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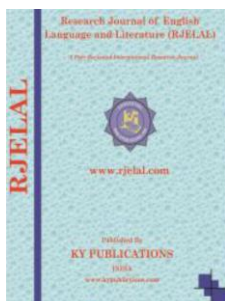
FELICITOUSNESS OF VEDIC LEARNING TO CONTEMPORAY MANAGERIAL PRACTICES

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ABSTRACT

The Indian ancient literary treasure in the shape of Vedas has long been forgotten and forlorn from the psych for long. The whole world is aping the west and their new corporate model but still there are so many gaps which need to be filled. In this era of transformation and technology, ancient Indian school of thought shook the foundations of modern day learning. The researchers have found remarkable depth of knowledge in Indian Scriptures which are relevant to the contemporary scenario. This research paper will delve into the realms of the ancient learning and will assess how it can be directly aligned with today's modern managerial practices. The felicitousness of Vedic learning to the complex contemporary managerial issues makes Vedas a universal literary treasure.

Keywords- literary treasure, Vedas, corporate model, foundations, modern day learning, felicitousness, contemporary managerial issues

The global transformation has ignited the thought process; of looking towards the Ancient wisdom and do little soul searching as to what treasure of the past learning we are not considering but something which should be incorporated in the modern day B school functions.

Management is a wide term which imbibes so many nuances and various methodologies. The pedagogy employed in teaching the young managers is experiential and lays a heavy emphasis on skill development. The skills that Management imparts according to Tranfield and Starkey (1998) remarked "MBA curriculum design has been widely criticized a too focused on analytics, insufficiently integrative, failing to develop wisdom, leadership and interpersonal skills". In the last thirty years, the management profession has changed significantly, but management education has not," laments Podolny (2007). Linstone showed that "management

is all about grappling with multiple perspectives". This requires there construction of management education which needs to attend to the development of communication, teamwork and interpersonal skills.

The education system of today's era mainly focuses on the placement in the highest paid jobs. This is considered to be the criteria for all concerned parties –recruiters, applicants and the media to measure institutional quality which is the substitute for academic content. Thus completely ignoring the factor of creating those managers, who are not only technically skilled, have desire to change the world for the better, but also pursue knowledge with zest.

OBJECTIVE

One of the major concerns that have been expressed widely about B-Schools has been that the people coming out have a very narrow perspective. Management education and more specifically the

MBA has little if any discernible positive effect upon career success or managerial performance. According to Sindhvani (1999) business is in a dynamic mood but business schools are in static mood. If any industry has to compete globally we need executives with world class talent. The issue is how to inculcate a global mindset, though managers may act only locally. (Sokuvitz, 2002) De Velasco et al. (2000) suggested many reasons for an international dimension in the curricula including the promotion of a global perspective, questioning of the status quo and reinforcement of individual identity and cultural tolerance.

Pfeffer and Fong (2002) question whether graduate business programs are now more about networking, screening and recruitment services than they are educational institutions. The education system of today's era mainly focuses on the placement in the highest paid jobs. This is considered to be the criteria for all concerned parties -recruiters, applicants and the media to measure institutional quality. thus completely ignoring the factor of creating those managers, who are not only technically skilled but have desire to change the world for the better, and also pursue knowledge with the humanistic impulse. To succeed in the future, business schools need to make value creation central to what they do. It is more helpful to see how creating value might be achieved by distinguishing between three types of value. First, business schools create academic value through research and its dissemination. Second they create personal value by producing graduates with strong ethical decision making capability. However above all, they create public or social value in the form of knowledgeable and skilled graduates and through the way in which they engage in the societies in which they are based.

Learning and Knowledge

According to Vedas teaching and learning constitute the process of removing ignorance. A participant (teacher as well as student) in the process should not only 'know' the reality of himself but he 'is' that reality and must aim to get 'established' in self-knowledge.

As per Rigveda, the important factors (tattva) that determine the well being of a life are character (Charitra), health (Swasthya), wealth (Ann-dhan) and strength (Bal). And knowledge is considered to purify character (Charitra) through physical, mental and emotional well-being. Any mental action inspired by right knowledge leads to success and satisfaction. Thus satisfaction has been highlighted as an important part of the end result of action.

Aa Bharti bhartibhihi sajasha ila
devairmanushyebhiragnihi ! Saraswati
sarasvatebhirvark tistro devirbahiredam
sadantu !! (Rigveda, Mandal-3, Sukta-4,
Mantra-8)

May there be harmony and synchronicity among the speech, knowledge and energy of all beings; May the goddess of speech, knowledge and energy be benevolent to all of us. This implies that May a harmonious and unifying world view envelop society.

Jyotivrinarneet tamso vijanannare syam
duritadabhike !

(Rigveda, Mandal-3, Sukta-38, Mantra-7,
Purvardhra) The light of true wisdom in a human is sufficient to banish completely the darkness of ignorance, thereby saving him/her from the consequences of wrong or negative actions and establishing him/her in complete fearlessness.

These two shlokas put forth the objectives of knowledge/learning. The first one underlines the importance of goodwill (sadbhaavna), cooperation and symbiosis whereas the second highlights knowledge as a way to conquer fear and get rid of ignorance and the unethical behaviour arising from it. If we see in the light of earlier problems, we would see these are the prime desirable traits in a business leader.

Learning Process

Atharveda describes knowledge as soul of humans, and regarded true knowledge of a human as his/her identity that doesn't get affected with change in time and place. It never dies or diminishes (Yajurveda). These descriptions highlight the

importance of inculcating a wisdom which would be valid and operable in all contexts. The concept of knowledge involves three factors – Subject/Knower (Pramata), Object (Visaya) and Means (Pramana) of Knowledge.

Before understanding this, let us understand what are the cognition related knowledge in Vedas. Since many desirable abilities are manifestation of cognition level of a student, let's understand the concept of Valid Knowledge. Avadhanulu (2007) states the concept of valid knowledge from Vedas as the knowledge of an unknown real object. "unknown" excludes recollection and restatement, which have known objects. "Real" excludes false knowledge like delusion, doubt etc.

The contact of senses is made out to be the instrument of valid knowledge, consisting in the knowledge of an unknown reality.

Tani pramanani satpratyaksa numano pamana sabdartha pattyayan upalabधि bheda Mimansa Sastra describes the means of knowledge to have six parts –Pratyaksha (Direct knowledge or Perception),

Anumana (Inference by association),

Upamana (Comparison),

Agama (Verbal/ scriptures),

Arthapatti (Presumption or Inference by removing inconsistency) and Anupalapधि (non-apprehension).

Vedanta Paribhasha by Dharmaraja Adhavari explains the shlokas and mentions that consciousness flows and takes the shape of the objects and this modification is termed as mental state (Vritti)

Knowledge consciousness is limited by our means and hence for us, that knowledge is the limited consciousness which we can mould by our means.

Maharishi Patanjali mentions in Yog Sutra:-
Yogshchittvrittinirodhah (Ch I, Sutra 2) Vritayah panchatyayah klistaklistah (Ch I, Sutra 5)
Pramanviparyayavikalpnidrasmrityah (Ch I, Sutra 6)

Pratayakshanumanagamah pramanani (Ch I, Sutra 7)
The final end of Yoga is the restraint of mental operations or Vrittis.

The operations are five fold, painful and not-painful – Real cognition, Persuasive cognition, Fiction, Sleep and Memory.

Perception, Inference and Verbal cognition are real cognitions. Sleep is the mental operation having for its grasp the cognition of absence. Memory is the absence of loss/retention of the experienced objects.

Two contextual observations from here can be useful while planning pedagogy and evaluation in management education. One that the education system takes due care in development and broadening of these six means. And second, making students aware of the Vrittis and create a system to encourage them to work on their mind's abilities for restraint of Vrittis.

Abhyasvairagyabhyam taanirodha (Yog Sutra, Ch-I, sutra 12) Tatra sthito yatnobhyasah (Yog Sutra, Ch-I, sutra 13)

Their restraint comes from practice and non-attachment. There the practice is the effort of steadiness. That restraint however, being served for a long time without stoppage and with earnestness, becomes firmly established.

Cognition Aristotle defines cognition as "to know what is where with the help of senses." A contemporary management academic may like to rephrase it as "the power to sense environment, process information and respond to it".

Manaso hyeva khalvimani bhutani jayante
Manasa jatani jivanti, Manah
prayantya bhisamvisantiti (Taittiriya
Upanisad 3.4)

"From mind itself all these beings are born; after birth they live only upon mind; after departing from the world they enter into the mind".

In other words, the mind of the subject cannot be dismissed in evaluating the objective scenario and the action that result from such an evaluation, resulting in success or failure. The mind with the cognitive make up as described in above

concepts would have holistic mindset about the purpose, actions and the environment it operates.

It would help inculcate some of the values in participants such as fearlessness, purity of mind and hearts, vision, creativity, empathy, patience, building healthy relationship with all, spirit of sacrifice for the sake of common good, non-violence, firm but fair, harmlessness, gentleness, truthfulness, loyalty, cheerfulness, simplicity, calmness, control of mind and restraint on senses and passions.

Vedic Learning System Curriculum

The purpose of life is seen as a quest to learn about ourselves and figure out experientially the eternal connection between self and the universe. Learning is seen as a life-long process and the foremost thing in life and therefore, not strictly restricted to any specific age limit. However, for various phases of life, there are suggested scriptures to facilitate and promote learning during that phase.

Life span was divided into 4 phases by Vedic system and each phase is characterized by a specific purpose, ways of learning holistically integrated with environment during that phase:-

1. Bal Aashram: In this Aashram, Vedas Samhitas are introduced, which used to set the framework of life and its purpose.
2. Vidyarthi Aashram : Brahmanas & Puranas are taught, which would be useful
3. Grihastha Aashram: A Householder's life. Here teachings learned so far are applied.
4. Sanyas Aashram: In this aashram, Aranyakas and Upanishads are studied marking the march towards the conclusive objective of life.

The Vedic way of dissemination of knowledge was mainly through Shruti or the Oral tradition of seers and knowledge used to flow through the Teacher-Student Lineage. This can inspire academicians to plan the curriculum for management education spanning across the participant's professional life.

(b) Students

Students were known as seekers (sadhaka). Gita described their role as "Understand that (which is to be known) by prostrating, by asking proper questions, and by service. Those who are wise, who have the knowledge of the truth, will teach you this knowledge". This is known as tadviddhi. Thus it says that a seeker should prepare i.e. make mind clean and steady of impurities as personal likes, dislikes, passion, anger and greed before approaching the teacher for gaining knowledge.

He should believe in scriptures as well as teacher and should keep aside his ego that can be an obstacle in gaining knowledge.

Before the formal learning process, students (Vidyarthi) were prepared on following five qualities (panch lakshanam):

Kak cheshta: Sharpness and perseverance of a crow,

Bako dhyanam: Concentration of a swan/fishing bird

Shwan nidra: Light sleeper like a dog,

Alpahari: Light eater/very simply diet,

Grihatyagi: Staying away from home.

Rigveda also talks about certain specific suggestions like Ushakaal / Brahmamurt or the early morning hours have been prescribed as the best times of the day for learning. The learning system considered preparation of a participant for the learning process as important as the learning itself.

(c) Faculty

Students and Teachers are given equal status in learning process, however putting educators in special position as they have achieved certain level of learning. According to Vedanta, the method of teaching given subject matter is an integral part of the content itself, that one cannot be said to have acquired mastery over the subject matter unless one has also gained insights into the process by which that subject matter is best unfolded for learning. The need for researching knowledge is implicit in this requirement and is evident from the Sanskrit word "adbutan" in the Rig Veda mantra.

An educator can only teach new knowledge if it has been researched and is considered to be appropriate. Thus Vedic wisdom highlights the importance of research activity which gives benefits to both the students and the progressive research. It assumes an educator to be continuously in the learning and researching process (antarvimukhi).

It also specifically alerts educators to the responsible nature of their positions in society, especially vis-à-vis students, as well as their responsibilities to society in general.

Implicitly, and in some cases explicitly, the following requirements of a good intelligent educator are regarded: assertiveness, controllability, management, free of fear of students, teaching of relevant knowledge and capable of progressing research. It also encourages educators, especially those closest to students, to set their own personal standards of morality and educational practice, to continually develop these and not to relinquish them no matter what their personal predicaments may be.

The special status of influence connected with the role of educating is recognized and the incumbent is made aware of it. Therefore, educators are required to be diligent in their manner and behaviour, as young, impressionable students are likely to follow their examples.

So, for the benefit of students, educators were required to develop and maintain good qualities with respect to themselves and to society. This view is in stark contrast to the prevalent practice of completely and totally omitting the ethical and moral characteristics and personal integrity of educators. All that matters is the level of proficiency in the skills.

(d) Learning Environment

A safe environment should be created by the educator so that a student can easily incorporate taught knowledge without any fear. In Vedas 'sashasu' emphasise that teacher should organise his knowledge to make it relevant which is similar to the modern practice of designing degree programmes, syllabuses and subsequent schemes of work. All those obstacles that prevent student from

learning should be removed. These obstacles are categorised as: the socio-political obstacles to learning and the obstacles prevalent in the teaching and learning situation. It says financial condition being the major barrier could be overcome by government support.

(e) Value and Ethics

The ancient education was basically aimed at personal Value and Ethics. The ancient education was basically aimed at personal growth of individual. The following are some of the Vedic Ethos relevant to management revealed by the ancient scriptures are:

1. Atmano Mokshartham, Jagat hitaya cha: All work is an opportunity for doing good to the world and thus gaining materially and spiritually in our lives.
2. Archet dana manabhyam: Worship people not only with material things but also by showing respect to their enterprising divinity within.
3. Atmana Vindyate Viryam: Strength and inspiration for excelling in work comes from the Divine, God within, through prayer, spiritual readings and unselfish work.
4. Yogah karmashu Kaushalam, Samatvam yoga uchyate: He who works with calm and even mind achieves the most.
5. Yadishi bhavana yasya siddhi bhavati tadrishi: As we think, so we succeed, so we become. Attention to means ensures the end.
6. Parasparam bhavayantah shreyah param bhavapsyathah: By mutual cooperation, respect and fellow feeling, all of us enjoy the highest good both material and spiritual.
7. Tesham sukham tesham shanti shaswati: Infinite happiness and infinite peace come to them who see the Divine in all beings.
8. Paraspar Devo Bhav: Regard the other person as a divine being. All of us have the same consciousness though our packages and containers are different."

In this fast globally changing era skills related to leadership, negotiation, counselling, communication, public relation and team building etc. will not serve their purpose well unless they

flow from a value based pure mind. A person has to embrace the spiritual dimension beyond its physical, social and economic dimensions as it purifies the mind of decision maker. With the purity of mind one is able to concentrate, contemplate and mediate to approach purity and focus.

(f) Holistic Education

As described in the above section, the various technologies and the ancient concepts of education. Technology is just one of the fingers pointing to the moon of the real objective of education, which can never change regardless of the era we are in. Once we are able to infuse the Vedic paradigm in the very foundation of our education system, these technologies would seem more purposeful.

Table: Vedic wisdom and knowledge addressing contemporary management education issue

Learning from Ancient Wisdom	Management Education Issue Addressed	Integration with Technology
Sense of Larger Purpose: Ultimate Objective of life was seen as quest: Profit is Not the god to be worshipped, but rather, peace, contentment, truth, bliss, fearlessness etc.	Shortsighted approach towards education	Internet has made Possible for everyone to learn during all phases of life and not restricted to the formal education one receives in first 20-30 years of life.
Stress on Experiential Learning. Education system should be aimed to develop observation and learning skills Experiential Learning Increasing popularity of Audio Visual Tools and Virtual Reality as learning modes in various fields.	Stress On Experiential Learning. Education system should be aimed to develop observation and learning skills Experiential Learning Increasing popularity of Audio Visual Tools and Virtual Reality as learning modes in various fields .	Stress on Experiential Learning. Education System should be aimed to develop observation and Learning skills Experiential Learning Increasing popularity Of Audio Visual Tools And Virtual Reality as Learning modes in various fields.
Focus on Cognition and Restraint of Vrittis , Additionally, Learning process involving all senses should be encouraged	Inculcating Integrative thought pattern	Advent of Cognition Aiding Integrative technologies using integrative Sensory approach towards Education like powerful mobile phones, Touch Tablets, Sixth Sense Technology (Developed By MIT)
Shruti or the Oral Learning should be encouraged for knowledge to be more permanent and usable (Swabhavik Gyan). Mindless	physical, mental and spiritual. Less focussed on recording and reproducing Information or theory dissemination Digital Public	Shruti or the Oral Learning should be encouraged for knowledge to be More permanent and Usable (Swabhavik Gyan). Mindless

<p>Knowledge recording should be discouraged, as knowledge is a commodity which is available as freely as ever before with the advent of Internet search Pedagogy has to be integrative in all aspects</p>	<p>Libraries (Example: Google Library)</p>	<p>Knowledge recording should be discouraged, As knowledge is a Commodity which is available as freely as ever before with the advent of Internet Search Pedagogy has to Be integrative in all aspects</p>
<p>Division of life in Phases of learning in accordance to the needs of life taking a long Term view.Learning as life long process Management Curriculum could be devised For whole length of professional life than trying to fit everything in just 1-2 years Ease of access to knowledge of diverse disciplines Teachers and Students are both considered participants in the process of learning Faculty training programs to operationalize this philosophy Increasingly collaborative learning environments for two way learning</p>	<p>Management Curriculum could be devised for whole length of professional life than trying to fit everything in just 1-2 years Ease of access To knowledge of diverse disciplines Faculty training programs to operationalize this Philosophy</p>	<p>Ease of access to knowledge of diverse disciplines Increasingly Collaborative learning environments for two way learning</p>

CONCLUSION

This research paper delves deep in the contemporary learning patterns which can be upgraded and enriched even more keeping in mind the changing paradigm of global transformation. The

above discussion talks about the relevance of the ancient Vedic Learning which can be clubbed with the modern day B school pedagogy. We also predict that if the identified shortcomings are not addressed, the conventional management degree

system would lose its importance and would give way to self-learning platforms and need based course offerings. Students would not go to these Business Schools for mere information or data about subjects or network, as these are increasingly and readily available through alternate means like internet and other easily assessable platforms. B school have to impart the experiential learning that would satisfy the need of the hour with reference to the requisites' of global transformation.

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