CHAPTER VIII

VEDAS AND MODERN BUSINESS MANAGEMENT PRINCIPLES

The Vedas cover a broad spectrum of management principles which are applicable at the individual, societal, environmental and universal levels. Though the Vedic management principles are primarily oriented towards non-business environments, they apply with equal vigour to business organizations as well.

A careful analysis of the various Vedic management principles reveals that they are significant even in the modern management era. The ancient Vedic wisdom is refreshingly relevant and more meaningful even to-day in the complex and dynamic business situations.

Management is the specific and distinguishing organ of any and all organizations.1803

The Vedas cover all aspects of management in a comprehensive manner and have a wider scope and coverage encompassing all aspects and spheres of human endeavour. The Vedas pervade the socio-economic spheres cutting across the contours of cultural dualities, inspiring human beings to act with wisdom. In respect of many arena of modern management theory, the Vedic management principles find tremendous application and practical significance. The Vedic management principles substantiate their contemporary relevance in the challenging global business management scenario of the twenty first century.

8.1 Planning

Planning is the process of establishing goals and a suitable course of action for achieving those goals.\textsuperscript{1804}

Management exists for the sake of the institution’s results. It has to start with the intended results and has to organize the resources of the institution to attain these results. It is the organ to make the institution, whether business, church, university, hospital or a battered women’s shelter, capable of producing results outside of itself.\textsuperscript{1805}

Management’s concern and management’s responsibility are everything that affects the performance of the institution and its results—whether inside, or outside, whether under the institution’s control or totally beyond it.\textsuperscript{1806}

In business management, planning process begins with the definition of the objective to be achieved, which is then followed by fixing the interim targets and formulating the action plan based on the priorities on a time scale.

The Vedas prescribe that one shall properly set the objective and formulate the appropriate plan to work towards its fulfillment. The Vedas also recognize that different people have different goals in mind and that one shall choose what is


considered desirable and appropriate for him. The actions have to be focussed and precise which are oriented towards fulfilling the desired goals and objectives. This requires proper direction and concentration in a consistent manner.

One who is desirous of Heaven shall perform the Jyotiṣoma sacrifice.\textsuperscript{1807}

One who is desirous of wealth shall offer white beast to Vāyu.\textsuperscript{1808}

The aforesaid Vedic Statements mean that there should be objective and candid Plan of action for attainment of specific results. Before even beginning the task, the end result towards which it will lead to, shall be clearly understood. The road map to the destination has to be formulated in unambiguous terms.

One shall meditate and reflect upon the objects contemplated.\textsuperscript{1809}

One who is desirous of cattle shall perform the citrā sacrifice.\textsuperscript{1810}

One who desires offspring shall offer a brown beast to Soma and one with black neck to Agni.\textsuperscript{1811}

One who desires food shall offer a brown beast to Soma.\textsuperscript{1812}

One who desires splendour shall offer a beast with white back to Bṛhaspati.\textsuperscript{1813}

One’s thought and purpose shall be clean.\textsuperscript{1814}

\textsuperscript{1807} Tan Brah xvi-1-2
\textsuperscript{1808} Tai Sam ii-1-1
\textsuperscript{1809} Cha Upa i-3-8
\textsuperscript{1810} Tai Sam ii-4-6
\textsuperscript{1811} Tai Sam ii-1-2
\textsuperscript{1812} Tai Sam ii-1-3
\textsuperscript{1813} Tai Sam ii-1-7
\textsuperscript{1814} Vaj Sam ix-1
8.1.1 Diverse methods

The Vedas declare that there are varied methods for planning. Diverse are the ways of men and all have various thoughts and plans.\textsuperscript{1815}

8.1.2 Temparament

A person with the mental temperament of a Brāhmaṇa is ideally suited for planning any task.\textsuperscript{1816}

8.1.3 Strategies

Strategy means the broad program for defining and achieving an organization’s objectives: the organization’s response to its environment over time.\textsuperscript{1817}

The Vedas identify the requirement of appropriate strategies so as to win over the rivals.

Enemies having weak bows are to be slayed with sharp arrows and formidable weapons.\textsuperscript{1818}

All the enemies are to be slayed and no one shall be released.\textsuperscript{1819}

One shall be victorious in contests.\textsuperscript{1820}

\textsuperscript{1815} RgV Sam ix-112-1
\textsuperscript{1816} RgV Sam x-90-12
\textsuperscript{1818} AtV Sam iii-19-7
\textsuperscript{1819} AtV Sam iii-19-8
\textsuperscript{1820} Tai Sam i-1-5
8.1.4 Confidentiality
The *Vedas* undeline that confidentiality is to be maintained
Confidential matters which are to be discussed personally are not to be discussed in an assembly.\textsuperscript{1821}

8.1.5 Implementation planning
The *Vedas* highlight the importance of implementation planning.
One shall prepare the implements, make all things ready and let the sacrifice go forward.\textsuperscript{1822}

8.2 Organising
Organizing is the process of engaging two or more people in working together in a structured way to achieve a specific goal or set of goals.\textsuperscript{1823}

The *Vedas* focus on the importance of effective organising.

The *Vedas* advocate continuous spreading and sharing of knowledge and skills in an uninterrupted and unbroken manner.

One shall not break the thread of lineage.\textsuperscript{1824}

The above *Vedic* statements mean that there shall be continuity in taking over the functions from one person to another. The healthy lineage in this respect should not be broken by any one.

\textsuperscript{1821} Brh Upa iii-2-13
\textsuperscript{1822} RgV Sam x-101-2
\textsuperscript{1824} Tai Upa i-11
A person with the mental temperament of a *Kṣatriya* is ideally suited for proper administration and execution of a planned task.  

8.2.1 Management Hierarchy

Hierarchy refers to a pattern of multiple levels of an organizational structure, at the top of which is the senior-ranking manager responsible for the operations of the entire organization: Other lower-ranking managers are located down the various levels of the organization.  

Organizational structure refers to the way in which an organization’s activities are divided, organized and co-ordinated.

*In the Vedic system, it is clear that a certain hierarchy exists in terms of levels based on the functions performed by the various celestial gods (devas).*

*Viṣṇu* heads the Gods.

8.2.2 Managerial personnel

The *Vedas* contain specific references about varied levels of managerial personnel.

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1825 RgV Sam x-90-12
1828 Tai Sam 1-7-5
The *Yajur Veda* mentions about Manager (*Kalpinab*)\(^{1829}\) and Chief Manager (*Adhi Kalpinab*).\(^{1830}\)

### 8.2.3 Authority

Authority is a form of power, often used more broadly to refer to the people’s ability to wield power as a result of qualities such as knowledge or titles such as judge.\(^{1831}\)

The *Vedas* assert that the authority of the leader is supreme and pervading in nature.

Due to the fear of authority of the Supreme, the wind blows, the Sun rises and *Agni*, Moon and *Mrtyub* do their respective tasks.\(^{1832}\)

### 8.2.4 Delegation of powers

The *Vedas* provide for sharing of powers with others.

Powers shall be shared.\(^{1833}\)

### 8.2.5 Cohesiveness and Convergence

Cohesiveness is the degree of solidarity and positive feelings held by individuals toward their group.\(^{1834}\)

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\(^{1829}\) *Vaj Sam* xxx-18

\(^{1830}\) *Vaj Sam* xxx-18


\(^{1832}\) *Tat Upa* ii-18

\(^{1833}\) *RgV Sam* i-17-4

The *Vedas* focus on the significance of cohesiveness and convergence of thoughts, speech and action.

Counsel, gathering, course, intent, thoughts, design, hearts and mind are to be the same.\textsuperscript{1835}

People should assemble and speak together with minds of one accord.\textsuperscript{1836}

The place, the assembly, the mind and the thought should be common and united.\textsuperscript{1837}

The resolution should be one and the same, minds be of one accord and united be the thoughts of all so that all may happily agree.\textsuperscript{1838}

### 8.2.5 Flat organisation structure

The *Vedas* also mention about a non-hierarchical flat structure.

Having no eldest and no youngest in their band, no middlemost, pre-eminent they have waxed in might.\textsuperscript{1839}

None among them being eldest or youngest, they have grown to happy fortune as brothers.\textsuperscript{1840}

\textsuperscript{1835} AtV Sam vi-64-2 to vi-64-3
\textsuperscript{1836} RgV Sam x-191-2
\textsuperscript{1837} RgV Sam x-191-3
\textsuperscript{1838} RgV Sam x-191-4
\textsuperscript{1839} RgV Sam v-59-6
\textsuperscript{1840} RgV Sam v-60-5
8.3 Leadership

Leadership is the process of directing and influencing the task-related activities of group members.\textsuperscript{1841}

The Veda reiterate that only a capable and deserving person possessing certain essential qualities shall be the leader.

Leadership is to be bestowed upon one in a befitting manner who is deserving.\textsuperscript{1842}

The leader is the doer of many deeds for advantage of others.\textsuperscript{1843}

He is the doer of glorious and great deeds.\textsuperscript{1844}

He is the all-controller.\textsuperscript{1845}

He shares powers.\textsuperscript{1846}

He destroys the foes.\textsuperscript{1847}

Leader shall be for the advantage of his followers.\textsuperscript{1848}

The kind excellence of the leader guides the followers.\textsuperscript{1849}

He hears the words of his followers.\textsuperscript{1850}

He is a thinker.\textsuperscript{1851}

He is true to order.\textsuperscript{1852}

\textsuperscript{1842} Vaj Sam x-4
\textsuperscript{1843} RgV Sam viii-85-21
\textsuperscript{1844} RgV Sam viii-2-29, RgV Sam viii-2-31
\textsuperscript{1845} RgV Sam vii-51-7
\textsuperscript{1846} RgV Sam i-17-4
\textsuperscript{1847} RgV Sam vii-56-2
\textsuperscript{1848} RkV Sam iii-54-3
\textsuperscript{1849} RgV Sam vii-48-20
\textsuperscript{1850} RgV Sam vii-23-1
\textsuperscript{1851} RgV Sam x-2-2
\textsuperscript{1852} RgV Sam x-2-2
He is righteous.\(^{1853}\)
He is never niggardly in thought.\(^{1854}\)
He inspires gracious thought.\(^{1855}\)
He is most liberal.\(^{1856}\)
He subdues evil-hearted foes in fight.\(^{1857}\)
He knows and directs others straight.\(^{1858}\)
He is wise and never deceived.\(^{1859}\)
The leader with good deeds shall be drawn near.\(^{1860}\)

8.3.1 Women leaders

The *Vedas* recognize women leaders.

The Godesses *Idā, Sarasvatī* and *Bhāratī* are offered seats and glorified with song.\(^{1861}\)

The *Vedas* sing the glory of *Uśas* (dawn).

8.4 Motivation

Motivation refers to the factors that cause, channel and sustain an individual’s behaviour.\(^{1862}\)

\(^{1853}\) RgV Sam vi-68-5  
\(^{1854}\) RgV Sam vii-96-1  
\(^{1855}\) RgV Sam i-3-11  
\(^{1856}\) Ran Sam i-2-1-5-10  
\(^{1857}\) RgV Sam vii-82-1  
\(^{1858}\) RgV Sam vi-54-1  
\(^{1859}\) RgV Sam vii-9-2  
\(^{1860}\) RgV Sam x-101-1  
\(^{1861}\) Vaj Sam xxvii-19  
The Vedas strongly emphasise the need for proper motivation.

Life-time, strength, act, action, skill, sense shall raise up.\textsuperscript{1863}

For conquering, the energies of the heroes have to be excited and their noises should go up severally.\textsuperscript{1864}

One should be the highest, having gained the( leader's) strength in war and skill in peace.\textsuperscript{1865}

Arise, awake and enlighten by approaching the great ones! Like the sharp edge of a razor is that path, difficult to tread and hard to cross: so say the sages.\textsuperscript{1866}

The chief shall go with the army.\textsuperscript{1867}

\subsection*{8.4.1 Self-confidence}

The Vedas induce one to be self-confident.

One should not fear or shrink.\textsuperscript{1868}

One should move forward and not go back.\textsuperscript{1869}

One shall ascend.\textsuperscript{1870}

\subsection*{8.4.2 Self-motivation}

The Vedas inspire one to be self-motivated through positive thinking.

\textsuperscript{1863} AtV Sam v-9-8
\textsuperscript{1864} AtV Sam iii-19-6
\textsuperscript{1865} RgV Sam x-166-5
\textsuperscript{1866} Kat Upa iv-22
\textsuperscript{1867} AtV Sam iii-19-6
\textsuperscript{1868} Vaj Sam i-23
\textsuperscript{1869} Ran Sam i-5-2-3-5
\textsuperscript{1870} AtV Sam i-9-2
One should consider oneself that he is the highest and the most glorious of all existence.

One shall be in supremacy over his fellows.

One shall live gloriously.

The Vedas motivate one through the Mahāvākyas (as discussed in Chapter VII, Para 7.4.1) to attain the supreme state of reality without any distinction of caste, creed, colour or nationality. They offer solace to those who otherwise feel disqualified, demotivated, dejected or depressed by lifting up their spirits.

8.5 Communication

Communication is the process by which people attempt to share meaning via the transmission of symbolic messages.

The Vedas provide valuable guidelines for effective business communication (as discussed in Chapter V, Para 5.3.5).

8.6 Co-ordination

Co-ordination refers to the integration of the activities of the separate parts of an organization to accomplish organizational goals.

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1871 AtV Sam vi-15-3
1872 AtV Sam vi-39-3
1873 AtV Sam i-9-3
1874 Cha Upa ii-19-2
The *Vedas* emphasise co-ordinated functioning of different deities. The *Vedas* assert that there is only one ultimate supreme reality which on manifestation assumes manifold names, forms, roles and functions.

In the performance of *Soma* sacrifice, different persons play their respective roles properly and harmoniously towards the common objective of successful completion of the *Yajña*. This calls for uninterrupted co-ordination and co-operation of the various members of the team. Thus everyone works in unison with others.

The *Vedas* speak of 33 devas\(^ {1877} \) comprising 8 *Vasus*, 11 *Rudras*, 12 *Adityas*, *Prajāpati* and *Vaṣatkāra*.

In addition to this many Gods as well as Godesses are addressed by the *Vedas*. The *Rg Veda* speaks of *Pūṣan*, *Pavamāna*, *Varuṇa*, *Mitra*, *Maruts*, *Aśvins*, *Vāyu*, *Bṛhaspati*, *Savitar*, *Tvāṣṭar*, *Sarasvatī*, *Heaven*, *Earth*, *Vidhātar*, *Aditi*, *Aryanam*, *Indra*, *Viṣṇu*,\(^ {1878} \) *Viśvedvas*\(^ {1879} \) and *Bhaga*.\(^ {1880} \)

The 339 deities have served and honoured *Agni*.\(^ {1881} \)

*Agni*, *Vāta*, *Sūrya*, *Moon*, *Vasūs*, *Rudras*, *Adityas*, *Maruts*, *Viśvedvas*, *Bṛhaspati*, *Indra* and *Varuṇa* are referred to in the *śukla Yajur Veda*.\(^ {1882} \)

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\(^ {1877} \) *RgV* Sam i-34-11, *RgV* Sam Valakhilya viii-57-2 , *RgV* Sam ix-92-4  
\(^ {1878} \) *RgV* Sam ix-81-4 to *RgV* Sam ix-81-5, *RgV* Sam ix-90-5  
\(^ {1879} \) *RgV* Sam x-63-1  
\(^ {1880} \) *RgV* Sam iv-55-5  
\(^ {1881} \) *RgV* Sam x-52-6  
\(^ {1882} \) *Vaj* Sam xiv-20
These devas have different functions, roles, duties and responsibilities but all of them work together without any friction in a well co-ordinated manner like a melodious orchestra.

Agni is skilled to assign each God his fitting season.\textsuperscript{1883}

The Vedas also speak about a variety of Gods and demi-Gods, Pitr\textsuperscript{s} in the Universe. Demons too find a place in the Vedas.

Yajur Veda contains reference to the following:

- \textit{Manuṣya Gandharv\=aḥ} (human celestials)
- \textit{Deva Gandharv\=aḥ} (celestials)
- \textit{Ājanajānam dev\=aḥ} (Gods born in devalokaḥ)
- \textit{Karmadevanam dev\=aḥ} (Gods who have become so by their special karmas)
- \textit{Dev\=aḥ} (God)
- \textit{Indr\=aḥ}
- \textit{Brhaspati}
- \textit{Prajāpati}
- \textit{Brahman}\textsuperscript{1884}

The Yajur Veda mentions about 27 Gandharvas.\textsuperscript{1885}

\textsuperscript{1883} RgV Sam x-2-4  
\textsuperscript{1884} Tai Upa ii  
\textsuperscript{1885} Tai Sam i-7-8
The Vedas contain references to Goddesses and demi-goddesses as well. Thus *apsaras* find a place therein.\textsuperscript{1886}

The Gods, men and the *Pitrs* are on one side and the *Asuras, Rākṣasas* and *Piśācas* on the other.\textsuperscript{1887}

Protection from injury is sought for elders, children, adults, foetus, father, mother\textsuperscript{1888}, grandchildren, relatives, cattle and horses.\textsuperscript{1889}

The Vedas emphatically declare about the truth and glory of one Supreme self though it assumes diverse forms.\textsuperscript{1890}

Ancient Gods unanimously sit down to their appointed share.\textsuperscript{1891}

The *Rg Vedic* declaration that "They speak of *Indra, Mitra, Varuṇa, Agni* as well as the divine bird *Garutman, Yama*, and *Matarīśvan*: Truth is one, sages call it by various names"(*Ekam sat, viprā bahudhā vadanti*)\textsuperscript{1892} is the core unifying factor despite the multitude of Gods.

The Vedas assert that *Brahman* is one only, and non-dual.\textsuperscript{1893}

One shall unite, be in harmony and in affection with kindly thought.\textsuperscript{1894}

\textsuperscript{1886} Mah Upa xlii-2  
\textsuperscript{1887} Tai Sam ii-4-1  
\textsuperscript{1888} Mah Upa lii  
\textsuperscript{1889} Mah Upa liii  
\textsuperscript{1890} Kat Upa ii-2-9 to ii-2-11  
\textsuperscript{1891} RgV Sam x-191-2  
\textsuperscript{1892} RgV Sam i-164-46  
\textsuperscript{1893} AtV Sam xiii-4-15 to 21  
\textsuperscript{1894} Tai Sam iv-2-5
All shall be united like spokes of car-wheel in one nave.\textsuperscript{1895}

8.6.1 Co-operation and unity of mind

The *Vedas* lay stress on co-operation, unity and co-ordination in terms of like-heartedness, like-mindedness, non-hostility, mutual affection, honeyed words, concordance, unity, joint labour, mutually agreeable speech, common sharing of yields, conciliation.\textsuperscript{1896}

Every one should help and lend assistance to others.\textsuperscript{1897}
The thoughts shall be united.\textsuperscript{1898}
All should unite.\textsuperscript{1899}
One shall speak for brotherhood.\textsuperscript{1900}
One shall perform noble work and strengthen the leader.\textsuperscript{1901}

8.6.2 Team Spirit

A team is defined as two or more people who interact with and influence each other toward a common purpose.\textsuperscript{1902}

\textsuperscript{1895} RgV Sam x-78-4  
\textsuperscript{1896} AtV Sam iii-30-1 to iii-30-7  
\textsuperscript{1897} RgV Sam x-97-14  
\textsuperscript{1898} RgV Sam x-191-4  
\textsuperscript{1899} RgV Sam x-191-2  
\textsuperscript{1900} RgV Sam i-105-9  
\textsuperscript{1901} RgV Sam ix-63-5  
Team spirit among the members is essential for accomplishing any task. Each person should identify himself with the organization and do his part of the duties and obligations in an inspired manner. The spirit of co-operation removes all distortions and disparities.

The *Vedas* emphasise the significance of team spirit.

One shall rejoice, sport and play with sons and grandsons.\(^{1903}\)
A common purpose is laid before one.\(^{1904}\)

### 8.6.3 Flexibility

The *Vedas* advocate one to be flexible and accommodative.

One shall bend together one's minds, courses, designs.\(^ {1905}\)

### 8.6.4 Etiquette

The *Vedas* impel one to offer reverence to elders

One should offer seat to superiors and worship them with acts of reverence and love.\(^{1906}\)

### 8.7 Control

Control is the process of ensuring that actual activities conform to planned activities.\(^{1907}\)

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\(^{1903}\) RgV Sam x-85-42
\(^{1904}\) RkV Sam x-191-3
\(^{1905}\) AtV Sam iii-8-5
\(^{1906}\) Tai Upa i-11
The Vedas underline the need for an effective control mechanism for fulfillment of any mission. The Vedas refer to preventive as well as corrective controls.

One shall have the strength of controlling reins.  

Brahma is the chief supervisor and controller of any Yajña. He is in a position to oversee the entire operations. Based on his knowledge and skills, he is capable of sensing the irregularities and mistakes committed by others. By offering the prāyaścitta oblations then and there, he is in a position to rectify minor defects and deficiencies in the conduct of the Yajña. This may be viewed from the angle of effective internal control mechanism which facilitates throwing to light the inherent weaknesses in the organisational system and providing for automatic corrective measures in an expeditious manner.

The leader provides controlling guidance.  
The leader controls men.

8.7.1 Financial Control

The Vedas deal with financial control.
There shall be control over wealth.
8.7.2 Budgetary Control

Budgets are formal quantitative statements of the resources set aside for carrying out planned activities over given periods of time.\textsuperscript{1912}

Budgetary Control is the process of exercising control through establishment of budgets.

The Vedas stipulate that one shall act within the boundaries.\textsuperscript{1913}

One should not transgress the ordered limits set.\textsuperscript{1913}

Swift steeds are to be easily controlled.\textsuperscript{1914}

8.7.3 Rectification process

Kaoru Ishikawa popularized a way of diagramming how various factors determine a good or bad outcome in the fishbone diagram, also referred to as the Cause-and-effect-diagram. It helps to show possible causes of a problem.\textsuperscript{1915}

The Vedas provide for rectification of mistakes committed through the control mechanism in vogue. The defects and deficiencies are to be removed through the rectification process (yajña).

Agni corrects the faults and failings.\textsuperscript{1916}

\textsuperscript{1913} RgV Sam iii-30-12
\textsuperscript{1914} RgV Sam v-55-1
\textsuperscript{1916} RgV Sam x-2-4
Even if he chants wrongly, he rectifies it by the act done from the seat of Hotr priest. ¹⁹¹⁷

Yajñas (sacrifices) remove all physical and mental defects. ¹⁹¹⁸

One should be fearless and should not waver to the performance of the yajña. ¹⁹¹⁹

One removes miseries through the aid of yajña. ¹⁹²⁰

Yajñas facilitate resolution and wisdom. ¹⁹²¹

The sacrificer is higher than the man who does not sacrifice. ¹⁹²²
The sacrifices are performed for the benefit of the people. ¹⁹²³
Day and Night and Maruta mend each fault in sacrificing. ¹⁹²⁴

The Vedas further advocate specified rectification process for specific causes of defects.

If the sacrifice is rendered defective on account of Ṛks, it is rectified through an oblation in the Gārhapatya fire. ¹⁹²⁵

If the sacrifice is rendered defective on account of Yajus, it is rectified through an oblation in the Dakṣiṇāgni fire. ¹⁹²⁶

¹⁹¹⁷ Cha Upa i-5-5
¹⁹¹⁸ Vaj  Sam i-13
¹⁹¹⁹ Vaj  Sam i-23
¹⁹²⁰ Vaj  Sam i-24
¹⁹²¹ Vaj  Sam iv-7
¹⁹²² Tai Sam vi-2-4
¹⁹²³ Ita Brah i-2
¹⁹²⁴ Vaj  Sam xxiii-4
¹⁹²⁵ Cha Upa iv-17-4
¹⁹²⁶ Cha Upa iv-17-5
If the sacrifice is rendered defective on account of *Sāmans*, it is rectified through an oblation in the *Āhavanīya* fire.\(^{1927}\)

Despite the inherent control mechanism for rectification of defects and deficiencies, the *Vedas* urge upon one to be alert and cautious at all points of time.
One shall be vigilant while others are asleep.\(^ {1928}\)

### 8.8 Summary

A clear-cut examination of the *Vedas* reveals that the modern business management principles are of *Vedic* origin.

The following Chapter presents how modern business management practices are enshrined in the *Vedas*.

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\(^{1927}\) Cha Upa iv-17-6
\(^{1928}\) Kat Upa ii-2-8