

Ancient Indian Management Thought and Its Contemporary Relevance: Insights from the Mahabharata, Ramayana, Bhagavad Gita and Kautilya's Arthashastra

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Abstract

Management was scientifically studied in the twentieth century in the form of modern industrial enterprises and distinct administrative systems emerged. However, the thoughts on management are a lot older in the old society. The Indian classics, Mahabharata, Ramayana, Bhagavad Gita, and Arthashastra written by Kautilya can teach so much about leadership, ruling, ethical decisions, planning, and people management. This paper examines such ancient Indian works to determine how these Indian writings on management apply as per the current thought and can be applied in the contemporary organisations.

The study has a qualitative, conceptual method. It is a review of numerous secondary literature, the classic books, publications of scholars, and scholarly papers. The research identifies major management concepts in the selected writings by identifying themes and drawing parallels. The findings indicate that old Indian literature identifies ethical leadership, smart thinking, emotional wisdom, collaboration, good governance, and altruism to society as the essence of good management. Concepts such as Dharma (moral duty), Nishkama Karma (selfless action) and the rules of warfare; this is what the Arthashastra provided, point to helpful lessons in modern day leaders and, decision makers.

The paper also indicates that the narratives and figures in these books provide actual examples of leadership teachings on motivation, resolving disputes, keeping individuals devoted, and managing resources. These lessons are consistent with the existing theories of transformational leadership and strategic management, corporate governance and emotional intelligence.

In general the article remarks that ancient Indian management concepts present an all inclusive perspective that unites morality, business approach, and social consideration with business achievement. When these ideas of the natives are applied in modern management teaching and practice, it may become possible to produce leaders who are responsible, culturally contextual, and sustainable. The study has demonstrated that the ancient Indian wisdom is not irrelevant in addressing the challenging issues of management in the contemporary businesses.

Keywords- Mahabharata, Ramayana, Bhagavad Gita, Arthashastra, Dharma and Nishkama Karma.

Introduction

The management can be considered as a new area of study which started to develop primarily in the twentieth century when factories became widespread and companies began to have a formal structure. Engineers such as Frederick W. Taylor, Henri Fayol and Max Weber are generally said to have constructed the fundamental principles of the contemporary management by introducing the scientific management, rules of administration and bureaucracy (Drucker, 1999). However, deep foundations of management thought lie very far deeper than modern Western thought. According to many scholars, simple concepts concerning leadership, governance, ethics, strategy and people

management were an oral and spoken lecture in ancient societies even before management was learned in schools (Tripathi, 2007). The earliest works and epics in the Indian language like Mahabharata, Ramayana, Bhagavad Gita, and the Arthashastra of Kautilya contain brilliant pieces of knowledge on the philosophy of management, the behaviour and structure of groups, leadership and decision-making processes.

The Indian literature of the ancient days reveals a rich history of contemplations of life, government, morality and social order. Such tales were not only religious or mythical; they held practical knowledge on how to be a ruler of a state, a government, how to run a government, manage money and have moral courage. Chakraborty (1995) argues that Indian philosophy provides a balanced perspective of management incorporating both moral values and self-control with one side and community responsibility with the other and the extent to which a group works. This is an opposite to the many contemporary management models that put stress on efficiency and profit and do not pay attention to the moral and spiritual aspects of leadership.

One of the largest tales in the world literature, the Mahabharata has numerous episodes which demonstrate problematic issues regarding the ruling, leadership, conflict resolution and making decisions. According to the scholars, the entire political and administrative systems of ancient India are fully portrayed in the epic that demonstrates the responsibilities of kings, advisers, and officials (Sharma, 2010). Such characters as Bhishma, Vidura, Krishna advise on the manner in which moral leads should be taken, through diplomacy and the manners with which groups must behave. One book of the Mahabharata known as Vidura Niti is notably significant since it enumerates most of the guidelines to good governance, ethical leadership, and prudent decision making that continue to serve the present day management practises.

Ramayana also has some valuable teachings about leadership, dedication, team work and ethical leadership. Lord Rama can be regarded as an ideal leader being honest, accountable and dedicated to duty. According to Rao (2012), the Ramayana emphasises that, ethical leaders are required, loyalty towards fellow team members, and ability of leaders to motivate people to achieve common objectives. The collaboration and teamwork observed in the group of Rama, Hanuman, and Vanara army indicate important concepts regarding how to motivate people, plan, and also lead in a manner that is just at par with significant current theories of transformational leadership and organisational culture.

Bhagavad Gita is a sacred document which governs ethical judgments and leadership philosophies. Much of what is said about duty and responsibility and moral conflict is addressed in the following discussion of the struggle of duty and responsibility between Lord Krishna and Arjuna on the battlefield of Kurukshetra. To most scholars, the Gita is viewed as a teach back book on how one should go about their lives; to control the feelings they have and to live ethically (Radhakrishnan, 2008). The concept of Nishkama Karma, which means carrying out duties without concern over the outcomes, comes in handy to the current day managers since it encourages individuals to be devoted, honest and excellent rather than to the short term approaches to rewards.

The second influential Indian ancient text is Arthashastra by Kautilya a work on political economy, management and statecraft written in the fourth century BCE. The Arthashastra provides specifications on ruling, economic policies, levies, espionage, diplomacy and structure. According to Kangle (2010), the book of Kautilya is one of the earliest attempt to scientifically study the doctrines of management in the world history. It puts an emphasis on strategic planning, the use of resources, accountability, and having great leaders to maintain a state steady and successful. A lot of concepts developed by Kautilya, which include information collection, analysis of performance, and imposing discipline resemble what contemporary managers practise.

The significance of these ancient books in the contemporary management study has drawn more scholars in the recent years. Researchers believe that local management wisdom has the ability to give fresh insight on top of the existing Western ideas (Tripathi, 2007). Indian management philosophy aims at integrating moral values, social good and individual development of people with leadership in organisations. All this picture is aligned with the recent

tendencies in the management studies which accentuates the necessity of corporate social responsibility, ethical leadership, and sustainability.

The processes of globalisation and increased sensitivity to the idea of cultural diversity in business have compelled researchers to consider management conceptions in non-Western cultures. According to Chakraborty (1995), the inclusion of the local knowledge to management teaching can contribute to the development of more balanced and culturally conscious approaches to the group leading and management. The ancient Indian literature provides useful insights into the mental, moral and spiritual components of leadership that remain applicable in modern day organisations that are confronted by intricate social and ethical challenges.

Although these schools of thought are very enriching, research on bringing thoughts of the Mahabharata, Ramayana, Bhagavad Gita, regarding Arthashastra into a single management model is scanty. The majority of the research examines individual texts separately rather than the way they all lead to management thinking. There is therefore a need to conduct more exhaustive research that will test the management lessons that the classic works offer and how helpful they are to present-day businesses.

This paper will hence seek to examine the concepts of management in the Mahabharata, Ramayana, Bhagavad Gita and Arthashastra of Kautilya and how these concepts can influence the current theory and practise of management. The exploration of such issues as leadership, governance, strategy, ethical decisions, and people management that the research undertakes is expected to demonstrate that the Indian management concepts have long historical and philosophical background. These local orientations can aid in the construction of a more holistic as well as a culturally rooted manner of studying management.

Concisely, the paper demonstrates that having an efficient and productive management is not everything related to management. It is also concerned with morals and philosophical issues which influence the well being of individuals, firms and the society.

The timeless lessons can be found in the ancient Indian texts that have been examined here. They teach people how to enhance the contemporary managerial concepts and assist managers to make a socially responsible and sustainable decision.

Conceptual Framework

This paper discusses the use of ancient Indian literature to advance the current management concepts. It presupposes that management concepts are not solely apparatus of the modern Western thought but they have deep roots in the older society. The classic books such as Mahabharata, Ramayana, Bhagavad Gita and Arthashastra by Kautilya in India provide much information regarding leadership, government, morality, strategy, and functioning of the organisation. All these books combine to create an indigenous knowledge that provides practical ideas to the modern management practises.

This theory is an amalgamation of ancient works and the management theories of the contemporary world. According to Chakraborty (1995), Indian management focuses on integrating good leadership with ethics, spiritual awareness as well as social responsibility. Contrary to the models that give emphasis on profit alone alien to ancient Indian thought, the moral obligation, responsibility and social welfare are significant components of the equation of leadership and governance.

The millionaire part of the framework examines ethical leadership which is evident in Bhagavad Gita and Ramayana. In accordance with Brown, Treviño and Harrison (2005), ethical leadership implies doing the right things and treating other people in a positive way. The Nishkama Karma in the Gita teaches individuals that they are supposed to do their work without thinking about the level of gain. The concept aids managers to emphasise on accountability, integrity, and loyalty to their organisation as opposed to compensation. According to Radhakrishnan (2008), self-control, emotional control, and moral responsibility which are major characteristics of good leaders are also taught in the Gita.

The Ramayana also demonstrates that moral values can make governance and organisational dedication by the example of Lord Rama, who upheld the truth, fairness, and accountability and was ethical in his leadership.

The second section of the framework concerns strategy and governance which were primarily acquired by the Arthashastra of Kautilya. A strategic management refers to the establishment and implementation of larger objectives with the available resources and external factors as described by Hill, Jones and Schilling (2015). The Arthashastra provides specific guidance on how to set up, operate an administration, economic policy and politics. According to Kangle (2010), it provides straightforward instructions on resource usage, observing the level of administrative performance as well as holding the state accountable. These concepts closely resemble a modern day planning, risk management, and performance review. The focus on information collection, diplomacy, and the long-term policy reflects the development of an advanced strategy and ruling in the Indian politics of the ancient period.

The third element of the framework is the leadership and decision making which was extensively addressed in the Mahabharata. Leadership involves influencing and directing or a group of people to achieve a common purpose (Northouse, 2016). The Mahabharata has numerous instances of leaders in a dilemma. According to academics, the leadership style of people such as Krishna, Bhishma and Vidura is different (Sharma, 2010). As an instance, Krishna, as a guide to the army in the war, demonstrates that wisdom, diplomacy and foresight are essential. Vidura Niti presents principles of rulers and authorities regarding honesty, tolerance, and realism of decision making, which corresponds with the contemporary concepts of valuing emotional intelligence and morals.

Another important section of the framework is in human resources and behaviour within organisations, which occurs in all of the four texts. HRM refers to the practical aspect of managing people in order to achieve the company objectives (Dessler, 2017). The Ramayana depicts teamwork and collaboration between Rama and his followers where teamwork and motivation are crucial, and loyalty is emphasised. Success can occur through to good delegation and encouragement as demonstrated by Hanuman, Sugriva, and other members of the Vanara army. Bhagavad Gita also puts a great emphasis on self-motivation, discipline, and development as an essential prerequisite of individual and organisational prosperity.

Certain ancient Indian concepts are concerned with equal governance and social concerns, as well. According to Tripathi (2007), the Indian theory approaches businesses as not only a means to possess money but it is also a way to serve the society. One of the concepts in the Mahabharata, the Ramayana, and the Gita is Dharma, which implies moral duty and right conduct. Leaders are expected to subscribe to Dharma as they come up with decisions that impact their firms and societies. This corresponds to such a notion of modernity as corporate social responsibility, which focuses on the broader role of businesses.

The research suggests that the ancient four texts are fundamental management concept sources. The individual books bring up their respective perspectives that seem to comprise a complete management philosophy. The Mahabharata provides a hint on leadership, rules and conflict, the Ramayana on ethical leadership, teamwork and commitment, the Gita on duty, motivation and self-management and the Arthashastra on the provision of systematic ideas on strategy, administration and economical rules.

These concepts have been blended into the framework to demonstrate the way the old Indian knowledge assists in the construction of the modern management concepts. The study attempts to correlate ancient philosophy and its application in the contemporary businesses by examining these works using the modern theory. According to Chakraborty (1995), incorporation of the local philosophical thoughts in management research can provide a more holistic approach to managing and leading the businesses all the same.

Overall, this study demonstrates the ancient Indian texts and their relevance to the current management concepts. It states that some concepts in these books, including ethical leadership, strategic planning, good decision making, employee caring and good doing in the community are significant aspects of the current management. The concepts are useful to managers today as they provide moral guidance, practical approaches and profound thoughts regarding leader and the way business is conducted. The actual issue is that the books of antique India provide eternal ideas that can be applied at this instant to introduce and execute administration.

Literature Review

he book under examination, Archana Kumari, Pragati Saxena and Dinesh Chand (2025) considered the leadership concepts in ancient Indian literature such as the Mahabharata, Ramayana and Bhagavad Gita. They assert that we still learn great transformations in these books touching on how to be a leader, make decisions, assign tasks and manage a business. They present the argument that an excellent leader employs excellent morals as well as strong skills to lead a company. Another aspect that the authors note is responsibility, discipline and teamwork which is manifested in most sections of the epics. They purport that the old storeys teach the same lessons that are taught in the new concepts such as transformational and shared leadership. They conclude by noting that these old lessons are relevant in the contemporary society since they impart positive morals and intelligent thoughts. They propose that the combination of the modern business schooling with traditional Indian knowledge can enhance the process of leadership training and enable companies to co-operate.

Shukla and Dwivedi (2024) researched the applicability of the rules in the Bhagavad Gita to the present-day work places. They mention that the dialogue between Krishna and Arjuna provides powerful tips on how to lead and motivate people and make moral decisions. It says that doing what is right without thinking about the consequence Nishkama Karma is handy in professional ethics and motivation to work even now. Another reason why they push leaders to apply emotional smarts, they also say, is the Gita. These concepts enable the managers to remain calm, clear and just in making decisions on behalf of the group. The paper concludes that Gita provides a philosophical foundation of creating leaders and examining how individuals behave in companies. They suggest that business schools should incorporate this wisdom of the ancient so that leaders will be ethical and values based.

Jain (2024) examined the concept of strategy in Arthashastra by Kautilya and how it is applicable in the modern world. The paper demonstrates that the Arthashastra provides specifications on how to run a state, the way to plan, economy and retain control. It discusses such a concept of the Saptanga state, spy networks and diplomatic foams, which prove that old India paid a lot of attention to strategy. The paper adds that these regulations can be applied in the contemporary company management, risk insurances, and policy formations. According to the author, the strategy of planning, accountability and resources as defined by Kautilya is the same one as currently used in strategies today. It is concluded that the Arthashastra is not merely a book on politics rather a comprehensive guide on how to lead and strategy which remains relevant today.

Fuloria and Roy (2023) posed the question of how were tales such as the Mahabharata and Ramayana used in forming moral guidelines to the contemporary managers. They remark that Karma and Dharma are the direction of leaders and government. The authors believe such concepts prompt leaders to make the moral obligation and good of the society first when making decisions. According to the research ancient thinking provides a totality in a method of leading by combining ethics, spirit and business outcomes. The authors conclude that the management of the present times can use these value-based perspectives, particularly in addressing ethical dilemmas in the modern times.

Kumar and Singh (252) examined leadership in the Ramayana, Mahabharata and Arthashastra in relation to the current companies. They observed such characters as Rama and Krishna to be honest, think smart and have emotional smarts. The paper reports that the Ramayana is a demonstration of the ideal leadership that is based on the moral promise and obligation, and the Mahabharata provides the advice on the difficult decisions and plans. They conclude that such readings provide valuable concepts in contemporary training of leaders.

Basu (2019) discussed the way that Bhagavad Gita can teach the basics of the company running. The figure demonstrates that the image of Krishna speaking to Arjuna demonstrates how the mentor can eliminate doubts and assist individuals in doing their job. According to the author, the Gita challenges self-rule, peaceful heart and spiritual piety. These rules are those that are important in the work of the boss and performance in the firm as indicated in the study. According to the research, the ideas provided in the Gita can be applied in the present day in the process of company leadership and staff management.

Bhat (2023) examined motivation concepts in the Mahabharata and their relevance to the contemporary leader. According to the study, the epic depicts numerous methods of motivation, ability to be responsible and remain disciplined, which are fundamental in being leadership. The author adds that leaders must encourage individuals through providing moral guidance and common responsibility. The paper concludes that the Mahabharata contains good lessons on the motivational words of a leader and regulation of work applicable in the modern days.

Mohanty and Das (2017) investigated the phenomenon of emotional intelligence in Arthashastra by Kautilya and how it fits contemporary times. The paper reports that Kautilya emphasises on the importance of managing oneself, making decisions that are logical and maintaining emotional composure as a leader. According to the authors, such qualities enable leaders to deal well with messy jobs, and firm problems. The study concludes that emotional intelligence plays a crucial role in becoming a leader and having a successful company and the Arthashastra provided some of the initial thoughts on this.

Tripathi (2007) examined the effect of Indian philosophy on management thinking and business ethics. The research claims that scriptures emphasise duty, discipline, honesty and caring towards others. According to the author, these values are used to make ethical leaders and sustainable companies. The study concludes that an amalgamation of Indian-values with new business theories provides a whole method of ruling and leading.

Chakraborty (1995) studied how Vedantic concepts influenced business moral as well as business leadership. According to the author, the Indian thought is self-discipline, moral responsibility and service to society as some of the elements of leadership. According to the study, these values are required to produce equity firms and sustainable business. The study concludes that native philosophy needs to be integrated in business schools, in order to make ethical and moral leaders responsible.

Chakraborty (1993) examined how the Indian culture has the potential to shape the management and assist in producing leaders within the firms. He tells that conception of Vedanta and Bhagavad Gita offer helpful teachings on morals, self-control and moral responsibility. He points out that in modern business it is quite common that the managers are not only concerned with efficiency and profit, whereas the Indian culture puts stress on harmony, community welfare, and ethical decision-making. He believes that the firms can become better by instilling these values during leadership training. He arrives at a conclusion that Indian culture provides balanced approach of leading life to mingle both competency and moral accountability.

Rangarajan (1992) researched Arthashastra by Kautilya that concentrated on how to operate the government, how to run the economy, taxes and how to develop policy. According to him, the text is emphasising on accountability, openness and efficiency. It also emphasises on leadership, planning and information collection to ensure that the government remains intact. He also concludes that the Arthashastra is among the earliest and the most encompassing books on intelligent government and management in ancient India.

Radhakrishnan (2008) examined the philosophy of the Bhagavad Gita and its ability in order to influence ethical leadership. He reasons that the Gita teaches the presence of duty, discipline, moral duty, which are to apply in the case of leaders today. The Nishkama Karma concept instructs leaders to work in their profession diligently and with integrity, and they should not be interested in the pay. This strategy develops moral leadership and synergy. According to him, the Gita provides information on how to bring into existence responsible and moral leaders who do not become careless with their responsibilities.

Rao (2012) researched leadership ideals that the Ramayana displayed and how they relate to the current management. He indicates that Lord Rama portrays the perfect ruler: upright and responsible and devoted to the populace. There is also teamwork and loyalty that is manifested in the Ramayana and mostly between Rama, Hanuman and the vanara army. According to Rao, there is motivation, delegation and unity in these storeys. He uses the Ramayana to teach some useful leadership lessons to the contemporary organisations.

Sharma (2010) studied the explanation of smart planning, negotiation, and management of conflict given by ancient Indian epics and books. According to him, books such as the Mahabharata and Arthashastra demonstrate how leaders are supposed to interpret difficult circumstances and make sound decisions that would help them achieve objectives. He finds out that these ancient works present valuable concepts on strategy which are still applicable in the contemporary business.

Srinivasan (2014) has reviewed the way people management concepts are reflected in the books of ancient India. According to him, in the Mahabharata and Ramayana tales, there is loyalty, motivation and shared responsibility. He describes these to be consistent with the contemporary Hr practises such as motivating workers, creating teams and making leaders. He comes to conclusion that ancient tales can offer a lot of wisdom in the management of people.

Sharma and Sharma (2015) examined the Bhagavad Gita to use as a business and leadership guide. They tell us that the Gita emphasises the peaceful mind-set, self restraint, and personal obligation at work. The concepts make the leaders remain clear and rational whenever confronted with the hard decisions. Their conclusion is that the Gita provides effective directions in making decisions and leading at the present day.

Pandey (2016) examined the applicability of the concept of Dharma, which means moral duty and right conduct to the business ethics. According to him, Dharma is supposed to dictate leaders and managers actions. He is of the opinion that businesses that adhere to these principles will have higher chances to develop sustainability and gain the social trust. He concludes that Dharma approach, which should be added to the modern management, can reinforce the ethical governance and corporate responsibility.

The decision-making process of leaders in the Mahabharata analysed by Mukherjee (2018) involves Yudhishtira and Arjuna, in particular. He demonstrates that their narratives have hard ethical situations. Through these tales, leaders have to juggle between morals and realistic demands. He concludes by saying that Mahabharata provides practical teachings on strategy and moral leadership.

The modern management as explored by Gupta (2020) is informed by the old Indian ideas. He mentions that such books as the Arthashastra and Bhagavad Gita have practical lessons on leadership, government, and the way people act in firms. The importance of these content is moral leadership, planning and taking care of the society. He comes up with the conclusion that primordial wisdom applied to contemporary management could become part of the whole and long-term approach to leadership.

Research Gap

Due to the literature, it is known that ancient Indian culture has been used to formulate various concepts in management, which include Mahabharata, Ramayana, Bhagavad Gita and the Arthashastra of Kautilya. Leadership, governance, ethical preferences, and strategic planning are some of the texts that have been examined by many scholars. Indicatively, Chakraborty (1995) and Tripathi (2007) had indicated that Indian values and ethical leadership are significant in running firms. Sharma (2010) described the two plays of leadership and strategy in Ramayana and Mahabharata by Rao (2012). The authors involved in the studies of the teachings of Bhagavad Gita concerning self-management, motivation, and ethical leadership were Radhakrishnan (2008) and Sharma and Sharma (2015). According to studies of the Arthashastra conducted by Rangarajan (1992) and Kangle (2010), it was useful in the governance, strategy planning, and administration.

Even despite such useful studies there are gaps. To begin with, the majority of the studies have considered individual texts rather than in combination. Most of the works address the Bhagavad Gita or the Arthashastra and fail to demonstrate how the two texts can be the whole management philosophy. This implies that the relations between the texts and the overall contribution to the management thinking are not explored well.

Second, a lot of the studies are largely abstract or philosophical and lack a clear analysis framework which connects the ancient theories to the contemporary theories of management. Even though the scholars have already agreed that concepts such as ethical leadership, motivation, and governance are important; few have attempted to use these notions to come up with a single model that can be useful in current organisations.

Third, the literature has no comparison with studies that assess management principles of various texts in ancient India and whether they can be relevant to the present business schools and training of leaders. Numerous studies provide example of the epics but fail to provide a comprehensive overview of how those principles can be applied in their practical application by companies nowadays.

Thus, the proposed study will address these gaps. It will establish one platform through which management principles of the Mahabharata, the Ramayana, the Bhagavad Gita, and the Arthashastra are studied and their applicability to the current management ideas and practises are evaluated. In such a way, the research will contribute to the rapidly increasing amount of native management literature and offer a full picture of ancient Indian management concepts and their relevance in the present day.

Objectives of the study

Based on the identified research gap in the existing literature, the present study aims to explore and analyze the management principles embedded in ancient Indian scriptures and their relevance to modern management thought. The specific objectives of the study are as follows:

1. To examine the fundamental management principles reflected in ancient Indian scriptures such as the Mahabharata, Ramayana, Bhagavad Gita, and Kautilya's Arthashastra.
2. To analyze the concepts of leadership, governance, and ethical decision-making presented in these ancient texts and their implications for contemporary management practices.
3. To compare the management philosophies found in the Mahabharata, Ramayana, Bhagavad Gita, and Arthashastra in order to identify their similarities and differences in managerial approaches.
4. To develop an integrated conceptual understanding of ancient Indian management thought by linking the teachings of these classical texts with modern management theories.
5. To evaluate the relevance and applicability of ancient Indian management wisdom for modern organizations and leadership development.

These objectives will help in systematically analyzing the insights from ancient Indian scriptures and establishing their significance in shaping contemporary management philosophy.

Research Methodology

The paper employs qualitative and conceptual approach to examine the concepts of management present in the books of ancient Indians such as Mahabharata, Ramayana, Bhagavad Gita, and Arthashastra. Our central objective is the analysis of philosophical concepts and the way they are relevant to the contemporary management, therefore we primarily use secondary sources.

Our data pertaining to management and Indian philosophy was gathered using a large number of reliable secondary sources including books, research articles, and doctoral theses of Shodhganga, articles on Google Scholar, and other scholarly journals. We also read the original texts and their translation in order to understand the philosophical

background of the management concepts. The paper employs analytical and conceptualised approach. We started by examining the literature on the management concepts of ancient India so as to identify the major themes in terms of leadership, government, ethical choices, motivation and also strategy. Thereafter, we discussed these themes in the selected ancient writings. Lastly we contrasted the ideas of management as illustrated in the texts with the current management theories to demonstrate the linkages.

A comparative approach was also employed to examine what was similar and different in management philosophy in Mahabharata, Ramayana, Bhagavad Gita and Arthashastra. This is what can assist us in identifying common rules, as well as different management lessons of each writing.

The results are used to derive the theme interpretations through the application of the thematic analysis, which allow us to classify and describe the management concepts in the selected scriptures. This general approach provides a general insight into the management thinking of the ancient Indians and its impact on the present day business.

Analysis and Discussion

The Mahabharata, Ramayana, Bhagavad Gita, and the Arthashastra written by Kautilya are some examples of ancient Indian books that contain profound insights concerning leading, ruling, doing the right thing, and planning. Although they were written many years back and in a very different societal set up, the concepts contained in them come in handy to the present day management of business entities to a great degree.

By examining these ancient works, we get numerous business concepts; good leadership, good planning, resolving conflicts, fair rulings, motivation of people and proper utilisation of resources. Comparing these concepts with what we get to learn in the field of modern management, we find that the ancient Indian thought provides a good philosophical foundation to the modern-day organisational leaders and managers.

1. Management Principles in the Mahabharata

Mahabharata which is one of the greatest storeys of ancient India is not just a myth but it provides lessons to rule and lead, do what is right, and make intelligent decisions. This depicts harsh political, social, and moral ills that kings and counsellors are involved with. Its characters and plots provide effective teachings of how to lead, conflict management, and moral code that remain effective to this day on how to deal with managers.

- Leadership (Krishna, Bhishma, Vidura)

One of the most outstanding concepts of the Mahabharata is leadership. The leaders portrayed in Krishna, Bhishma, and Vidura demonstrate various types of leadership that can be compared to the present day leadership concepts.

Krishna exhibits strategic as well as transformational leadership. Although he is not the ruler, he leads and counsels the Pandavas. This demonstrates the significance of being strategic, engaging in emotional intelligence and making ethical decisions. His piece of advice to Arjuna during the Kurukshetra war reveals how rulers can make individuals do what even seems like they are in doubt of. This in the current day management thoughts is synonymous to transformational leadership wherein leaders enable followers to achieve greater commitment and performance.

Bhishma is a symbol of moral and obligation leadership. The way he fulfilled his promises and obligations proves that honesty and discipline are very crucial in leadership. Bhishma is devoted to his responsibility to the Kuru family even in times that he has to make moral decisions. Based on his leadership approach, loyalty to the organisation and adherence to ethical regulations is very important.

Vidura is ethical in terms of governance and advisory leadership. His teachings are known as Vidura Niti which are centred on wisdom, honesty, and intelligent decision making in government. The message he gave to the king Dhritarashtra demonstrates the significance of being an ethical leader and possess moral accountability in governing a kingdom. The style adopted by Vidura in the contemporary company environment resembles good corporate governance and ethical leadership.

- Strategic Decision Making

Another theme that is relevant in the Mahabharata is on strategic decision-making. The narrative demonstrates that there are numerous cases when leaders need to make decisions that are harsh in uncertain circumstances. One of the strategic battles in which both parties apply various strategies to emerge victorious is the war at Kurukshetra.

Krishna demonstrates the value of long term planning and putting the situation into perspective in the decision making process. He encourages Pandavas to fight super armour warriors such as Bhishma, Drona by being tactical and tactical.

Strategic decision making today does not only mean that one looks at the internal and external factors but weighs and then selects the most appropriate plan. The similarities between Krishna and the Pandavas planning are related to the concepts employed in the field of current business management.

- Conflict Management

One of the key topics in Mahabharata is conflict. There are numerous types of conflict revealed in the epic people against people, intra-group, and intergroup. Bad leadership, jealousy, and abuse of power are the outcomes depicted in the fight between the Pandavas and the Kauravas.

The negotiations that Krishna was trying to make regarding peace prior to the war are an example of how the issue of conflict resolution and negotiation can be important. The way he tried to convince the Kauravas not to go to war demonstrates the effectiveness of diplomacy and mediation in resolving a conflict.

Conflict management is a managerial skill that is a necessity in contemporary organisations. The Mahabharata emphasises that the disregard of ethical standards and even ineffective leadership are the reasons of conflicts.

- Governance and Ethics

Guidance on government and moral leadership has been captured in the Mahabharata very widely. Dharma is a concept that is central in dictating the behaviour of the administrators and leaders. Dharma translates into moral responsibility and ethical behaviour and this is what leaders must abide by in the name of justice and order in the society.

The epic points out that leaders should be able to balance between power and responsibility. The incapacity by Dhritarashtra to cheque the unethical behaviours of his sons ends up destroying the Kuru dynasty. This indicates that accountability and ethical governance are important.

2. In Ramayana, management principles are described.

Lord Rama and his allies in the Ramayana give an example of the perfect leadership and harmony in an organisation. The epic brings out overdone emphasis on moral leadership, group work, faithfulness, and company loyalty and devotion.

- Ideal Leadership (Rama)

Lord Rama is recognised as a representation of perfect leadership. He is sincere, humble, disciplined and dedicated to duty. Trouble does not make Rama give up on his duties.

The trends in contemporary leadership theories highlight the same in successful leaders. Other styles like servant leadership and ethical leadership are similar to the one demonstrating by Rama.

- Co-ordination and teamwork (Vanara Army).

The cooperation between Rama and Vanara army is used to show the value of working with others. Nevertheless, they co-operate to save Sita despite their variations. This case indicates coordination, the necessity of communication, and of a common vision.

- Commitment and Motivation (Hanuman)

The loyalty and incentive are shown by the fact that Hanuman is dedicated to Rama. His example and his determination gives other people an incentive to remain dedicated to the mission. Motivation and engagement are important in the work of the modern world. Hanuman demonstrates the power of a leader trusting individuals and encouraging them to do the most incredible things.

- Organizational Commitment

Ramayana emphasises the need to be devoted to values and objectives. Characters are very committed to the leader and mission in question.

Organisational commitment in the modern times refers to the psychological attachment by employees which happens to be in their company. The participants of Rama are able to demonstrate how the issue of ethical leadership can help to increase the level of employee commitment.

3. Bhagavad Gita Philosophy of management.

The Bhagavad Gita is a philosophical discourse that covers moral quandary, command of self as well as the role of the self in leadership. Personal development and moral decision making are assisted by its teachings.

- Self-Management

Gita emphasises on self-discipline and self-awareness in leadership. Krishna is telling Arjuna not to be emotional and get on task.

Self-management is a competency that is important to a contemporary leader. Emotionally stable and self-aware leaders are able to deal with complex challenges better.

- Work Ethics (Nishkama Karma)

Sir, Nishkama Karma is doing acts that are not related to the results. It promotes high performance as opposed to individual incentives. Intrinsic motivation and professional ethics are connected with this principle.

- Emotional Intelligence

Krishna assists Arjuna in getting rid of fear, doubt and confusion. This indicates the importance of emotional intelligence on the leaders and the people relating with them.

- Under Pressure Decision Reasoning.

The encounter environment of the Gita is one that involves extreme decision making. Krishna also leads Arjuna to make his decisions according to duty and ethics, but not feelings. The present leaders are exposed to the same circumstances as they have to make essential decisions in times of uncertainty and pressure.

4. Kautilya in Arthashastra Strategic Management.

Arthashastra, another of the early books of governance, administration and strategy is by Kautilya. It gives a systematic leadership, policy, economy and diplomacy guidance.

- Strategic Planning

The Arthashastra stresses on the planning, and gradual development of policy. It also tells leaders to examine the weaknesses, strengths, threats and opportunities first before they make a decision. It resembles the contemporary SWOT analysis.

- Governmental Direction and Management.

Kautilya presents elaborate duties of the officials, emphasising on responsibility and productivity. These concepts are echoed in the current notions of the public administration and corporate governance.

- Resource Management

Another important theme is effective expenditure of money, people, and nature. Kautilya emphasises on taxation, financial discipline and economic planning. Sustainable growth and efficiency in the operations of an organisation today are only possible through resource management.

- Intelligence and Diplomacy

Kautilya emphasises on information collection and diplomacy. The significance of data and negotiating based on alliances and using spies demonstrates the ability to reach the end in the most effective way. Contemporary strategy is based on the intelligence of the market and competitive analysis as well.

Thematic Analysis.

The interpretation of the Mahabharata, Ramayana, Bhagavad Gita, and Arthashastra reveals that the ancient Indian literature can offer profound information about the topic of leadership, government, strategy, and morality. Their values are quite close to the contemporary theories of transformational leadership, ethical governance, strategic planning and emotional intelligence.

According to the analysis, the ancient Indian management belief is a combination of ethics and indispensable skills of a leader. These works are holistic descriptions of good management because philosophy and administration are merged in them.

- Results and conclusions to the Contemporary Management

The ancient Indian texts such as Mahabharata, Ramayana, Bhagavad Gita and Arthashastra by Kautilya are examined during the study. It reveals that these books provide ideas that are useful in the present day companies. They discuss the way to lead, the way to operate a business, the way to think strategically, the way to behave properly and how to deal with people. The article demonstrates the way these outdated concepts can enhance the current business regulations and make superior companies. The key findings are as given below.

- The Eternal Leadership as the Justification of the Management

The research established that the ethically acting leaders were given a lot of value in the old Indian thinking. According to all four books, good leaders should be honest, responsible and have a concern towards others. The Dharma dictates that the leaders are expected to abide by moral rules and be just according to the Mahabharata and Ramayana. According to the bhagavad Gita, the leaders should also perform the duty and they should be righteous.

Lord Rama in Ramayana is a storey that illustrates how an individual who adheres to the truth can end up being trusted and remaining loyal to him or her. Rama maintained honesty, fairness, and responsibility and this showed that leadership personality determines company culture. The Mahabharata suggests that Krishna advises leaders on the good thoughts and right decisions to have in times when the situation is difficult.

Nowadays, the ability to have ethical leaders is regarded as the key to the long-term success. The ethical leaders are transparent, accountable and just and such makes employees trust and the company gain credibility. According to the study, old Indian philosophy provides a high moral foundation which may be used by the current leaders to address ethical issues.

- Long-term Planning and Strategic Thinking.

The other one is that of the ancient texts being concentrated on planning ahead and being a strategic thinker. The strategy, rule and administration have clear guidelines in the Arthashastra of Kautilya. According to him, leaders ought to be educated in politics and economics before making a decision. His advice on alliances, talk and spying is very strategic.

Mahabharata demonstrates the aspect of strategy in the context of Krishna who led the Pandavas to the war. His plans helped them win. This is demonstrating the significance of strategic leadership in addressing issues of colossal magnitude and goal achievement.

The contemporary strategy discusses the focusing on the environment, resources allocation, and competition. The same ideas in the ancient writings existed several centuries ago. The rules of planning, analysis and decision making in these books can be useful to the present day managers and policy makers.

- Significance of Self-management and EI.

The paper also concludes that ancient literature emphasises on self regulation of feelings and thoughts. This is particularly revealed in the Bhagavad Gita. Krishna advises Arjuna to remain calm and concentrated with the battlefield though in case his emotions go crazy.

According to this lesson, it is important in leadership to maintain a constant level of emotions and be aware of personal thinking. Emotional leaders are better decision makers, resolvable of fights, as well as confidence givers to others. Self mastery as described in the Gita is equivalent to the contemporary level of emotional intelligence.

Emotional intelligence is one of the major skills that leaders have today. High EI leaders understand the emotions of other people, are outspoken, and establish positive relationships at the place of work. The research demonstrates that the Bhagavad Gita provides tips on these skills at an early age, and it emphasised on balance and self control in leaders.

- Teamwork and Collective Responsibility.

Teamwork and common responsibility are also noted as significant in the research to be successful. One such call of joining forces in order to achieve a common goal is repeated in the Ramayana. Teamwork and coordination lead to victory in difficult situations as revealed in the case of Rama and the army of Vanaras.

The inner motivation and commitment to the company is demonstrated in the devotion of Hanuman to Rama. He was willing to engage in tough jobs in the success of the mission, which demonstrated that true motivation is what counts. The collaboration between Vanara army demonstrates that collaboration removes a barrier and creates mutual victories.

In the current business environment, emphasis is put on teamwork, cooperation, and employee engagement as a component of performance. The research indicates that ancient literature was actually aware of the fact that team work

is important even before contemporary books began discussing it. Through the creation of a participatory culture in a sense of collective responsibility, organisations can expand production and innovations.

- Politics and Management Effectiveness.

The research concludes that good governance and efficient administration are also provided by the old texts in good looks. The Arthashastra by Kautilya demonstrates a progressive way of how to operate the state affairs, economy as well as the government offices. It emphasises competent executives, functionalism and accountability.

The model by Kautilya contains methods of monitoring watch and prevent corruption and misuse of resources. These concepts are quite close to the contemporary corporate governance and government. The emphasis on the openness, accountability, and the order demonstrates the level of the development of the old thinking.

Mahabharata also describes how rulers and managers maintain justice and social order. Vidura preaches that the leaders need to be prudent, just, and impartial in making decisions which concern the society.

In the current society, sound leadership has allowed businesses to remain accountable and do what is right. The research indicates that the ancient literature provides a good advice on how to establish proper governance structures that make the company open and stable.

- Conflict Management and Negotiation.

Another key point that exists in the study is conflict management. The Mahabharata reveals numerous battles arising out of politics, the moral decision and self-interest. Before the war at Kurukshetra, they attempted to solve their problems through both talking and being diplomatic.

The attempts that Krishna took to try mediating between the Pandavas and the Kauravas explain the need to solve conflicts peacefully. That talking and compromising are important as dispute solving tools can be seen in his efforts to settle the dispute. But when words failed to achieve the expected, then planning and acting forcefully were required.

The contemporary management has come to acknowledge the aspect of conflict that is part of work life. Good conflict management implies that leaders ought to employ talking, mediation, and team work in problem solving. According to the study, these teachings of the Mahabharata can be useful in the manner in which to deal with fights in a fair and balanced manner.

- Combination of Ethics and Goals of the organisation.

The other significant conclusion of the research is that ancient Indian management believes that ethics and business goals are combined. There are certain management styles existing today whose main aim is the maximum profit and on the one hand this is understandable, and on the other hand, ancient Indian thinking emphasises the necessity to correlate the business activity with the good moral ideas.

The concept of Dharma is a guide that can enable leaders to put into account the broader social and ethical interest of their decisions. As leaders, one should consider society and people well-being as well as the success of business.

This opinion is similar to the contemporary concepts such as corporate social responsibility and green management. Business firms are starting to realise that success, in the long-term, does not lie in just money but also in honesty and by taking care of the society.

- Modern Management Education Implication.

The results of this research also have an implication in the teaching of management. Ancient Indian management concepts brought down into courses may prove to provide the students with an enhanced perspective on leadership and the functioning of organisations. Through these storeys, it is of useful insight in thinking of what is right or wrong, on how to plan and look after people.

The future managers will understand the ethical and cultural components of the management more when they get to learn about these ancient traditions. This may assist in developing leaders that are not only good in their job but also responsible and conscious of the society.

On the whole, the paper indicates that the ancient Indian writings provide much valuable information, which remains relevant in the modern world. Key messages are honest leadership, planning, emotional control, team work, good governance and conflict management. These thoughts demonstrate that Indian management is not new and provides beneficial perceptions that substantiate the contemporary management theories.

With these old concepts and new actions combined into one, the companies will be able to create more balanced, accountable, and sustainable means of leading and developing the organisation. The paper demonstrates that ancient Indian wisdom is still useful in addressing challenging issues in modern businesses.

Conclusion of the study

The research examined the traces of management thinking in the antique Indian literature, particularly Mahabharata, Ramayana, Bhagavad Gita, and Kautilya Arthashastra. The books were read to identify the correspondence of their teachings and practical advice with the current management concepts and actual business. The researchers demonstrate that leadership, rules, morals, planning, motivation and the way people cooperate is something that has existed within Indian stores centuries long. Although formal management became predominant in the 20th century, the roots of management can be traced back to these ancient writings as they demonstrate obvious concepts of how individuals act, what a leader ought to do and how to be a good manager of an organisation.

One significant conclusion is that ancient Indian management philosophy is the focus on honest leadership. In the four texts, it is all about the issue of being a leader, having concerns regarding morality, honesty, and serving society. According to Dharma, the leaders are required to perform their duties with honesty, justice and accountability. Rama in the Ramayana and Krishna in the Mahabharata demonstrate the value of doing the right thing whenever leading people and maintaining the peace of the society. They demonstrate that the leadership process is not about the power but about the responsibility, justice and winning the trust. This concept completely coincides with the contemporary leadership theories that lay emphasis on ethical, changing, and value-based leadership.

Another major conclusion is that ancient Indian literature emphasises on thinking and making good choices. Arthashastra by Kautilya provides an intricate methodology of how to administer a state, how to organise labour, the orientation on long-term strategies, prudent utilisation of resources, and information collection. Such concepts are comparable to the current strategic management such as analysing the environment, selecting an appropriate plan, and managing risk. Mahabharata reveals that leaders need to look beneath the difficult circumstance, foresee the issues and make appropriate choices in selecting right courses of action to achieve objectives. The advice that Krishna gave the Pandavas immediately before the war includes elements of planning, understanding of a situation, and adaptable leadership.

The research also mentions that emotional wisdom and self-management are the key areas of a good leader. Self control, calmness and clear thinking is taught in Bhagavad Gita. Krishna was able to explain to Arjuna that one should be able to control emotions, remain focused on the task, and do what is necessary even with personal concerns. These lessons will correlate with such contemporary concepts as emotional intelligence, stress management, and developing personal leadership. Self-aware leaders are able to be in control and lead their team through more effectively; diffuse fights, and maintain peace within the company.

The other key discovery is known to be the issues of the teamwork, loyalty and dedication. The Ramayana provides good examples of team work and mutual accountability such as the case of Rama and the monkey army. The devotion by Hanuman demonstrates how much good results can be achieved under the influence of personal motivation and

commitment to group objectives. These storeys indicate that the establishment of trust, creating teamwork, and a common cause are essential in the organisations. Teamwork and employee involvement are also regarded as the key to enhanced output and performance of the company in modern work research.

According to the research, the ancient Indian writings present practical concepts regarding the way to administer governments and manage offices. The Arthashastra by Kautilya provides definite guidelines to how to organise bodies, keep the people accountable and how to run the public doing. It is concerned with resource utilisation, monitoring of officials and prevention of corruption, demonstrating a good understanding of how China can be managed. The teachings of Vidura in the book of Mahabharata address the issue of fairness, wisdom and impartiality in decision-making. Such concepts are the same as contemporary notions of corporate governance, accountability to the community, and transparency within organisations.

Another important field the ancient Indian texts provide direct instructions on is in the area of conflict management. The Mahabharata explores the consequences of failure to resolve disputes and emphasises on the necessity of negotiation and application of diplomacy to terminate conflicts. The efforts of Krishna to assist the Pandavas and the Kauravas demonstrate the effectiveness of the speaking and compromise in preventing the crisis in workplace. The modern management also says that it is essential to resolve the issues properly to maintain a good mood at the workplace and prevent the emergence of major issues.

Another observation in the study is that the ancient Indian thinking on management is whole system. These old ideas are a combination of ethics, taking care of the society as well as growing people unlike many of the new models which are merely interested in making money. The leaders must strive to be successful to the company and maintain the well being of the community and people at the same time. This is equivalent to the contemporary thought of sustainable management, corporate social responsibility and being stakeholder-oriented leading.

According to the research, the Indian ancient concepts will assist the modern schools in teaching management. In case universities include the lessons of these old books in the courses, learners get an opportunity to view leadership and management of a company using a wider perspective and with considering other cultures. These books invite the wisdom in managers to not only acquire skills but also to behave in an ethical manner, understand feelings, and be concerned about society.

Although the ancient Indian texts have great ideas, they are usually omitted in modern researches. Majority of the studies centre on western theories and tools. The current research contributes to the body of literature that combines the new with the old. It demonstrates that the management concepts of India are rooted in antique Indian wisdom and thereby demonstrate that the concept is relevant to this day.

Concisely, the Mahabharata, Ramayana, Bhagavad Gita, and Arthashastra provide an extensive guide on how to be in leadership, regulations, and group management. Ethical leadership, planning, emotions and team work and good governance are lessons contained in these books. Such eternal ideas are still applicable to the current companies. By combining the ancient Indian philosophy with the existing theories, one will have a more complete and permanent approach to leading and developing the organisations.

Recommendation and Suggestions.

Analysis of the scriptures of ancient Indians indicates that they continue to assist the present-day organisations. Depending on our discovery, we come up with a number of ideas on companies, managers, policy makers and schools. These concepts are meant to blend the ancient knowledge with the modern approaches of managing businesses to promote ethical leaders, intelligent thinking and sustainable development.

- Instilling Good Leaders within Organisations.

One of the central concepts of this research is to champion ethical leadership in the current society. There are ancient books which were always about morals, honesty, and responsibilities. Good characters such as Rama and Krishna

demonstrate the importance of good behaviour as it will create trust, loyalty and commitment. Companies ought to assist their leaders apply the value-based style that appreciates sincerity, justice, as well as accountability.

It is necessary that corporate leaders should come up with ethical systems and codes of conduct which encourage effective decision making and discourages unethical practises. The organisations can generate trust in their employees and improve their reputation in relation to the stakeholders by instilling organisational culture of integrity and transparency. Long-term sustainability would also be achieved through ethical leadership because the organisational goals will be aligned with social and moral obligations.

- Combining Strategic Overview and Future Planning.

The other main recommendation is to include the aspect of strategic thinking and long-term planning to the process of decision-making in companies. Arthashastra demonstrates that we need to strategize, observe and utilise our own environment to achieve success. Modern businesses are in cut-throat and accelerated transformations and thus intelligent strategy planning is crucial.

Managers ought to continue to monitor the internal and external elements that influence the corporation and prepare solutions that address the emerging opportunities and challenges. Risk planning should also be considered and plans made in case of tough times. Companies are able to keep ahead of the changes by planning ahead.

- Working on the Emotional Intelligence and Self -Management.

The Bhagavad Gita enumerates that leaders must have a self-control, a calm and clear mind. The companies should therefore make leaders and staff members develop emotional intelligence and self-management. Emotional intelligence leaders are able to listen to their employees, resolve conflicts, and maintain a healthy relationship.

Part of the training programme and the leadership courses should contain emotional intelligence, stress management, and mindfulness. Such programmes may assist in making people more conscious and deal with emotions during difficult times. Providing this skill to the employees and managers allows making work healthier and better.

- Cultivating to Teamwork and Organisational Dedication.

One of the main strengths in Rama is illustrated in the Ramayana through teamwork, collaboration and loyalty before the Vanara army which assisted Rama. The success of any company is determined by how people pull together to achieve a given objective as demonstrated in these storeys. For the contemporary day businesses, it is important that more emphasis is put on teamwork and employee inclusion.

Respect, open talk and teamwork should be encouraged by the managers. Providing individuals with opportunity to collaborate, particularly within various departments, may establish more equal relationships and help the whole performance to be improved. Work of employees should also be recognised and rewarded by the companies in their efforts to stay motivated.

The training, reward programme and participation of staff in the decision making procedures, are among the employee engagement activities that enable employees to be more interested in the company. When employees receive respect and are connected to the objectives of the firm, then they will tend to make it successful.

- Enhancing Government and transparency.

The other important recommendation would be better governance and accountability of people. The Arthashastra provides explicit regulations on the administration of efficiently, surveillance of officials and elimination of corruption. The businesses and governments of today do not stop caring about these ideologies.

Firms must establish governance that is open and transparent meaning that there is clarification on what is done by whom, and whom they report to. Frequent cheques, reviews and controls make people accountable thus prevent resource abuse. Open and accountable leadership cultivates trust among the employees, investors, and others.

- Relationship Marketing and Implementing Negotiation and Resistance to Conflict.

The presence of conflict in any workplace occurs due to the different views and interests of people. The Mahabharata demonstrates how uncontrolled battles are likely to bring huge troubles. Therefore, the businesses require effective conflict solving strategies that would promote dialogue, negotiation and working together.

Managers ought to acquire such skills as problem solving, mediation, and listening. Open conversation and helpful feedback should be encouraged to prevent further development of conflict. Resolution of disputes equitably makes the work places tranquil and the workforce merrier.

- The Deployment of the Ancient Indian Management Thought in Education.

One more large concept is to incorporate the ancient Indian concepts in management lessons. Majority of the courses target the west and disregard the Indian wisdom. The teachings of Bhagavad Gita, Mahabharata, Ramayana, and Arthashastra are added to provide the students with a broader perspective of leadership and organisation.

The schools ought to have courses that examine native concepts of management and demonstrate their relevance in the modern times. The examples of ancient storeys serve the purpose of demonstrating ethical issues, leadership challenges and decisions about a strategy. This will assist the future managers gain knowledge about culture and ethics.

- The promotion of Social responsibility and Sustainable Management.

This is emphasised in Indian traditional wisdom that the individual success must be accompanied by the welfare of the society. Social and moral implications of their decisions should be considered by leaders. This is in line with the current concepts of corporate social responsibility and sustainable development.

The companies are supposed to embrace regulations which can benefit individuals, safeguard the environment and strengthen the local communities. Integration of sustainability as part of the plans offers enduring usefulness to the society and the stakeholders. Being ethical is a way of improving reputation and favouring healthy growth.

Limitations of the Study

The limits are helpful hints in this study concerning the applicability of the old scriptures to management in contemporary times, but the limits also limit the extent of extrapolation in which the findings can be used. The recognition of these boundaries provides an objective perspective and indicates the places to conduct further studies.

The major limitation is that the study is purely theoretical and it is like brainstorming. It examines old writings intending remotely without accumulating facts that would be used to prove the concepts. Thus the conclusions are rather speculative, not established by statistics.

The other limitation is that the study involves the utilisation of the existing books and articles. On that account, the novelty of the discoveries may be not as high. In addition, various scholars might interpret the texts in a different way modifying the meaning of the lessons.

The analysis of the paper is limited to four principal texts yet there are other significant texts such as the Upanishads, Manusmriti, and Panchatantra. Their inclusion could bring a broader perspective of the Indian management concepts.

Another limitation is that the ancient societies were totally different with the current firm. Thus, most of the ideas continue to apply, although certain ones can be adapted to the context of the modern world.

Moreover, the research primarily examines the concepts and principles of management and not the tools or daily practise in the current world. It can be argued that it overlooks some of the real issues faced by the modern managers working in the global business settings because of emphasis in the moral and strategic aspects of management.

Lastly, the paper is purely theoretical and interpretation making its application to other industries, culture, or workplaces difficult. This can be addressed by conducting real studies, case studies or survey in future research to discover how the ancient Indian management ideas apply in the real organisations.

Irrespective of such demerits, the work is helpful as it demonstrates the relevance of the ancient Indian wisdom in the contemporary management discourses. It also initiates new research directions that are able to come together with philosophy, history, and management as insight into the aspect of leadership and the organisations way of functioning.

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