

ENTREPRENEURSHIP DEVELOPMENT - A MODEL BASED ON VEDIC TRADITION

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1. INTRODUCTION

Prosperity of any nation to a large extent depends on the development of entrepreneurial traits among its people. For instance Japan and South Korea, in spite of paucity of raw material resources, achieved highest industrial excellence mainly due to the development of these traits in their people, right at the beginning of their education. Indoctrinating the philosophical watchword of occupational success, right from the impressionable stage of development of every child, a vast nation like the United States of America, stands today as an all powerful nation evincing excellence in all aspects of human life. This has been possible by developing entrepreneurial potentialities in full measure in her people. If India wants to become the loadestar in the industrial world, our earstwhile notion that entrepreneurs are not made but born should be replaced by a strong faith that entrepreneurship can be developed in every individual of our nation by identifying and strengthening their entrepreneurial potentialities based on the wisdom of *Vedic* philoso-

phy and traditions of our great nation.

This paper dwells on explaining how the deep seated potentialities of prospective entrepreneurs of our country can be developed on the basis of a purely indigenous model developed by the authors based on the traditional wisdom of ancient philosophy propagated by the great masters of our land through the eternal *Vedic* texts and *Bhagavat Gita*.

2. THE MODEL

A model of individual development for becoming entrepreneur based on Kalra (1990) is given in Fig. 1. It consists of four components on the Anna (Resources), the Manas (Personality), the Prana (Life-force) and the ultimate purpose of existence of individual (Supreme goal). These components are interacting and interdependent in character.

The goal of an individual (aspirant) is to attain '*Moksha*' or '*Nirvikalpa Samaadhi*' salvation/self-actualisation. This supreme goal inspires an aspirant to become committed and goal directed to attain the eternal, blissful, self illuminated existence, so that he can contrib-

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ute to his own good as well as the good of society. The teaching of Vedas insists on man's practising ethical conduct, righteous, behaviour, and leading a pious life of purity of thought, word and deed, in short abiding by *Dharma* or the law of spiritual living. The spiritual journey of the aspirant is a gradual process comprising a series of firm and determined steps executed under the guidance of a spiritual teacher the "*Guru*". It includes three tier of learning namely : *Siksha*, *Svadyaya* and *Atmasata*. *Siksha* means acquiring knowledge, *Svadyaya* means practising till perfection is achieved and *Atmasata* means attaining supreme perfection/self actualization (Ultimate goal).

The ancient scriptures emphasize that the aspirant should necessarily be a '*Saatvika*'. The characteristics of such a person is beautifully illustrated in *Bhagwat Gita*.

नियतं सङ्गरहितमरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म यतत्सात्त्विकमुच्यते॥

BHAGWAT GITA (18.23)

That action which is ordained by the scriptures and is not accompanied by the sense of doership, and has been done without any partiality or prejudice by one, who seeks no return is called *Saatvika*. After explaining the *saatvik* quality of action *Gita* explains through the following lines who is entitled to be termed a *Saatvika* :

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक
उच्यते॥

BHAGWAT GITA (18.26)

Free from attachment, unegotistic,

endowed with firmness and vigour and unswayed by success and failure such a doer is said to be *saatvika*.

Such a '*Saatvika*' develops the desired **PRANA** (life-force) for the development of **MANAS**, **ANNA** and **SOCIAL FABRIC** (Environment) for achieving ultimate goal of individual existence.

In his great work '**VIVEKA CHOODAMANI**' Sri Sankaracharya states that the actions done through the principles of *Karma Yoga*, believer of action in life, brings in purity of mind, "**The CHITA SHUDHI**". Lord Krishna explains to Arjuna the characteristic of *Karma Yogi* as given in *Bhagwat Gita* in the following stanzas.

कर्मण्येवाधिकारास्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥

BHAGWAT GITA (2.47)

Your right is to work only, but never to the fruit thereof. Be not instrumental in making your actions bear fruit, nor let your attachment be to inaction.

तस्मादसक्तः सततं कार्यं कर्म समाचर।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः॥

BHAGWAT GITA (3.19)

Therefore, go on efficiently doing your duty without attachment. Doing without attachment, man attains the supreme goal.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥

BHAGWAT GITA (3.30)

Therefore, Lord Krishna says to Prince Arjuna that by dedicating all action

to me with your mind fixed on me, the self of all, freed from hope and the feeling of self and cured of mental fear, fight.

Thus individual should continue to do his duty in a dedicated way without attachment and expectation (as karmayogi does), till ultimate goal of existence is achieved.

Human being is the only means by which the ultimate purpose of existence or consciousness can be realized. Those who are ignorant of their potentialities live without achieving this till they take their last breath. The ignorance in the form of dust particles are accumulated on the mirror of mind through many cycles of birth and death. The objective of the human being is to remove the dust from the mirror to reveal reality reflected in it.

Human body is an instrument to attain the ultimate existence (goal). The purification of mind i.e. "Chita Shuddhi" is achieved by undergoing a series of disciplinary practices related to body, mind and behaviour. In the absence of this, the individual will not be in a position to develop to the fullest potential and integrate the components of Anna, Prana, Manas and become useful to himself and society.

Bhagawat Gita extolls an aspirant (potential entrepreneur) that he should not be carried away by the satisfaction of sensual pleasures of the world of small successes. In doing so he will be drifted away from the attainment of the goal. He should develop '*Ekagra Chita*' one mindness on the goal, otherwise, he will be lost to himself and to the society at large.

3. APPLICATION OF MODEL FOR THE DEVELOPMENT OF ENTRE-

PRENEUR

Education today provides knowledge to seekers in varied fields. The Indian Vedic tradition of giving emphasis on the development of life force (Prana) is absent from education. Living, for a large population, has become a huge burden. The staggering problem of unemployment among educated youth is going from bad to worse. In spite of this, the student world is fascinated for the tinsel of pomp. The development of entrepreneur should be seen in the light of this context that is developing the life force within the individuals.

The aim of education to every child born today, should be to make him/her a prospective entrepreneur. Therefore, the planners of education and curriculum specialists have to sow the seeds of entrepreneurship in the mind of every child at the beginning of the impressionable stage of development.

To become an entrepreneur in the competitive world of tomorrow should be the ultimate goal of existence (No. IV in the Model given in Fig. 1) of the children today.

In addition, the individual has to be made a man of character and having welfare of entire man-kind close to his heart as proclaimed by the Vedas.

"SARVEY BHAWANTU SUKHINA
SARVEY SANTU NIRAMAYA"

All the potentialities (Anna, Manas and Prana) required for achieving the ultimate existence i.e. entrepreneur are present in every child).

It is required to identify, harness and strengthen these in children to the desired level during different experiences provided to them in family, school and society.

For achieving the goal of becoming entrepreneur, the aspirant should have unwavering attention and commitment. High life force i.e. Prana helps individuals to put up with all ups and downs and come out victorious in life and sustain his commitment for achieving ultimate goal of becoming entrepreneur. The depletion of Prana in turn would result in wastage of efforts of individuals inspite of having right type of Manas (personality) and Anna (resources). Anna (resources) consists of knowledge, skill, attitude and other resources. The education should develop desired knowledge, skill and attitude in students for making them successful entrepreneurs.

The children, while undergoing education should practice control on speech, and develop determination, in addition to the development of creativity, work ethics, intellectual detachment, self luminescence, self esteem, commitment to work, discipline, self confidence, problem solving ability, risk taking and self study habits.

The importance of four goals laid down in our vedic text such as truth, right conduct, peace and love should be accepted, adhered, and practiced by every child. Only then the divinity latent in man shines forth in all its glory and thereby developing an integrated personality of man MANAS (NO. III).

Social fabric comprising of family, school, society, environment and tradition affect 'Prana' (life force) of an individual. A conducive, supportive and trustworthy social fabric helps in building up Prana. While it gets reduced in hostile conditions. If it happens so then the possibility of achieving ultimate goal of becoming a successful entrepreneur gets

lost.

The process of becoming and prospering as an entrepreneur in the fast changing world of today is an arduous task. Therefore, the young people have to be guided, educated and trained for playing their role as entrepreneurs.

The present day education system should be based on Mahatma Gandhi's philosophy of education. Education according to him aims at developing the Body, Mind and Spirit of the individual. Although, primary, secondary and senior secondary education curriculum has components of SUPW (Socially Useful Productive Work) and learning of a craft and creative expression, the orientation of these is not directed towards developing entrepreneurship in school children for ultimately setting up their own enterprises. SUPW in schools must be practiced more pragmatically so as to adhere to the Gandhian philosophy on education. In turn, this leads to sparking the zeal for enterprise that is 'Prana'.

Different teachers provide varied experiences to the students, which are seldom directed towards developing desired characteristics of Anna, Manas and Prana stated earlier. Therefore, there is a need of introducing and integrating experiences of developing commitment to ultimate goal in relation to Indian tradition such as control of mind, discipline, habit of learning, creativity in individuals during different stages of education system. Individuals need to be given experiences to go through the stages of exploration, fixation and execution as they are being the steps for setting up an enterprise and running that systematically and successfully.

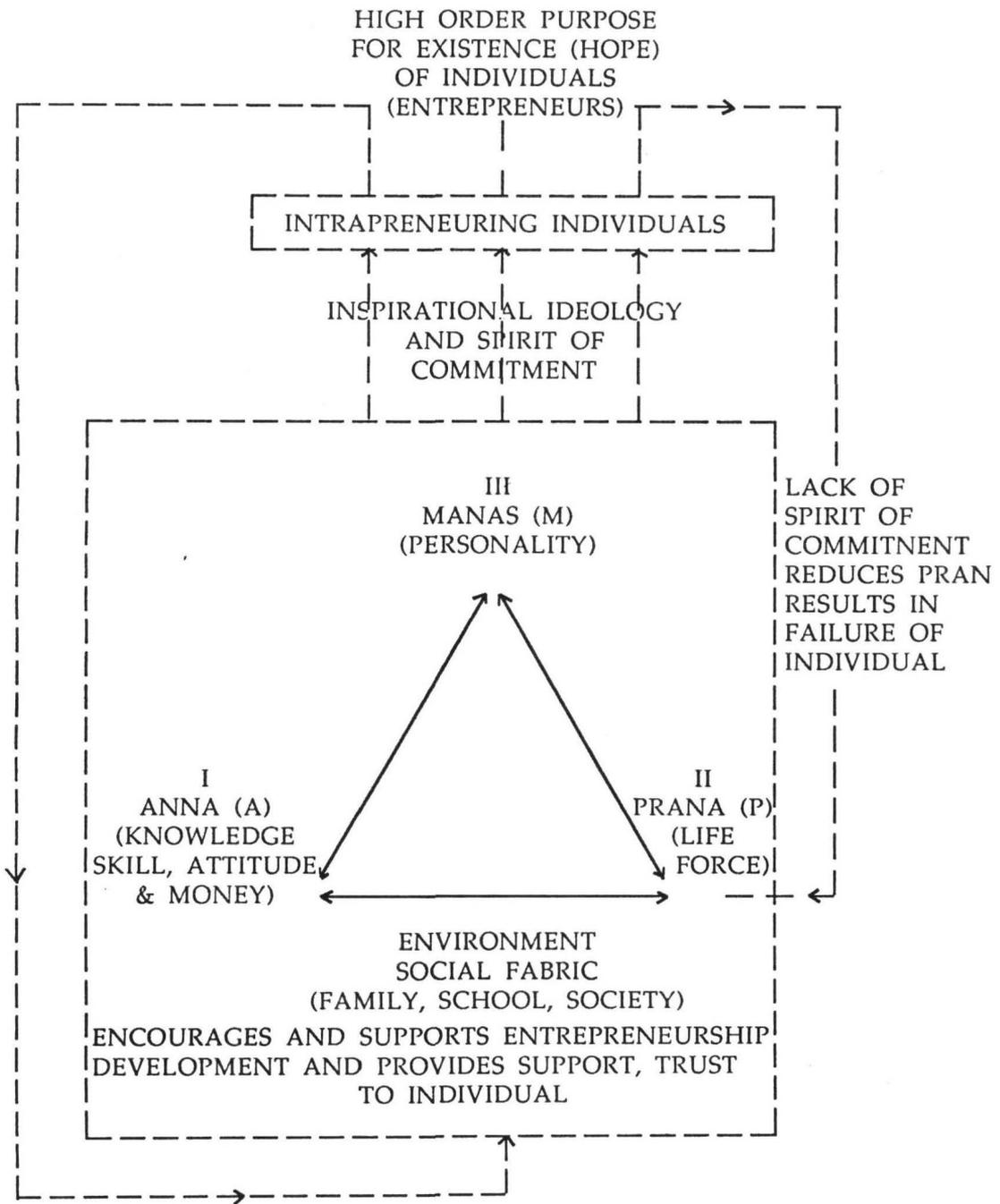


FIG. 1. A MODEL OF [MAP] INDIVIDUAL DEVELOPMENT FOR BECOMING ENTREPRENEUR