

VEDANTIK MANAGEMENT

INTRODUCTION

in the present times, management is becoming a challenge for the managers of industries. The world has become a village. In which the technology of information transmission has made an unparalleled contribution. The direct or indirect impact of the global environment is seen to fall upon the management principles or management science of any country. The present day managers have tried to use only scientific tools and methods for managerial success. However, some management questions have become unsolved and challenging. Cultural values have been given importance in management, means, the limitations of management literature have been created. The basis of “knowledge” is being taken in management. To know the various forms of such knowledge which is eternal, which has one and only one meaning or explanation at any place, time and level of the world, not only Indian but also competent managers of the world have turned over the pages of the ancient literature of India. In which, Vedanta literature, Bhagavad Gita, Chanakya's Sutras, Mahabharata etc. are included and an attempt has been made to solve their managerial problems from them. This ancient literature, which is the best, superior, unique and inexhaustible storehouse of knowledge, has no direct relation with management (industrial) but its truths, social structure, principles are being tried to be used in industrial management just as they are used in the management of the universe.

For the above purpose, Vedanta literature has also been studied in depth, and by directly linking the messages received from it with the managerial system, management has also been sanctified. In the present chapter, an attempt has been made to provide a managerial introduction to the primary messages of Vedanta literature, the Bhagavad Gita and the Sutras of Chanakya.

18.2 What is Vedanta?

Vedanta is the pinnacle of knowledge. It is the essence of the sacred ingenuity of the sages of Hindu culture. It is the culmination of the spiritual experiences of the seekers of the ultimate truth. Vedanta means the end of the Vedas and the Upanishads are called Vedanta because the sages have studied the eternal truths of all four Vedas in depth in the Upanishads.

Vedic literature is the foundation of Hinduism. It includes four main literatures. The four Vedas, the Aranyakas, the Brahma Sutras and the Upanishads, where the Upanishads are called the essence of the Vedas. That is why it has been said that:

Knowledge of the Vedas is the essence of the wombs, the essence of which is well thought out. Wherever the Vedas describe the Absolute Truth in its transcendental form,

Since the Upanishads come at the end of Vedic literature, it is called Vedanta. The meaning of Upanishad is 5 (near) + tr (near) + ः (to sit), that is, the knowledge that settles near God is called Upanishad.

Hindus have attained their religion through the revelation of the Vedas. Hindus believe that the Vedas have no beginning or end. How can there be a scripture without a beginning or

end? The Vedas are not scriptures. They are a collection of spiritual laws discovered by different people at different times. The law of gravity existed even before it was discovered and even if all living beings forget it, it will still be in operation. In the same way, these laws, as they apply to the spiritual world, are also Sanatana i.e. eternal. Thus, the Vedas are not books. Some truths related to the depths of the human being and the world have been discovered by the sages of the Upanishads and they are preserved in the Vedas. They do not tell us to believe what they say, but they tell us to search for those truths ourselves. Truth and Tattva are important words in the terminology of Vedanta. Truth is truth. Tattva means the "original form of a thing" which is reached after deep search. Vedanta emphasizes on experience, not belief. It explains the omnipresence of Sanatana religion.

The main principles of Vedanta are as follows:

(1) Brahma is the ultimate truth. There is no other truth other than Brahma. Brahma is completely independent of existence, consciousness or auspiciousness-inauspiciousness. This ultimate truth is beyond form, qualities, behavior. It has no beginning or end. The ultimate truth, that is, Brahma is unchanging, timeless, and beyond place and the chain of cause and effect. But this vast and infinite Brahma is manifested in the form of the universe and in the form of living beings in it by the supernatural power of Maya. Thus, one Brahma manifests in many forms. When Brahma is combined with Maya, it is called Ishwar or Bhagwan.

(2) Like the illusion of the ever-changing water of a mirage, the world is constantly changing visually. We try to understand it through place, time and cause. The context of place is associated with form. The context of time is associated with the beginning of thinking power. The chain of cause and effect limits thought. When a person falls into sleep or trance, this beautiful and real world disappears from the consciousness of the person, and in the waking state it becomes visible again and therefore it can be said that, actually, this world remains in the mind only.

(3) All human beings are divine forms. The soul is that permanent feeling which is infinite, eternal, pure, illuminated, auspicious and free. The soul is in every way the form of Brahma only that is why, humans who do not commit sins but make mistakes, have to suffer due to mistakes made out of ignorance. Just as darkness is dispelled by the spread of light, so is ignorance dispelled with the rise of knowledge. Bondage and liberation are both mental concepts. By thinking of bondage and weakness, a person becomes weak and bound. By thinking of strength and liberation, a person becomes powerful and free. No one likes slavery, because slavery is painful. True happiness lies in freedom and Vedanta declares that happiness is the permanent state of the entire animal creation. The goal of human life is to attain the state of Ishya and the work of religion is to reveal or bring out the divinity in the inner life of man.

(4) How can this divinity manifest/be revealed in the inner consciousness of man? For this, Vedanta suggests four types of yog:

(1) Karma Yog - means the path of selfless action (2) Gyan Yoga means acquiring knowledge (3) Raj Yog means the path of Meditation and (4) Bhakti Yog means the path of

faith. In this, the word 'Yog' indicates the union of the soul (aatmaa) and the Supreme Soul (parmaatmaa). Or it indicates the union of the soul (jeev) and Shiva (Shiv).

(5) Truth is eternal, universal and unique: it cannot be limited to any caste, country, gender or person. All the religions of the world express the same truth in different languages and in different ways. Just as the sun is not the property of anyone, truth cannot be limited to any one religion or philosophy. No one can call the sun as the Christian sun, the Hindu sun, the Buddhist sun, the Jewish sun or the Islamic sun. Vedanta goes further and establishes the harmony of all religions. Just as different rivers, originating from different sources and meeting the ocean, merge into their names and forms. In the same way, different people follow different religions in the form of their different beliefs, but ultimately they merge into God, that is, the eternal truth.

Thus, the ideas of Vedanta are the same everywhere. They have permanent existence. By following the ideas of Vedanta, a holy environment is created. The messages of Vedanta praise only truth. This song (praise) of truth can be sung by a human being starting from himself and completing the legal and illegal transactions in various parts i.e. the family, society and nation. In the present time, the industries of India have also taken the help of Vedanta to solve their managerial problems, and have created a holy environment in the industries. The workplace has been made a place of worship.

18.3 Use of Vedantic heritage in management

Many countries of the world, including India, have tried to use the divine messages of Vedanta, which the grand and opulent repository of knowledge of India, in solving managerial problems. Some examples of implementing the messages of Vedanta in managerial terms are discussed below.

(1) The soul is the source of all power.

(He finds semen by himself: 2:4)

The first important message of Vedanta is that the soul in every person is the form of Brahma itself. Brahma is truth, knowledge, and infinity. It has knowledge, existence, and the nature of supreme bliss (Sat-Chit-Ananda). Every person is considered a divine form, for this purpose only.

The managers of an industrial unit should also treat their employees as if they (employees) were the Brahma within them (managers). When a manager or leader instills in his employees the message that they are the source of all power, that they possess immense powers; then they can excel in their work. This message of Vedanta also brings out the divinity of the inner life of a person.

This message of Vedanta can be imparted to leaders and employees through continuous Vedic education and understanding. Facilities for Vedantic reading material, Vedantic discussion meetings, conferences or lectures can be made available to employees.

(2) Welfare for all

The main purpose/objective or goal of the current management system is to maximise profitability, which leads to the decline of values and ethics. The purpose / objective of the industrial system seems to be becoming self-centered. Japan's Matsushita Electric Company was the first to put forward the idea of universal welfare based on values, which stated – Universal Interest and National Interest, in Japan. But this idea has been embedded in Indian Vedantic philosophy since ancient times. Everyone's soul is constantly connected to the supernatural Brahma. Brahma is established in the soul. Therefore, working for others rather than for oneself, is the message of Vedanta. Self-centered industries have accepted the thought of social responsibility, is basically the message of Vedantic philosophy. The message of Lord Buddha also states that "Bahujan Hitaya - Bahujan Sukhaya": The message of Jain Philosophy also introduces "benevolence" and "concern for others".

As stated in the Chhandogya Upanishad, bliss is not associated with limited interests. Happiness and Bliss are infinite. Bliss is related to universal welfare.

(3) Unique work culture (environment)

Indian philosophy considers work as a Sadhana or duty/responsibility. In most of the Smriti (Yug Dharma philosophy), work has been considered as Sadhana. No work is high or low. The purpose of work is to bring out the divine element in individuals. Work is considered as an offering to the Supreme Essence, Brahman or God. This kind of experiment has been done by some of our industrial organizations who have been able to explain such a work culture to the employees.

(4) Work skills and mental health

Look at any work as work only, do not do it with any thoughts/expectations of its result. Only work is great and forget everything else. The thought of success or failure is not important. What if people do not get success in the end? As a manager, accept the result calmly and with a steady mind. Show mental maturity at this time. With your calmness and mental balance, he (the worker) will be ready to face any challenge again. With mental calmness, he will be motivated to do deep self-inspection and he will get results/answers to, Where is the work gone wrong? Why? . And once again, by revealing the soul within him, he will work with infinite power with its (soul's) help.

(5) Intentions are as important as the end.

Our intentions for any work are also responsible for the result or end. It is also against Indian philosophy to have honest and harmless intentions to get the desired results. It is also necessary to consider and follow socially accepted values while setting goals and while determining the process of goal achievement. No one likes dishonesty, corruption. Those who practice it (dishonesty) also expect honesty from others.

It is our nature. When such pure and honest intentions are chosen, the manager will surely receive respect, loyalty, enthusiasm and cooperation from his employees.

(6) Sharing of material prosperity and spiritual achievements

The sages of the Rigveda have given an important mantra that touches the corporate world. "Equality in prayer will bring equality in the end. Equality in objectives will bring equality in discussions and deliberations(thinking), equality in expectations will bring equality in your hearts, uniformity in your intentions will bring accuracy in your connections."

The present management emphasizes on warm relations with the workers. The above matter emphasizes it very much. If the workers are fully involved in the discussion and deliberation of establishing the objectives or goals of the organization, then the hearts and minds of all of them will definitely be together and with equality in intentions, an excellent organization (group) will be established among all the members of the unit/organization.

Vedic prayers are performed in India.

Shlok.....

Which means "Let's all learn together, let's all enjoy the fruits or results of our knowledge together, let's all become strong/powerful together."

(7) Human and Vedanta in the workplace

The concept of "Rajarshi" that can be used well with management is found in Vedanta. A Rajarshi is a person who rules by maintaining a balance between Raj (power) and Rishi (spirituality). He believes that if a person who wields (uses) any power uses it with spirituality in mind, then it will actually be meaningful in the interest of others or in the interest of the people.

Self-management is also seen as an important aspect in Vedanta. It becomes necessary that the individual (manager) must first regulate himself.

According to the Rajarshi concept, the manager should be both a king and a sage, who can take care of himself. Then he can be able to give effective leadership to his group. The important qualities of leadership are mentioned in the Vedanta philosophy.

- (1) Healthy life, philosophy, healthy and balanced mind.
- (2) It is necessary to have a clear understanding of one's goals and accordingly one's role at the individual level, organizational level, or societal level.
- (3) Must have qualities like a good physician, such as being empathetic, objective oriented, and taking appropriate action.

The role of a leader must be as a manager, as a motivator, as a leader, and as a change agent.

Vedanta states the following facts for self-management.

- (1) Be satisfied/content with yourself.
- (2) Work with full concentration, without expecting any kind of result.
- (3) Maintain balance towards opposing factors/pairs. (sadness-happiness, gain-loss, defeat-win/success)
- (4) Develop the right mental attitudes,

(8) Personnel (Employee) Management

The following principles for personnel management are discussed in Vedanta:

- (1) You must have love and be interested in what you do/ in your work.
- (2) Take care of all the people working in the organisation.
- (3) Do your work and don't focus on rights.
- (4) Create such an information management system in which people are free to understand or explain their own points of view..

A person playing the role of leadership needs to develop the qualities of foresight, continuous dynamism, respect for others, compassion for others, and making the workplace a place of worship.

(9) Psychological conflict/ psychological sentiment/ /pressure/stress management

It is mainly wrong/negative if the mind is impacted by any internal or external factor which causes unexpected changes in a person's behavior and thinking. It is called stress.

According to Vedantic philosophy, the following practices are essential for stress relief:

- (1) Make the best use of your strengths and rise above your weaknesses. Be contented with yourself.
- (2) Do not blame external circumstances or factors. Accept them with complete maturity and calmness/healthily.
- (3) Accept work as a practice/adhana.
- (4) Understand KarmaYog and behave/act accordingly.

(10) Attainment of two types of knowledge

Any person must have two types of knowledge. External excellence and internal excellence. With the knowledge of physical science, a person can himself face external obstacles and with internal - spiritual knowledge, he can live a holy life.

Managers should also understand this. By attaining spiritual excellence themselves, they can attain inner excellence through peace of mind and can implement it in leadership as well, and with external knowledge, they can find it easy to solve external problems.

18.4 Use of Vedantic Managerial Methods in India

Management is a universal subject: In India, Vedantic management methods are being used in all areas of management, including industrial organizations (companies), non-profit organizations, and government agencies or even the government itself.

In India, there is a need to use the Vedic heritage in a revolutionary way in management and its auspicious/favorable beginning is also being seen. Instead of relying on Western ideologies to achieve managerial excellence, the solution of problems can surely be achieved in a better and best way through a long-term process of acceptance of Indian Vedic literature, in an understanding manner.

Vedic prayers in India were instrumental in the preservation of Vedic culture.

A unique work culture is followed from here in Indian Oil Corporation, Air India, Sahara India, Gujarat Ambuja Cement and most of the Tata Group companies. In these companies, apart from Vedic prayers, importance is also being given to the teachings of Yog. Welfare schemes are being implemented. The concept of social responsibility is being put into practice in a good manner. Support of Social and Vedic values are being taken in management.

In India, Vedic concepts are also being given importance in management education. The purpose of incorporating these concepts in education is to develop new ideologies of management. So that the use of Japanese and American ideologies can be reduced.

Several companies in India have taken the help of Vedanta for managerial excellence. This includes multinational companies like Tata Steel and Bajaj Auto also. Mumbai-based Axel Industries have acknowledged this in its motto, which includes, "Industry is the manifestation of the excellence that resides in man."

Yog is being given importance regularly in the army as a managerial field. At the same time, efforts are also being made to spread its knowledge in the government sectors through yoga and lectures etc. The Chief Minister of Andhra Pradesh has also started the activity of providing yog training to his IAS officers and MLAs. Various nationalized banks have also tried to introduce Vedantic principles and their implementation, to their employees. Bank of India, Canara Bank are the main ones.

Non-profit organizations have also developed a sense of public welfare by incorporating Vedantic principles into the scope of their activities. The prime and best example of this is the Ramakrishna Mission.

18.5 Managerial use of Vedantic methods abroad

America and Japan are the first to get the credit for using India's Vedic heritage in management methods.

Many industrial houses in America have adopted yog in their operations. Large companies like General Food Corporation, General Electric Company, Motorola, Intel etc. have made efforts to accept knowledge in a broader way. In America, efforts have been made to benefit from knowledge by deputing more scholars and experts on a single project. A culture has been developed that those who make mistakes, be considered as heroes. Because only those who do the work make mistakes and there is an effort to continuously learn from the mistakes made in the work, and give the benefit of the lesson learnt, to the unit.

Japanese companies have been making rapid progress/speed in utilizing Indian heritage. They have adopted the Rig Veda mantra which indicates importance of mutual trust, classlessness, discipline, selflessness, loyalty and responsibility, Based on these values, Japan has developed the concept of total quality management and zero defect management.

The main motto of Japan is "Hai Nikhon Banzai" meaning "Long Live Japan". Apart from this, Zen is also accepted as a method of yog. Japanese companies such as Toyota, Matsushita, etc. have also accepted yog as a work method. Moral values have also been accepted in management. The spiritual values of Japanese company Matsushita are as follows:

- (1) National service through industry
- (2) Justification/Reasonability
- (3) Harmony and cooperation
- (4) Continuous struggle for excellence
- (5) CConscientiousness/Wisdom and humanity
- (6) Adaptation and Unity
- (7) Gratitude

18.6 Advantages and Importance of Vedantic Management Methods

As seen above, Vedanta glorifies truth and power. It is not a book but a storehouse of knowledge. In Vedanta, the principles of truth in the form of Brahma have been recognised and written down as Shruti by the sages of this universe. It is the truth in the entire universe, and it is the only one. And therefore, instead of accepting artificial reality-form experiments, if in the present time, our own Vedic heritage is studied and its principles of truth are used in the management work system, then Indian management can become unique in the world. Indian philosophy and values are being taken as support in foreign countries as well. And we as Indians, are being careless towards this invaluable heritage of ours. The importance of

employees in management is uniquely maintained by using Vedantic methods. By accepting the soul as the form of Brahma, the best divinity present in it, can be used in the best possible way. Successful leadership power can be developed in management. Constantly keeps an eye on knowledge/wisdom. It provides guidance regarding the important subjects like stress, motivation, creativity, excellence, self-management prevalent in Personnel management.

A supernatural best culture can be created in the unit; Where the trust of the market, workers, suppliers, customers, etc. can be obtained on the basis of values. The concept of social responsibilities can be expanded. The best results can be obtained by identifying work as worship. The best of human qualities and skills can be utilized in the best way. An atmosphere of harmony, adaptation, human relations, and holiness can be created in the unit.

The most important aspect is that the unit is an open organisational structure. Therefore, the impact of a sacred environment is bound to prevail on the other components involved. There prevail the forgotten Indian values or elements can be re-established. The ultimate combination of such best components can establish values in India also in its true sense.

18.7 Management and the Gita

The Shrimad Bhagavad Gita is the essence of all the Vedas and Srutis. Shankaracharyaji has stated in the preface to "Gita Bhashya" that the Gita is unique in being a collection of the entire Vedas. The entire message of Vedanta has been presented in a completely practical form in the Gita. The two important characters of the Gita message are Shri Krishna and Arjuna. It is the lesson given by Shri Krishna to Arjuna in the middle of the battlefield of Kurukshetra. The relevance of this centuries-old epic is still evident today. This is because it explains the essence of the ultimate truth in the (vernacular) language of the people. Be it at home, in the office, in the factory, in the educational institution, in politics or wherever a person may be functioning, Shri Krishna gives lessons keeping everyone in mind. It has been addressed to all the people living everywhere. It does not refer to the people of any one nation or religion, but shows the spiritual path through the knowledge of the principle of karma.

The essence of the Gita speaks of the Yog of Wisdom. Even a little practice of religion saves a person from great dangers. Bhakti Yoga, as a part of the all-encompassing Yog, Dhyana Yoga and Karma Yoga are mentioned. Karma should be motivated by devotion, stabilized by meditation and directed by knowledge. One-sided development of character should be avoided. Keeping in mind the ideal of self-improvement through proper philosophy, a person can emphasize one or more of the Yogas in his character.

Giving a message to Arjuna, Shri Krishna further says that we all keep doing karma. We all have to work and through that we have to earn our living and manage the society. There is no need to give up work and become a monk. That is not practical. Do your work skillfully and keep your mind balanced. Through your karma, you should work productively and do service work for social welfare. Through your karma, you should become more pure and more noble and manifest the divinity within you. Through your karma, you should take a step closer to your infinite soul. If this happens, karma can become the stepping stone of spiritual practice. Karma skill is the fruit of equanimity of the mind. A hazy mind cannot be skillful.

When the divine element within is expressed, working, doing any work, does not feel like labor and personality strength develops. Living an active life and working hard teaches a person equanimity.

In the Gita, religion is considered as a duty. Emphasis is placed on karma. Karma is a philosophy based on the active human being. Not on people who sit in prayer or meditation in worship or other rituals. The welfare of the society can result from activity. "Prosperity" can only be achieved through sincere effort.

The message of the Gita is not for any one caste, creed or sect. It is for all human beings. It is a means of attaining true social welfare and spiritual liberation for all beings.

This message of the Gita is also important for the management of the corporate sector. Management can achieve excellence with the spirit of karma and social welfare. If management recognizes the divine nature in every employee and acts accordingly, it can develop his skills. It is not difficult to work by keeping work and duty before the divine element. The awareness of these matters is also important for the workers. The message of discussing the excellent qualities of leadership can be found in the Gita. For the leader it states that the leader's actions are followed by others, so the leader must be excellent.

The Gita also has an important message of motivation/encouragement. A person can be motivated only through his inner strength. Work is the important factor. "You do the work and leave the worry of the result to me, I will take care of the result." is an important motivating statement. Management may have expectations. But at work, only the work is important. Worrying about the result can also lead to failure.

The Gita is a book of philosophy. It is a book of all directions, purposes, values. Therefore, it can provide solutions to all questions during its understanding study. This vast and important supernatural book can be written as a book full of discussion. Here, only its important essence has been mentioned.

18.8 Kautilya's management lessons

About 2500 years ago, Kautilya was a minister in the kingdom of Chandragupta. The treatise written by him on how a king should manage the state includes 150 chapters. The management system of current industrial companies is similar to the management system of a state. Some of the primary suggestions in this economic treatise of Kautilya can definitely be related to the current management.

The first important thing that Kautilya states is that, in the executive system of the state, there should be a specific definition of duty (job description) at every level. By observing this, anyone feels like heaven in work, and enjoys his. This heaven or joy is nothing but directed efforts for the achievement of objectives or results. Slaves or servants must also be free to work. They should be given suitable property or land as compensation.

There should be a definite and proper reward for work and also a provision for punishment for wrongdoing. The king should supervise the work and should not consent or permit wrongdoing. No one should be high or low in the eyes of the king. Important, less important

and unimportant persons should not be of any importance to the king. He should follow truthfulness, respect, free from hatredness, should be compassionate and tolerant,

One should practice non-tolerance. One should cultivate the idea of peace in one's mind and be careful in one's speech and behavior.

The managers of any industrial empire must keep all the above things in mind in their administration and management. Evaluation should be done only on the basis of performance. Harmfulness should be eliminated. Mental fortitude should be taken as a basis. Changing mental attitudes create some crisis or sorrow.

The objectives of any administration are as follows:

- (1) Possession of anything OR obtaining anything is not ownership.
- (2) To protect the property of which one has acquired ownership.
- (3) To develop safe products and circumstances.
- (4) Offer that thing (product/circumstance) to a compassionate person.

The same things can also be related to the managers of the current system. Accordingly

- (1) Creating new assets
- (2) Proper utilization of current assets (equipment).
- (3) To develop growth (value addition) in current assets.
- (4) To distribute the value added, fairly.

The last point concerns marketing and profit sharing. It is not a matter of the king (or manager) but of the person who is qualified to do so, and only the best performance of the work can be decisive for that.

The use of the stick is also repeatedly shown in Kautilya's Arthashastra. (A stick is a stick used for punishment - a thin rod etc.) The king should use the stick to maintain the life of the people. But some warnings have also been given for that. For example, improper use of the stick increases terror. It makes even the austere man, the yeti, the ascetics, angry. Moderate use causes disobedience. And its sufficient use increases respect. It brings spiritual improvement and gives pleasure to the senses. The king should protect the weak.

Training and discipline should also be practiced by the king for the right reasons. Disciplined king (the administrator) should work for the welfare of others. The most important thing for management is self-discipline and a sense of welfare for others. Discipline can be achieved through control of the senses. By this the king rises above lust, vanity, arrogance, greed, anger and unthoughtlessness. The king (the administrator) should gain control over his

senses. And for that, the process of yog sadhna, contemplation, meditation and samadhi (deep trance) can be helpful.

The king also uses the following things to control the senses.

(1) Intelligence should be cultivated through contact with elders.

(2) One should keep a constant watch, like the eyes of a spy.

(3) To fulfill one's duties.

Here, contact with elders actually indicates contact with knowledge. Constant vigilance should be maintained to ensure that proper responsibility is being followed by everyone. The king (manager) should not approve anything without checking. The king (manager) himself should not be relieved of his duty. A king (manager) who shows such negligence is not disciplined. An undisciplined king (manager) cannot instill trust.

Kautilya's Arthashastra also discusses how to select employees, how to control them and how to reward them. Determine specific qualities and qualifications for each job. Naturally, they are different from other jobs. Determine the standards for evaluating their performance. Determine the time within which information about the events happening in the state should be received. Those who do not send information/reports on time become big criminals. This matter is related to the management information system.

The king should keep a constant watch on every employee for bribery, corruption, negligence, oppression, fraud, etc. These matters should be checked at the right time. For this, one should conduct self-examination or get the report of others who have seen it with their own eyes. One should also check his ministers. The king should only follow the words of the religious head/royal guru. He should also give careful consideration before appointing the royal guru.

Nowadays, company managers also have to take care of their customers, employees and ultimately, in order to protect the society, these principles must be followed with discipline, a balanced mind, and control over the senses.

18.9 Summary

Current management science is facing complex problems. Managers/administrators are busy in finding solutions not only to internal problems but also to the problems of its entire environment. Instead of adopting the rules or principles of any science for the sake of experiment, if India's rich Vedic heritage is used in management, instead of resorting to exploitation, a permanent solution can be found. Vedanta, Gita or other literatures give importance only to knowledge and truth. The messages of each are unique. They are easy to understand and there is no difficulty in following them firmly. These concepts have become popular in foreign countries too. They have set their sights on India. Then we are the components of that culture itself. We are supporters of that belief. So for Indians it is not a challenge but a pleasure. Nowadays it is said that knowledge has value. A knowledge worker is the main asset of a unit. But the world has seen this glory of knowledge today and

Indian Vedanta literature has given it thousands of years ago. That truth was eternal even then, it is still eternal today, and it will remain even if the present living creation ceases to exist, because truth has no limits, it is infinite.

This Vedic heritage in management has started being used in India as well. It is not a big and new topic for Indian management. We have known the strategies and management principles of Mahabharata. There is no doubt that by implementing intelligence, knowledge and truth in management, the expected results can definitely be achieved.