



DR. Ashok Kumar
Srivastava

Vedic Management practices in 21st Century

Associate Professor, Faculty of Commerce SMMTPG College, Ballia (U.P.), India

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Abstract: *Organization and management system have been there since the beginning of human society. As globalization takes place and the problems of management whether in government system or commercial undertaking have, not to be multinational but also multicultural, the need to study other cultural arises.*

The Vedas and Upanishads have been at the grass root of Indian Literature work on culture and wisdom of ancient time. This study focuses on enriching the modern management terminology by the implication of the Vedic management system. Many of the modern management thinkers emphasized "profit" as the sole motive of any business organization. Against this, the proponents of business ethics tend to make profit secondary and social welfare as the primary motive.

Concluding this with the saying that It is time that modern management thinkers should embrace the importance of ancient Indian ethos in filling the gaps that exist in the existing paradigms of leadership and management.

Key Words: Vedas, Vedangas, Upanishads, excellence, Karma, bhagwadgita management, multicultural.

The age of the Vedas can at best be 4000 B.C. .The primary thought in the Vedas is a mystical conception of the universe. The whole effort of the Veda is directed towards one goal - to achieve union of the individual Self (Atman) with the world Self (Brahma). 'Upanishada' means 'to sit by the side'. What was taught by making the disciple sit by the side of the teacher is the Upanishads. The main theme in the Upanishads is a philosophical inquiry and dealing with that state of mind with all shackles destroyed. The direct method of realizing the path of knowledge (Jnaanamaarga) the nonduality (Abhedha) of the Supreme Being and the soul are explained in the Upanishads. The Vedic literature provides the spiritual knowledge and instructions for assisting all living beings in their material and spiritual development and understanding.

The Vedic literature, including, among other texts, the Rig, Sama, Yajur and Atharva Vedas, the up Vedas, Vedangas, Shadarshanas, Upanishads, the Vedanta-Sutra, Yoga Sutras, Agmas, the Ramayana, the Mahabharata, and Bhagwad-Gita.

'Spirituality, as a holistic infusion of experience and wisdom into the management disciplines, necessitates an inquiry into new ontological, epistemological, and teleological dimensions of research and practice.'The term Veda itself is derived from the root 'vid'. It means both to know and to obtain or to attain. The Vedas are the most ancient literature of mankind. Vedic stanzas are called mantras. Vedic culture is the indigenous culture of India. It is not merely a code of religion, but a way of life with something of anyone, regardless of what level of consciousness or inquiry into spiritual truths that a person may have. Vedic culture is trillions of years old. The Vedic management system as elaborated in the Vedas and Upanishads is a normative system. The normative system enunciated by the Vedas and Upanishads is a decentralized system integrated by Riti and Dharma. In the first stage of the Vedic system the Indian culture was focussed outward and had its foundation in the views on the mind and the physical human being. In mediating between the spirit and the human mentality the people of this early civilization focussed on external physical things such as symbols, rites and figures. Vedic religion recognized great living powers and godheads behind the manifestations of Nature. Though the inner truth of the godheads was not known, individuals offered to them and worshipped them. During this period, God was viewed as a divine force which sustains and directs life. Another central feature of the Vedic religion was the act and ritual of physical sacrifice, based on the notion of a constant interchange between the individual and the universal powers of the cosmos as the main driver of Nature's



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There are four Vedas viz. Rig-Veda, Yajur-Veda, Sama-Veda, and Atharva-Veda. The whole of the Rig Veda Samhita is in the form of verses. It is wholly in the form of hymns in praise of Devatas. The word 'Yajus' is derived from the root 'yaj' which means worship. The chief purpose of Yajur Veda is to give the mantras in Rig Veda appearing in the form of hymns a practical shape in the form of Yajna or worship. 'Saama' means to bring shanty or peace to the minds or conquering the enemy by love and conciliatory words. Saama has set the mantras to music with lengthened notes. Atharva means purohit. This Veda contains many types of mantras designed to ward off evil and hardship and to destroy enemies Vedic wisdom pays a great deal of attention to the transformation of the inner self. The purpose of this is not so much external effectiveness as it is to connect with a higher self. It is about the awakening of a higher understanding of our human aspiration and in simple terms about an understanding of who we are, thus an explicit spiritual pursuit. The beauty of Vedic wisdom is that it has inspired the building of such institutions as ashramas and varnas. It acknowledges that everyone is unique; everyone has their own path to follow. Vedic wisdom describes four ashramas. The brahmacharya - student phase, the grihastha - householder phase, the vanaprastha - preparation for renunciation phase and sanyasa - renunciation phase. In all of these, a person pursues the prescribed activities with different emphasis on the outer and the inner. In essence, the process of transformation is a natural, spontaneous. Vedic lore is one of the most stupendous manifestations of the spirit. Its deepest function is best served, as of other religious and cultural values of mankind, by sharing it in a spirit of fellowship with humanity at large (Saigal, 2000). India has the eternal wealth of human values which were taught in the cosmic science of Bhagwad Gita and Upanishads. Karmanye Vadhiaraste Ma Phaleshu Kadachana i. Karma Phaletur BhurmaTeSangostvakarmani There are four aspects of the definition of work that Lord Krishna articulates.

1. Doer has the right to work.
2. Doer has no control over the outcomes.
3. Doer has no control over the root cause of the fruits of action.
4. There is no choice to wallow in inaction.

Acharya Vidura is one of the mythological characters in the Ancient India. He was born in Kuru Dynasty of Hastinapur. He is described as the prime minister of the Kuru Kingdom and mentioned as oldest Management Guru. Vidura Neeti (Vedic Management) Essence from Vidura for organizational Management, It's not just an epic which contains information on various historical and philosophical incidents. It's an insight into all the Vedas, Vedanta Sahithya and the Puranas put together. It's a classic work on war sciences, diplomacy. More than anything else it is a name of text book of management from where greatest books of management have take cues to be formed.

The Vidura Neeti is a treatise on understanding how to manage the enterprises in a novel way of flawless communication, ethical interpretation of opportunities, customer satisfaction and very importantly managing the various resources, these things though are taught now in modern B-schools. They are not 100% success oriented and hence their applications also are a big question mark given their low success rate. But the modern day Chanakya Neeti is a sequel to Vidura Neeti that was given as a valuable piece of advice to the blind king Dhritarashtra by his minister Vidura.

Acharya Canakya was an ancient Indian Management Guru, Philosopher, Economist, Jurist and Royal Advisor.



He is traditionally identified as Kautilya or Vishnugupta. The Arthashastra (4th Century B.C.) is a treatise on political economy which was written by Kautilya in ancient India, this book dated roughly between the 2nd century BCE and the 3rd century CE as such, he is considered the pioneer of the field of political science, management and economics in India, and his work is thought of as an important precursor to classical economics.

The Kautilya's Arthashastra deals with different aspects of management which includes strategic management, financial management, accounting, human resource management, corporate governance, social responsibility, etc. The first five Kautilya's sutras (aphorisms) itself provides relevance on the foundations of management in organizations as follows:

1. Sukhasya Mulam Dharmah: The Basis of Happiness is righteousness or Ethics.
2. Dharmasya Mulam Arthah: The Basis of righteousness or Ethics is resources.
3. Arthasya Mulam Rajyam: The Basis of resources is Kingdom (Organization or Enterprise)
4. Rajyamulam Indriyajayah: Organization or enterprise is rooted in conquering the senses.

Indriyajayasya Mulam Vinayah: Conquering organs is rooted in training and discipline.

There is a huge implication of these verses for managers in today's context. Too much reliance on result orientation engenders a sense of fear and discomfort. Managers may have an overarching desire to have control over the fruit of their action. In doing so, managers may focus on the ends and lose sight of the means. Results are concerned with the future and work is concerned with the present. In their frenetic bid to achieve the results, managers chase the future and conveniently forget the present. Modern day managers spend significant time to manage "performance reports" rather than "performance" itself. Further Explanation of this verse: The soul undergoes its own karma, the law of cause and effect, by which each person creates his own destiny based on his thought, words and deeds. The soul undergoes this karma in the rounds of reincarnation. Lord Krishna propels Arjuna to perform his duties, while staying selfless to success or failure; not thinking of the fruit of action - once in the field of activity and relinquishing attachment. He who gives up all desires and moves free from attachment, egoism and thirst for enjoyment, attains peace which is the most essential thing in life. When the work perspective developed in our thought with antecedent mind sets passes through the pipeline of the karma principle the consequences would be different. Your Karma determines what you deserve and what you can assimilate. With regard to Karma Yoga, the Gita says that it is doing work with cleverness and as a science; by knowing how to work, one can obtain the greatest results. Man works with various motives. Some people want to get fame, and they work for fame, money, power, etc. You read in the Bhagwad Gita again and again that you must all work incessantly. All work is by nature composed of good and evil. The Gita teaches about detachment from the result of work.

In Sanskrit, Veda means, 'To Know'. The application of the Vedic wisdom is natural strength, which is the religion or the code of discipline for the humanity at large, without any exception of cast, creed and country. In the Vedas a definite outlook towards life is given. There are prayers for worldly things. Besides, there are prayers for higher things. The Gayatri mantra is an example of this approach to life (Nigal, 2009). Vedic culture is very dynamic, living, breathing reality. Indian ethos has a very rich and old tradition which is more than five thousand years old as against the modern management principles which are at a much more infant stage (Bhatia, 2016). Ethics may be defined as the critical examination of the standards of good and evil, right and wrong, virtue and vice. The Bhagwad Gita is the most systematic statement of spiritual evolution of endowing value to mankind. The Gita is one of the clearest and most comprehensive summaries of the spiritual thoughts ever to have been made. Gita offers counterintuitive ideas on work issues. The axioms of work have been proposed in Gita is also relevant in modern management style (Rao, 2013). The Veda has a twofold interest: It belongs to the history of the world and to the history of India. In the history of the world the Veda fills a gap which no literary work in any other language could fill (Knapp, 2006). The Vedas contain injunctions for ensuring the well being in this world and the world to come. It



guides the actions of a person from the moment of the birth to the moment he breathes his last and thereafter to ensure his salvation.

Management in view of the changing world order while establishing their inter relatedness with the theories and practices developed in the West. Being followed by the leaders and entrepreneurs of the country right from the Vedic ages, the ancient Indians had developed their own management systems with the help of which they successfully carried out their business affairs. It is our hypothesis that the practices, thus cultured and the concepts thus evolved, are relevant across the boundaries of time and space, and shall be immensely helpful for the organizations of the west as well. The Vedas and Upanishads have been at the grass root of Indian Literature work on culture and wisdom of ancient time. This study focuses on enriching the modern management terminology by the implication of the Vedic management system.

Organization and management system have been there since the beginning of human society. As globalization takes place and the problems of management whether in government system or commercial undertaking have, not to be multinational but also multicultural, the need to study other cultural arises.

Besides the roots of human motivation lay in cultural values so a study of management principles that Flow there from being a necessary prerequisite for the globalized management system. Management is about making these exchanges efficient and effective. When there are decent exchange, relationships thrive and society prospers. That is the direction in which the first hymn of the Veda takes us. Fredrick Winslow Taylor (1856-1925) and Henri Fayol (1841-1925) are two personalities who've shaped management as a subject taught in most business schools. Taylor focused on task while Fayol was more concerned about managing people. But the Vedic view of life is based on the idea that man is an integral part of the global family - Vasudhaevakutumbakam. Also, the law of Karma (causation) is heralded as a law of nature. It suggests that every action of an individual, leads to set consequences. Therefore, it also offers a path for peaceful coexistence. This path is called Karma Yoga. Vedic wisdom fosters the idea of integrating ethics, awareness, responsible behaviour and good governance in management education through experiential learning, mentoring, dialogues, spiritual discipline, cognitive learning, observation and reflection.

Vedas and Modern Management

It suggests that every action of an individual, leads to set consequences. - Law of Karma

Yamas and Niyamas

The Vedic path consists of ten general rules of moral conduct. There are five for inner purity, called the Yamas Satyas or truthfulness: ahimsa or non-injury to others and treating all beings with respect, asteya or no cheating or stealing, Brahmcharya or celibacy and, Aparighara or no selfish accumulation of resources for one's own purpose.

The five rules of conduct for external purification are the niyamas

1. shaucha or cleanliness and purity of mind and body,
2. tapas or austerity and preservance,
3. swadhyay or study of the Vedas,
4. santosh or contentment,
5. as well as ishvara- pranidhana, acceptance of the Supreme.

There are also ten qualities that are the basis of dharmic (righteous) life.

1. dhriti (firmness or fortitude, kshma (forgiveness),
2. dama (self - contol),
3. asteya (refraining from stealing or dishonesty),
4. shauch (purity),
5. indriyanigraha (control over the senses),



6. dhih(intellect),
7. vidya(knowledge),
8. satyam (truth)
9. akrodhah (absence of anger).
10. Dharma

Dharma is in fact is a comprehension of those eternal principles which govern nature and humanity, those immutable laws which in one sphere are called science and in other true philosophy. The beginning of which is a basic understanding of the difference between life and matter: that matter comes from life, not life from matter. It concerns itself, not with things true under certain condition or at certain times; its precepts are ever true, true in the past, true in present, true in the future. The word Dharma indicates the importance of developing the natural propensities of each child in line with the principles of spirituality, the beginning of which is a basic understanding of the difference between life and matter: that matter comes from life, not life from matter.

Artha- Artha is meant riches, might skill, family, health, fame and enjoyable objects. Artha is subservient to Dharma. It is the principle value because it is the aid to the karma, to the pursuits of life like farming, trade dairy and industry, etc. With Artha one can achieve enjoyable objects in life and can perform the prescriptions of Dharma in a better way.

Vedic hymns emphasize earning more and more money and distributing it with much more vigor; for example: Atharva Veda (3-24-5) says: "O man! Earn money with hundred hands and distribute it with thousand hands". It further lays down governing principles for the purity of earning money. According to the Gita, a wise person works in order to discharge his/her responsibilities to the society, and not for the sake of its material rewards. Different types of work are described in terms of caste- appropriate roles; however, these descriptions need to be viewed within the sociohistorical context of the period. The Gita stresses that no work done in order to keep a person appropriately productive should be considered "bad."

Kama It means to fulfil the noble desires. Kama is enjoying itself; it is the desire for pleasure .

Moksha- The ultimate purpose of human life is to shed all the attachments to matter and to attain Moksha (liberation from material existence) and return to the transcendental realm, this is not only our true nature but also our true home. Moksha is the highest value for man. It has always been held, unanimously and unambiguously, to the highest ideal to which the human being can aspire.

Conclusion- The Vedic texts contain a wealth of meaning. Besides its poetic grandeur they contain detailed injunctions for a well ordered society and social life, great philosophical truth and even scientific laws. The Vedic Management concepts cultured in ancient time are relevant in the present world and organizations can have the best business model based on the regulation of Ethos. The knowledge and wisdom in the ancient Vedas definitely show the righteous path to the entrepreneurs of the modern world.

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