CHAPTER IV
VEDIC SELF MANAGEMENT PRINCIPLES

Vedic self management refers to the art of managing the self as an individual entity. At this micro level, one has to manage one’s body at the gross level, the soul at the subtlest level and the mind and intellect at the intermediary levels. Without proper management of the self, there cannot be excellence coupled with ethics, which form the basis for human emancipation.

Management of the self is of paramount importance for effectively channelising the individual’s efforts in an efficient and laudable manner in any situation and environment. One should not fall prey to materialistic temptations and allurements offered by unrighteous people as these may hamper the entire society at large. The ethical and moral values of many people are overtaken by corruption, dishonesty, fraud, misfeasance, ego, breach of trust and abuse of power. The focus of the Vedas is on self-management by the individuals themselves so that one remains blemishless and resolute even under trying and tough circumstances.

It is only individuals who make up or mar institutions and drive their value systems. Unless one fully knows the art of managing one’s life, he will not be in a position to create any positive impression and impact in his own family or in the society at large.

An individual is made up of vāsanās, both inherited and acquired. Vāsanās are generated through actions. The differences between different categories of people
exist due to the varied *vāsanās* that they have. This is reflected in terms of their multifarious thoughts, desires, emotions, perceptions, attitudes, speech and deeds. The *vāsanās* are subtle which get engrossed inherently in one’s core personality.

The human body as a physical reality exists at the gross and explicitly visible level. It is easy for any one to relate any object, situation or experience from the perspective of the bodily form. Proper maintenance of the body is necessary for all as it is the core medium through which creative thinking, planning and actions are undertaken. The body facilitates the fulfilment of one’s cherished desires and ambitions.

The quality of mind as well as the sharpness and power of intellect shape up the individual’s thought process, words spoken, actions and reactions. These in turn determine the individual qualities consisting of good and bad categories. The qualities of the individual over a period of time moulds one’s conduct, character, behaviour and overall personality. The personality traits consist of multiple layers from the gross to the subtle.

The *Vedas* throw considerable light on the art of management of body, mind and intellect. They highlight the importance of effective time management.

The *Vedas* describe the *TriGunās* of satva, rajas and tamas and explain about the various good and bad qualities of an individual. They specify different ways of liberation of an individual. They also speak about multiple types of sins and the ways of atonement of sins.
The Vedas give guidelines for one to manage one’s deeds through dignified behaviour.

The Vedic code of conduct helps one to lead a socially relevant and dignified life. The Vedas also deal with the management of one’s personality.

4.1 Management of Šariraḥ

The Vedas cover all aspects of management of human body (šariraḥ). The Vedas explain the significance of human life and the need to protect one’s body.

Man lives a hundred years and has a hundred powers. 84

Man truly is the sacrifice. 85

The body is composed of speech, mind and the vital force. 86

The body has eight cakras and nine doors. 87

One’s body shall be able and active. 88

4.1.1 Human Anatomy

A clear-cut understanding of the human anatomy is essential as it is only through the physical body that actions take place, making life meaningful.

One shall gird one’s body for good action. 89

One’s body shall be pure. 90

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84 Tai Sam i-5-1
85 Cha Upa iii-16-1
86 Brh Upa i-5-3
87 Tai Ara i-115
88 Tai Upa i-4
89 Tai Sam i-1-10
90 Mah Upa Ixvi-5
The five constituent elements of the body, viz, earth, water, fire, air and space shall be pure.\textsuperscript{91}

The \textit{Vedas} specify the constitution of the bodily framework and structure as it would enable one to maintain and nourish it properly.

The \textit{Vedas} contain minute details about the anatomy of the human body.

\textit{Atharva Veda} \textsuperscript{92} specifies the various parts of the human body as follows:

- Ankle bones (\textit{Gulphau})
- Apertures (\textit{Kha})
- Arms (\textit{Bāhā})
- Backbones (\textit{Prșṭiḥ})
- Brain (\textit{Mastiśka})
- Breast-bone (\textit{Uras})
- Cervical cartilages (\textit{Grivāḥ})
- Collar bones (\textit{Aṁsau})
- Cranium (\textit{Kapāla})
- Ears (\textit{Karnaū})
- Eyes (\textit{Cakṣaṇī})
- Facial bone (\textit{Kakātika})
- Fingers (\textit{Angulīḥ})
- Flesh (\textit{Māmsa})

\textsuperscript{91} Mah Upa Ixvi-1
\textsuperscript{92} AtV Sam x-2
- Forehead (*Lalāta*)
- Four-sided (*Catuṣṭaya*)
- Frame (*Kusindha*)
- Heels (*Pārṣṇī*)
- Hips (*śroṇī*)
- Jaws (*Hanū*)
- Knees (*Jānū*)
- Mouth (*Mukha*)
- Neck-bones (*Skandhau*)
- Nostrils (*Nāsike*)
- Pliant (*śithīra*)
- Seven apertures in the head (*Sapta khāṇi śirṣāṇī*)
- Structure of Jaws (*Cityā hanvōḥ*)
- Tarsus (*Pratiśṭhā*)
- Tongue (*Jihvā*)
- Trunk (*Kabandha*)
- Two breasts (*Stanau*)
- Two knee-caps (*Aṣṭhīvantau*)
- Two knee joints (*jānunoh sandhi*)
- Two legs (*janghe*)
- Two Metatarsi (*Uchlakau*)
- Two shoulder-blades (*Kaphodau*)
- Two thighs (*ūrū*)

The *śukla Yajur Veda* enumerates numerous parts of the body: These are as follows:\(^{93}\):

- Belly (*Udara*)
- Body (*Ātman*)
- Bone (*Asthi*)
- Bowels (*Gudāḥ*)
- Breath (*Vyāna*)
- Brows (*Bhrū*)
- Ears (*Karṇau*)
- Entrails (*āntrāṇī*)
- Eye (*Cakṣus*)
- Eyebrows (*Utāṇī*)
- Eyelashes (*Pakṣmāṇī*)
- Face hairs (*śmaśrūṇī*)
- Face (*Mukha*)
- Flesh (*Māmsa*)
- Gall (*Pitta*)

\(^{93}\) Vaj Sam xix-81 to xix-93
- Hairs (Keṣāḥ), (Lomānī)
- Head (śiras)
- Kidneys (Matasne)
- Leech (Vāla)
- Liver (Yakṛt)
- Lungs (Kloman)
- Marrow (Majjan)
- Mouth (Āsan)
- Navel (Nābhī)
- Nose (Nas)
- Nose-hairs (Nasyānī)
- Penis (Plāśi), (śēpa)
- Rectum (Vaniṣṭhu)
- Rump (Pāyu)
- Skin (Tvac)
- Spleen (Pīthan)
- Tongue (Jihvā)
- Trunk (Ātman)
- Waist (Upastha)
- Womb (Yoni)
The head, hands, feet, sides, back, thighs, belly, shanks, genitals and the anus shall be pure.  

Seven Rṣis are established in the body: Seven guard it ever more with unceasing care.  

One shall be united with power and strength.  

One shall be unharmed in his body.  

The body follows the eye.  

Man is twentyfold, ten fingers and ten toes.  

There are ten fingers and ten toes and the body is the twentyfirst.  

4.1.2 Karmendriyas (organs of action)

The five organs of action are hands, feet, speech organ, genital and anus.

4.1.2a Hasta(hand)

The Supreme resides in the hands as actions.  

The hands are verily an organ dominated by their object, work.

4.1.2b Pāda(leg)

The Supreme resides in the legs as movement.
4.1.2c Jīhvā (tongue)

The tongue is really an organ dominated by its object, taste.\(^{104}\)

The lower jaw is the prior form; The upper jaw is the posterior form; Speech is the conjunction; Tongue is the means of union.\(^{105}\)

4.1.2d Vāk (speech)

The organ of speech is verily an organ dominated by its object, name.\(^{106}\)

One’s speech shall be sweet.\(^{107}\)

One speaks both truth and untruth for speech has been pierced with evil.\(^{108}\)

One’s speech shall be sweet and agreeable to the utmost.\(^{109}\)

One shall hear abundantly with ears.\(^{110}\)

Whatever is known is a form of the organ of speech, because speech is the knower.\(^{111}\)

4.1.3 Jñānendriyas (organs of perception)

The qualities of sound, touch, colour, taste and smell shall be pure.\(^{112}\)

The five organs of perception are eyes, ears, nose, tongue and skin.

One should amend the deeply-sunk defect of eye, mind or heart.\(^{113}\)

\(^{104}\) Brh Upa iii-2-4  
^{105}\) Tai Upa i-3  
^{106}\) Brh Upa iii-2-3  
^{107}\) Tai Sam i-7-7  
^{108}\) Cha Upa i-2-3  
^{109}\) Tai Upa i-4  
^{110}\) Tai Upa i-4  
^{111}\) Brh Upa i-5-8  
^{112}\) Mah Upa lxvi-2  
^{113}\) Vaj Sam xxxvi-2
4.1.3a Cakṣub (Eye)/ Sight

The eye is indeed the stable basis.\textsuperscript{114}
One sees both sightly and unsightly for the eye has been pierced with evil.\textsuperscript{115}
The eye is verily an organ dominated by its object, colour.\textsuperscript{116}

4.1.3b śrotra (Ear)/ Hearing

The ear is indeed prosperity.\textsuperscript{117}
One hears both pleasant and unpleasant for the ear has been pierced with evil.\textsuperscript{118}
The ear is verily an organ dominated by its object, sound.\textsuperscript{119}

4.1.3c Ghrāṇa (Nose/smell)

The nose smells both the fragrant and the foul for it has been pierced with evil.\textsuperscript{120}
The nose is verily an organ dominated by its object, odour.\textsuperscript{121}

4.1.3d Tvak/ śarma (Skin/Touch)

The skin is verily an organ dominated by its object, touch.\textsuperscript{122}
Victory has to progress by day and night.\textsuperscript{123}

\textsuperscript{114} Cha Upa v-1-3
\textsuperscript{115} Cha Upa i-2-4
\textsuperscript{116} Brh Upa iii-2-5
\textsuperscript{117} Cha Upa v-1-3
\textsuperscript{118} Cha Upa i-2-5
\textsuperscript{119} Brh Upa iii-2-6
\textsuperscript{120} Cha Upa i-2-2
\textsuperscript{121} Brh Upa iii-2-2
\textsuperscript{122} Brh Upa iii-2-9
\textsuperscript{123} AtV Sam v-7-3
4.1.3e Manah (Mind)

One shall always be healthy-minded.\textsuperscript{124} 
The mind is higher than the sense objects.\textsuperscript{125}
The mind is the abode of the organs.\textsuperscript{126}
The mind is verily an organ which is dominated by its object, a covetable thing.\textsuperscript{127}

4.1.3f Intellect

Intellect is higher than the mind.\textsuperscript{128}
The intellect comprises the faculty of proper thinking, rationality, logical reasoning, thinking and decision-making. The mind’s emotive impulses have to be examined through the intellect. The intellect is stronger if it controls the mind from going astray, lured by ephemeral attractions of mundane living. This is possible by arming the intellect with a higher moral and ethical value system.
Intelligence is inspiration.\textsuperscript{129}
One shall be filled with intellectual vigour.\textsuperscript{130}

4.1.4 Organs (Grahas) and Objects (Atigrahas)

There are eight organs and eight objects.\textsuperscript{131} These are as follows:

- Nose and odour.\textsuperscript{132}
- Organ of speech and name.\textsuperscript{133}

\begin{itemize}
\item \footnotesize Rg\textsuperscript{V} Sam vi-52-5
\item \footnotesize Kat Upa i-3-10
\item \footnotesize Cha Upa v-1-5
\item \footnotesize Brh Upa iii-2-7
\item \footnotesize Kat Upa i-3-10
\item \footnotesize Tai Sam ii-5-2
\item \footnotesize Tai Upa i-4
\item \footnotesize Brh Upa iii-2-1
\item \footnotesize Brh Upa iii-2-2
\item \footnotesize Brh Upa iii-2-3
\end{itemize}
• Tongue and taste.\textsuperscript{134}
• Eye and colours.\textsuperscript{135}
• Ear and sound.\textsuperscript{136}
• Mind and desire.\textsuperscript{137}
• Hand and work.\textsuperscript{138}
• Skin and touch.\textsuperscript{139}

4.1.5 Indriyas and Ātman

Beyond the intellect is the Ātman.\textsuperscript{140}

The following indriyas rest on the Ātman:

• Eye and the object of sight
• Ear and the object of hearing
• Smell and the object of smell
• Taste and the object of taste
• Touch and the object of touch
• Speech and the object of speech
• The two hands and what can be taken
• The organ of generation and the object of enjoyment
• The organ of excretion and the object of excretion
• The two feet and what can be walked upto
• The mind and the object of thought

\textsuperscript{134} Brh Upa iii-2-4
\textsuperscript{135} Brh Upa iii-2-5
\textsuperscript{136} Brh Upa iii-2-6
\textsuperscript{137} Brh Upa iii-2-7
\textsuperscript{138} Brh Upa iii-2-8
\textsuperscript{139} Brh Upa iii-2-9
\textsuperscript{140} Kat Upa 1-3-10
- The intellect and the object of intellecction
- The ego and the object of egoism
- The memory and the object of memory
- The light and what is to be lighted
- The Prāṇa and what can be held up.\textsuperscript{141}

Those who seek the Atman by austerity, abstinence, faith and knowledge attain the Aditya (Sun) along the northern course.\textsuperscript{142}

Men may roll up all space like a piece of leather: still there is no end of sorrow for them without realizing the luminous one.\textsuperscript{143}

One’s internal organs shall be pure.\textsuperscript{144}
One’s fivefold sheaths of food, breath, mind, intelligence and bliss shall be pure.\textsuperscript{145}

4.1.6 Physical health

The Vedas compassionately advise one to nourish one’s body by proper health care and safeguard one from diseases.

One should strengthen one’s body.\textsuperscript{146}
One’s body should be like a rock.\textsuperscript{147}
One shall nourish one’s body.\textsuperscript{148}

\textsuperscript{141} Pra Upa iv-8
\textsuperscript{142} Pra Upa i-10
\textsuperscript{143} Sve Upa vi-20
\textsuperscript{144} Mah Upa lxvi-6
\textsuperscript{145} Mah Upa lxvi-10
\textsuperscript{146} Vaj Sam xxiii-15
\textsuperscript{147} Vaj Sam xxix-49
\textsuperscript{148} RkV Sam vii-8-5
One should nourish the body with ghee.\textsuperscript{149}

So much strength is there in man.\textsuperscript{150}

One shall be of strong limbs and firm.\textsuperscript{151}

One shall have speech in mouth, breath in nostrils, sight in eyes, hearing in ears, non-greyed hair, non-decaying teeth and great strength in arms.\textsuperscript{152}

One should graciously waxen one's body.\textsuperscript{153}

Prayers are offered for the well-being of the various parts of the human body.\textsuperscript{154}

One shall be well disciplined, resolute and very strong.\textsuperscript{155}

\textit{Agni} is propitiated to make good whatever is deficient in one's body.\textsuperscript{156}

Soma is propitiated to guard one's body.\textsuperscript{157}

The Self is not accessible to the weak.\textsuperscript{158}

One shall have power in thighs, swiftness in legs, steadfastness in feet, uninjured members and unimpaired soul.\textsuperscript{159}

One shall be free from serious diseases like consumption as well as ordinary diseases like fever, etc. One shall live long and be free from untimely death.\textsuperscript{160}

One shall abandon decline, lack of food and ill-health.\textsuperscript{161}

\begin{flushleft}
\textsuperscript{149} Vaj Sam xii-44  \\
\textsuperscript{150} Tai Sam v-2-5  \\
\textsuperscript{151} Tai Sam v-1-5  \\
\textsuperscript{152} AtV Sam xix-60-1  \\
\textsuperscript{153} RgV Sam vii-8-5  \\
\textsuperscript{154} Vaj Sam xx-5 to xx-9  \\
\textsuperscript{155} Tai Upa ii-8  \\
\textsuperscript{156} Tai Sam i-5-5  \\
\textsuperscript{157} Tai Sam vi-1-1  \\
\textsuperscript{158} Mun Upa iii-2-4  \\
\textsuperscript{159} AtV Sam xix-60-2  \\
\textsuperscript{160} Tai Sam iv-7-3  \\
\textsuperscript{161} Tai Sam iv-2-7
\end{flushleft}
4.1.7 Longevity

The Vedas call upon one to live a fulfilling and fruitful hundred years. The Vedas inspire one to lead a wholesome life for a long span of time.

Man has a hundred years of life, a hundred powers; Verily in life, in power he finds support. 162
Man has a hundred years of life, a hundred powers.163
Nine are the breaths in man and the navel is the tenth.164
One shall live fearlessly.165
One shall be full of life.166
One shall win old age.167
One shall live long brilliantly.168
The Vedas induce people to live a long life in togetherness and a whole life.169
One should see, live, wake, ascend, prosper, exist, adorn a hundred autumns and more.170

One shall live fully and find delight in old age.171
One shall see what is good and hear what is good; With limbs and body firm, one shall attain the term of life appointed by the gods.172

162 Tai Sam vi-6-10
163 Tai Sam iii-2-6
164 Tai Sam vii-5-15
165 RgV Sam i-11-2
166 Tai Sam ii-3-10
167 Tai Sam ii-3-11
168 Mah Upa xlvi-1
169 AtV Sam xix-69-3 to xix-69-4
170 AtV Sam xix-67-1 to xix-67-8, Vaj Sam xxxvi-24
171 RgV Sam x-18-6
172 Vaj Sam xxv-21
One shall live till ripe old age overtakes him.\textsuperscript{173}

4.1.8 Types of \textit{\textit{sarīraḥ}}

The \textit{Vedas} deal with three types of sariras:

The first is the \textit{Sthūla sarīraḥ} (gross body) consisting of the physical body and senses. The second is the \textit{Sūkṣma sarīraḥ} (subtle body) or \textit{linga sarīraḥ}. The third is the \textit{Kārana sarīraḥ} (causal body).

There are 16 \textit{kalās} or parts.\textsuperscript{174}

One’s body shall be able and active.\textsuperscript{175}

One shall gird one’s body for good action.\textsuperscript{176}

The body follows the eye.\textsuperscript{177}

Man is twentyfold, ten fingers and ten toes.\textsuperscript{178}

So much strength is there in man.\textsuperscript{179}

One’s limbs and speech, \textit{Prāṇa}, eyes, ears, vitality and all the senses shall grow in strength.\textsuperscript{180}

4.1.9 Types of Consciousness

The \textit{Vedas} refer to four types of consciousness. The \textit{jāgrat avasthā} refers to the walking state of consciousness, while the \textit{svapna avasthā} means the dream state. The

\textsuperscript{173} Vaj Sam xxxiv-52
\textsuperscript{174} Mah Upa xii-6 Pra Upa vi-5
\textsuperscript{175} Tai Upa i-iv
\textsuperscript{176} Tai Sam i-1-10
\textsuperscript{177} Tai Sam vi-5-1
\textsuperscript{178} Tai Sam vii-3-9
\textsuperscript{179} Tai Sam v-2-5
\textsuperscript{180} Cha Upa śānti Pātha
suśupti avastha indicates the deep sleep state of consciousness. The turiya avastha which is beyond the aforesaid three states is the fourth state of consciousness wherein one realizes the self and experiences the supreme state of bliss.

4.2 Prāṇaḥ

The Vital air (Prāṇa) holds the human body together by its life-giving power and makes it functional and powerful through the indriyas. Man verily rests on life and power. 181

In the eye and the ear as well as in the mouth and the nose, the Prāṇa himself dwells.

The Apāna is in the organs of excretion and generation.

In the middle is the Samāṇa which distributes the offered food equally to all parts.

The Vyāna moves across the nervous system.

The Udāna carries the soul after death to the different worlds according to the good or bad deeds. 182

The breaths in the head are seven. 183

The two eyes, two ears, two nostrils and mouth constitute the Sapat Prāṇa.

The breaths in man are nine, the naval is tenth. 184

Prāṇa is the stable basis. 185

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181 Tai Sam i-5-7
182 Pra Upa iii-5 to iii-7
183 Tai Sam v-1-7
184 Tai Sam v-3-2
185 Cha Upa v-1-13
Prāna is prosperity.\textsuperscript{186}

Prāna is the abode of objects.\textsuperscript{187}

Prāna indeed is all these.\textsuperscript{188}

Prāna is indeed the eldest and the best of organs.\textsuperscript{189}

Through Prāna, the gods, men and animals live. It is verily the life of beings. Therefore it is called the Universal life or the life of all.\textsuperscript{190}

Prāna is Brahman because from it all living beings are born. Having born, they live by it and on departing they become one with it.\textsuperscript{191}

Whatever is unknown is a form of the vital force.\textsuperscript{192}

The subtlest ingredient of water drunk rises upwards and becomes the Prāna.\textsuperscript{193}

4.3 Management of Manah

The mind (manah) consists of numerous emotions, feelings, impulse, desires, obsessions, temptations, likes and dislikes. As it contemplates limitless desires, it ever remains insatiable.

The mind manifests in multiple forms. It can be scattered (kṣipta) or inactive (mudha) or struggling to centralize (vikṣipta) or one-pointed (ekāgra).

\textsuperscript{186} Cha Upa v-1-14
\textsuperscript{187} Cha Upa v-1-14
\textsuperscript{188} Cha Upa v-1-15
\textsuperscript{189} Cha Upa v-1-1
\textsuperscript{190} Tai Upa ii-3
\textsuperscript{191} Tai Upa iii-3
\textsuperscript{192} Brh Upa i-5-10
\textsuperscript{193} Brh Upa vi-5-2
The *Vedas* emphasise that the mind power should be properly harnessed for achieving higher ideals and that action shall be done with full concentration.

Mind is superior than the organs.\textsuperscript{194}

The mind is of two types, auspicious and inauspicious. The mind which is unmoved and not subservient to dear objects is auspicious mind (*Paśthauhi*).\textsuperscript{195}

The mind which is carried away by the thoughts of dear objects is inauspicious mind (*Paśthavāt*).\textsuperscript{196}

With the mind one thinks both good and evil thoughts for it has been pierced with evil.\textsuperscript{197}

The organ of speech, *prāṇa*, eye and ear are the four feet of the mind.\textsuperscript{198}

One should counsel himself with his own mental insight, and grasp still nobler vigour with his spirit.\textsuperscript{199}

Mind is strengthened through non-attachment.\textsuperscript{200}

Both in the morning and evening one should have pleasant mind.\textsuperscript{201}

Mind should be uplifted.\textsuperscript{202}

Through all the days one should be healthy-minded.\textsuperscript{203}

One should perform with one mind and one thought.\textsuperscript{204}

One shall have purified thoughts.\textsuperscript{205}

\textsuperscript{194} Kat Upa ii-3-7
\textsuperscript{195} Tai Sam iv-7-10
\textsuperscript{196} Tai Sam iv-7-10
\textsuperscript{197} Brh Upa i-6-3
\textsuperscript{198} Cha Upa iii-18-3
\textsuperscript{199} RgV Sam x-31-2
\textsuperscript{200} Vaj Sam ili-53
\textsuperscript{201} ArV Sam iii-30-7
\textsuperscript{202} RgV Sam viii-19-20
\textsuperscript{203} RgV Sam vi-52-5
\textsuperscript{204} RgV Sam x-64-7
\textsuperscript{205} Tai Sam i-7-7
Everyone sees and hears through the mind alone. Desire, resolution, doubt, faith, lack of faith, patience, impatience, modesty, intelligence and fear are simply forms of the mind. 206

The mind itself is the father, the organ of speech is the mother and the vital force is the child. 207

The subtlest part of the food eaten rises upwards and becomes the mind. 208

One shall be high-minded. 209

Mind creates speech. 210

So great is mind. 211

Mind is swift. 212

Mind is Lord of thought. 213

One gains strength with untroubled mind. 214

One thinks both good and evil thoughts with the mind for it has been pierced with evil. 215

One full of mental sufferings will not eat. 216

As far as the mind extends, so far does heaven, and so far that Sun. 217

*Manah* is *Brahman* because from it all these living beings are born. Having born, they live by it and on departing they become one with it. 218

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206 Brh Upa i-5-3
207 Brh Upa i-5-7
208 Cha Upa vi-6-2
209 Cha Upa ii-11-2
210 Sat Brah x-5-3-4
211 Sat Brah x-5-3-3
212 Tai Sam ii-4-7
213 Tai Sam vi-1-1
214 Tai Sam i-6-3
215 Brh Upa i-2-6
216 Cha Upa iv-10-3
217 Brh Upa i-5-12
218 Tai Upa iii-4
Whatever is to be known is a form of the mind because the mind is what is to be known.\textsuperscript{219} 

One shall always be healthy-minded.\textsuperscript{220} 
One shall have controlled mind.\textsuperscript{221} 
By yoking the mind and the thought, light discerns.\textsuperscript{222} 
One’s mind shall return to oneself for vigour, insight and for long life.\textsuperscript{223} 

The Vedas emphasise the key role of mind concentration and meditation in human life.

4.3.1 Mānasam (mind concentration) 

The wise consider mind concentration (mānasam) as the means of liberation. Hence they delight only in it.\textsuperscript{224} 
Mind concentration is verily the means of attaining the holy state of the creator. By mental concentration one sees and realises what is good. Seers created progeny through mind power. All are established in the mind. Therefore it is called supreme.\textsuperscript{225} 

4.3.2 Meditation 

One who meditates becomes resplendent and an eater of food.\textsuperscript{226} 

\textsuperscript{219} Brh Upa i-5-9  
\textsuperscript{220} RkV Sam vi-52-5  
\textsuperscript{221} Kat Upa i-3-8  
\textsuperscript{222} Tai Sam iv-1-1  
\textsuperscript{223} Tai Sam i-8-5  
\textsuperscript{224} Mah Upa lxxviii-11  
\textsuperscript{225} Mah Upa lxxix-12  
\textsuperscript{226} Cha Upa iii-13-1
One who meditates becomes prosperous and famous.\textsuperscript{227}
One who meditates becomes radiant with sacred wisdom.\textsuperscript{228}
One who meditates becomes famous and graceful.\textsuperscript{229}
One who meditates becomes strong and noble.\textsuperscript{230}
The world of Gods is attainable through meditation.\textsuperscript{231}

\section*{4.4 Vijñanam}

Knowledge (\textit{vijñanam}) is \textit{Brahman} because from it all these living beings are born.
Having born, they live by it and on departing they become one with it.\textsuperscript{232}

Knowledge performs the sacrifices and all the physical activities. All gods worship \textit{vijñanam} as the \textit{Brahman}, the eldest. One who knows knowledge as \textit{Brahman} and does not swerve from it, attains all desires and abandons all bodily sins.\textsuperscript{233}

Intellect is superior than the mind.\textsuperscript{234}
Knowledge performs the sacrifice.\textsuperscript{235}

\section*{4.5 Annam}

To nourish the body and make optimum use of it in the societal and spiritual planes, \textit{annam} plays a key role. The term \textit{‘annam’} also indicates all objects of enjoyment.

\textsuperscript{227} Cha Upa iii-13-2  
\textsuperscript{228} Cha Upa iii-13-3  
\textsuperscript{229} Cha Upa iii-13-4  
\textsuperscript{230} Cha Upa iii-13-5  
\textsuperscript{231} Brh Upa i-5-16  
\textsuperscript{232} Tai Upa iii-5  
\textsuperscript{233} Tai Upa ii-5  
\textsuperscript{234} Kat Upa ii-3-7  
\textsuperscript{235} Tai Upa ii-5
The Vedas eulogise the pivotal role of annam and declare that it is life-giving.

Hunger is man’s enemy.\textsuperscript{236}

Gods have not ordained hunger to be one’s death.\textsuperscript{237}

It is indeed by food that all the beings thrive.\textsuperscript{238}

The foods do not get exhausted though they are constantly being consumed because the eater creates food again and again.\textsuperscript{239}

Food when eaten gets divided into three parts. The grossest ingredient is faeces, the middling is flesh and the subtlest is the mind.\textsuperscript{240}

Fire (in the form of ghee, oil,etc) when eaten gets divided into three parts. The grossest ingredient is bone, the middling is marrow and the subtlest is speech.\textsuperscript{241}

### 4.5.1 Foodgrains

The Vedas mention about a variety of foodgrains. These are listed below:\textsuperscript{242}

- Āmba
- Barley (Yava)
- Beans (Kulmāsa)
- Chaff (Palāva)
- Coix Barbata (Gavidhuka)

\textsuperscript{236} Tai Sam ii-4-12
\textsuperscript{237} RKV Sam x-117-1
\textsuperscript{238} Tai Upa i-5
\textsuperscript{239} Brh Upa i-5-2
\textsuperscript{240} Cha Upa vi-5-1
\textsuperscript{241} Cha Upa vi-5-3
- Corn (Sasya)
- Dolichos Uniflorus (Khalakula)
- Ervum hirsutum (Masara)
- Fast growing rice (Plasuka)
- Flour Ball (Pinda)
- Grain (Dhanya)
- Grains of Corn (Dhana)
- Groats (Saktu)
- Husk (Tuşa)
- Masasya
- Namba
- Panicum frumentaceum (Syamaka)
- Panicum italicum (Priyangu)
- Panicum miliaceum (Anu)
- Phascolus radiatus (Khalva)
- Rice (Vrihi), (sali)
- Rice grains (Tandula)
- Sesamum (Tirya), (Tila)
- Seasamum oil (Taila) (Taula)
- Sheaf (Parsa)
- Shoot (Tokman)
- Shrivelled Grain (Pūlpa) (Pūlya)
- Straw (Palāla)
- Wheat (Godhūma)
- Wild bean (Garmut)
- Wild race (Nivāra)
- Wrightia Antidysenterica (Upavāka)

All beings that exist on the Earth are born indeed from food. Thereafter they live by food and again they ultimately merge into it. Food is verily the eldest of all creatures. Hence it is called the medicament of all. From food all beings are born. Having born, they grow by consuming food. Food is eaten by beings and in the end food eats them. Therefore food is called annam.²⁴³

Annam is Brahman because from food all these living beings are born. Having born, they live by food and on departing they enter into food.²⁴⁴

4.5.2 Annam, the life-giver

All these beings live by partaking of food only.²⁴⁵

The food which is proportionate to one’s body satisfies and does no injury: What is too much injures and what is too little does not satisfy.²⁴⁶

The breath is kept back by food, for he who eats food breathes.²⁴⁷

²⁴³ Tai Upa ii-2
²⁴⁴ Tai Upa iii-2
²⁴⁵ Cha Upa i-11-9
²⁴⁶ Sat Brah vi-6-3-17
²⁴⁷ Sat Brah vii-5-1-17
For he who eats food breathes and to him it gives strength.  
He indeed is this man consisting of the essence of food.  
From food man is born.  
One who gives food gives everything.

4.5.3 Food production

The Vedas declare that one shall not reject food and that one shall maximize food production.

One shall not blaspheme food and that shall be one’s vow. The body is the eater of the food. The body is fixed in the Prāṇa and the Prāṇa is fixed in the body. Thus the food is fixed in food.

One shall not reject food and that shall be one’s vow. Water is food. Fire is the food eater. Fire is fixed in water and water is fixed in fire. Thus food is fixed in food.

Accumulate plenty of food and that be one’s vow. The Earth is the food. Space (ākāśa) is the foodeater. The ākāśa is fixed in the earth and the earth is fixed in the ākāśa. Thus food is fixed in food.

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248 Sat Brah vii-5-1-18  
249 Tai Upa ii-1  
250 Tai Upa ii-1  
251 Mah Upa lxxix-5  
252 Tai Upa iii-7  
253 Tai Upa iii-8  
254 Tai Upa iii-9
4.6 Mrutyuḥ

The *Vedas* recognize death as the natural process of termination of human life at the ripened age.

Even to the well-fed man comes death in varied shape.\(^\text{255}\)

At the time of death, the *Prāṇaḥ* in the mouth and its dependents depart and thus one opens the mouth at the time of death.\(^\text{256}\)

On death the body swells, is bloated and lies motionless in that condition.\(^\text{257}\)

The organ of speech is absorbed in fire, nose in the air, eye in the Sun, mind in the moon, ear in the directions, body in the earth, ether in the space, bodily hair in the herbs, hair in the head in the trees, blood and seed in water.\(^\text{258}\)

Death is *Avabhṛta* bath.\(^\text{259}\)

4.7 Immortality

The *Vedas* induce one to lead a long life with his relatives, descendants and livestock.

One shall be taken from death to immortality.\(^\text{260}\)

One enjoys immortality through knowledge.\(^\text{261}\)

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\(^\text{255}\) RgV Sam x-117-1
\(^\text{256}\) Cha Upa i-2-9
\(^\text{257}\) Brh Upa iii-2-11
\(^\text{258}\) Brh Upa iii-2-13
\(^\text{259}\) Cha Upa iii-17-4
\(^\text{260}\) Brh Upa i-3-28
\(^\text{261}\) Isa Upa xiv
Yama is prayed for immortality and for non-destruction of progeny and heroes.\textsuperscript{262}

Rudra is prayed for non-injury to elders, children, grandchildren, adults, cattle, horses and heroes.\textsuperscript{263}

Tryambaka is praised to loosen one from death and not immortality like a cucumber from its stem.\textsuperscript{264}

4.8 Kālaḥ

The Vedas contain references about various units of time. They also deal with proper time management.

4.8.1 Units of time

The Vedas deal with different units of time, from the lowest to the highest.

The MahāNārāyaṇa Upanishad mentions about nimeśa, kāla, muhārta, kāśta, ahorātra (day), ardhamāsa (half-month), māsa (month), rūtu (season), samvatsara (year).\textsuperscript{265}

The Taittirīya Āranyaka contains a vivid description of time with its various constituents like Nimeśa and Truti.\textsuperscript{266}

\textsuperscript{262} Mah Upa xliv-1, Mah Upa xlv-1
\textsuperscript{263} Mah Upa li-1, Mah Upa liii-1
\textsuperscript{264} Tai Sam i-8-6
\textsuperscript{265} Mah Upa i-8 to i-9
\textsuperscript{266} Tai Ara ii-26
The *Vedas* hail the past, the present and the future.\(^{267}\)

The seasons are six.\(^{268}\)

There are six *Rtus* (seasons) in a year:

Spring (*vasanta*), summer (*grīṣma*), rainy (*varṣa*), autumn (*śradha*), winter (*hemanta*) and cool (*śīśra*).\(^{269}\)

The year has twelve months.\(^{270}\)

Twelve are the fellies (months), the wheel (year) is single and the spokes(days) are 360.\(^{271}\)

One shall delight in all the six seasons, viz, spring, summer, rains, autumn, winter and cool.\(^{272}\)

The month verily is the creator: its dark fortnight is matter and its bright fortnight is *Prāṇa*.\(^{273}\)

Day is *Prāṇa* and night is food.\(^{274}\)

These nights are thirty in number.\(^{275}\)

Twenty four half months make up the year.\(^{276}\)

The first half of the month being the time of waxing light is called *Pūrva Pakṣa*.\(^{277}\)

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\(^{267}\) Tai Sam vii-3-12
\(^{268}\) Tai Sam i-5-7, Tai Sam v-1-9
\(^{269}\) AtV Sam vi-55-2, AtV Sam xii-1-36, Tai Sam v-1-5, Mai Sam v-1-5, Mai Sam i-7-3, Mai Sam iii-11-12, Kat Sam vii-6
\(^{270}\) Vaj Sam xxi-23 to 28
\(^{271}\) Tai Sam i-5-7, Tai Sam i-6-9
\(^{272}\) RgV Sam i-164-48
\(^{273}\) Tai Sam i-6-2
\(^{274}\) Pra Upa i-12
\(^{275}\) Pra Upa i-13
\(^{276}\) Tai Sam vii-4-3
\(^{277}\) Tai Sam vii-4-2
\(^{277}\) Tai Sam iii-4-9, Ait Brah iv-25-3, Sat Brah vi-7-4-7, Sat Brah viii-4-2-11
The second half of the month being the time of the waning light is known as *apara* *pakṣa*.278

Either of these may be called a half-month (*ardha māsa*).279

The *Vedas* mention about twelve months as follows:

- *Madhu* of the Spring season
- *Mādhava* of the spring season
- *śukra* of the summer season
- *śuci* of the summer season
- *Nabha* of the rainy season
- *Nabhasya* of the rainy season
- *Eśa* of the autumn season
- *ūrja* of the autumn season
- *Saha* of the winter season
- *Sahasya* of the winter season
- *Tapa* of the cool season
- *Tapasya* of the cool season.280

One shall not find fault with the seasons.281

From time came into being the waters, the *Brahman*, the fervor, the quarters; By time the Sun rises and goes to rest again.282

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278 Sat Brah vi-7-4-7, Sat Brah viii-4-2-11, Sat Brah xi-1-5-3, Brh Upa iii-1-5
279 Sat Brah v-4-5-1, Brh Upa i-1-1, Brh Upa ii-8-9, Tai Sam vii-1-15, Tai Sam iii-1-15, Vaj Sam xxii-28
280 Tai Sam iv-4-11, Kat Sam xvii-10, Kat Sam xxxv-9, Mai Sam ii-8-12, Vaj Sam xiii-25
281 Cha Upa ii-16-2
282 AtV Sam xix-54-1
By time the wind cleanses, by time the earth is great; the great sky is set in time.\textsuperscript{283}

4.8.2 Nakṣatras

Twenty seven Nakṣatras are mentioned in the Vedas.\textsuperscript{284}

4.8.3 Management of time

The Vedas declare that time (kāla) is of key importance and that one shall manage it effectively.

One’s tasks should be performed without any delay.\textsuperscript{285}

In time is mind, in time is breath, in time is name collected; By time, when arrived, all creatures are glad.\textsuperscript{286}

In time is fervour, in time is what is chief.\textsuperscript{287}

Getting up early morning fetches wealth.\textsuperscript{288}

Time, becoming the Supreme (Brahman), bears the most exalted one.\textsuperscript{289}

Time is the Lord of all.\textsuperscript{290}

All beings are sent by it, born by it and are set firm in it.\textsuperscript{291}

\textsuperscript{283} AtV Sam xix-54-2
\textsuperscript{284} Tai Sam iv-4-10
\textsuperscript{285} RgV Sam v-79-9
\textsuperscript{286} AtV Sam xix-53-7
\textsuperscript{287} AtV Sam xix-53-8
\textsuperscript{288} RkV Sam i-125-1
\textsuperscript{289} AtV Sam xix-53-9
\textsuperscript{290} AtV Sam xix-53-8
\textsuperscript{291} AtV Sam xix-53-9
4.9 Puruṣārthas

Puruṣārthas refer to those objects of human pursuit that are sought after. They are four, viz, dharma, artha, kāma, mokṣa. The Karma (action) of any person shall be in pursuit of Artha, Kāma or Mokṣa with Dharma as its backbone. These Puruṣārthas drive one to action.

One shall praise the four-footed knowledge of Dharma, Artha, Kāma and Mokṣa.\textsuperscript{292}

All should in unison magnify the four stages of Dharma, Artha, Kāma and Mokṣa and reside happily in the country.\textsuperscript{293}

4.9.1 Dharmaḥ (righteousness)

The Vedas urge one to follow the path of Dharma at all times.

Dharma forms the science of values and is the primary factor. It has two dimensions. One is compliance with the Universal laws and the other is moral and ethical behaviour. Self-regulation and sensory controls outweigh externally imposed legal rules and regulations. Lack of awakening of moral and ethical awareness is the root cause for the evils like corruption, dishonesty, fraudulence, distrust, etc afflicting the society.

A society can never exist without dharma which is devoid of core human virtues and values.

\textsuperscript{292} Vaj Sam viii-30
\textsuperscript{293} Vaj Sam xxiii-20
Dharma is the backbone of the Vedas. It is the flawless foundation on which the Vedic edifice rests upon.

There are three branches of Dharma. Sacrifice, study and gifts are first: austerity is the second: celibate student mortifying his body in the teacher’s house is the third.\(^{294}\)

Dharma is the unceasing spirit and the backbone of the Vedas. The Vedas lay stress on following the path of dharma unswervingly.

One shall perform dharma.\(^ {295}\)

One shall be devoted to the dharmas enshrined in the Upaniṣads.\(^ {296}\)

One shall not swerve from the path of righteousness.\(^ {297}\)
There is nothing greater than righteousness.\(^ {298}\)
This dharma is honey to all beings and all beings are honey to this dharma.\(^ {299}\)

4.9.2 Artha (wealth)

The Vedas inspire one to acquire wealth following the path of dharma.

One shall maximise wealth.\(^ {300}\)

4.9.3 Kāma (desire)

The Vedas advise one to satisfy Kāma which is not against dharma.
Desire does the act; desire causes the doer to act.\textsuperscript{301}

4.9.4 *Mokṣa* (release)

The Vedas eulogise *Mokṣa* which is release from all bondages.

Only by developing the supreme spiritual dimension within man, a healthy peaceful social order can be established.

This is the stage when one craves to know the 'truth of all truths' (*satya-satyam*) in search of the 'Imperishable' (*Aksara*) treading the path of higher science (*Para vidyā*) as enunciated in the *Muṇḍaka Upaniṣad*.

4.10 *TriGuṇāḥ*

The *TriGuṇāḥ* represent the basic three *Gunās* which constitute the core quality of a person.

The three qualities of *Satva*, *Rajas* and *Tamas* comprise the universe of mind and matter.

*Satva* means the mental state of equanimity and tranquility. A *sātvic* person is detached from worldly attachment. He is deeply rooted in the Ultimate reality. He is

\textsuperscript{301} Tai Upa lxi-1
not affected by pleasure or pain. *Satva* represents the principle of calmness and purity.

*Rajas* denotes the mental state of passion and agitation. A *rājasic* person is engrossed in acquiring and enjoying worldly objects. Vacillating emotions make him restless and crave for mundane gratifications. *Rajas* refers to the principle of activity or restlessness.

*Tamas* represents the mental state of indolence and indifference. A *tāmasic* person is ever dull and inactive without any conviction or emotions. *Tamas* denotes the principle of inertia or dullness.

There is one unborn female (*Māya*, the uncaused substance of the universe) red, white and black (representing *Satva, rajas* and *tamas*) producing manifold offspring of the same nature.  

Rudra is endowed with many forms that are either *sātvika, rājasa* or *tāmasa* called here respectively *Aghora, Ghora* and *Ghoratara.*

*Satva*

Through renunciation (*Tyāga*) and by the practice of the discipline of *yoga,* the *Sanyāsīs* attain purity of mind and get themselves released into the region of *Brahman* at the dissolution of their final body.
**Rajas**

I am the ground of sins.\(^{305}\)

One should not go to the welkin (*rajas*) and perish.\(^{306}\)

By passing away from *rajas*, one passes out of death.\(^{307}\)

The down-going in the *rajas* is not to be ventured upon.\(^{308}\)

Owing to attachment to the results of action, one does not attain knowledge.\(^{309}\)

**Tamas**

One should not go to the darkness (*tamas*).\(^{310}\)

One should not follow the path of tamas which is dark and frightful.\(^{311}\)

One should not go to the path of darkness and perish.\(^{312}\)

For darkness, a robber (*tamase taskaram*).\(^{313}\)

There is safety outside *tamas*.\(^{314}\)

The three gunas are referred to as ‘*lohitā śukla kṛṣṇam*’\(^{315}\) representing the tri-colours red, white and black for the trigunas *rajas*, *satva* and *tamas*.

For failure, a sleepy man.\(^{316}\)

\(^{305}\) Mah Upa i-69

\(^{306}\) AtV Sam viii-2-1

\(^{307}\) Atv Sam viii-2-9

\(^{308}\) AtV Sam viii-2-10

\(^{309}\) Mun Upa i-2-9

\(^{310}\) AtV Sam viii-2-1

\(^{311}\) AtV Sam viii-1-10

\(^{312}\) AtV Sam viii-2-1

\(^{313}\) Vaj Sam xxx-5

\(^{314}\) AtV Sam viii-1-10

\(^{315}\) Mah Upa xii-5

\(^{316}\) Vaj Sam xxx-17
One shall aspire to be a varima, having the quality of being sought after by others.\textsuperscript{317}

For them verily is Brahmaloka who have penance and abstinence and in whom truth abides.\textsuperscript{318}

The nature and proportion of the combination of the TriGuṇās, determine the good or bad qualities of a person.

4.11 Good qualities

The Vedas call upon everyone to develop and nurture good qualities. They strongly advocate the eradication of all types of evils.

Evil tendencies of the wicked, unsympathetic and uncharitable exploiters should be rooted out.\textsuperscript{319}

Evil should be eradicated.\textsuperscript{320}

One shall have good deeds, good words and good ways.\textsuperscript{321}

One shall tell good things.\textsuperscript{322}

One shall observe the vow.\textsuperscript{323}

One shall come unto the light of living.\textsuperscript{324}

One shall be glorious among the people.\textsuperscript{325}

\textsuperscript{317} Tai Sam iv-7-2
\textsuperscript{318} Pra Upa i-15
\textsuperscript{319} Vaj Sam i-7
\textsuperscript{320} Vaj Sam i-29
\textsuperscript{321} Tai Sam iv-7-2
\textsuperscript{322} RgV Sam i-44-6
\textsuperscript{323} Vaj Sam i-5
\textsuperscript{324} AtV Sam viii-2-2
\textsuperscript{325} RkV Sam iv-51-11
4.11.1 *Satyam* (truthfulness)

The *Vedas* give paramount significance to truthfulness and declare that truth is the foundation for everything.

One shall speak the truth. \(^{326}\)

This truth is honey to all beings and all beings are honey to this truth.\(^ {327}\)

One shall speak right and the truth.\(^ {328}\)

Truth is the base that bears the earth. \(^ {329}\)

Truth is the foundation of the earth. \(^ {330}\)

Let truthful wishes be accomplished. \(^ {331}\)

One must desire to understand the truth.\(^ {332}\)

4.11.2 *Vijñānam, Medhā, Vidyā, Cittam* (wisdom, intelligence, knowledge)

The *Vedas* impel one to be wise and intelligent.

One must desire to understand wisdom.\(^ {333}\)

One shall be wise.\(^ {334}\)

A wise man does not grieve.\(^ {335}\)

One shall be filled in intellectual vigour.\(^ {336}\)

\(^{326}\) Tai Upa i-11  
\(^{327}\) Brh Upa ii-5-12  
\(^{328}\) Tai Sam iii-2-7  
\(^{329}\) RgV Sam x-85-1  
\(^{330}\) AtV Sam xiv-1-1  
\(^{331}\) Vaj Sam xxxv-20  
\(^{332}\) Cha Upa vii-16-1  
\(^{333}\) Cha Upa vii-17  
\(^{334}\) Vaj Sam xxxii-14  
\(^{335}\) Kat Upa ii-1-4  
\(^{336}\) Tai Upa i-4
Intelligence spreads like fragrance.\textsuperscript{337}

The *Vedas* draw a detailed distinction between vegetables, animals and man in terms of intellect.\textsuperscript{338}

*Indra, Sarasvati* and *Aśvins* are propitiated for grant of intelligence.\textsuperscript{339}

Intelligence possessed by celestial women (*Apsaras*) is prayed for favouring one.\textsuperscript{340}

Through intellect one becomes a seer and possessor of manifold riches.\textsuperscript{341}

*Brahman* is attained through the power of intelligence.\textsuperscript{342}

By knowledge one ascends the state where desires have vanished; Sacrificial gifts go not thither, nor fervid practisers of rites without knowledge.\textsuperscript{343}

One shall have knowledge born out of mind.\textsuperscript{344}

That is knowledge which liberates.\textsuperscript{345}

\textbf{4.11.3 *Dhāraṇam* (concentration)}

The *Vedas* stress upon concentration of thought.

One shall practise concentration of thought without distraction.\textsuperscript{346}

One shall not be perturbed by the thought of hurt of fall into the pit while treading over the sharp edge of a sword laid across a pit.\textsuperscript{347}

\textsuperscript{337} Mah Upa xlii-2
\textsuperscript{338} Ait Ara ii-3-2
\textsuperscript{339} Mah Upa xlii-1
\textsuperscript{340} Mah Upa xlii-2
\textsuperscript{341} Mah Upa xlii-1
\textsuperscript{342} Mah Upa xxxix-1
\textsuperscript{343} Sat Brah x-5-4-16
\textsuperscript{344} Tai Sam iv-7-1
\textsuperscript{345} Kat Upa iii-10
\textsuperscript{346} Mah Upa ix-1
\textsuperscript{347} Mah Upa xi-1
4.11.4 śraddha (faith)

The Vedas underscore the importance of faith.
One must desire to understand faith.\textsuperscript{348}
One shall be full of faith.\textsuperscript{349}
One shall have faith.\textsuperscript{350}
One shall sacrifice with faith.\textsuperscript{351}
Man wins faith by yearnings of the heart, and opulence by faith.\textsuperscript{352}
One shall be endowed with belief.\textsuperscript{353}
Faith is assigned to truth.\textsuperscript{354}
Faith blesses one who gives.\textsuperscript{355}
By faith comes knowledge of truth.\textsuperscript{356}

4.11.5 Courageousness

The Vedas advise one to be courageous in all situations.
The Vedas advocate fearlessness for all from behind, from in front, from above and from below.\textsuperscript{357}
One should not fear. The darkening sorrow goes away and vanishes itself. \textsuperscript{358}
The heroes advance and win the day.\textsuperscript{359}

\begin{itemize}
\item \textsuperscript{348} Cha Upa vii-19-1
\item \textsuperscript{349} Kat Upa i-1-13
\item \textsuperscript{350} Cha Upa vii-19-1
\item \textsuperscript{351} Tai Sam i-6-8
\item \textsuperscript{352} RgV Sam x-151-4
\item \textsuperscript{353} RgV Sam x-151-5
\item \textsuperscript{354} Vaj Sam xix-77
\item \textsuperscript{355} RgV Sam x-151-12
\item \textsuperscript{356} Vaj Sam xix-30
\item \textsuperscript{357} AtV Sam xix-15-5
\item \textsuperscript{358} AtV Sam iii-8-5
\item \textsuperscript{359} RgV Sam x-103-13
\end{itemize}
One shall not fear.\textsuperscript{360}

One shall be fearless of the friend, of the foe, of the known, of the unknown, of nights and days.\textsuperscript{361}

One should not fear or tremble.\textsuperscript{362}

One shall be strong, intelligent and happy.\textsuperscript{363}

One shall be mighty.\textsuperscript{364}

One shall be courageous and zealous.\textsuperscript{365}

4.11.6 Lawfulness

The Vedas emphasise the need for all to obey the laws both in letter and spirit.

4.11.6a Equity

The Vedas declare that the laws should be fair and equitable.

The paths of law are fair to tread.\textsuperscript{366}

Laws extend to all places.\textsuperscript{367}

The laws spread far and wide.\textsuperscript{368}

To the support, the law, hail.\textsuperscript{369}

Law shall be faithful.\textsuperscript{370}

\textsuperscript{360} Tai Sam i-3-8, RgV Sam i-11-2, Vaj Sam i-23
\textsuperscript{361} AtV Sam xix-15-6
\textsuperscript{362} Tai Sam i-3-13, Vaj Sam iii-23, Vaj Sam iii-41, Vaj Sam i-23
\textsuperscript{363} Vaj Sam iii-41
\textsuperscript{364} Vaj Sam viii-39
\textsuperscript{365} RgV Sam x-103-6
\textsuperscript{366} RgV Sam viii-31-13
\textsuperscript{367} RgV Sam ix-86-29
\textsuperscript{368} RgV Sam viii-75-5
\textsuperscript{369} Tai Sam iii-2-8
\textsuperscript{370} RgV Sam iii-54-3
4.11.6b Protection

The *Vedas* call upon people to protect the time-tested laws which are strong.

The holy laws remain unweakened.\(^{371}\)

The old accustomed laws which are the statutes of supremacy are to be kept.\(^{372}\)

The everlasting statutes are never to be impaired.\(^{373}\)

He establishes strong laws.\(^{374}\)

His rule is strong.\(^{375}\)

4.11.6c Compliance

The *Vedas* emphasise that the laws have to be duly complied with by all including the leader.

The path for one who seeks the law is thornless and easy.\(^{376}\)

One should be obedient to the rein of law eternally.\(^{377}\)

By law firm order is established.\(^{378}\)

By carefully tending law one attains vigorous might.\(^{379}\)

The leader shall not break the universal statute.\(^{380}\)

None can harm those who honour and obey laws.\(^{381}\)

One who spreads as law commands prospers everyway unharmed.\(^{382}\)

For duty one who attends Court.\(^{383}\)

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\(^{371}\) RgV Sam ii-24-10  
\(^{372}\) RgV Sam viii-25-17  
\(^{373}\) RgV Sam v-69-4  
\(^{374}\) Tai Sam iv-2-11  
\(^{375}\) Tai Sam iv-3-13  
\(^{376}\) RgV Sam i-41-4  
\(^{377}\) RgV Sam i-123-13  
\(^{378}\) RgV Sam v-62-1  
\(^{379}\) RgV Sam v-68-4  
\(^{380}\) RgV Sam vii-63-3  
\(^{381}\) RgV Sam vii-27-15  
\(^{382}\) RgV Sam vii-27-16  
\(^{383}\) Vaj Sam xxx-6
The lawless shall be punished.  

4.11.7 Nistiṣṭhāti (steadfastness), (uprightness)

The Vedas require one to be steadfast and unwavering.

One must desire to understand steadfastness.

One shall be firm and waver not.

One shall stand steadfast and immovable.

One shall stand firm upright.

4.11.8 Matib (reflection)

The Vedas inspire one to reflect upon and contemplate.

One must desire to understand reflection.

4.11.9 Vivekaḥ (discrimination)

The Vedas condemn a person without viveka.

One who is devoid of viveka is only blind.

One shall have discriminating mind.

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384 RgV Sam i-41-8
385 Cha Upa vii-20
386 Tai Sam i-1-4
387 Vaj Sam xii-11
388 Aitv Sam iv-12-6
389 Cha Upa vii-18
390 Tai Ara i-51
391 Kat Upa i-3-8
4.11.10 Fairness
The *Vedas* provide freedom to all and inspire one to traverse by fair and just means.

There should be freedom and room for all. The paths should be all fair and good to travel.\(^{392}\)

4.11.11 Love

The *Vedas* highlight the focal role of love.
Love gives unto love: Love is the giver and love is the acceptor; One shall accept others with love.\(^{393}\)

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

One shall bend together one's minds, courses, designs.\(^{394}\)

4.11.13 Etiquette

The *Vedas* call upon one to pay reverence to elders.
One should offer seat to superiors and worship them with acts of reverence and love.\(^{395}\)

\(^{392}\) RgV Sam vii-62-6

\(^{393}\) AtV Sam iii-29-7

\(^{394}\) AtV Sam iii-8-5

\(^{395}\) Tai Upa i-11
4.11.14 *Yaśab, Kirtih* (fame), (renown), (glory)

The *Vedas* inspire one to be glorious.
One should be glorious among the people.\textsuperscript{396}
One’s glory shall be as high as the mountains.\textsuperscript{397}
One shall win undying glory.\textsuperscript{398}
One shall choose glory that he may prosper.\textsuperscript{399}

4.11.15 *Tejāb, Jyotih* (lustre), (illumination)

The *Vedas* unceasingly motivate one to be renowned.
One shall be taken from darkness to light.\textsuperscript{400}
One shall be famed amongst the people.\textsuperscript{401}
One shall be bright with lustre among mankind.\textsuperscript{402}
One shall be brightest.\textsuperscript{403}
One shall have illumination.\textsuperscript{404}

4.11.16 *Balam, Ojab* (power), (strength)

The *Vedas* motivate one to be powerful and strong.
One shall have the power and capacity of the organs of action.\textsuperscript{405} One should have discerning capability.\textsuperscript{406} One shall grow supporting a thousand people.\textsuperscript{407} One shall have the strength of the organs of action.\textsuperscript{408}

4.11.17 Maniśa (sense control)

The Vedas advocate strict control over the senses.
By control of senses reflection is engendered.\textsuperscript{409}

4.11.18 Hospitality

The Vedas call upon one to be hospitable.

One shall not turn away anyone seeking shelter and that shall be one’s vow. Therefore one shall accumulate much food by any means whatsoever.\textsuperscript{410}

One shall say that the food is ready for the guests. If food is prepared in the best manner, the guest shall be given the best manner. If food is prepared in a medium manner, the guest shall be given such medium food. If food is prepared in the lowest manner, the guest shall be given such lowest food.\textsuperscript{411}

\textsuperscript{405} Tai Sam iv-7-1
\textsuperscript{406} RgV Sam i-51-8
\textsuperscript{407} Brh Upa vi-4-24
\textsuperscript{408} Tai Sam iv-7-1
\textsuperscript{409} Mah Upa lxxix-15
\textsuperscript{410} Tai Upa iii-10
\textsuperscript{411} Tai Upa iii-10
4.11.19 Sahab (Tolerance)

The Vedas advise one to be tolerant and call upon one to condone the offences of others.

Others should be declared free from all offences. 412

One shall be tolerant and shall have the capacity to subdue enemies and all thoughts about them. 413

4.11.20 Sukham (Happiness)

The Vedas require one to be happy.

One must desire to understand happiness. 414

One shall be freed from sorrow. 415

4.11.21 Patriotism

The Vedas induce one to develop and nourish national spirit through devotion for one’s motherland.

4.11.21a Reverence

The Vedas exhort one to have supreme respect for one’s motherland.

One’s motherland is to be saluted. 416

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412 RgV Sam vii-62-2
413 Tai Sam iv-7-1
414 Cha Upa vii-22
415 Mah Upa xii-1
416 Vaj Sam ix-22
The nation should prosper and wealth should multiply.\textsuperscript{417}
One shall be very kind and gracious to his motherland.\textsuperscript{418}

4.11.21b Protection

The \textit{Vedas} caution one to be ever vigilant in protecting one's motherland. They arouse one to overcome the enemies.

One shall be watchful in protecting the nation.\textsuperscript{419}
One shall overcome the hostilities of men.\textsuperscript{420}
One shall overpower enmity and those who practise enmity.\textsuperscript{421}

4.11.22 Triple \textit{da}

The \textit{Vedas} highlight the importance of triple '\textit{da}'-\textit{dama}, \textit{dāna} and \textit{dayā} as great virtues which are worthy of emulation by all.
One shall learn these three- \textit{dama} (self-control), \textit{dāna} (charity) and \textit{dayā} (mercy).\textsuperscript{422}

4.11.23 \textit{Ahīṃsa} (non-violence)

The \textit{Vedas} advocate \textit{ahīṃsa} as a noble virtue and condemn those who kill animals.

\textsuperscript{417} AtV Sam xiii-1-34
\textsuperscript{418} RgV Sam x-18-10
\textsuperscript{419} Vaj Sam ix-23
\textsuperscript{420} Tai Sam i-4-46
\textsuperscript{421} Tai Sam i-6-1
\textsuperscript{422} Brh Upa v-2-3
The cow-killer goes to death (Antaka).\(^{423}\)

One who begs from a man who cuts a cow goes to hunger (Kṣudha).\(^{424}\)

4.11.24 śreyāḥ (goodness)

The Vedas advise one to follow the path of śreyāḥ (good) and not preyāḥ (pleasant).

The wise man prefers śreya to preya while the fool chooses the latter due to avarice and attachment.\(^{425}\)

Good befalls him who follows śreya but who chooses preya loses the goal.\(^{426}\)

4.11.25 Pragatiḥ (purity)

One shall have purity.\(^{427}\)

4.12 Means of liberation

The Vedas specify ten independent means of liberation of a person through nurturing good qualities depending upon his mental evolution, intellectual accomplishment and spiritual attainment.

\(^{423}\) Vaj Sam xxx-18  
\(^{424}\) Vaj Sam xxx-18  
\(^{425}\) Kat Upa i-2-2  
\(^{426}\) Kat Upa i-2-1  
\(^{427}\) Tai Sam iv-7-1
4.12.1 Satyam (truth)

The Vedas stress upon Satyam as the first and foremost means of liberation.

One shall speak right and truth.\textsuperscript{428}

Truth alone wins and not untruth. The divine path is laid out by truth, along which the seers, free from desires, ascend to the Supreme abode.\textsuperscript{429}

One shall speak the truth.\textsuperscript{430}
One shall not err from truth.\textsuperscript{431}
What is righteousness is indeed truth.\textsuperscript{432}

Truth is supreme. Those who have attained the state of bliss through it never fall from there. As it belongs to good people, seekers of the ultimate reality delight in truthfulness.\textsuperscript{433}

By truth the wind blows and the Sun shines in the sky. It is the foundation of speech. All are established in truth. Therefore truth is considered Supreme.\textsuperscript{434}

One who speaks the truth diligently becomes indeed very contemptible and poor: but in the end he prospers.\textsuperscript{435}

\textsuperscript{428} Tai Sam iii-2-7
\textsuperscript{429} Mun Upa iii-1-6
\textsuperscript{430} Tai Upa i-11
\textsuperscript{431} Tai Upa i-11
\textsuperscript{432} Brh Upa i-4-14
\textsuperscript{433} Mah Upa lxviii-1
\textsuperscript{434} Mah Upa lxxix-2
\textsuperscript{435} Sat Brah ix-5-1-16
One who speaks untruth diligently thrives indeed and becomes very prosperous; but in the end he assuredly comes to naught. 436
One shall spread out the truth. 437
The earth is supported by truth. 438

4.12.2 *Tapah* (penance) (austerity)

The *Vedas* specify *Tapah* as the second means of liberation.

Austerity is the means of liberation and there is no austerity higher than fasting. It is difficult to be practiced. As such austerity is not possible for many, seekers of the highest delight in austerity. 439

By austerity performed in the beginning, gods attained godhood. By austerity one gets rid of enemies. All are established in austerity. Therefore austerity is considered Supreme. 440

From perfect austerity were born eternal law (*Rtam*) and truth (*Satyam*). 441
One shall observe the vow. 442
One gains consecration by vow of fasting. 443
Penance is born from action and hence is worshipped as chief. 444

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436 Sat Brah ix-5-1-17
437 Sat Brah ix-5-1-18
438 KyV MaP i-6
439 Mah Upa lxxviii-2
440 Mah Upa lxxviii-3
441 RgV Sam x-190-1
442 Vaj Sam i-5
443 Vaj Sam xix-30
444 AtV Sam xi-8-6
Righteousness is austerity. Truth is austerity. Understanding of scriptures is austerity. Subduing one’s senses is austerity. Bodily restraint through fasting is austerity. Peace is austerity. Giving gifts without selflessness is austerity. Sacrifice is austerity.\(^{445}\)

Bodily strength gives the capacity to practise tapas in the form of self-control, religious fast, etc. As a result of such tapas, faith in scriptural truths springs into existence.\(^ {446}\)

4.12.3 Damah (sense control)

The Vedas advocate Damah as the third means of liberation. It refers to perfect digestion of sensory energies.

Perfect ascetics declare that sense control is the means of liberation. Hence they delight in it.\(^ {447}\)

By sense control one removes sins committed. Perfect ascetics reach Heaven through sense control. It is beyond the reach of ordinary beings. Therefore sense control is Supreme.\(^ {448}\)

Students anxious to gain knowledge of Brahman shall control their senses.\(^ {449}\)
4.12.4 śamaḥ (tranquility of mind)

The Vedas spell out śamaḥ as the fourth means of liberation. It denotes perfect digestion of psychic energies.

Sages who dwell in forest consider tranquility of mind as the means of liberation and hence they delight in it.⁴⁵⁰

Those who have tranquil mind do good deeds. Sages attain Heaven through tranquility of mind. Tranquil disposition is inaccessible for ordinary beings. All are established in tranquility of mind. Hence it is considered Supreme. ⁴⁵¹

4.12.5 Dānam (charity)

The Vedas highlight Dānam as the fifth means of liberation.

All beings praise selfless charity as supreme. There is nothing more difficult to perform than giving selfless charity. Hence seekers of charity delight in it.⁴⁵²

Charity in the form of dākṣina is the secure abode of the sacrifices. All beings subsist on a giver in the world. Through charity the malignant and unfriendly people become friendly. All are established in charity. Therefore, charity is considered supreme.⁴⁵³

⁴⁵⁰ Mah Upa lxxviii-4
⁴⁵¹ Mah Upa lxxix -5
⁴⁵² Mah Upa lxxviii -5
⁴⁵³ Mah Upa lxxix -6
4.12.6 Dharmah (righteousness)

The Vedic reiterate Dharmah as the sixth means of liberation.

Dharma is the means of liberation. The Universe is held together by dharma. There is nothing more difficult to practise than doing duties as per scriptures. Hence seekers of the ultimate delight in it.\textsuperscript{454}

Dharma is the support of the whole Universe. All people approach a person who is devoted to dharma. One drives away sins through dharma. All are established in dharma. Therefore dharma is considered supreme.\textsuperscript{455}

One shall practise dharma.\textsuperscript{456}

There are three branches of Dharma. Sacrifice, study and gifts are first: austerity is the second: celibate student mortifying his body in the teacher’s house is the third.\textsuperscript{457}

4.12.7 Prajanah (procreation)

The Vedic mention Prajanah as the seventh means of liberation.

\textsuperscript{454} Mah Upa Ixxviii -6
\textsuperscript{455} Mah Upa lxxix -6
\textsuperscript{456} Tai Upa i-11
\textsuperscript{457} Cha Upa ii-23-1
Procreation is the means of liberation. Due to this many offsprings are born. Hence many people delight in procreation.\textsuperscript{458}

Procreation is verily the foundation of human race. One who extends the continuity of progeny discharges his debts towards his ancestors. Therefore procreation is considered supreme.\textsuperscript{459}

4.12.8 *Agnayāḥ* (consecrated fires)

The *Vedas* specify *Agnayāḥ* as the eighth means of liberation.

Consecrated fires are the means of liberation. Hence *Vedic* fires should be consecrated.\textsuperscript{460}

The sacrificial fires are verily the three-fold knowledge, being the path leading to godhood. The *Gārhapatya* fire is *Ṛg Veda*, the earth and the *Rathantara Sāman* Chant. The *anvāhārya pacana* is the *Yajur Veda*, the midregion and the *Vāmadevya Sāman* chant. *Āhavanīya* is the *Sāma Veda*, the Heavenly worlds and the *Brhat Sāman*. Therefore sacrificial fires are supreme.\textsuperscript{461}

4.12.9 *Agnihotram* (*Agnihotra* sacrifice)

The *Vedas* speak of *Agnihotram* as the tenth means of liberation.

\textsuperscript{458} Mah Upa lxxviii -7
\textsuperscript{459} Mah Upa lxxix -8
\textsuperscript{460} Mah Upa lxxviii -8
\textsuperscript{461} Mah Upa lxxix -9
Agnihotram is the means of liberation. Hence the seekers of the ultimate delight in Agnihotram.\textsuperscript{462}

The performance of Agnihotram at dawn and at sunset by the householder is for expiation of the sins. It is the good yāga and homa which is the commencement of all yajñas and kratus. It is the beacon to the Heavenly world. Therefore Agnihotram is considered supreme.\textsuperscript{463}

4.12.10 Yajñah (sacrifice)

The Vedas indicate yajñah as the ninth means of liberation.

The sacrifice is Viṣṇu.\textsuperscript{464}

Viṣṇu is sacrifice.\textsuperscript{465}

Sacrifice is the means of liberation. Gods verily attained Heaven by sacrifice. Hence seekers of the ultimate delight in sacrifice.\textsuperscript{466}

Sacrifice is based on growth of riches.\textsuperscript{467}

Sacrifice is verily dear to Gods. Gods verily attained Heaven and drove away demons by sacrifice. All are established in yajñah. Therefore sacrifice is supreme.\textsuperscript{468}

\textsuperscript{462} Mah Upa lxxviii -9
\textsuperscript{463} Mah Upa lxxix-10
\textsuperscript{464} Tai Sam v-2-8
\textsuperscript{465} Tai Sam vi-1-4 Tai Sam iii-5-1
\textsuperscript{466} Mah Upa lxxviii -10
\textsuperscript{467} Vaj Sam xvii-54
\textsuperscript{468} Mah Upa lxxix -11
There is no sacrifice without a *Sāman*.\(^{469}\)

Hospitality is the head of the sacrifice.\(^{470}\)

The sacrificer is higher than the man who does not sacrifice.\(^{471}\)

One shall be watchful over the sacrifice.\(^{472}\)

One’s strength, gain, inclination, influence, thought, mental power, praise, fame and renown prosper by sacrifice.\(^{473}\)

4.12.11 *Nyāsaḥ* (renunciation)

The *Vedas* emphasise *Nyāsaḥ* as the ultimate means of liberation.

The Supreme being considers that renunciation as the means of liberation. All other austerities are inferior. Renunciation alone surpasses them. One who knows that understands the supreme of the knowledge of the *Upaniṣads*.\(^{474}\)

The wise seers declare that renunciation is the supreme means of liberation; *Brahman* is the supremely blissful, self-born and protector of created beings is the soul of time and so forth.\(^{475}\)

4.13 Bad qualities

The *Vedas* caution one not to fall a prey to bad qualities and advise one to discard all of them.

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\(^{469}\) Tai Sam i-5-7

\(^{470}\) Tai Sam vi-2-1

\(^{471}\) Tai Sam vi-2-4

\(^{472}\) Tai Sam i-3-12

\(^{473}\) Vaj Sam xviii-1

\(^{474}\) Mah Upa lxxviii -12

\(^{475}\) Mah Upa lxxxix -13
The puruṣārthas of artha and kāma, if pursued devoid of dharma ruins one’s life. The Vedas shun bad and wicked qualities of a person.

Seduction, thoughtlessness, wine, dice, anger, betray one. Even sleep removes not all evil-doing.\textsuperscript{476}

4.13.1 Kāmanā (desire)

The Vedas warn one about desires which do not conform to dharma.
Desire does the action.\textsuperscript{477}
The fires are desires.\textsuperscript{478}
Desire performs the act. It is the agent. It causes the doer to act.\textsuperscript{479}

4.13.2 Manyūḥ (anger)

The Vedas decry anger.

Anger is the root cause of misery. Manyu and Bhāma are the two varieties of anger. Manyu is internal and is related to the mind. Bhāma is external which expresses helplessness.

Anger performs the act. It is the agent. It causes the doer to act.\textsuperscript{480}

Divine powers are propitiated to guard one from the sins resulting from anger.\textsuperscript{481}

\begin{small}
\textsuperscript{476} RgV Sam vii-86-6
\textsuperscript{477} Mah Upa lxi-1
\textsuperscript{478} Tai Sam v-1-8
\textsuperscript{479} Mah Upa lxi -1
\textsuperscript{480} Mah Upa lxii -1
\textsuperscript{481} Mah Upa xxxi-1, Mah Upa xxxii-1
\end{small}
4.13.3 *Lobhab* (greed)

The *Vedas* deplore greed.
Greed should depart from all.\(^{482}\)
One should not covet the wealth of any man.\(^{483}\)

4.13.4 *Ahamkāraḥ* (ego)

The *Vedas* warn against egoism.
One should not have any suppressed feelings of egoism.\(^{484}\)

4.13.5 Haughtiness

The *Vedas* denounce haughtiness.
The people who are high and haughty are to be given up.\(^{485}\)

4.13.6 Gambling

The *Vedas* deplore gambling and command one to enjoy wealth through fair means.
One should not indulge in gambling (playing with dice); One shall cultivate one's land, enjoy the gain and consider that wealth as sufficient.\(^{486}\)
Gamsters cheat in dicing. \(^{487}\)

4.13.7 Robbery

The *Vedas* condemn theft and robbery.
A robber goes to darkness.\(^{488}\)

\(^{482}\) RgV Sam i-38-6
\(^{483}\) Vaj Sam ix-1
\(^{484}\) Mah Upa lxvi-4
\(^{485}\) RgV Sam vii-19-12
\(^{486}\) RgV Sam x-34-13
\(^{487}\) Tai Sam iii-4-11
\(^{488}\) Vaj Sam xxx-5
Misery awaits a robber. \footnote{Vaj Sam xxx-18}

*Nirṛti* follows the road of the thief and robber.\footnote{Tai Sam iv-2-5}

4.13.8 *Aghaṁ* (evil)
One should drive away evil.\footnote{Vaj Sam xxxv-11}

4.13.9 *Kilbiṣam* (fault)
One should drive away fault.\footnote{Vaj Sam xxxv-11}

4.13.10 *Krthya* (sorcery)
One should drive away sorcery.\footnote{Vaj Sam xxxv-11}

4.13.11 *Rapah* (guiltiness)
One should drive away guiltiness.\footnote{Vaj Sam xxxv-11}

4.13.12 *Aśrādha* (lack of faith)
Lack of faith is assigned to falsehood.\footnote{Vaj Sam xix-76}
4.13.13 *Himsa* (injury)

One who injures others goes to darkness.\(^{496}\)

4.13.14 *Svapanah* (laziness)

For failure, a sleepy man.\(^{497}\)

One shall not be controlled by sleep or lazy talk.\(^{498}\)

The Gods desire not those who sleep and they punish sloth unwearyedly.\(^{499}\)

4.13.15 Reproach

The *Vedas* warn that those who accuse others shall in turn be reproached.

One shall not offend nor be ever obstinate.\(^{500}\)

Reproached in turn be those who reproach others.\(^{501}\)

4.13.16 Subduing bad qualities

The *Vedas* advise one to shun bad qualities and develop good qualities.

By subduing *matsaryah* (jealousy), one becomes proficient in *marutvati vidyā* (sculpture).

By subduing *mohah* (delusion), one becomes proficient in *parjanya vidyā* (science of rain-making).

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\(^{496}\) Vaj Sam viii-44  
\(^{497}\) Vaj Sam xxx-17  
\(^{498}\) RgV Sam viii-48-14  
\(^{499}\) RgV Sam viii-2-18  
\(^{500}\) RgV Sam x-134-7  
\(^{501}\) RgV Sam v-2-6
By subduing *lobhāḥ* (greed), one becomes proficient in *jyotir vidyā* (astronomy).

By subduing *krodhāḥ* (anger), one becomes proficient in *āyur vidyā* (science of longevity).

By subduing *kāmāḥ* (lust), one becomes proficient in *Brahma vidyā*.\(^502\)

One shall not find fault with the worlds.\(^503\)

One shall not be neglectful.\(^504\)

One shall be free from all hatred.\(^505\)

One shall be untouched by any evil.\(^506\)

One shall be blameless.\(^507\)

\[4.14 ~ \textit{Enab}\]

The *Vedas* deal with various kinds of sins (*Enab*) (*Pāpaḥ*) committed by a person and advise one to avoid them. Out of sheer compassion, the *Vedas* suggest ways and means of redeeming a sinner through appropriate atonement.

Man commits sins through human frailty.\(^508\)

One commits sins by mind, speech and action.\(^509\)

\[^{502}\text{Tai Sam iv-7-7}\]

\[^{503}\text{Cha Upa ii-17-2}\]

\[^{504}\text{Vaj Sam viii-3}\]

\[^{505}\text{RgV Sam i-24-4}\]

\[^{506}\text{RgV Sam x-63-13}\]

\[^{507}\text{Tai Sam iv-7-15}\]

\[^{508}\text{Vaj Sam xix-62}\]

\[^{509}\text{Mah Upa i-56}\]
Sins are committed by unrighteous eating, unrighteous drinking and accepting gifts from unrighteous persons.\textsuperscript{510}

The following sinners are mentioned in the \textit{Vedas}\textsuperscript{511}:

- \textit{Akāryakāri} ----- Transgressor of scriptural conduct
- \textit{Avakrṇit}-----Recreant
- \textit{Stenab}-----Thief
- \textit{Brāṇahā}-----One who commits feticide
- \textit{Gurutalpagah}-----one who outrages the preceptor’s honour.

Lord \textit{Varuṇa} is propitiated for releasing from the aforementioned sins.

One shall reflect upon as to why he has committed a sin.\textsuperscript{512}

The evil doers travel not the path of eternal law.\textsuperscript{513}

The lewd shall not approach rituals.\textsuperscript{514}

One shall leave here those who are evil-minded.\textsuperscript{515}

\textbf{4.14.1 Avoidance of Sins}

The \textit{Vedas} advise one to avoid committing sins to lead a blemishless and fulfilling life.

\textsuperscript{510} Mah Upa i-59
\textsuperscript{511} Mah Upa i-68
\textsuperscript{512} Tai Upa ii-9
\textsuperscript{513} RgV Sam ix-73-6
\textsuperscript{514} RgV Sam vii-21-5
\textsuperscript{515} AtV Sam xii-2-26
One shall be blameless.\textsuperscript{516}
Avoidance of sins give life.\textsuperscript{517}

\section*{4.14.2 Committing of sins}

The \textit{Vedas} condemn committing of sins and offences and denounce any type of association with such sinners.

One should not commit offences/sins against Gods, departed ancestors, oneself in the waking, dream and deep sleep stages.\textsuperscript{518}

One also gets affected by the sins of one’s relatives as well as by coming into contact with those who are sinners.\textsuperscript{519}

Sin is committed by tongue, understanding and actions.\textsuperscript{520}
Food supplied by theft, eating at \textit{navaśrāddha}, slaying of a \textit{Brāhmaṇa}, outraging the teacher’s honour, cattle-lifting, drinking and abortion are grave sins.\textsuperscript{521}

\section*{4.14.3 Redemption of sinners}

The \textit{Vedas} compassionately provide an opportunity for the redemption of the sinners who commit sins and offences through atonement and performance of expatiatory rites and sacrifices (\textit{yajñas}).

\begin{footnotesize}
\begin{enumerate}
\item Taś Sam i-3-5
\item Vaj Sam xiv-4
\item Mah Upa lix-1
\item Mah Upa lix -1
\item Mah Upa lxx-1
\item Mah Upa lxxv -2
\end{enumerate}
\end{footnotesize}
One shall be taken from evil to good.\textsuperscript{522}
One shall be freed from sin.\textsuperscript{523}

One has to be freed from evils committed by him and also those committed by one’s fathers.\textsuperscript{524}

One expatiates by sacrifice each sinful act done whether in company or corporeal sense.\textsuperscript{525}

The \textit{Vedas} are compassionate to provide opportunity for redemption of sinners.\textsuperscript{526}

One shall reflect upon as to why he has committed a sin.\textsuperscript{526}

\textit{JātaVedas} destroys all sins.\textsuperscript{527}

One shall atone for the sins committed against God, men and fathers knowingly or unknowingly.\textsuperscript{528}

One who steals gold, one who drinks wine, one who outrages the teacher’s honour, one who injures a \textit{Brāhmaṇa}, all these four fall, as also the fifth one who associates with them.\textsuperscript{529}

\begin{itemize}
  \item \textsuperscript{522} Brh Upa i-3-28
  \item \textsuperscript{523} Tai Sam i-3-5
  \item \textsuperscript{524} RgV Sam vii-86-5
  \item \textsuperscript{525} Vaj Sam iii-45
  \item \textsuperscript{526} Tai Upa ii-9
  \item \textsuperscript{527} Mah Upa ii-4
  \item \textsuperscript{528} Vaj Sam viii-13
  \item \textsuperscript{529} Cha Upa v-10-9
\end{itemize}
Expiation is sought for the wrong done in the village or forest, in the assembly, in fellow members, to the *śudra* or *Āryan* for the wrong contrary to the laws.\textsuperscript{530}

Expiation is sought to make one blameless for all the hurt caused to the atmosphere, to the sky, to the mother and to the father.

The pure world of *Brahman* belongs to them only in whom rests not deceit, falsehood or guile.\textsuperscript{531}

Even as reed-cotton when laid on the fire is burnt up, so are burnt up all the sins of one who knowingly offers the *Agnihotra*.\textsuperscript{532}

Waters are prayed for purifying one from defilement, consumption of prohibited food, misconduct and the sin from acceptance of gifts from unworthy persons.\textsuperscript{533}

The immortal Supreme Being is prayed for effacing completely the sin committed by one during the day and during the night by thought, word, hands, feet, stomach and the procreative organ.\textsuperscript{534}

The recitation of the *Trisuparna Mantra* purifies one and even destroys the sin of brahminicide,\textsuperscript{535} feticide,\textsuperscript{536} killing a king.\textsuperscript{537}

\textsuperscript{530} Tai Sam i-8-3
\textsuperscript{531} Pra Upa i-16
\textsuperscript{532} Cha Upa v-24-3
\textsuperscript{533} Mah Upa xxx
\textsuperscript{534} Mah Upa xxxi, Mah Upa xlii
\textsuperscript{535} Mah Upa xxxviii-2
\textsuperscript{536} Mah Upa xxxix-8
\textsuperscript{537} Mah Upa xl-6
Prayers are offered for destroying one's sins like the seared leaves of a tree.\textsuperscript{538}

Oblations are offered for removal of offences committed against gods, men, departed ancestors and by oneself, one's relatives during the day or night in the states of waking, dream and deep sleep consciously and unconsciously.

Oblations are offered for removal of offences committed by contact with those who are sinners.\textsuperscript{539}

Oblations are offered for removal of sins committed by one's tongues, understanding and actions.\textsuperscript{540}

\textit{Agni} removes the sin that makes one to stray and wander.\textsuperscript{541}

Seasamum seeds are offered in oblation for cleansing all sins and wrong deeds\textsuperscript{542} and removal of sins due to partaking of foods supplied by theft, dining at a place where food is served in funeral rites, slaying of a \textit{Brāhmaṇa}, outraging the preceptor's honour, cattle-lifting, drinking, foeticide.\textsuperscript{543}

God is prayed for not harming one who has committed breach of laws made through lack of thought.\textsuperscript{544}

The horse sacrifice is the atonement for everything and the cure for everything; All evils and sins can be overcome by it.\textsuperscript{545}

\textsuperscript{538} Mah Upa xl-1
\textsuperscript{539} Mah Upa lv-1
\textsuperscript{540} Mah Upa lx-1
\textsuperscript{541} Vaj Sam lx-16
\textsuperscript{542} Mah Upa lxiv-1
\textsuperscript{543} Mah Upa lxiv -2
\textsuperscript{544} Tai Sam iv-4-11
\textsuperscript{545} Tai Sam v-3-12
4.15 Management of Deeds

The *Vedas* provide guidelines for one to do good deeds. They facilitate proper activity management.

The deeds accompanied by mind, speech and body shall be pure.\(^{546}\)

4.15.1 Path of righteousness

The *Vedas* advise one to tread by the stainless path of truth and righteousness.

One shall follow the path of righteousness.\(^{547}\)

One shall follow the right path to well-being.\(^{548}\)

One should traverse the guiltless path.\(^{549}\)

One shall be truthful.\(^{550}\)

Truth is light.\(^{551}\)

One should go by the path of Order (*Rtam*).\(^{552}\)

Just like the fragrance of a blossomed tree is wafted by wind from a distant place, the fragrance of meritorious deeds spreads to a long distance.\(^{553}\)

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\(^{546}\) Mah Upa lxvi-3
\(^{547}\) RgV Sam v-51-15
\(^{548}\) RgV Sam i-189-1
\(^{549}\) Atv Sam i-1-4
\(^{550}\) RgV Sam i-1-5
\(^{551}\) RgV Sam i-105-12
\(^{552}\) Vaj Sam vii-45
\(^{553}\) Mah Upa xi-1
4.15.2 Path of action

The *Vedas* command one to follow blemishless path of action.

Only doing *karma* here, one shall wish to live a hundred years.\textsuperscript{554}
One becomes noble through righteous work and ignoble through unrighteous work.\textsuperscript{555}
The glorious deeds produce heavenly happiness and the evil deeds produce hell hereafter.\textsuperscript{556}
One must understand activity.\textsuperscript{557}
One shall not hurt the atmosphere, sky, earth, mother or father.\textsuperscript{558}
One shall remember the mind.\textsuperscript{559}
One shall remember one’s deeds.\textsuperscript{560}
One shall remember one’s sphere.\textsuperscript{561}
Man is born into the world made by him.\textsuperscript{562}

4.15.2a Glorious deeds

The *Vedas* inspire one to do merritorios deeds.

One shall be glorious through righteousness.\textsuperscript{563}
One who does good deeds attain supreme bliss.\textsuperscript{564}

\textsuperscript{554} Vaj Sam ix-2
\textsuperscript{555} Brh Upa iii-2-13
\textsuperscript{556} Sat Brah vi-2-2-27, Sat Brah x-6-3, Kau Brah xii-3
\textsuperscript{557} Cha Upa vii-21
\textsuperscript{558} Tai Sam i-8-5
\textsuperscript{559} Vaj Sam xi-14
\textsuperscript{560} Vaj Sam xi-15
\textsuperscript{561} Vaj Sam xi-15
\textsuperscript{562} Sat Brah vi-2-2-27
\textsuperscript{563} Sat Brah i-1-1-4-9
\textsuperscript{564} AtV Sam xviii-4-3
One should do many deeds to bring glory. \textsuperscript{565}
One should follow the straight and thornless path. \textsuperscript{566}
One reaps as one sows. \textsuperscript{567}

The \textit{Nakṣatras} are the lights of the doers of good deeds; Verily the sacrificer wins them. \textsuperscript{568}

\textit{Varuṇa} grants to the doers of meritorious deeds the worlds which they deserve. \textsuperscript{569}
One shall perform the vow and be successful. \textsuperscript{570}

4.15.2b Steadfastness

The \textit{Vedas} call upon one to be steadfast while performing action.

One shall stand firmly and not totter. \textsuperscript{571}
Manly might vests in two hands. \textsuperscript{572}
One’s hand is the source of wealth. \textsuperscript{573}
One’s hands should be strong. \textsuperscript{574}
One should act with one mind and one thought. \textsuperscript{575}
Arise, become great, stand upright, be thou firm. \textsuperscript{576}

\textsuperscript{565} Rg\textit{V} Sam x-59-2
\textsuperscript{566} Rg\textit{V} Sam x-85-23
\textsuperscript{567} Vaj \textit{Sam} ii-28
\textsuperscript{568} Tai \textit{Sam} v-4-1
\textsuperscript{569} Mah \textit{Upa} i-66
\textsuperscript{570} Rk\textit{V} Sam ix-63-5
\textsuperscript{571} Vaj \textit{Sam} i-2
\textsuperscript{572} Vaj \textit{Sam} xx-6
\textsuperscript{573} At\textit{V} Sam iv-13-6
\textsuperscript{574} Vaj \textit{Sam} xvii-46
\textsuperscript{575} Rg\textit{V} Sam x-64-7
\textsuperscript{576} Tai \textit{Sam} v-1-7
4.15.2c Industriousness

The *Vedas* advise everyone to be industrious in performing the duties.

Domestic duties shall be smoothly managed.\(^{577}\)

One who does not work is a social evil.\(^{578}\)

4.16 Behaviour

A person’s behaviour in different circumstances reflects his conduct. The *Vedas* impel one to have gentle behaviour.

One should not behave crookedly like a serpent or viper.\(^{579}\)

One shall not harm others.\(^{580}\)

One shall not offend nor be obstinate.\(^{581}\)

One’s behaviour over a period of time determines and shapes one’s conduct.

4.17 Conduct

The *Vedas* stress upon the need to have proper code of conduct.

One should be good and pure.\(^{582}\)

This body is given for doing good deeds.\(^{583}\)

The *Vedas* condemn those who do not have conduct and character.

\(^{577}\) Vaj Sam ii-27  
\(^{578}\) RgV Sam x-22-8  
\(^{579}\) Vaj Sam vi-12  
\(^{580}\) Tai Sam i-3-13  
\(^{581}\) Ran Sam i-2-2-4-2  
\(^{582}\) RgV Sam x-18-2  
\(^{583}\) Vaj Sam iv-15
The evil beings shall be destroyed.\textsuperscript{584}

One who does misdeeds will not enjoy.\textsuperscript{585}

One's conduct shall be auspicious and acceptable to all.\textsuperscript{586}

\textbf{4.18 Compliance with Scriptures}

The \textit{Vedas} exhort one to comply with the scriptures in letter and spirit.

One should not offend gods and should never be obstinate; One shall abide by what holy texts command.\textsuperscript{587}

\textbf{4.18.1 \textit{Svādhya}ya Pravacanam}

The \textit{Vedas} urge upon propagation of \textit{Vedas (Svādhya}ya Pravacanam) in addition to adopting a proper code of conduct.

The practice of what is right and proper as per scriptures (\textit{Rtam}) shall be done along with the regular studies and propagation of the \textit{Vedas}.\textsuperscript{588}

Truthfulness (\textit{Satyam}) shall be pursued along with the regular studies and propagation of the \textit{Vedas}.\textsuperscript{589}

\begin{itemize}
\item \textsuperscript{584} RgV Sam vii-104-7
\item \textsuperscript{585} RgV Sam vii-104-7
\item \textsuperscript{586} Tai Sam iv-7-3
\item \textsuperscript{587} RgV Sam x-134-7
\item \textsuperscript{588} Tai Upa i-9
\item \textsuperscript{589} Tai Upa i-9
\end{itemize}
Control over the senses (\textit{Damah}) shall be pursued along with the regular studies and propagation of the \textit{Vedas}.\textsuperscript{590}

Tranquility of mind (\textit{\=Samah}) shall be pursued along with the regular studies and propagation of the \textit{Vedas}.\textsuperscript{591}
Serving the guests shall be pursued along with the regular studies and propagation of the \textit{Vedas}.\textsuperscript{592}

4.19 Personality management

An individual thinks, speaks and acts through which one’s own \textit{v\=asan\=as} find expression. His bent of mind, attitude and aptitude determine the \textit{v\=asan\=as}. The \textit{v\=asan\=as} which are subtle in nature form the substratum of one’s personality. The inherent core nature of an individual manifests in the form of one’s personality.

The \textit{Vedas} inspire one to have a pleasant personality.

One shall be sweeter than honey.\textsuperscript{593}
One shall be of honey-aspect with honeyed in-stepping, honeyed forth-going and honeyed speech.\textsuperscript{594}

\textsuperscript{590} Tai Upa i-9
\textsuperscript{591} Tai Upa i-9
\textsuperscript{592} Tai Upa i-9
\textsuperscript{593} AtV Sam i-34-4
\textsuperscript{594} AtV Sam i-34-3
He shaves his hair and beard, trims his nails, bathes in waters, consecrates with a garment and guards his body.\textsuperscript{595}

One shall have fair hands, fair fingers and fair arms.\textsuperscript{596}

My head be grace, my mouth be fame, my hair and beard be brilliant sheen. My breath be king and deathlessness, my eye Sole Lord; My ear the prince.\textsuperscript{597}

My tongue be bliss, my voice be might, my mind be wrath, my rage self-lord. Joys be my fingers and delight my members, conquering strength my friend.\textsuperscript{598}

Let my two arms be Indra's power, my hands be deed of manly might and my soul be princely rule.\textsuperscript{599}

### 4.19.1 TriGunās and Personality traits

The TriGunās of satva, rajas and tamas of a person determine the core personality of a person.

On the basis of the Vedic concept of pañca kośa (Five sheaths) as contained in the Taittiriya Upaniṣad, the link between the TriGunās and the personality traits may be presented as under:

\textsuperscript{595} Tai Sam vi-1-1  
\textsuperscript{596} Tai Sam iv-1-6  
\textsuperscript{597} Vaj Sam xx-5  
\textsuperscript{598} Vaj Sam xx-6  
\textsuperscript{599} Vaj Sam xx-7
Annamaya personality is mainly tāmasic in nature while Prāṇamaya personality is predominantly rājasic. The Manomaya personality is a blend of both rājasic and tāmasic. The Vijñānamaya personality is chiefly sātvic. The Ānandamaya personality reflects śuddha satva.

The annamaya sheath is reflective of the object to be achieved whereas Prāṇamaya sheath denotes the efforts in making it a reality. The manomaya sheath represents the desire attached to the object while Vijñānamaya sheath shows the intelligent principle in this regard. The Ānandamaya sheath indicates the joy of fulfillment relating to the object without a sense of attachment towards it.

4.20 Summary

The Vedic self management principles guide and assist one to do a critical self examination and find the appropriate answers to the following key questions:

- What are one’s strengths as an individual?
- What are one’s weaknesses as an individual? How to overcome them?
- What is one’s personality? How to build up one’s personality?
- How to manage oneself as an individual?

Having mastered the art of self management, a person has to properly manage relationships in the family and also with the different segments of the society.

The next Chapter deals with Vedic relationship management principles.