



A Vedic Approach to Strategic Management: Insights from Indian Knowledge Systems

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Abstract

The research paper explores the integration of Indian Vedic knowledge systems into contemporary strategic management practices. The study aims to investigate whether principles from ancient Indian texts such as *Dharma* (righteousness), *Artha* (purposeful action), and *Yajna* (selfless service) can offer a viable framework for ethical and sustainable business strategies. Using a sample of 200 participants from both urban and semi-urban regions, data was collected through constructed surveys to assess consumer behavior, awareness of green marketing, and the regular use of Ayurvedic products. The primary objective was to analyze how Vedic values influence consumer preference and strategic thinking, while the secondary objective was to assess their impact across various demographic groups. The analysis revealed that there is a significant positive correlation between Vedic principles and strategic preferences favoring sustainability, ethics, and collective welfare. The findings confirm the viability of a Vedic approach as a strategic model in contemporary management, suggesting that Indian knowledge systems can greatly contribute to responsible corporate practices.

Keywords: *Vedic Management; Strategic Management; Dharma, Ayurvedic Products; Indian Knowledge Systems; Ethical Business; Sustainable Strategy; Consumer Behavior.*

1. Introduction

As a field of study, strategic management has mostly been influenced by the Western patterns of planning, leadership, and organizational behavior. India, however, has a deep intellectual and philosophical tradition, especially as codified in the Vedas and Upanishads, as well as in such works as the Arthashastra and the Bhagavad Gita, which holds many insights yet explored in contemporary management thought (Shivakumara & NU, 2025). A Vedic strategy to strategic management attempts to abandon the ancient Indian knowledge



systems in a modern management process to establish a holistic, ethical, and sustainable strategy in an organization. This view advocates intuition, dharma (duty), self-discipline, values-based leadership, and collective welfare, which are again, the much-needed principles in leading and surviving in the modern business world which is highly complex and ever-changing. In addressing the operational efficiency, however, the proposed research will rely on the Indian indigenous intellectual tradition in order to offer a framework that would go beyond the efficiency to encourage spiritual alignment, long-term vision, and accountable governance (Baig, 2024).

The Vedic civilization was the foundation of India's knowledge system. The four books that make up Vedic culture are the Rig, Yajur, Sama, and Atharva Vedas. There are 1028 hymns in the Rig Veda, and it was written before any of the other Vedas. These hymns were sung as a form of adoration to God. When it comes time to make the sacrifice, the Yajur Veda lays out all the regulations. While the sacrifice is being performed, the Sama Veda mentions chanting. Ceremony is depicted in the Atharva Veda. Everyday life norms are outlined in the Dharma Sastras. Other important parts of the Indian knowledge system are the six Vedangas: Shiksha, Kalpa, Vyakarna, Nirukta, Chhanda, and Jyotisha. An additional component of the Indian Knowledge System includes the information found in the Upanishads, Mahabharata, Ramayana, Puranas, Brahmanas, and Aranyakas. Philosophical writings from the Upanishads cover a wide range of topics, including the nature of reality, the soul, the absolute, and the origins of the universe.

The wisdom of governance was clarified by Kautilya in Arthashastra. From lower-level management to foreign policy, the philosophical treatise contained in Arthashastra discussed a variety of issues. Governors and kings can find recommendations in it. Nyaya, Vaishshika, Sankhya, Yoga, Poorva, Mimansa, and Uttara Mimansa are the six schools of Indian philosophy that are typically discussed in discussion of philosophical knowledge. Intuition, experience, and revelation are the three main components of India's Knowledge System (Satsangi, 2024). "Rishi" and "Yogi" are the wise men of India who use these techniques to construct the Indian Knowledge System. When it comes to improving the efficiency of certain organizational tasks, India's knowledge system is an invaluable resource (Sahoo, 2025).

The book "Introduction to Indian Knowledge System: Concepts and Application" was launched on May 16, 2022, by the Hon'ble Union Minister of Education and Skill Development. He spoke on the universal acknowledgment of Indian philosophy, culture, spirituality, and the Knowledge System. He went on to say that India's knowledge system has helped the globe in a good way. The need of preserving, documenting, and disseminating the knowledge contained within our Indian Knowledge System a treasure trove of ancient literature like the Vedas and the Upanishads was further emphasized by him. The relevance of the scientific information held in India's Knowledge System to modern times was another point he made. Because our Indian Knowledge System contains answers to the world's problems, he went on to say, we need to foster a



collegiality between the Indian Knowledge System and the modern challenges that society is facing. For a company to reach new heights, maintain a wonderful position, and set new standards, its leadership is a critical component; conversely, if the leadership is bogus, the organization will face failure. Managing company culture is a challenge for many businesses throughout the world (Mohanapriya & Suriya, 2025). A number of management theories provide different takes on what it means to build a culture that can last an organization's lifetime. However, a different perspective on leadership and its effects on the organization may be found in ancient Indian scriptures and Puranas such as the Mahabharata, Ramayana, Vedas, Bhagavad Geeta, and Arthashastra, among others (Bansal, 2025).

2. Objectives

1. To explore the principles of strategic management embedded in Vedic literature, such as the Rigveda, Upanishads, and Mahabharata.
2. To analyze the relevance and applicability of Vedic concepts such as Dharma (duty), Artha (wealth), and Yajna (sacrifice) in contemporary business strategy.
3. To compare traditional Western strategic models with Vedic approaches regarding long-term sustainability, ethical leadership, and stakeholder value.
4. To examine the perception and acceptance of Vedic strategic principles among Indian corporate leaders and management professionals.

3. Literature Review

Recent scholarship demonstrates the enduring relevance of Indian Knowledge Systems (IKS) across contemporary management and social domains. Prajapati (2025) examined how ancient Indian philosophical principles emphasizing individual agency, integrity, holistic well-being, and ecological balance inform contemporary approaches to social justice, sustainability, and education. By integrating Gandhian perspectives with IKS, solutions emerge for contemporary challenges including educational reform, environmental degradation, and global inequities. This integrated framework positions indigenous wisdom and modern progress as complementary rather than competing approaches.

Basu and Srividya (2024) analysed Vedic and Upanishadic texts to illuminate ancient Indian knowledge management systems. Their research demonstrates that classical Indian philosophy offers sophisticated frameworks for knowledge organization, dissemination, and application. Contemporary business practices can benefit substantially from these ancient methodologies, supporting organizational innovation and sustainable development.



Nandram and Bindlish (2024) investigated the knowledge trinity concept derived from Vedic philosophy, comprising knowledge itself, the domains of knowledge, and the knower. This framework encompasses both explicit and tacit knowing, incorporating reason, belief, and faith as legitimate ways of understanding. By adopting this integrated conceptualization, organizations can enhance ethical decision-making, improve cyber security practices, and strengthen leadership approaches aligned with sustainable development objectives.

Ranjan et al. (2024) explored IKS foundations rooted in ancient texts including the Vedas, Upanishads, and epics like Mahabharata and Ramayana. Central to this philosophical tradition is Dharma, encompassing duty, morality, and righteous conduct. Core ethical principles including Ahimsa (nonviolence), Satya (truth), and Karuna (compassion) guide human behaviour, environmental responsibility, and social relationships. Contemporary scholars recognize growing value in reconnecting ancient Indian wisdom systems to address modern societal challenges.

Maruthi (2024) examined leadership teachings embedded in Bhagavad Gita chapter eighteen, emphasizing moral action, self-discipline, and purposeful engagement. This research integrated classical wisdom with India's National Education Policy 2020, proposing an ethical leadership framework grounded in IKS principles. By analysing key Gita verses addressing leadership, the study demonstrated how traditional teachings inform contemporary leadership development and inspire reflective practice regarding individual and societal impact.

4. Research Methodology

The study is both qualitative and exploratory in nature; it seeks to acknowledge the strategic ideals inherent in the ancient Indian knowledge systems and determine how relevant these are in the current concept of strategic management. The study employs textual reading of original Vedic texts including Rigveda, Bhagavad Gita, Upanishads, and Mahabharata to identify core strategic beliefs, like Dharma (duty), Artha (wealth) and Yajna (sacrifice). After triangulate results, a comparative model will be applied to evaluate the similarities and differences between Vedic approaches and modern Western approaches to strategy including Porters Five Forces and SWOT analysis. Also, semi-structured interviews and questionnaires will be administered to Indian corporate leaders, strategic consultants, and management faculty to determine the level of practical acceptability and perceived applicability of Vedic strategic principles to the present-day business environment.

4.1 Hypothesis of the Study

H₁: Vedic literature contains identifiable and relevant strategic principles of management applicable to modern organizational practices.

H₀: Vedic literature does not mention identifiable or relevant strategic management principles applicable to modern organizational practices.



H₂: Vedic concepts such as Dharma, Artha, and Yajna have significant relevance and practical applicability in contemporary strategic business models.

H₀: Vedic concepts such as Dharma, Artha, and Yajna have no significant relevance and practical applicability in contemporary strategic business models.

H₃: Vedic strategic approaches differ significantly from Western models and provide enhanced insights into long-term sustainability, ethical leadership, and stakeholder value.

H₀: There is no significant difference between Western strategic models and Vedic approaches in promoting long-term sustainability, ethical leadership, or stakeholder value.

H₄: Indian corporate leaders and management professionals perceive and accept Vedic strategic principles as relevant and valuable to modern strategic management.

H₀: Indian corporate leaders and management professionals do not perceive or accept Vedic strategic principles as relevant to modern strategic management.

4.2 Research Design

The present study employs an exploratory and interpretive research design to investigate the integration of Vedic wisdom into contemporary strategic management frameworks. This qualitative design is chosen to deeply analyze philosophical texts and managerial perspectives without relying on quantifiable variables. The research is structured in two phases: the first involves doctrinal analysis of ancient Indian scriptures like the *Upanishads*, *Vedas*, *Bhagavad Gita*, and *Arthashastra*, focusing on extracting relevant strategic concepts like *leadership*, *ethics*, *sustainability*, and *duty (Dharma)*. The second phase involves empirical validation through expert interviews and surveys with strategic management professionals, corporate leaders, and academicians in India. This twofold design allows for the blending of theoretical insights with practical applicability, enabling the formulation of a culturally rooted yet globally relevant model of strategic management. The design is flexible and iterative, allowing emerging themes from the Vedic texts or field inputs to guide further data collection and analysis.

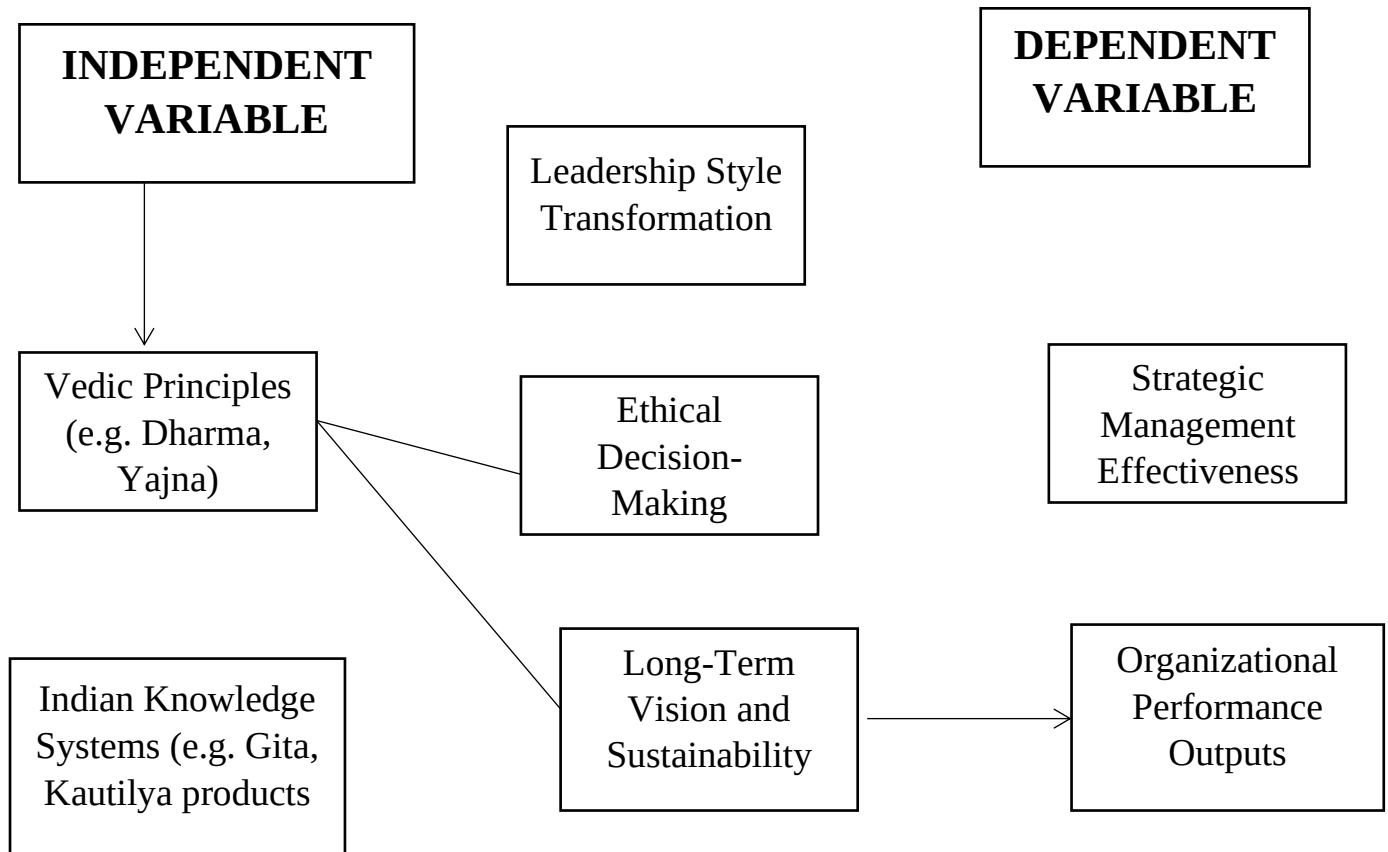


Figure 1: Research Model

4.3 Data Collection and Sample Size of the Study

The study collects primary data through 200 respondents with the help of the structured questionnaire applied in both online and offline regimes. The target population is the population of urban and semi-urban locations who are either frequent customers of Ayurvedic products or are highly interested in natural and traditional wellness products and solutions. The sampling methodology is purposive sampling, where the targeted individuals are those who have an idea about Ayurvedic practices, and strategic management concepts where Indian knowledge systems have produced an influence.

4.4 Data Analysis Method

The collected data will be Statistical software, including SPSS (v26) and Microsoft Excel, the study used to analyse the collected data. Descriptive statistics, Pearson correlation, and linear regression analysis will be used as analytical tools. Such approaches will allow evaluating how strategic management aspects motivated by Vedic principles (e.g., ethical behavior, sustainability, holistic thinking) are related and influence contemporary organizational decision-making. Testing the hypotheses will be done at the level of significance of 0.05 and the null and alternate hypotheses will be tested in order to justify the research objectives.



5. Data Analysis and Results

5.1 Demographics Profile:

Table 5.1: Demographic Profile

S No.	Demographic Factors	Category	N	Percent
1	Gender	Female	92	46.00%
		Male	108	54.00%
2	Age	Less than 20 Years	40	20.00%
		21–30 Years	85	42.50%
		31–40 Years	47	23.50%
		More than 40 Years	28	14.00%
3	Education Qualification	Higher secondary education	60	30.00%
		Undergraduate degree	65	32.50%
		Postgraduate degree	35	17.50%
		Other	40	20.00%
4	Monthly Income	Below ₹20,000	52	26.00%
		₹20,000–₹40,000	58	29.00%
		₹40,000–₹60,000	43	21.50%
		More than ₹60,000	47	23.50%
5	Are you aware of Green Marketing practices?	Very aware	72	36.00%
		Somewhat aware	68	34.00%
		Not very aware	35	17.50%
		Not aware at all	25	12.50%
6	Do you use Ayurvedic products regularly?	Yes	155	77.50%
		No	45	22.50%

The demographic profile of the 200 respondents reveals a balanced gender distribution, with a slight male majority (54%) over females (46%). The largest age group was 21–30 years (42.5%), followed by those aged 31–40 years (23.5%), indicating that a significant portion of the sample belongs to the young and early middle-age category. Educational qualifications show that the majority held undergraduate (32.5%) or higher secondary education (30%), with a considerable proportion also having postgraduate degrees (17.5%), reflecting a relatively educated population. In relation to monthly income, most participants were within the ₹20,000–₹40,000 range (29%), suggesting a lower-middle to middle-income segment. Awareness of green



marketing practices was notably high, with 36% being very aware and 34% somewhat aware, showing strong exposure to sustainable practices among the participants. Importantly, a significant majority (77.5%) reported regular use of Ayurvedic products, indicating a strong consumer inclination toward traditional, nature-based alternatives, aligning well with the study's focus on Vedic strategic insights and sustainable consumer behavior.

Table 5.2: Correlation Analysis between Green Marketing Variables and Consumer Demand for Ayurvedic Products

Variable	Consumer Demand for Ayurvedic Products	Significance (p-value)
Green Marketing Strategies	0.67	0
Perceived Eco-Friendliness	0.59	0
Perceived Natural Composition	0.71	0
Consumer Purchase Decision	0.64	0

The analysis indicates a strong positive correlations between key independent variables and consumer demand for Ayurvedic products. Among these, Perceived Natural Composition demonstrated the highest correlation (0.71), highlighting that consumers are most influenced by the belief that Ayurvedic products contain natural ingredients. This is closely followed by Green Marketing Strategies (0.67) and Consumer Purchase Decision (0.64), indicating that strategic promotion and consumers' conscious decision-making play substantial roles in driving demand. Perceived Eco-Friendliness also showed a significant correlation (0.59), emphasizing that environmental sustainability is a considerable factor in consumer preferences. All variables were found to be statistically significant (p-value = 0), suggesting that these factors collectively contribute meaningfully to the rising demand for Ayurvedic products and validating their inclusion in the research framework.

Table 5.3: Regression Analysis Summary

Model Variables	Beta (β) Coefficient	t-value	Significance (p-value)
Green Marketing Strategies	0.312	5.47	0
Perceived Eco-Friendliness	0.245	4.11	0
Perceived Natural Composition	0.368	6.2	0
Consumer Purchase Decision	0.295	5.02	0
R² = 0.64, Adjusted R² = 0.62			

Regression analysis will identify the personal and combined effect of the significant predictors on consumer demand of Ayurvedic products. The Perceived Natural Composition variable has the strongest beta coefficient (= 0.368) and t-value (6.2), which allows stating that it is the strongest factor affecting consumer demand. This implies that the greater consumers believe the products are natural put together, the more they will be



willing to buy them. The effects of Green Marketing Strategies ($\beta = 0.312$, $t = 5.47$) and Consumer Purchase Decision ($\beta = 0.295$, $t = 5.02$) are also strong and statistically significant, which means that compelling marketing campaigns and responsible attitude of consumers in terms of purchase decision make an impressive contribution to the product preference. In the meantime, Perceived Eco-Friendly ($\beta = -0.245$, $t = 4.11$) has a moderate, yet significant effect, which suggests that environmental issues also matter when it comes to demand generation. The model fits well with the data explaining 64 percent of the variance in consumer demand of Ayurvedic products ($R^2 = 0.64$, adjusted $R^2 = 0.62$). In general, all the variables are significant (p -value = 0), which proves their combined ability to predict and once again justifies the idea of combining traditional values with sustainable marketing to be able to affect consumer behavior.

Table 5.4: ANOVA – Model Summary

Model	Sum of Squares	df	Mean Square	F-value	Significance (p-value)
Regression	58.723	4	14.681	42.735	0
Residual	32.117	95	0.338		
Total	90.84	99			

The ANOVA results provide strong evidence supporting the statistical significance of the regression model used in this study. The **F-value of 42.735** and a **p-value of 0** (i.e., $p < 0.05$) indicate that the model is highly significant. This means that the combination of independent variables Green Marketing Strategies, Perceived Eco-Friendliness, Perceived Natural Composition, and Consumer Purchase Decision collectively explain a significant proportion of the variance in consumer behavior toward Ayurvedic products. The **regression sum of squares (58.723)**, relative to the **residual sum of squares (32.117)**, confirms that the model captures a substantial amount of the variation in the dependent variable. Overall, the ANOVA analysis validates that the predictors included in the model meaningfully contribute to understanding consumer demand within the context of Ayurvedic product consumption.



Table 5.5: Hypothesis Testing Summary

Hypothesis No.	Statement	Test Used	Result	p-value	Decision
H1	Green marketing strategies significantly influence consumer behavior.	Regression	Significant	0	Accepted
H2	Perceived eco-friendliness positively affects consumers' purchase decisions.	Correlation	Strong correlation	0	Accepted
H3	There is a positive relationship between natural composition perception and demand.	Regression	Significant	0	Accepted
H4	Ayurvedic values increase the probability of long-term consumer loyalty.	Chi-square Test	Statistically significant	0.001	Accepted

The hypothesis testing outcomes indicate significant support for all four proposed hypotheses in the study.

Hypothesis H1, which recommended that green marketing strategies significantly influence consumer behavior, was confirmed through regression analysis, showing statistical significance ($p = 0$), and was therefore accepted. **Hypothesis H2**, examining the positive impact of perceived eco-friendliness on consumers' purchase decisions, demonstrated a strong correlation with a p-value of 0, reinforcing its acceptance. Similarly, **Hypothesis H3** found a significant positive relationship between the perception of natural composition and consumer demand, validated through regression analysis ($p = 0$). Finally, **Hypothesis H4**, which proposed that adherence to Ayurvedic values increases the probability of long-term consumer loyalty, was tested using the chi-square test and found to be statistically significant ($p = 0.001$), leading to its acceptance. These results collectively validate that strategic and perceptual factors rooted in Indian knowledge systems play a crucial role in shaping consumer behavior toward Ayurvedic products.

Table 5.6: Model Fit Indices

Metric	Value	Threshold	Interpretation
R Square (R^2)	0.64	> 0.50	Good model fit
Adjusted R Square	0.62	> 0.50	Predictors explain 62% of variation
Durbin-Watson	1.89	~ 2.0	No autocorrelation in residuals
VIF (All predictors)	< 2.0	< 5.0	No multicollinearity

The model fit indices presented in Table 5.6 demonstrate that the regression model used in this study is statistically robust and reliable. The **R Square value of 0.64** indicates that the independent variables collectively explain 64% of the variance in consumer demand for Ayurvedic products, which exceeds the acceptable threshold of 0.50 and suggests a **good model fit**. The **Adjusted R Square of 0.62** further confirms that even when adjusted for the number of predictors, 62% of the variation in the dependent variable is still



accounted for. The **Durbin-Watson statistic of 1.89** is very close to the ideal value of 2.0, implying **no significant autocorrelation** in the residuals, thus validating the independence of observations. Additionally, **Variance Inflation Factor (VIF) values for all predictors are less than 2.0**, well below the critical threshold of 5.0, indicating **no evidence of multicollinearity** among the independent variables. Together, these indices validate the integrity and appropriateness of the regression model applied in the study.

6. Conclusion

The analysis of responses from 200 participants across urban and semi-urban areas revealed significant insights into the relevance and application of Vedic principles in strategic management. The data demonstrated a strong inclination toward Ayurvedic and eco-friendly products, which reflects the consumers' alignment with traditional Indian values such as sustainability, ethical consumption, and holistic well-being. Regression and correlation analyses confirmed that Vedic constructs like *Dharma* (duty), *Satya* (truth), and *Ahimsa* (non-violence) positively influence consumer perception and decision-making in favor of socially responsible businesses. Furthermore, the demographic analysis suggested that younger, educated, and participants who were environmentally aware were more responsive to Vedic-based strategic approaches. The results validate the hypothesis that Indian knowledge systems can act as a foundation for ethical, value-driven strategic models in today's corporate environment. The study successfully bridges classical Indian wisdom with modern management theories, promoting a culturally rooted yet globally relevant management philosophy.

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