *Panchamrit*. The name sounds similar to *Panchsheel*, which are the five principles of foreign policy doctrines of Shri Jawaharlal Nehru - that talks of mutual respect for other country's territory, integrity, and sovereignty, and non - aggression should be maintained with other countries ; there should be no interference with foreign countries ; India will respect the other's internal affairs ; it would treat all the countries as equal ; and would always work for cooperation that would benefit both the countries resulting in peaceful coexistence of both. If we look at Modi's *Panchamrit*, it is rather more aggressive and one can see the difference between the two. It doesn't give much scope to the other country, and the longstanding stance of neutrality and non-involvement by India doesn't find any place. *Panchamrit's* five pillars are dignity, dialogue, shared prosperity, regional and global security, and cultural & civilizational links . *Panchamrit* gives an indication that India is no longer a subdued country ; rather, it has already got the status of being a superpower nation. India is indeed much more confident and stands high on the global sphere (Tiwari, 2015).

Apart from this, Modi also emphasized the significance of Ayurveda right from packaging to preserving it and showed the world by making a brief presentation to the Foreign Service Officers in June 2015. The soft power which operates under the Prime Minister's foreign affairs always emphasizes on "cultural and civilization links." For instance, he handled the Bangladesh case by a combination of hard as well as soft power as a part of the strategic aim which also accommodated Pakistan as well as China. These two countries form the biggest concerns in South Asia in both geographical as well as political contexts. Shri Narendra Modi knows the precarious situation and has started a different approach. He is trying to smoothen the Indo-Bangladesh ties by giving more emphasis to Bangladesh. In an attempt to ostracize Pakistan, Modi showered all praises upon Sheikh Hasina's skill of handling terror and also boosted the ties between India and Bangladesh. In the process, it was also emphasized that the development process in the entire South Asia has come to a halt because of Pakistan's very linear attitude towards curbing and abetting terrorism without naming it. In the discussion about the 1971 war, lots of interactions take place and exploration of new scope is looked into, and in all of them, Pakistan is condemned for all the terrorist-related activities and the genocides that occurred. However, the 1971 war has explored new avenues of the Indo - Bangladesh relationship from a psychological point of view. Grabbing this opportunity, Shri Modi encashed the obligation of Bangladesh by continuously inducing relationship ties and reminding them of the memories during the freedom struggle of Bangladesh. Keeping a suspicious eye on China, Modi tried to persuade Bangladesh to accept a small gift of 500 million dollars line of credit in a very tactful manner for defence purchases. No doubt this is a very small gesture and could be considered ineffective, but it could definitely raise eyebrows in Pakistan as well as China.

After returning to power with a huge mandate in May 2019, Shri Narendra Modi took oath as Prime Minister of India in the presence of a galaxy of leaders from every sphere of India as well as abroad. They included Kyrgyzstan President - Jeenbekov, the current chair of the Shanghai Cooperation Organization, Mauritius PM - Pravind Kumar Jugnauth, President of Bangladesh - Abdul Hamid, Sri Lanka President - Maithripala Sirisena, Nepal Prime Minister - K. P. Sharma Oli, and Bhutanese Prime Minister - Lotay Tshering. He was awarded the highest civilian award by the Government of Maldives and he himself went to take the award. He was also awarded the highest civilian award, Zayed by the UAE Government. This proves his secularism in diplomacy, which is indeed an answer to those critics who term him as a minority hater. During his recent visit to Sri Lanka, it was seen that the President, Maithripala Sirisena himself holding an umbrella to protect PM Modi from rain. This instance was enough to prove his foothold in South Asia.

Conclusion

Cultural diplomacy has been followed throughout the centuries, and it is not at all a new concept. As discussed, *The Mahābhārata* not only has instances that are based on diplomacy, rather one can say that the entire plot is based on diplomacy. In modern India, it has been successfully used, which ushers in development of trade and improvising relations with foreign countries. There is no doubt that if it is used in the process, India will definitely reach new heights of glory and all round development. The paradox of a so - called “Hindu nationalist” as Mahapatra wrote (2016), winning the hearts and minds of non - Hindu countries and communities globally is explained by Mr. Modi's uninhibited and uncomplicated attitude towards religious expression. Instead of hiding behind a facade of repression and avoiding of public references or associations with religion and spirituality, he has engaged openly with all faiths and upheld their positive traits and contributions. There is no doubt that Modi has transformed the soft power to soft spiritual power, which has risen due to the confidence of the Prime Minister, Shri Modi, who takes pride in being a Hindu and not only that, his respect for other religions is clearly visible from the fact that during his recent address to his party workers after BJP winning the election in Tripura, he stopped speaking to give respect to the *Azaan*, which emphasizes the feeling of equality for all other religions.

Managerial Implications

Indian civilization is probably the oldest surviving culture in the world which is over 5000 years. Its historical past extends to days of the Mahabharat and the Vedic period. Strategic cultures are a set of beliefs held by strategic decision makers regarding the political object of war and the most effective means of achieving it arise out of the strategy maker's need to act purposively despite this uncertainty. They can be compared and analyzed by means of a paradigm that represents them as a hierarchy of concepts on several levels: political, strategic, and operational. These concepts must be well - formed and, in particular, well - integrated if the strategy - maker is to produce good (i.e., successful) strategy. The concept of strategic culture has become widely used in the field of international relations, primarily in the context of efforts to explain the distinctive strategic behaviours of states through reference to their unique strategic properties. Das (1970) wrote :

The art of war has existed all time and strategy was the same under Rama, Krishna and Caesar as under Napoleon. Indians have not taken to the science of warfare recently and their fighting traditions are not only 200 years old. There are glorious examples of large-scale operations undertaken in ancient times backed by a definite military science on strategy and tactics. (p. 33)

References

- Balachandran, M. (2016, March 3). Tulsi Gabbard, the first Hindu in the US Congress, on Modi, Hinduism, and linking Islam to terror. *Quartz India*. Retrieved from <https://qz.com/india/628124/tulsi-gabbard-the-first-hindu-in-the-us-congress-on-modi-hinduism-and-linking-islam-to-terror/>
- Chebolu, R. M. (2012). Revisiting Mahabharata through management lens. *International Journal of Business and Management Tomorrow (IJBMT)*, 2 (10), 1 - 17.

- Das, G. (2009). *The difficulty of being good : On the subtle art of Dharma*. India : Penguin Books.
- Das, S. T. (1970). *An introduction to the art of war*. New Delhi : Sagar Publications.
- Datta - Ray, D. (2012). *The making of Indian diplomacy: A critique of eurocentricism*. USA : Oxford University Press.
- Full text: Prime Minister Narendra Modi's speech on 68th Independence Day. (2014, August 16). *The Indian Express*. Retrieved from <http://indianexpress.com/paper/india/india-others/full-text-prime-minister-narendra-modis-speech-on-68th-independence-day/>
- Hiltebeitel, A. (2001) *Rethinking the Mahabharata: A guide to the education of the dharma king* (pp. 19 - 28). Chicago : University of Chicago Press.
- Krauthammer, C. (2002, December 1). The unipolar moment revisited. *The National Interest*. Retrieved from <https://nationalinterest.org/article/the-unipolar-moment-revisited-391>
- Lakshman, N. (2014, September 28). 'Vasudhaiva Kutumbakam' is India's philosophy: Modi. *The Hindu*. Retrieved from <https://www.thehindu.com/news/national/vasudhaiva-kutumbakam-is-indias-philosophy-modi/article6453203.ece>
- Lath, M. (1990). The concept of anrumsya in the Mahabharata. In R. N. Dandekar (ed.), *The Mahabharata revisited* (pp. 113 - 119). New Delhi : Sahitya Akademi.
- Madison Square Garden spot for India's Modi on US visit. (2014, September 28). *BBC News*. Retrieved from <http://www.bbc.com/news/world-asia-india-29403546>
- Mahapatra, D. A. (2016). From a latent to a 'strong' soft power? The evolution of India's cultural diplomacy. *Palgrave Communications*, 2. doi: 10.1057/palcomms.2016.91
- Martin, P. (2015, January 25). Yoga diplomacy: Narendra Modi's soft power strategy. *Foreign Affairs*. Retrieved from <https://www.foreignaffairs.com/articles/india/2015-01-25/yoga-diplomacy>
- Mohanty, S. (2008). *Sri Aurobindo: A contemporary reader*. New Delhi : Routledge.
- Narlikar, A., & Narlikar, A. (2014). *Bargaining with a rising India : Lessons from the Mahabharata*. Oxford : Oxford University Press.
- Pillalamarri, A. (2014, August 23). 3 political lessons from the Mahabharata. *The Diplomat*. Retrieved from <https://thediplomat.com/2014/08/3-political-lessons-from-the-mahabharat/>
- Reddy, J. V. R. (2016). Management mantras from Indian ethos - Its impact on modern management. *Anveshana's International Journal of Research in Regional Studies, Law, Social Sciences, Journalism and Management Practices*, 1(3), 1 - 15.
- Tiwari, R. (2015, April 4). BJP calls for a muscular foreign policy: Panchamrit to replace Panchsheel. *India Today*. Retrieved from <https://www.indiatoday.in/india/story/bjp-foreign-policy-national-executive-247104-2015-04-04>

About the Author

Deepanjali Mishra earned her Ph.D. in English from Utkal University, Bhubaneswar. She is a motivating and talented English professor driven to inspire students to pursue academic and personal excellence. She is consistently driven towards extensive research and has an exceptional track record towards research and publications.