CHAPTER V
VEDIC RELATIONSHIP MANAGEMENT PRINCIPLES

Vedic Relationship Management consists of managing the āśramas and varṇas which constitute the entire gamut of societal interactions, relationships, activities and value systems.

Proper management of the self alone is not sufficient because one has to necessarily deal with people of different genesis and background at varying points of time in differing situations. This calls for sound communication skills and effective interpersonal relationship at all levels of the society.

The Vedic Relationship Management Principles can be broadly grouped under the following three categories taking into consideration the guṇas and karmas of an individual, his life stage and the numerous environments in which he has to deal with:

- Vedic Varna Management Principles
- Vedic Āśrama Management Principles
- Vedic General Management Principles

Varna is the general division of society based on classes while āśrama denotes the specific stage of life of a person. The Vedas spell out a number of general
management principles for proper management of both varṇa and āśrama to which one is identified with.

5.1 Vedic Varṇa Management Principles

Varṇa refers to the class or occupation. There are four varṇas (classes) based on one’s Guṇa and Karma. These are Brāhmaṇa, Kṣatriya, Vaiśya and śūdra.

There are four classes, the Brāhmaṇa, the Rājanya, the Vaiśya and the śūdra.600

Besides the Rājanya, three sorts of men are there, the Brāhmaṇa, Vaiśya and śūdra.601

5.1.1 Brāhmaṇa

The Vedas describe Brāhmaṇa as a knowledgeable person who is brilliant, noble, simple and dutiful.
The Vedas symbolically specify that a person endowed with a strong thinking faculty is a Brāhmaṇa.

From the face of the Supreme Brahman, the Brāhmaṇa originated.602

Sāma Veda is associated with the Brāhmaṇas.603

---

600 Sat Brah v-5-4-9, Tai Sam vii-1-1, Ait Brah vii-19-1, Pan Brah vi-1-6-11
601 Tai Sam ii-5-10
602 RgV Sam x-90-12
603 Tai Kat iii-50
5.1.1a Knowledge propagation

The *Vedas* declare that a *Brāhmaṇa* shall seek the right knowledge and propagate it throughout his life.

*Brāhmaṇas* crave for knowledge.\(^{604}\)

A *Brāhmaṇa* has to instruct his own son in *Vedic* studies and rituals.\(^{605}\)

The *Brāhmaṇas* propagate knowledge as wandering scholars.\(^{606}\)

*Brāhmaṇa* is connected with *Gāyatrī*.\(^{607}\)

The aim of the *Brāhmaṇa* is to obtain pre-eminence in sacred knowledge.\(^{608}\)

The joy of a *śrotriya* who is learned in the *Vedas* is equivalent to that of the Supreme bliss of the *Brahman*.\(^{609}\)

Let there be born in the kingdom the *Brāhmaṇa* illustrious for religious knowledge.\(^{610}\)

Milk is the drink of the *Brāhmaṇa*; the *Brāhmaṇa* is brilliance; Milk is brillinance; Verily by brilliance he endows himself with brilliance and milk.\(^{611}\)

5.1.1b Nobility

The *Vedas* inspire a *Brāhmaṇa* to be noble.

\(^{604}\) Brh Upa iii-8-8, Brh Upa v-1-1  
\(^{605}\) Sat Brah i-6-2-4  
\(^{606}\) Brh Upa iii-3-1, Brh Upa iii-7-1  
\(^{607}\) Tai Sam v-2-6  
\(^{608}\) Tai Sam vii-5-18  
\(^{609}\) Tai Upa ii-8  
\(^{610}\) Vaj Sam xxii-22  
\(^{611}\) Tai Sam vi-2-5
A Brāhmaṇa shall be kind to all. 612

A Brāhmaṇa shall be gentle. 613

The Brāhmaṇas spread civilization. 614

The Brāhmaṇa is the receiver of sacrificial gifts and, drinker of Soma. 615

The Brāhmaṇa is the source of Kṣatriya. 616

5.1.1c Commitment

The Vedas declare that a Brāhmaṇa has to perform his duties with a sense of commitment.

For priesthood a Brahman. 617

A Brāhmaṇa shall offer sacrifice and receive gifts. 618

False Brāhmaṇas are those who do not fulfil their duties. 619

5.1.1d Simplicity

The Vedas stipulate that a Brāhmaṇa has to be simple.

A Brāhmaṇa lives a life of begging. 620

A Brāhmaṇa is the seeker of food. 621

---

612 Sat Brah ii-3-2-12
613 Sat Brah ii-3-4-6
614 Sat Brah i-4-1-14 to Sat Brah i-4-1-17
615 Ait Brah vii-29-2
616 Brh Upa i-4-11
617 Vaj Sam xxx-5
618 Sat Brah xiii-1-5-6
619 Brh Upa vi-4-4
620 Brh Upa iii-4-1, Brh Upa iv-4-26
621 Ait Brah vii-29-2
In the *Rajasuya Yajna*, the *Brāhmaṇa* adores the *Kṣatriya* from a lower seat.\(^{622}\)

5.1.1e Purity

The Vedas specify that a *Brāhmaṇa*’s speech shall be pure.

The *Brāhmaṇa* shall have purity of speech.\(^{623}\)

5.1.1f Reverence by society

The Vedas specify that the *Brāhmaṇas* have to be revered by the Society.

One shall address salutary speech to the *Brāhmaṇas*.\(^{624}\)

Strengthen the *Brāhmaṇas*.\(^{625}\)

The *Brāhmaṇa* is the chief.\(^{626}\)

One shall not find fault with the *Brāhmaṇas*.\(^{627}\)

One shall not revile a *Brāhmaṇa*, nor strike him, nor draw blood from him.\(^{628}\)

One who insults the *Brāhmaṇa* destroys his own source.\(^{629}\)

---

\(^{622}\) Brh Upa i-4-11  
\(^{623}\) Sat Brah iii-2-1-24  
\(^{624}\) Vaj Sam xxvi-2  
\(^{625}\) Vaj Sam v-27  
\(^{626}\) Tai Sam vii-1-1  
\(^{627}\) Cha Upa ii-20-2  
\(^{628}\) Tai Sam ii-6-10  
\(^{629}\) Brh Upa i-4-11
5.1.2 Kṣatriya

The Vedas portray Kṣatriya as an able administrator who is valiant, powerful, patriotic and selfless.

The main duty of the Kṣatriya is to protect the country through readiness for war.

The Vedas symbolically assert that a person possessing valour is a Kṣatriya.

From the shoulders of the Supreme Brahman, the Kṣatriya originated.\textsuperscript{630}

Yajur Veda is associated with Kṣatriyas.\textsuperscript{631}

5.1.2a Sacrifice

The Vedas declare that a Kṣatriya shall serve others.

Heroes of noble lineage serve others.\textsuperscript{632}

5.1.2b Administration

The Vedas specify that a Kṣatriya shall rule over, uphold laws and administer.

For royalty(Kṣatra), a rājanya.\textsuperscript{633}

The Kṣatriyas are the upholders of eternal law, powerful, sovereign and valiant heroes; With steadfast laws they obtain the guardianship.\textsuperscript{634}

\textsuperscript{630} RgV Sam x-90-12
\textsuperscript{631} Tai Kat iii-50
\textsuperscript{632} RgV Sam vii-1-15
\textsuperscript{633} Vaj Sam xxx-5
\textsuperscript{634} RgV Sam viii-25-8
Righteousness is the ruler of the Kṣatriyas.\textsuperscript{635}

He is the self-ruler, conquering foes and aggressors; He is ruler of the people, destroyer of wicked powers and enemies.\textsuperscript{636}

5.1.2\textsuperscript{c} Power

The Vedas assert that a Kṣatriya shall be mighty and powerful.

Great radiance is bestowed upon the Kṣatriya.\textsuperscript{637}

The Rājanya is strong.\textsuperscript{638}

Rājanya is connected with Tristup.\textsuperscript{639}

Varuna is the cauld and the womb of the kingly power.\textsuperscript{640}

They advance and win the day.\textsuperscript{641}

Strengthen the Kṣatriyas.\textsuperscript{642}

Gruel is the drink of the Rājanya; Gruel is as it were harsh; the Rājanya is as it were harsh, it is the symbol of the thunderbolt and serves for success.\textsuperscript{643}

The Rājanya is fifteenfold. The Rājanya sacrifices in desire of power.\textsuperscript{644}

The vital force is verily the Kṣatra as it saves body from the wounds.\textsuperscript{645}

\textsuperscript{635} Brh Upa i-4-14
\textsuperscript{636} Vaj Sam v-24
\textsuperscript{637} Tai Sam i-8-12
\textsuperscript{638} Tai Sam vii-1-1
\textsuperscript{639} Tai Sam v-2-6
\textsuperscript{640} Tai Sam i-8-12
\textsuperscript{641} RgV Sam x-103-13
\textsuperscript{642} Vaj Sam v-27
\textsuperscript{643} Tai Sam vi-2-5
\textsuperscript{644} Tai Sam ii-5-10
\textsuperscript{645} Brh Upa v-13-4
Let there be born the Rājanya, heroic, skilled archer, piercing with shifts, mighty warrior.\(^{646}\)

Battle is the strength of the Kṣatriya.\(^{647}\)

5.1.3 Vaiśya

The Vedas project Vaiśya as a person who is well versed in trade, commerce, business, agriculture and animal husbandry.

The Vaiśyas practise a great variety of occupations including trade, business, agriculture and pastoral pursuits.

The Vedas symbolically declare that a person with commercial skills is a Vaiśya.

From the thigh of the Supreme Brahman emerged the Vaiśya.\(^{648}\)

Ṛg Veda is associated with Vaiśyas.\(^{649}\)

The Vaiśyas are numerous.\(^{650}\)

5.1.3a Trade and commerce

For balance, a merchant.\(^{651}\)

5.1.3b Prosperity

The Vaiśya is tributary to another.\(^{652}\)

\(^{646}\) Vaj Sam xxii-22
\(^{647}\) Sat Brah xiii-1-6-1
\(^{648}\) RgV Sam x-90-12
\(^{649}\) Tai Kat iii-50
\(^{650}\) Tai Sam vii-1-1
\(^{651}\) Vaj Sam xxx-17
\(^{652}\) Ait Brah vii-29-3
Curds is the drink of the *Vaiśya*; it is the symbol of sacrifice of cooked food and serves for prosperity.\(^{653}\)

The *Vaiśya* is seventeenfold. The *Vaiśya* sacrifices in desire of cattle.\(^{654}\)

5.13c  Medical profession

For the maruts, a *Vaiśya*.\(^{655}\)

5.13d  Village headman

A *Vaiśya* aspires to be a village headman (*Grāmani*).\(^{656}\)

5.1.4  śūdra

The Vedas depict śūdra as a person who is highly service-oriented with a social perspective who makes movement in all spheres possible.

The Vedas highlight the service and support rendered by the śūdras to the society at large.

The Vedas symbolically aver that a service-oriented person who keeps the wheels of society going is a śūdra.

5.1.4a  Service

The śūdra serves another.\(^{657}\)

For penance a śūdra.\(^{658}\)

---

\(^{653}\) Tai Sam vi-2-5  
\(^{654}\) Tai Sam ii-5-10  
\(^{655}\) Vaj Sam xxx-5  
\(^{656}\) Tai Sam ii-5-4  
\(^{657}\) Ait Brah vii-29-4  
\(^{658}\) Vaj Sam xxx-5
5.1.4b Social wheel
The Vedas eulogise Supreme Lord’s feet as holy, sanctifying and purifying which crosses over evil deeds and their effects. The Vedas hail the śūdra for making the movement of the society possible.

From the feet of the Supreme Brahman emerged the śūdra.

The Brahman exists as movement in the feet.

5.1.4c Dependence
A śūdra is dependent on others.

5.1.5 Mixed varṇa

The Vedas reveal that mixed Varnas do exist in terms of a combination of these classes.

The Vedas contain references to Māgadhā (mix of Vaiśya and Kṣatriya), Paulkasa (mix of Niṣāda and Kṣatriya), Ugrab (mix of Kṣatriya and śūdra), Sūtah (mix of Kṣatriya and Brāhmaṇa) and Candāla (not belonging to any class).
5.1.6 *Varnā* inter-dependence

There is inter-dependence in the class system so as to supplement and complement the work of others.

A *Brāhmaṇa* can learn from a *Kṣatriya* as *Gargya* was enlightened by *Ajātaśatru*.  

The *purohitas* (priests) watch over the kingship.

5.1.7 *Varna* Unity

The *Vedas* stress upon the unity and integrity of the *varṇa* system for social well-being.

The *Vedas* envisage the *varṇas* as four-fold occupational categories or classes based on individual physical capabilities, mental framework, intellectual acumen, commercial skills and service orientation. There is no inferior or superior status for any *varṇa* as everyone is identified with the Supreme *Brahman*.

The creator became the *Brāhmaṇas, Kṣatriyas, Vaiśya* and *śūdras*.

The *śūdra* is given a place in the *Soma* sacrifice.

Sacrificial fires are placed for the *rathakāra*.

---

668 Brh Upa ii-1-15  
669 Tai Sam i-7-10  
670 Brh Upa i-4-15  
671 Sat Brah v-5-4-9, Sat Brah i-1-4-9  
672 Tai Brah i-1-4-8
Let both the  Brāhmaṇas  and  Kṣatriyas  enjoy the splendour.\textsuperscript{673}

One shall offer expiatory rite for each sinful act committed to the  śūdra  or  Vaiśya.\textsuperscript{674}

Brilliance is sought for the  Brāhmaṇas, Kṣatriyas, Vaiśyas  and  śūdras.\textsuperscript{675}

Lustre is sought for the  Brāhmaṇas, Kṣatriyas, Vaiśyas  and  śūdras.\textsuperscript{676}

One shall address salutary speech to all the people, to the  Brāhmaṇas,  to the  Kṣatriyas,  to the  Vaiśyas,  to the  śūdras,  to one’s own kin and to the strangers.\textsuperscript{677}

One shall be dear to the gods,  Brāhmaṇas, Kṣatriyas, Vaiśyas  and  śūdras.\textsuperscript{678}

\subsection*{5.1.8 Managing of  Varna}

\textit{Varna} can be managed properly by choosing that particular  varna  as the principal occupation, avocation, profession, vocation, work or job which is ideally suited for an individual based on his core competence, inherent interest, real aptitude and true aspirations. Thus, whichever work is  svadharma  for one brings in a natural manner fulfillment, satisfaction and happiness as it does not produce any work-related stress or strain. For this purpose a careful and judicious self-assessment has to be made so as to identify one’s strengths and weaknesses and choose that  varna  that is most suitable and appropriate to one. The \textit{Vedic} general management principles facilitate one to strengthen, consolidate and sharpen one’s management potentials for efficient and effective management of  varna.
5.2 Vedic Āśrama Management Principles

The *Vedic Āśrama* refers to the stage of life of an individual at any point of time.

There are four āśramas as follows:

- *Brahmacāri*
- *Gṛhaustha*
- *Vānaprastha*
- *Sanyāsi*

The first and the starting stage being a bachelor, a celibate student. The next and crucial stage is that of the married man, the householder. It is on this *Gṛhausthāśrama*, all others āśramas depend upon for their sustenance and survival. The third stage is that of the forest dweller. The fourth and final stage is that of the recluse who has renounced all fruits of action. In the Vedic literature, there are āśrama-specific duties and obligations which one has to necessarily perform and fulfill.

5.2.1 *Brahmacāri*

One is initiated into the life of a *Brahmacāri* (celibate student) through the *Vedic* ceremony of *Upanayanam*.

5.2.1a *Upanayanam*
The *Vedas* stress upon the performance of the *Upanayanam* ceremony so as to initiate the celibate student into the *Vedic* studies under the guidance of a capable teacher.

The *Brahmacāri* stands on a stone, which symbolically shows that he shall be steadfast and bold in his *āśrama* like a stone and take on the foes who fight against him.⁶⁷⁹

He shall protect the relatives from trouble.⁶⁸⁰

After performing the ceremony of the *Upanayanam* and *Gāyatrī Mantra Upadeśam*, the *Brahmacāri* becomes fit for performing spiritual austerities. The *Gāyatrī Mantra* is the essence of all the *Vedas*, which is the most efficacious prayer for gaining sharp intellect so as to know the ultimate reality.

One shall attain the excellent glory of *Savitar*, who stimulates the intellect.⁶⁸¹

The sacred thread is worn around the neck for men, over the right shoulder for the *Pitṛs*, over the left for the Gods.⁶⁸²

5.2.1b Duties of a *Brahmacāri*

The *Vedic* hymns excellently describe the duties of a *Brahmacāri* after initiation.

---

⁶⁷⁹ KyV MaP ii-2-2  
⁶⁸⁰ KyV MaP ii-2-7  
⁶⁸¹ RkV Sam iii-62-10  
⁶⁸² Tai Sam ii-5-11
The *Brahmacāri* has to duly follow the commandments mentioned below:

- Whatever is known as well as unknown but taught by the teacher.
- Disliking those matters to be shunned and liking of spiritual matters.
- Faith in the matters to be adopted and lack of faith in matters to be rejected.
- Learning things to be learnt and not learning those to be denounced.
- Hearing scriptures and not hearing those which are against them.
- Speaking truth and not speaking untruth except in the most extreme case of grave danger to one’s life.
- Performing austerities and not performing them only in case of inability to do so.
- Keeping up vows and relaxing them only in extreme exceptional circumstances.\(^{683}\)

The *Brahmacāri* has to strictly follow the regulations of the *Brahmacārya āśrama*. He shall drink only water without the permission of his teacher. He shall do acts by applying his mind. He shall not sleep during the day. He shall accept alms (*Bhikṣā*). He shall obey the teacher.\(^ {684}\)

One shall live the life of a celibate student of sacred knowledge in the teacher’s house.\(^ {685}\)

\(^{683}\) KyV MaP ii-5-2 to ii-5-10
\(^{684}\) KyV MaP ii-6-14
\(^{685}\) Cha Upa iv-4-1
A *Brahmacāri* takes care of the cattle of his master.\(^686\)

Salutations to the Lord in the form of the *Brahmacāri*.\(^687\)

**5.2.1c Thoughts and deeds**

Mind should increase in fullness, cleansed and united.\(^688\)
One is welcomed for his noble traits.\(^689\)
One’s mind shall be filled with noble qualities and deeds be pure.\(^690\)

**5.2.1d Austerities**

The *Vedas* prescribe austerities as way of life for the *Brahmacāri*.

Since austerities are encouraged in *Brahmacarya*, it is *Pauṣṇaḥ*.\(^691\)

**5.2.1e Snātaka**

A student who has taken the ceremonial bath representing completion of his studentship under a religious teacher is referred to as *Snātaka*.\(^692\)

**5.2.1f Ācārya**

The *Vedas* repeatedly emphasise the key role played by the Ācārya in knowledge dissemination and in moulding the all round personality development of the students.

---

\(^{686}\) Cha Upa iv-4-5; Ait Ara iii-1-6

\(^{687}\) Tai Sam iv-5-9

\(^{688}\) Vaj Sam vi-15

\(^{689}\) Vaj Sam vii-11

\(^{690}\) Vaj Sam vi-15

\(^{691}\) Tai Sam iv-7-7

\(^{692}\) Sat Brah xii-1-1-10
The teacher is one’s god.\textsuperscript{693} The teachers are nourishers and preservers of humanity with noble qualities. They accept students who are seekers of knowledge and impart them good instructions.\textsuperscript{694} The teacher leads on the right path with nobility of mind and hence is worthy of respect.\textsuperscript{695}

\section*{5.2.1g Knowledge dissemination}

The \textit{Vedas} specify that the teacher’s main role is to take the student into confidence and impart the right knowledge to him with real aptitude and interest.

The teacher takes one to the other shore beyond ignorance (\textit{avidya}).\textsuperscript{696} Knowledge directly learnt from one’s own teacher becomes most beneficial.\textsuperscript{697} A teacher may take several pupils.\textsuperscript{698} That person knows who has a preceptor.\textsuperscript{699} The celibate students thirsty to know, go to the teacher in large numbers from distant places and from all directions.\textsuperscript{700} As water flows downwards, as months fly into years, celibate students go to the teacher from everywhere.\textsuperscript{701}

\textsuperscript{693} Tai Upa i-11  
\textsuperscript{694} Vaj Sam vii-33  
\textsuperscript{695} Vaj Sam viii-15  
\textsuperscript{696} Pra Upa vi-8  
\textsuperscript{697} Cha Upa iv-9-3  
\textsuperscript{698} Tai Ara vii-3  
\textsuperscript{699} Cha Upa vi-14-2  
\textsuperscript{700} Tai Upa vi-14-2  
\textsuperscript{701} Tai Upa i-4
5.2.1h Teaching Methodology

The *Vedas* call upon the teacher to teach the students effectively. He has to teach them with all his heart and soul.\(^{702}\)

For one who stays with him for a year (*samvatsara vāsin*), he is bound to reveal everything.\(^{703}\)

The exact times and modes of teaching are also mentioned in the *Vedas*.\(^{704}\)

The teacher teaches the *Vedas* and enjoins the pupil on the dharmaś to be followed.\(^{705}\)

5.2.1i Duration of Study

A *Brahmacāri* normally studies for 12 years\(^{706}\) though a period of 33 years is also mentioned in the *Vedas*.\(^{707}\)

5.2.1j Discipline

During the course of study, the *Brahmacāri* has to observe certain discipline including austerities.\(^{708}\)

5.2.1k Guru daksīṇā

The *Vedas* stipulate that the student shall pay *daksīṇā* to the Ācārya on completion of the studies.

\(^{702}\) Tai Ara vii-4  
\(^{703}\) Sat Brah xiv-1-1-27  
\(^{704}\) Ait Ara v-3-3  
\(^{705}\) Tai Upa i-11  
\(^{706}\) Cha Upa iv-10-1  
\(^{707}\) Cha Upa viii-7-3  
\(^{708}\) Tai Ara i-130
The preceptor shall be given the fees that he desires.\footnote{709 Tai Upa i-11}

A student may pay *dakṣīṇā* to his *Ācārya* based on his ability to offer.\footnote{710 Tai Ara i-132}

One shall not accept gifts from a pupil without fully instructing him.\footnote{711 Brh Upa iv-1-2}

\subsection*{5.2.1k Debts}

The *Vedas* urge one to strive so as to be freed from all debts and obligations.

One shall be freed from one’s debt.\footnote{712 Vaj Sam xix-11}

One shall be freed from every bond.\footnote{713 ReV Sam vii-52-1}

The *Vedas* deal with the occasion of the guilt of a person due to payment of a debt only after the creditor’s demise.\footnote{714 AtV Sam vi-117 to vi-118}

\subsection*{5.2.1L Ṛṣis}

The *Vedas* induce one to worship the Ṛṣis.

Homage to the Ṛṣis.\footnote{715 Tai Sam iii-2-8}

Obeisance to the highest Ṛṣis, obeisance to the highest Ṛṣis.\footnote{716 pra Upa vi-8}
5.2.2 Gṛhastha

The Vedas accord the place of pride for the Gṛhasthāśrama and gives paramount importance to it as all other āśramas are dependent on it. All the living beings are truly supported by the Householder (Gṛhastha).

The householder is verily the support of all beings. By offering libations in the fire and by performing sacrifices, he becomes a support to the gods. By reciting the Vedas, he acts as a support to the sages. He supports the manes by making offerings to them and desiring offspring. He supports men by providing them food and shelter. He becomes the support of animals by providing them fodder and water. He is the support of beasts, birds and ants as they feed in his houses.\(^{717}\)

The householders practise sacrifices and works of public utility and gift.\(^ {718}\)

Salutations to the Lord in the form of the Gṛhastha.\(^ {719}\)

5.2.2a Vedic wedding

The Brahmačāri becomes a Gṛhastha by getting married to a suitable bride.

The Wedding ceremonies are elaborately dealt with in the Vedas. The essence of the Gṛhasthāśrama (householder’s life) is poetically presented in the Vedic hymns which sanctify the institution of family bondage through the marriage

\(^{717}\) Brh Upa i-4-16 \\
\(^{718}\) Cha Upa v-10-3 \\
\(^{719}\) Tai Sam iv-5-9
ceremonies. The groom and the bride unite together in a solemn and sobre manner so as to remain united for ever.

The groom holds the hand of the bride (Pānigrahanam) for entering into the stage of the householder (Grhaśṭārma) to continue one’s lineage and living together.\(^ {720}\)

Then the groom holds the feet of the bride and goes with her seven steps (saptapadi) seeking the guidance of the Supreme Lord Viṣṇu:

- The first step is intended for plentiful food
- The second step is meant for prosperity
- The third step is intended for austerity
- The fourth step is meant for pleasure
- The fifth step is intended for cattle wealth
- The sixth step is for welfare in all the six seasons
- The seventh step is for performance of the sacrifices like the *Soma Yāga*

After the joint seven steps, the couple become friends and companions. They enjoy life together in total friendship. They plan and counsel together and perform austerities together.\(^ {721}\)

The bride stands on the stone. This symbolically shows that she shall be steadfast and bold in the *Grhaśṭārma* and shall stand against foe who fight against her.\(^ {722}\)

\(^{720}\) KyV MaP i-3-3, RgV Sam x-85-36

\(^{721}\) KyV MaP i-3-7 to i-3-14

\(^{722}\) KyV MaP i-5-1
The bride offers paddy corn into the sacred fire for the long life of her husband.\textsuperscript{723}

Whenever a couple come together, they fulfil each others’ desire.\textsuperscript{724}

5.2.2b Couple

The couple shall be wise.\textsuperscript{725}

The couple shall enjoy the full span of life, decorated with dwell here, not parted and enjoy the full span of life, playing with sons and grandsons, rejoicing in home.\textsuperscript{726}

5.2.2c Wife

Grha\-st\-h\-\textsuperscript{a}\-\textsuperscript{r}\-\textsuperscript{a}\-\textsuperscript{m}a which implies family life with one’s wife is referred to as p\-t\-n\-i\-\textsuperscript{a}v\-\textsuperscript{a}t\-\textsuperscript{a}b.\textsuperscript{727}

The wife is the mistress of the household gear: Verily he offers what is approved by the wife. The share of the wife in the sacrifice makes a pair: so the wife also grasps the sacrifice that it may not be interrupted.\textsuperscript{728}

She is the ruler of the household.\textsuperscript{729}

She is the bringer of good fortune.\textsuperscript{730}

She is the queen to her father-in-law, mother-in-law, sisters-in-law and brothers-in-law.\textsuperscript{731}

\textsuperscript{723} Ky\-V Ma\-P i-5-2
\textsuperscript{724} Ky\-V Ma\-P i-1-6
\textsuperscript{725} Rg\-V Sam ii-39-2
\textsuperscript{726} Rg\-V Sam x-85-42
\textsuperscript{727} Tai Sam iv-7-7
\textsuperscript{728} Tai Sam vi-2-1
\textsuperscript{729} Rg\-V Sam x-85-26
\textsuperscript{730} Rg\-V Sam x-85-33
\textsuperscript{731} Rg\-V Sam x-85-46
The wife shall be blameless and dear to her husband.\textsuperscript{732}
The wife is verily the home.\textsuperscript{733}

The wife is $Rk$.
\textsuperscript{734}

The wife decks her beauty for her husband.\textsuperscript{735}
The wife prays for the long-life of her husband.\textsuperscript{736}
The wife should be delightful, worshipful, loveable, shining, glorious, inviolable, full of sap and righteous.\textsuperscript{737}

5.2.2d Family relationship management

The Vedas inspire one to maintain healthy and cordial family relationship by adhering to the path of Dharma.

There shall not be any enmity between the family members. One shall consider the welfare of all the family members.

One shall show affection towards others.\textsuperscript{738}

There should not be enmity between brothers and sisters.\textsuperscript{739}

One should take care of the welfare of one’s parents.\textsuperscript{740}

The son releases his father from omissions of duty.\textsuperscript{741}

A father instructs his son.\textsuperscript{742}

\textsuperscript{732} RgV Sam i-73-3
\textsuperscript{733} RgV Sam iii-53-4
\textsuperscript{734} AtV Sam xiv-2-71
\textsuperscript{735} Vaj Sam xiii-30
\textsuperscript{736} AtV Sam xiv-2-63
\textsuperscript{737} Vaj Sam vii-43
\textsuperscript{738} AtV Sam iii-30-1
\textsuperscript{739} AtV Sam i-31-4
\textsuperscript{740} AtV Sam i-31-4
\textsuperscript{741} Brh Upa i-5-17
\textsuperscript{742} Brh Upa i-5-17
A father is friendly with his son.\textsuperscript{743}

Prayers are offered to \textit{Rudra} not to harm old men, children, young men, foetuses, fathers, mothers and one’s body which are so dear to one.\textsuperscript{744}

Salutations are offered to \textit{Rudra} not to harm one’s offspring, son, cows, horses, servants and one’s life.\textsuperscript{745}

5.2.2d.1 Family relationships

The \textit{Vedas} have reference to a number of terms denoting family relationships. These are presented below\textsuperscript{746}:

- Brother (\textit{Bhrātrī})
- Cousin (\textit{Bhrātrvya})
- Co-wife (\textit{Sapati})
- Daughter (\textit{Putrikā})
- Daughter-in-law (\textit{Snuṣā})
- Elder Brother whose younger brother marries before him (\textit{Parivitta})
- Father (\textit{Tatā), (Pitr})
- Father and son (\textit{PitāPutra})

\textsuperscript{743} Vaj Sam xiv-3
\textsuperscript{744} Tai Sam iv-5-10
\textsuperscript{745} Tai Sam iv-5-10
- 143 -

- Father-in-law (śvaśura)
- Granddaughter (Naptrī)
- Grandfather (Tatāmaha) (Pitāmaha)
- Grandson (Napāt), (Nab), (Pautra)
- Great Grandfather (Prapitāmaha) (Pratatāmaha)
- Great Grandson (Pranapāt)
- Heir (Pratyenas)
- Husband (Bhartṛ)
- Husband and wife (Dampati)
- Husband of elder sister (Didhiśupati)
- Husband of younger sister (Agredadhus), (Agredidhiśupati)
- Maternal uncle (MāturBhrātra), (Mātula)
- Mother (Nanā)
- Husband’s sister (Nanandrī)
- Mother-in-law (śvaśrū)
- Offspring (šeṣas)
- Rejected wife (Parivrktā), (Parivrktī), (Parivrtilī)
- Relation (Jñāti), (Sajāta), (Sabandhu)
- Relationship (Bandhu)
- Remarried wife (Punarbhū)
- Sister (Bhağini), (Svastrī)
- Sister’s son (Svastrīya)
- Son (Tānva), (Putra), (Sānu)
- Son-in-law (Jāmāṭrī)
- Widow (Vidhavā)
- Wife (Bhavyā)
- Wife’s Brother (Syāla)
- Younger Brother who marries before the elder brother (Parivividāna)

The son shall be submissive to the father, like-minded with the mother; The wife shall speak words full of honey, wealful.\textsuperscript{747}
The brother shall not hate brother, nor sister sister; One shall speak auspicious words.\textsuperscript{748}
The wife is the mistress of the household gear and the husband verily offers what is approved by the wife.\textsuperscript{749}

5.2.2d.2 Mātā

Mother is one’s god.\textsuperscript{750}

5.2.2d.3 Pītā

Father is one’s god.\textsuperscript{751}

\textsuperscript{747} AtV Sam iii-30-2
\textsuperscript{748} AtV Sam iii-30-3
\textsuperscript{749} Tai Sam vi-2-1
\textsuperscript{750} Tai Upa i-11
\textsuperscript{751} Tai Upa i-11
A father in destitution has recourse to his son.\textsuperscript{752}

The father teaches his son.\textsuperscript{753}

One gives wisdom to his sons.\textsuperscript{754}

5.2.2d.4 Prajā (Progeny)

In relation to progeny (\textit{Prajā}), mother (\textit{Mātā}) is the prior form (\textit{Pūrva rūpam}); father (\textit{Pitā}) is the posterior form (\textit{Uttara rūpam}); Progeny (\textit{Prajā}) is the junction (\textit{Sandhi}); Procreation (\textit{Prajananam}) is the connection (\textit{Sandhānam}).\textsuperscript{755}

One shall not cut off the line of descendants.\textsuperscript{756}

5.2.2d.5 Putrab (Son)

A son in destitution has recourse to his father.\textsuperscript{757}

The world of men is attainable only through a son.\textsuperscript{758}

The son is the \textit{Atman} (Self) of the father.\textsuperscript{759}

The father remains in the world through the son alone.\textsuperscript{760}

One shall inspire compelling attention and instruct children and servants.\textsuperscript{761}

The son releases his father from all omissions.\textsuperscript{762}

\textsuperscript{752} Tai Sam vi-5-10
\textsuperscript{753} Brh Upa vi-2-4
\textsuperscript{754} RgV Sam vii-32-26
\textsuperscript{755} Tai Upa i-3
\textsuperscript{756} Tai Upa i-11
\textsuperscript{757} Tai Upa vi-5-10
\textsuperscript{758} Brh Upa i-5-16
\textsuperscript{759} KyV MaP ii-13
\textsuperscript{760} Brh Upa i-5-17
\textsuperscript{761} Tai Sam iv-7-3
\textsuperscript{762} Brh Upa i-5-17
One shall not harm one’s parents. 763

5.2.2d.6 Pitṛs (Forefathers)

Homage to the Pitṛs. 764

Oblations to the fathers. 765

Offerings are made for the father, grandfather, great grandfather and for their line for the Pitṛs to rejoice. 766

The world of the manes is attainable through rites. 767

Obeisance is to be offered to the fathers. 768

5.2.2d.7 Widow

The Vedas compassionately allow re-marriage of widows. 769

5.2.2e Food

The food of the householder is known as Krṣṭapacyam. 770

5.2.2f Householder’s duties and responsibilities

The Vedas prescribe the code of living for the householders in terms of fulfilling their onerous duties and responsibilities.

763 Vaj Sam xix-11
764 Tai Sam iii-2-8
765 Vaj Sam ii-7
766 Tai Sam i-8-5
767 Brh Upa i-5-16
768 Vaj Sam ii-32
769 RgV Sam x-18-8, RgV Sam x-40-2, RgV Sam vi-40-8
770 Tai Sam iv-7-5
The householders are praised, whom the guest staying far from home remembers and whom he loves much.\textsuperscript{771}
They offer safety and quietude to the learned.\textsuperscript{772}
The householders shall perform the five great \textit{Yajñas}, \textit{viz}, \textit{Deva Yajña, Pitr Yajña, Bhūta Yajña, Manuṣya Yajña} and \textit{Brahma Yajña}.\textsuperscript{773}
One shall offer obeisance to the gods.\textsuperscript{774}
In the chariot of a householder are yoked two horses of restraint and attraction.\textsuperscript{775}

5.2.3 \textit{Vānaprastha}

The \textit{Vedas} highlight the serene and austere life of the \textit{Vānaprasthas} who are the forestdwellers.
They are devoted to faith and austerity in the forest.\textsuperscript{776}
Food of the \textit{Vānaprastha} is known as \textit{akṛṣṭapacyam}.\textsuperscript{777}
Salutations to the Lord in the form of the \textit{Vānaprastha} who stays in a cave.\textsuperscript{778}

5.2.4 \textit{Sanyāsi}

The \textit{Vedas} emphasise the supremacy of the \textit{Sanyāsa āśrama} for realisation of the Self.

\textsuperscript{771} Vaj Sam iii-42
\textsuperscript{772} Vaj Sam iii-43
\textsuperscript{773} Tai Ara ii-14
\textsuperscript{774} Vaj Sam ii-7
\textsuperscript{775} Vaj Sam viii-33
\textsuperscript{776} Cha Upa v-10-1
\textsuperscript{777} Tai Sam iv-7-5
\textsuperscript{778} Tai Sam iv-5-9
One shall renounce.\textsuperscript{779}

As \textit{Sanyāsa} is the supreme means of realisation, wise seers declare that to be above all other means of realization.\textsuperscript{780}

The \textit{Vedas} glorify and eulogise the life of a \textit{Sanyāsi} (Ascetic) in the form of a beautiful analogy of \textit{Ātmayajña} (self-sacrifice).

The institutor of the sacrifice (\textit{Yajamānab}) in the case of a sacrifice performed by a \textit{Sanyāsi} is his own self (\textit{Ātmā}); His faith is his wife (\textit{patni}); His body is the sacrificial fuel (\textit{idham}); His chest is the altar (\textit{vedih}); His hairs are the holy grass(\textit{barhib}); The \textit{Vedas} are his tuft of hair (\textit{śikha}); His heart is the sacrificial post (\textit{vāpab}); His desire is the clarified butter(\textit{ājyam}); His anger is the animal (\textit{paśu}) for immolation in the sacrifice; His austerity is the fire (\textit{Agnih}); His sense control is the immolator(\textit{śamayita}); His gifts are the sacrificial fees(\textit{dakṣinā}); his speech is the \textit{Hotṛ} priest of the \textit{Rg Veda}; His eye sight is the \textit{Adhvaryu} priest of the \textit{Yajur Veda}; His breadth is the \textit{Udgātr} priest of the \textit{Sāma Veda}; His mind is the \textit{Brahma} priest of the \textit{Atharva Veda}.

His hearing is the \textit{Agnid} priest; the span of his life is the preparatory rite for the sacrifice(\textit{dikṣa}); what he eats is the oblation; what he drinks is the \textit{Soma} juice; What he delights in is the \textit{Upasad} rite; His walking, sitting and standing is his

\textsuperscript{779} Vaj Sam xi-1
\textsuperscript{780} Mah Upa lxxix-13
**Pravargya** rite; His mouth is the *Āhavaniya* fire; what he utters is the his offering of oblation; His knowledge is the *Homa* sacrifices; Whatever he eats in the forenoon and afternoon is the *Sāmidhoma* oblation; The seasons (*Rtavah*) are his *paśubandha* sacrificie; the *Samvatsaras* and the *Parivatsaras* are his *Ahargana* sacrifice; The total sacrifice is his *Satram*; Death is the completion of the sacrifice (*Avabhṛtaḥ*).

Thus the conduct of a *Sanyāsi* in the form of a sacrifice covers (*Ātmayajña*) all the duties from the *Agnihotra* to *Satram* and ends in the death of the old age.\(^{781}\)

The *Vedic Sanyāsi* who dies during the period of the Sun’s movement to the North (*Uttarāyana*) attains Godship and gains identity and companionship with the Sun. One who dies during the period of Sun’s movement to the South (*Daksināyana*) attains the greatness of the manes and gains identity and companionship with the Moon. A *Brāhmaṇa* who knows the greatness of the Sun and Moon realises these two. A knower of the *Hiranyagarbha* and on dissolution of that world, he attains the greatness of the Supreme *Brahman*; This is the Secret knowledge of the *Upaniṣad*.\(^{782}\).

The *Sanyāsi* is firmly established in the Supreme knowledge and also in his faith and in Truth.

\(^{781}\) Mah Upa lxxx  
\(^{782}\) Mah Upa lxxx
The Sanyāsi becomes self-resplendent and transcends "beyond the darkness of ignorance."  

By Vedic wisdom arriving at the ultimate conclusion and through renunciation and yoga, the Sanyāsis strive for self-control and attain immortality.  

Immortality is attained not by work, not by progeny, not by wealth but by renunciation of the fruits of action.  

The Sanyāsis, pure and free from all evils, verily realize the Self.  

Whichever world the Sātvic person desires, he wins over the same. Therefore one who is desirous of prosperity shall adore such knower of Ātman.  

Salutations to the Lord in the form of the Sanyāsin.  

To be united with Hari, which is Sanyāsa, is hāriyojanāb.  

The learned mendicants living in the forest living a life of penance and faith, purged of all impurities, go by the path of the Sun where the immortal being resides. Seeking the world of Self alone, monks give up their homes.  

---

783 Mah Upa lxxix-16  
784 Mah Upa xii-15  
785 Mah Upa xii-14  
786 Mun Upa iii-1-5  
787 Mun Upa iii-1-10  
788 Tai Sam iv-5-9  
789 Tai Sam iv-7-7  
790 Mun Upa i-2-11  
791 Brh Upa iv-4-22
5.2.5 Management of Āśrama

A clear-cut understanding of the Āśrama is essential for one to fulfil one’s duties, responsibilities and obligations wholly and satisfactorily. The constraints and limitations of one’s rights and privileges imposed by each of the four Āśramas have to be duly recognized so as to have an overall perspective of one’s operative domain.

The Vedas provide operative guidelines for one to properly manage one’s existing Āśrama and to choose the right Āśrama at the right point of time as well. The Vedic general management principles are versatile and focussed tools in this regard. An outline of the nature and characteristic of the Vedic Āśramas is presented below:

5.2.5a Non-sequential

The four Āśramas are not to be viewed as sequential. Depending upon one’s mental evolution, wisdom and spiritual attainment, one may choose any of these as one’s preferred Āśrama at a particular point of time. The movement from one stage to another can be either gradual or rapid. A major consideration in this regard is the physical, mental, intellectual and spiritual suitability of a person for a particular Āśrama based on his attitude, aptitude, aspirations, qualities and vasanās. Before making the move from one Āśrama to another, one has to clearly and fully understand the duties, rights, obligations, responsibilities and privileges of a particular āśrama and then make the appropriate decision accordingly. Thus a highly evolved Brahmacārī may straight away choose Sanyāsa Āśrama by-passing Gṛhastha and Vānaprastha.
5.2.5b Complementary

The four Āśrama are not individually independent entities but are complementary in nature supporting the others so as to maintain the subtle equilibrium of the social order. Of all the Āśramas, the pivotal role is played by Gṛhasthāśrama around which all others revolve for sustenance.

5.2.5c Ascending

The four stages of the Āśrama in terms of Brahmacarya, Gṛhastha, Vānaprastha and Sanyāsi are in ascending order. Each stage reflects the growing maturity and stature of the person. A Brahmacāri may become a Gṛhastha, a Gṛhastha may choose to be a Vānaprastha and a Vānaprastha may take to monastic order by becoming a Sanyāsi. A Gṛhastha may also directly become a Sanyāsi as it is in ascending order. However, a descending or reverse order is not permitted by the Vedas. Thus a Sanyāsi becoming a Gṛhastha is considered derogatory and such a move is sharply condemned.

5.2.5d Freedom

There is absolute freedom for one to remain as a Gṛhastha throughout one’s life without becoming a Vānaprastha or Sanyāsi. While the first two āśramas of Brahmacarya and Gṛhastha are suited for most of the people, becoming a Vānaprastha is meant for some and a Sanyāsi is intended only for a select few. The reason for the same is because of the top level of spiritual growth and attainment, performance of severe austerities and tougher non-materialistic way of life in the last two cases.
5.3 Vedic General Management Principles

Vedic General management principles deal with those principles of management which are applicable for effective and efficient management of both Āśrama and Varna under different situations. These are essential for proper people management in non-structural as well as structural environments.

Management of people with different backgrounds, knowledge levels, skills, cultures, ethos, interests, civilizations, interests, aptitudes and attitudes in the multi-faceted social, cultural, political, economical and organizational endeavours and interactions calls for a deep understanding of a range of general management principles.

Labour plays the key role in the accomplishment of any task or mission. Without hard work and perseverance, fulfillment of any desired objective becomes unfeasible.

Leadership is of paramount significance for managing the human resources. The leader has to be courageous with foresight and capabilities. There should be equality and fair treatment to all. The quality of leadership determines the quality of management.
The subordinates too have their own role to play in terms of their responsibilities so that the principle of team spirit and oneness is followed for accomplishment of any mission or task.

Strategic management makes all the difference in charting the road map for task accomplishment in the midst of unpredictable internal and external variables.

Communication techniques play a pivotal and all-pervading role in ensuring co-operation, harmony and co-ordination at all stages and channelising the efforts towards a common objective.

Convergence of ideas and effective co-ordination hold the key for achieving the set goals.

The process of conflict resolution, management of rivals and change management are significant factors in relational management due to constant changes in the external variables and cultural diversities.

One needs to have a charitable disposition of mind towards others and build up healthy companionship. At the same time one has to be vigilant.

The value system which comprises the culture, civilization, ethos, ethics and heritage of the people make a tremendous impact in human attitude,
perception, thought process, behaviour and conduct. These aspects have to be managed properly.

Education management provides the right inputs and versatile tools for deeper understanding of the human behaviour and facilitating proper management.

The judiciary should be free, fair, equitable and enforceable so that it benefits humanity at large.

When all the aforesaid Vedic managerial principles are kept in view and practised by those belonging to the different cross-sections of the society as applicable to them in their assigned roles, the nation itself becomes an ideal place to dwell, worth emulating by others.

5.3.1 Labour management

The Vedas glorify labour in no uncertain terms. They are replete with references about labour.

Skill is expiration.\textsuperscript{792}

The Vedas mention about different types of labourers who are engaged in varied types of work and vocations. These are presented below:

- Artificer(\textit{karmārah}).\textsuperscript{793}

\textsuperscript{792} Tai Sam ii-5-2
\textsuperscript{793} Vaj Sam xxx-7
- Artist (kārī).\textsuperscript{794}
- Astrologer (naksatradarśab).\textsuperscript{795}
- Bowstringmaker (rajjusarjab).\textsuperscript{796}
- Car-builder (rathakārab).\textsuperscript{797}
- Carpenter (takṣāṇab).\textsuperscript{798}
- Cow-herd (gopālab).\textsuperscript{799}
- Currier (carmamnab).\textsuperscript{800}
- Dealer-out of portions (bhagha dughab).\textsuperscript{801}
- Distributer (prakaritārab).\textsuperscript{802}
- Door keeper (kṣattārab).\textsuperscript{803}
- Doorkeeper's attendant (anukṣattārab).\textsuperscript{804}
- Elephant-keeper (hastipab).\textsuperscript{805}
- Female dyer (rajayitri).\textsuperscript{806}
- Female ointment maker (anjani kārī).\textsuperscript{807}

\textsuperscript{794} Vaj Sam xxx-6
\textsuperscript{795} Vaj Sam xxx-10
\textsuperscript{796} Vaj Sam xxx-7
\textsuperscript{797} Vaj Sam xxx-6
\textsuperscript{798} Vaj Sam xxx-6
\textsuperscript{799} Vaj Sam xxx-11
\textsuperscript{800} Vaj Sam xxx-15
\textsuperscript{801} Vaj Sam xxx-13
\textsuperscript{802} Vaj Sam xxx-12
\textsuperscript{803} Vaj Sam xxx-13
\textsuperscript{804} Vaj Sam xxx-11
\textsuperscript{805} Vaj Sam xxx-11
\textsuperscript{806} Vaj Sam xxx-12
\textsuperscript{807} Vaj Sam xxx-14
- Female scabbard maker (kośakāri).\textsuperscript{808}
- Fish vendor (śauśkalab).\textsuperscript{809}
- Fisher (dāṣab).\textsuperscript{810}
- Fisherman (dhaivarab),\textsuperscript{811}
- Flutist (Tūnaṇavādhmab).\textsuperscript{812}
- Goatherd (ajapālab).\textsuperscript{813}
- Goldsmith (hiranyakārab).\textsuperscript{814}
- Hidedresser (ajinasandhab).\textsuperscript{815}
- Horse rider (aśvasādab).\textsuperscript{816}
- Horse-keeper (aśvapab).\textsuperscript{817}
- Hunter (mṛgayub).\textsuperscript{818}
- Iron-smelter (ayastāpab).\textsuperscript{819}
- Jeweller (manikārab).\textsuperscript{820}
- Lute player (vīnavaḍdab).\textsuperscript{821}

\textsuperscript{808} Vaj Sam xxx-14
\textsuperscript{809} Vaj Sam xxx-16
\textsuperscript{810} Vaj Sam xxx-16
\textsuperscript{811} Vaj Sam xxx-16
\textsuperscript{812} Vaj Sam xxx-20
\textsuperscript{813} Vaj Sam xxx-11
\textsuperscript{814} Vaj Sam xxx-17
\textsuperscript{815} Vaj Sam xxx-15
\textsuperscript{816} Vaj Sam xxx-13
\textsuperscript{817} Vaj Sam xxx-11
\textsuperscript{818} Vaj Sam xxx-7
\textsuperscript{819} Vaj Sam xxx-14
\textsuperscript{820} Vaj Sam xxx-7
\textsuperscript{821} Vaj Sam xxx-20
• Maker of shafts (*dhanuṣkārab*).\textsuperscript{822}

• Merchant (*vānijāb*).\textsuperscript{823}

• Musician (*talavāb*).\textsuperscript{824}

• Physician (*Bhiṣajāb*).\textsuperscript{825}

• Ploughman (*kīnāsāb*).\textsuperscript{826}

• Pole-dancer (*vamśanartīnāb*).\textsuperscript{827}

• Potter (*kaulālab*).\textsuperscript{828}

• Public dancer (*śailūsāb*).\textsuperscript{829}

• Servant (*anucarāb*).\textsuperscript{830}

• Shepherd (*avipalāb*).\textsuperscript{831}

• Sower (*vapāb*).\textsuperscript{832}

• Stable Master (*sūṭāb*).\textsuperscript{833}

• Steward (*pariveṣṭārāb*).\textsuperscript{834}

• Washerwoman (*Vasaḥ palpūṭī*).\textsuperscript{835}

\textsuperscript{822} Vaj Sam xxx-7  
\textsuperscript{823} Vaj Sam xxx-17  
\textsuperscript{824} Vaj Sam xxx-20  
\textsuperscript{825} Vaj Sam xxx-10  
\textsuperscript{826} Vaj Sam xxx-11  
\textsuperscript{827} Vaj Sam xxx-21  
\textsuperscript{828} Vaj Sam xxx-7  
\textsuperscript{829} Vaj Sam xxx-6  
\textsuperscript{830} Vaj Sam xxx-13  
\textsuperscript{831} Vaj Sam xxx-11  
\textsuperscript{832} Vaj Sam xxx-7  
\textsuperscript{833} Vaj Sam xxx-6  
\textsuperscript{834} Vaj Sam xxx-12  
\textsuperscript{835} Vaj Sam xxx-12
- 159 -

- Woman who embroiders (peṣaskāri).\(^{836}\)
- Wood-bringer (dārvāhārab).\(^{837}\)

An analysis of the above reveals that a wide spectrum of labour is recognized in the Vedas. The fields include not only physical labour but also artistic endeavours and fine arts.

The Vedas hail effort (ayāsah), exertion (prayāsah),endeavour (sanyāsah) and attempt (udyāsah).\(^{838}\)

5.3.1a Specialisation

The Vedas recognize the existence of specialization of labour.

A workman has to be wise in mind and deft of hand.\(^{839}\)
All should regard their different vocations.\(^{840}\)
Though both hands are alike, their labour differs. Even twins differ in their strength and vigour.\(^{841}\)
One shall be deft-handed.\(^{842}\) The skillful workers perform their work with delight.\(^{843}\)

5.3.1b Excellence

The Vedas exert people to achieve excellence in work.

One should labour nobly.\(^{844}\)

\(^{836}\) Vaj Sam xxx-9
\(^{837}\) Vaj Sam xxx-12
\(^{838}\) Vaj Sam xxxix-11
\(^{839}\) RgV Sam i-64-1.
\(^{840}\) RgV Sam i-113-6
\(^{841}\) RgV Sam x-117-9
\(^{842}\) RgV Sam ix-46-4
\(^{843}\) Vaj Sam iii-47
\(^{844}\) RgV Sam iv-2-19
The skilful workers perform their work with delightful voice.\textsuperscript{845} 
One should not be negligent.\textsuperscript{846} 
One’s act shall not perish.\textsuperscript{847} 
The skilful workers perform their work with delight.\textsuperscript{848}

5.3.1c Industriousness

The Vedas commend industriousness and condemn people who do not put in their tireless efforts. The Vedas also induce one to acquire wealth only through one’s exertion and give the clarion call to the people to awake and not to sleep.

One shall delight in the wealth through ploughing the fields.\textsuperscript{849} 
The Gods toiled and went to Heaven.\textsuperscript{850} 
One shall strive.\textsuperscript{851} 
One shall know no slumber.\textsuperscript{852} 
One shall not be controlled by sleep or idle talk.\textsuperscript{853} 
One gains a rich possession through sweating with heat.\textsuperscript{854} 
Wealth cannot be found by those who seem to sleep.\textsuperscript{855} 
Slumber is to be held in contempt.\textsuperscript{856} 
One should wake up and not sleep.\textsuperscript{857}

\textsuperscript{845} Vaj Sam iii-47 
\textsuperscript{846} RgV Sam i-82-1 
\textsuperscript{847} Tai Sam i-6-3 
\textsuperscript{848} Vaj Sam iii-47 
\textsuperscript{849} RgV Sam x-34-13 
\textsuperscript{850} Tai Sam v-3-5 
\textsuperscript{851} RgV Sam x-18-6 
\textsuperscript{852} RgV Sam iv-4-12 
\textsuperscript{853} RgV Sam viii-48-14 
\textsuperscript{854} RgV Sam x-67-7 
\textsuperscript{855} RgV Sam i-53-1 
\textsuperscript{856} RgV Sam i-120-12 
\textsuperscript{857} Tai Ara i-115
Only hostile spirits should sleep while every gentler genius should wake up. \(^{858}\)
In the rainy season, those people who do not work, they miss the labour throughout the year—but those who sustain labour, they enjoy throughout the year. \(^{859}\)
The foeman's treasure may be won with labour. \(^{860}\)
Sacrifice to be made with desire of pleasant fields, of welfare and of good things. \(^{861}\)
One should obtain possession by one's own exertion. \(^{862}\)
One who does not work is void of sense. \(^{863}\)
The food that a foolish man wins with fruitless labour shall be his ruin. \(^{864}\)
Only doing work here, one should wish to live a hundred years. \(^{865}\)
Work (karma) cleaveth not to man. \(^{866}\)
Gods befriend none but one who toils. \(^{867}\)

5.3.1d Leader-worker

The Vedas assert that a leader himself shall be a good worker.

A leader himself is to be a wonder-worker. \(^{868}\)
A leader is a performer of good work. \(^{869}\)

5.3.1e Female Workers

The Vedas have references to female workers.

Female workers find a place in the Vedas. \(^{870}\)
The Vedas refer to true, glorious and toiling women.\textsuperscript{871}

Let woman be industrious.\textsuperscript{872}

5.3.1f Labour welfare

The Vedas reveal their care and concern for the welfare of the labour.

"Happily let the shares turn up the ploughland, happily go the ploughers with the oxen".\textsuperscript{873}

One shall protect one’s servants.\textsuperscript{874}

5.3.1g Labour remuneration

The Vedas emphasise that there shall be proper remuneration for the workers for their labour involved.

One shall be liberal in remunerating labour.\textsuperscript{875}

The Vedas condemn one who is a niggard.\textsuperscript{876}

5.3.2 Leadership management

The Vedas accord supreme importance to leadership. The Vedas are replete with references to various aspects and dimensions of leadership. The Vedas prescribe numerous qualities for a leader. The leader is perceived to be an evolved, mature and all-round personality with a number of positive traits. They also specify the disqualifications of a leader.

\textsuperscript{871} Tai Sam iii-1-11
\textsuperscript{872} Vaj Sam xxii-22
\textsuperscript{873} RgV Sam iv-57-8
\textsuperscript{874} Tai Sam iv-5-10
\textsuperscript{875} RgV Sam x-107-1 to x-107-2, RgV Sam x-107-8
\textsuperscript{876} RgV Sam x-107-3, RgV Sam iii-58-2
Leadership is to be bestowed in a befitting manner who is deserving. One shall offer good leadership.
The leader is famed for great deeds.

5.3.2a Leadership qualities

The Vedas elaborately discuss about the qualities of leadership in a number of hymns. Many glories are attributed to a true leader.
He possesses many glories.
He is the Brahman of Gods, the leader of the poets, rṣi of sages, bull of savage creatures, falcon amid the vultures and axe of forests.

An analysis of the Vedic statements reveal that a leader has to possess a number of positive qualities. These Vedic leadership qualities are presented below:

5.3.2a.1 Courage

The Vedas stress that a leader has to be a courageous and fearless person who uses his prowess to defend his followers. He shall be firm and steadfast.
He is strong, never yielding, hastening to the battle cry, consumer of the foe and victorious in the strife. He tames even the fierce.

---

877 Vaj Sam x-4
878 Tai Sam ii-6-12
879 RgV Sam vi-32-3
880 Ran Sam i-5-2-3-4, RgV Sam ix-94-4
881 RgV Sam ix-96-6
882 RgV Sam ii-23-11
He is the hero who puts on auspicious courage for the fight with the foes and chases the arrogant afar. 883
He helps others in overcoming encounters. 884
He destroys the counsel of the niggard. 885
He combats and accomplishes that is yet undone. 886
He is strong and is the driver of the churl to acts of bounty. 887
He is the shaker of firm things. 888
He makes the valiant rich in store of the heroes. 889
He is steadfast and does not bend to the strong or to the bold and even in the deep he finds firm ground to rest on. 890
He stands up erect to help others. 891
He makes firm all that is weak in the subordinates. 892
He passes lightly over all distress. 893
He is sole among the chiefs, companionless, impetuous and peerless. 894
He wins even with a steed of worthless sort. 895
All deeds of might rest with him. 896
He is mighty and impetuous. 897
He is bold. 898

883 RgV Sam ii-26-2
884 RgV Sam ii-40-5
885 RgV Sam iii-58-2
886 RgV Sam iv-18-2
887 RgV Sam vi-18-4
888 RgV Sam vi-18-5
889 RgV Sam vi-23-4
890 RgV Sam vi-24-8
891 RgV Sam vi-24-9
892 RgV Sam vi-46-6
893 RgV Sam viii-43-30
894 RgV Sam viii-51-2
895 RgV Sam viii-51-3
896 RgV Sam viii-52-6
897 RgV Sam viii-65-5
898 Vaj Sam i-17
He overcomes all obstacles.\textsuperscript{899}
The leader repels the foe who is superior, surpasses him who is like and the inferior who does not equal him.\textsuperscript{900}

Headed by \textit{Viṣṇu}, the Gods won these worlds by the metres so as to be irrecoverable.\textsuperscript{901}

He leads one to the path from the trackless way.\textsuperscript{902}

Even with the weak, he shapes this matchless exploit: Even with a goat he does to death a lion: He pares the pillar's angles with a needle.\textsuperscript{903}

He arouses strength and his works and means are holy.\textsuperscript{904}

He is mightier even than the strong, more valiant even than the brave and more liberal than the bountiful.\textsuperscript{905}

He slays the unrighteous and the perverter of truth.\textsuperscript{906}

Each one fears him as the mightiest.\textsuperscript{907}

He is foeless and free.\textsuperscript{908}

He is unshaken.\textsuperscript{909}

He slays the wicked.\textsuperscript{910}

He is a warrior, strong in truth.\textsuperscript{911}
He overcomes in all encounters: He is stalwart, exceedingly strong and full of vigour.

He is a wondrous hero.

He is a warrior by strength, wisdom and wondrous deed and excels all that is in might.

He stands fixed, not unsteady and all the people want him.

He is subduer of enemies.

He is firm and steadfast.

He drives away even the mighty.

He is strong by splendour.

5.3.2a.2 Vigour

The Vedas spell out that the leader shall be an energetic person, full of vigour.

He is endowed with vigorous energies.

He shows his vigour and is joyful in the way he loves others.

He is the inciter, swift, victorious, best of charioteers and unvanquished strengthener.

He gives a good and happy mind, energy and mental power.
He knows the truth and is never idle: He wins and gives the wealth desired of many.\textsuperscript{924}
He never slumbers.\textsuperscript{925}
He is stedfast.\textsuperscript{926}
He is great, energetic and mighty.\textsuperscript{927}
He is firm and does not totter.\textsuperscript{928}
He is most active.\textsuperscript{929}

5.3.2a.3 Compassion

The \textit{Vedas} highlight that a leader shall be a person who is compassionate, kind and caring.
He is lordly in his act.\textsuperscript{930}
He frees others from tribulations.\textsuperscript{931}
He helps and works for others and make them wealthier.\textsuperscript{932}
He is kind.\textsuperscript{933}
He is the healer of the blind, the thin, the feeble and the man with broken bones.\textsuperscript{934}
He aids in his wonted manner even the humble.\textsuperscript{935}
He comes downward as man to his wife.\textsuperscript{936}

\textsuperscript{924} RgV Sam x-55-6  
\textsuperscript{925} RgV Sam x-63-4  
\textsuperscript{926} RgV Sam x-173-4  
\textsuperscript{927} RgV Sam vii-32-1  
\textsuperscript{928} Vaj Sam i-9  
\textsuperscript{929} Ran Sam i-6-1-2-12  
\textsuperscript{930} RgV Sam viii-79-2  
\textsuperscript{931} Tai Sam ii-4-2  
\textsuperscript{932} RgV Sam viii-80-4  
\textsuperscript{933} RgV Sam x-15-11  
\textsuperscript{934} RgV Sam x-39-3  
\textsuperscript{935} RgV Sam x-67-11  
\textsuperscript{936} RgV Sam x-149-4
He does not punish when men violate laws through want of thought.  

He is easy to approach, even as a father to his son.

He is a kind deliverer and gracious friend.

He is very kind and gracious.

He is a comforter.

He is benevolent.

He is kind and bounteous.

He gives comfort to others.

He is accessible like a father to his son.

He never let others weary.

5.3.2a.4 Listening

The Vedas emphasise that a leader shall be one who listens to the views others.

He is swift to hear the calls of his followers.

He gives ear and listens to others' call quickly.

He hears the words of his subordinates.

He listens to the calls of others.

---

937 RgV Sam vii-89-5
938 Vaj Sam iii-3-24
939 Vaj Sam iii-25
940 Vaj Sam x-28
941 Ran Sam i-3-2-1-5, Tai Sam i-8-1
942 Ran Sam i-6-1-2-12, Vaj Sam xxvi-23
943 Vaj Sam xxviii-38
944 Ran Sam i-6-1-5-8
945 Tai Sam i-5-6
946 RgV Sam ii-29-4
947 RgV Sam iv-1-5
948 RgV Sam iv-9-7, RgV Sam v-54-14
949 RgV Sam vii-23-1
950 Vaj Sam iii-26
5.3.2a.5 Motivation

The *Vedas* declare that a leader shall be a person who stimulates and motivates others for fulfillment of any task or mission.

He stirs men to labour.\textsuperscript{951}

He is the stirrer of the thought. \textsuperscript{952}

He stimulates. \textsuperscript{953}

He makes others better than what they are. \textsuperscript{954}

He inspires the thoughts of others. \textsuperscript{955}

5.3.2a.6 Cheer

The *Vedas* highlight that a leader is a cheerful personality.

He is the cheerer of the men and the best gladdener. \textsuperscript{956}

He is ever young. \textsuperscript{957}

5.3.2a.7 Power

The *Vedas* assert that a leader shall be a powerful person.

He comes with power. \textsuperscript{958}

He has power which none may bend. \textsuperscript{959}

\textsuperscript{951} RgV Sam iii-59-1
\textsuperscript{952} RgV Sam viii-46-19
\textsuperscript{953} Tai Sam i-1-6
\textsuperscript{954} RgV Sam ix-4-1
\textsuperscript{955} RgV Sam x-139-5
\textsuperscript{956} RgV Sam ix-67-2
\textsuperscript{957} RgV Sam viii-45-3
\textsuperscript{958} Vaj Sam xxvii-14
\textsuperscript{959} RgV Sam iii-62-5
He is firm.  

He is unassailable and unoverpowered.

He is hero-like, unwasting in his powers, doubled in vastness.

He has providence and power.

He avoids destructive powers.

All is his power.

5.3.2a.8 Guardianship

The Vedas re-iterate that a leader shall be the true guardian and provider of safety and security to all his followers.

He is the foe-subduer who is swift to act and provides security and protection.

He is the guardian of the people. He sends spies forward and never gets deceived.

He knows the way and guides others straight.

He leads with his trusty guidance.

He is an excellent guardian who bears well the subordinates well through peril, and lead them on to wealth with careful guidance.

He conveys others safely over every peril.

He never aids and guides the wicked or one who falsely claims title.

---

960 Tai Sam i-1-7  
961 Tai Sam iv-1-7  
962 Vaj Sam vii-39  
963 RgV Sam ii-29-2  
964 RgV Sam viii-24-24  
965 Ran Sam i-2-1-4-2  
966 RgV Sam ii-41-12, RgV Sam ii-28-10  
967 RgV Sam iv-4-3  
968 RgV Sam v-46-1  
969 RgV Sam vi-45-1  
970 RgV Sam vi-47-7  
971 RgV Sam vii-60-12  
972 RgV Sam vii-104-13
Perfect security is to be found in him.\textsuperscript{973}
He is a good protector, firmly established.\textsuperscript{974}
As birds spread their sheltering wings, he protects and provides shelter and defence.\textsuperscript{975}
He guards others from each great offence and from each lighter fault.\textsuperscript{976}
He provides triply strong shelter that is secure, auspicious and free from malady.\textsuperscript{977}
He leads men to pleasant ways as men lead horses to an easy ford.\textsuperscript{978}
He is a guardian against those who injures us.\textsuperscript{979}
He is wise and ever watchful like a sage.\textsuperscript{980}
His sheltering device is like a mighty cloak.\textsuperscript{981}
He is skilled and bears others past as in a boat over water.\textsuperscript{982}
He grants others security and ample pasturage.\textsuperscript{983}
He protects and guards with unceasing care.\textsuperscript{984}
He guards from all destructive spirits.\textsuperscript{985}
He guards well the Universe's law.\textsuperscript{986}
He vouchsafes others room and freedom.\textsuperscript{987}
He is the director and giver.\textsuperscript{988}
He leads safely from pain and grief to happiness.\textsuperscript{989}

\textsuperscript{973} Rg\textsuperscript{V} Sam viii-19-8
\textsuperscript{974} Vaj Sam viii-8
\textsuperscript{975} Rg\textsuperscript{V} Sam viii-47-3
\textsuperscript{976} Rg\textsuperscript{V} Sam viii-47-8
\textsuperscript{977} Rg\textsuperscript{V} Sam viii-47-10
\textsuperscript{978} Rg\textsuperscript{V} Sam viii-47-11
\textsuperscript{979} Rg\textsuperscript{V} Sam viii-44-11
\textsuperscript{980} Rg\textsuperscript{V} Sam viii-44-29
\textsuperscript{981} Rg\textsuperscript{V} Sam viii-79-6
\textsuperscript{982} Rg\textsuperscript{V} Sam ix-70-10
\textsuperscript{983} Rg\textsuperscript{V} Sam ix-78-5
\textsuperscript{984} Rg\textsuperscript{V} Sam x-7-7, Rg\textsuperscript{V} Sam x-12-6
\textsuperscript{985} Vaj Sam xxxvii-12
\textsuperscript{986} Rg\textsuperscript{V} Sam x-37-5
\textsuperscript{987} Rg\textsuperscript{V} Sam x-42-11
\textsuperscript{988} Rg\textsuperscript{V} Sam x-54-5
\textsuperscript{989} Rg\textsuperscript{V} Sam x-63-13
He is auspicious and strong to guard.\textsuperscript{990}
He is mighty who guards others to give them strength.\textsuperscript{991}
He is the watchful keeper and guard.\textsuperscript{992}
He baffles the wrath of opponents and guards as infallible protector.\textsuperscript{993}
He gives blessed shelter with a triple guard and keeps the destructive lightning far away.\textsuperscript{994}
Men ascend him as ship for safety.\textsuperscript{995}
He leads men safely over troubles, drives away ill-feeling and gives peace and comfort.\textsuperscript{996}
He guards with care and with more liberal providence.\textsuperscript{997}
He is never neglectful: he guards with care.\textsuperscript{998}
He is bestower of safety.\textsuperscript{999}
He grants us welfare and destroys the evil hostile to others.\textsuperscript{1000}
He grants safety and fearlessness from every quarter.\textsuperscript{1001}
He takes us across all perils even as a captain takes the boat across the sea. He saves us from all wrongs.\textsuperscript{1002}
He protects from bondage and defects.\textsuperscript{1003}
He is the custodian of the people.\textsuperscript{1004}

\textsuperscript{990} RgV Sam x-92-9
\textsuperscript{991} RgV Sam x-93-1
\textsuperscript{992} RgV Sam x-108-7
\textsuperscript{993} RgV Sam x-128-6
\textsuperscript{994} RgV Sam x-142-1
\textsuperscript{995} RgV Sam x-178-2
\textsuperscript{996} RgV Sam x-182-1
\textsuperscript{997} RgV Sam viii-81-15
\textsuperscript{998} RgV Sam viii-52-7 \textit{Valakhilya}
\textsuperscript{999} Mah Upa i-42
\textsuperscript{1000} Mah Upa i-59
\textsuperscript{1001} Mah Upa i-62
\textsuperscript{1002} Mah Upa ii-1
\textsuperscript{1003} Vaj Sam ii-20
\textsuperscript{1004} Vaj Sam xiii-11
He strengthens the welfare of people.  
He is the strength who gives strength to others.  
His strength is of the people.  
He manfully guards men from every quarter.  
He is secure.  
He is the arranger of things unarranged and the guardian of treasure.

5.3.2a.9 Commitment
The Vedas declare that a leader shall be a committed and duty-bound person. 
He is hastening to his duty.

5.3.2a.10 Nobility
The Vedas specify that a leader shall be a person who is gentle and noble. 
He is noble.  
He does great acts spontaneous and to others' advantage.  
He is the noblest.  
He is kind, loving and gracious.  
He is the best of all and is gracious even when others offend the statutes.  
He is a sage, herald who is worshipful and cheerful.

1005 Vaj Sam ix-25
1006 Vaj Sam x-25
1007 Vaj Sam x-28
1008 RGV Sam vi-75-14
1009 Tai Sam i-6-2
1010 RGV Sam viii-88-8
1011 RGV Sam v-47-2
1012 RGV Sam x-89-3
1013 RGV Sam iv-19-10
1014 RGV Sam vi-67-1
1015 RGV Sam vi-74-4
1016 RGV Sam viii-48-9
1017 RGV Sam viii-49-3
He rises above the men.\textsuperscript{1018}

He is the noble winner, strong, wondrous, most splendid, excellent, joy-giving, chief in deeds of might.\textsuperscript{1019}

He is graciously inclined towards others.\textsuperscript{1020}

He is gentle in his thoughts.\textsuperscript{1021}

He is nobler than the noble.\textsuperscript{1022}

He is for greatness.\textsuperscript{1023}

He is not wicked and he waxes great.\textsuperscript{1024}

He is blithe, bounteous and honoured among men.\textsuperscript{1025}

He is praised by men and is full of splendour.\textsuperscript{1026}

He is majestic.\textsuperscript{1027}

He possesses nobly formed might\textsuperscript{1028}

He is pure and he comes pure to others.\textsuperscript{1029}

He is the people's life.\textsuperscript{1030}

He does noblest work and impels others.\textsuperscript{1031}

He is the dispeller of the vices who purifies the wicked and inspires one to do noble deeds.\textsuperscript{1032}

He is devoted to priesthood, nobility and kinsmen.\textsuperscript{1033}

\textsuperscript{1018} RgV Sam viii-49-16
\textsuperscript{1019} RgV Sam viii-46-20
\textsuperscript{1020} Vaj Sam viii-4
\textsuperscript{1021} RgV Sam viii-68-7
\textsuperscript{1022} RgV Sam ix-97-3
\textsuperscript{1023} Vaj Sam xix-8
\textsuperscript{1024} RgV Sam x-25-7
\textsuperscript{1025} RgV Sam x-61-15
\textsuperscript{1026} RgV Sam x-91-15
\textsuperscript{1027} RgV Sam x-93-3
\textsuperscript{1028} RgV Sam x-100-6
\textsuperscript{1029} RgV Sam viii-84-8 to viii-84-9
\textsuperscript{1030} RgV Sam viii-54-7 \textit{Valakhilya}
\textsuperscript{1031} Vaj Sam i-1
\textsuperscript{1032} Vaj Sam i-8
\textsuperscript{1033} Vaj Sam i-18
He is the supporter of the learned, the statesman and the guide on the path of duty of different classes.\textsuperscript{1034}

He is propitious.\textsuperscript{1035}

He gives happiness to all.\textsuperscript{1036}

He shares his powers, benevolence and his bounteous strength.\textsuperscript{1037}

He is full of grace and to grace he conducts others.\textsuperscript{1038}

His speech is lofty.\textsuperscript{1039}

He is a stalwart.\textsuperscript{1040}

He deserves the laud.\textsuperscript{1041}

He is free from stain and blemish.\textsuperscript{1042}

He is spotless.\textsuperscript{1043}

He is the lofty light of mankind.\textsuperscript{1044}

He is the granter of aid.\textsuperscript{1045}

He is most adorable.\textsuperscript{1046}

\textbf{5.3.2a.11 Wisdom}

The \textit{Vedas} underline that a leader shall be an intelligent person with sharpened wisdom. He shall be capable of guiding his followers to light from darkness.

\begin{flushleft}
\textsuperscript{1034} Vaj Sam i-18 \\
\textsuperscript{1035} Vaj Sam xii-17 \\
\textsuperscript{1036} Vaj Sam ii-4 \\
\textsuperscript{1037} RgV Sam i-17-4 \\
\textsuperscript{1038} Vaj Sam ii-19 \\
\textsuperscript{1039} Ran Sam i-2-1-1-2 \\
\textsuperscript{1040} Ran Sam i-4-2-4-1 \\
\textsuperscript{1041} Ran Sam i-4-2-5-7 \\
\textsuperscript{1042} Ran Sam i-5-2-1-6 \\
\textsuperscript{1043} Ran Sam i-5-2-3-2 \\
\textsuperscript{1044} Ran Sam i-5-2-5-8 \\
\textsuperscript{1045} Tai Sam i-7-13 \\
\textsuperscript{1046} Tai Sam i-5-10
\end{flushleft}
He sharpens the thoughts of his subordinates like an iron blade. 1047
He is full of effectual wisdom. 1048
He gives wisdom to others and guides them. 1049
He is brilliant. 1050
He goes to great assemblies. 1051
He is a path-maker with a thousand ways and he loudly roars on a thousand paths. 1053
He is a thinker and is true to order. 1054
He is for the profit of others as the master of the wise. 1055
He is the bridge and the sage. 1056
He is wise. 1057
He is benevolent to men and he scorns no living man: He is friend to tribes of men and he dwells with every tribe. 1058
He is a sage with insight. 1059
He foreknows well. 1060
He is pre-eminent for wisdom. 1061
He is esteemed through skill. 1062

1047 RgV Sam vi-47-10
1048 RgV Sam vi-71-1
1047 RgV Sam vii-32-26
1050 Tai Sam i-1-10
1051 RgV Sam ix-92-6
1052 RgV Sam ix-106-5
1053 RgV Sam ix-106-6
1055 RgV Sam x-2-2
1056 RgV Sam x-44-4
1058 RgV Sam x-61-16
1051 RgV Sam x-89-8
1058 RgV Sam x-91-2
1059 RgV Sam x-91-3
1060 RgV Sam x-91-4
1061 Vaj Sam xix-52
1062 RgV Sam x-92-10
He is the greatest sage among sages and nothing is done even far away without him.  

He is the lord of intellects.  
He removes darkness and releases from the bondage of ignorance.  
He kindles and wakes man to knowledge.  
He is the brilliance.  
He dispels darkness.  
He knows how to avoid destructive powers.  
He holds all knowledge in his grasp.

5.3.2a.12 Righteousness

The Vedas demand that a leader shall be a righteous person who upholds the Vedic code of conduct.

He is righteous.  
He wrongs none.  
He discerns truth and right from falsehood.  
He knows the course of conduct, behaves properly.  
He is the cleanser of thought and wishes.

1063 RgV Sam x-112-9  
1064 Mah Upa xlvi-1  
1065 Mah Upa lxxii-1  
1066 Vaj Sam xxvii-2  
1067 Vaj Sam x-15  
1068 Ran Sam i-4-1-3-7  
1069 Ran Sam i-5-1-1-6  
1070 Ran Sam i-1-2-5-4  
1071 Vaj Sam xxvi-6  
1072 RgV Sam vi-44-4  
1073 RgV Sam x-124-5  
1074 Vaj Sam ix-20  
1075 Vaj Sam xxx-1
He is honey-tongued.\textsuperscript{1076}
He is for the good.\textsuperscript{1077}
He is flawless strainer.\textsuperscript{1078}

5.3.2a.13 Lawfulness

The \textit{Vedas} emphasise that a leader shall be a person who is true to law. He shall honour all the laws besides implementing them without fear or favour.

He is law-born and law's protector.\textsuperscript{1079}
His felicity gives the best defence.\textsuperscript{1080}
He is true to law.\textsuperscript{1081}
He is delicate and faithful to the law.\textsuperscript{1082}
His laws stand fast might aid with power and with the help he gives.\textsuperscript{1083}
He ordains laws like a Steer.\textsuperscript{1084}
He is born in law and has waxen mighty by the law and lofty ordinance.\textsuperscript{1085}
He is great in majesty, unassailed and the strengthener of law.\textsuperscript{1086}
His statute shines high through ever lasting.\textsuperscript{1087}
He is the aider of law and reflects in the seat of law.\textsuperscript{1088}

\textsuperscript{1076} RgV Sam i-44-6
\textsuperscript{1077} Vaj Sam xxxvii-10
\textsuperscript{1078} Vaj Sam i-31
\textsuperscript{1079} RgV Sam vii-20-6
\textsuperscript{1080} RgV Sam vii-66-13
\textsuperscript{1081} RgV Sam viii-23-9
\textsuperscript{1082} RgV Sam viii-65-12
\textsuperscript{1083} RgV Sam viii-86-11
\textsuperscript{1084} RgV Sam ix-64-1
\textsuperscript{1085} RgV Sam ix-108-8
\textsuperscript{1086} RgV Sam x-65-3
\textsuperscript{1087} RgV Sam x-65-5
\textsuperscript{1088} RgV Sam x-65-7
He spreads the righteous laws over the land.\textsuperscript{1089}
He is true to eternal law.\textsuperscript{1090}
He is deep skilled in law.\textsuperscript{1091}
He obeys the order and is free from falsehood.\textsuperscript{1092}
He follows upon the path of law with success.\textsuperscript{1093}
He honours the holy statute.\textsuperscript{1094}
He leads beyond all pain and grief along the path of holy law.\textsuperscript{1095}
His law is constant.\textsuperscript{1096}
He obeys his laws for ever.\textsuperscript{1097}
He loves impartial justice.\textsuperscript{1098}
He is mighty Law.\textsuperscript{1099}
He ordains laws.\textsuperscript{1100}
He stands secure by law.\textsuperscript{1101}

5.3.2.14 Control

The \textit{Vedas} prescribe that a leader shall be an efficient and effective controller.
He controls men who is unwasting in his powers and doubled in vastness.\textsuperscript{1102}
As work controller urges men who quickly hear to labour.\textsuperscript{1103}

\textsuperscript{1089} RgV Sam x-65-11
\textsuperscript{1090} RgV Sam x-66-6
\textsuperscript{1091} Vaj Sam ix-18
\textsuperscript{1092} RgV Sam x-66-8
\textsuperscript{1093} RgV Sam x-66-13
\textsuperscript{1094} RgV Sam x-67-2
\textsuperscript{1095} RgV Sam x-133-6
\textsuperscript{1096} RgV Sam x-139-3
\textsuperscript{1097} RgV Sam x-149-3
\textsuperscript{1098} Vaj Sam ix-27
\textsuperscript{1099} Vaj Sam x-24
\textsuperscript{1100} Ram Sam i-6-1-2-8
\textsuperscript{1101} RgV Sam x-85-1
\textsuperscript{1102} RgV Sam vi-19-1
\textsuperscript{1103} RgV Sam vi-67-3
He is the path's controller.\textsuperscript{1104}
He is most liberal who controls others.\textsuperscript{1105}
He brings auspicious intellect and controls all treasures.\textsuperscript{1106}
He is the waker of knowledge and is the chief controller of thought.\textsuperscript{1107}
He is the kindler, director and minister.\textsuperscript{1108}
He is a mighty governor.\textsuperscript{1109}
He controls men.\textsuperscript{1110}
He controls the car (\textit{ratha}) and reins the noble horses.\textsuperscript{1111}
He is the controller.\textsuperscript{1112}
He corrects others' faults and failings.\textsuperscript{1113}

5.3.2a.15 Friendliness

The \textit{Vedas} describe that a leader shall be a true and trustworthy friend of others.

He is a rich and liberal ally.\textsuperscript{1114}
He acts to the high advantage of his followers.\textsuperscript{1115}
He has glorious fame.\textsuperscript{1116}
He is rich in friends and preserves others guile and scorn and slander.\textsuperscript{1117}

\begin{flushleft}
\textsuperscript{1104} RgV Sam vii-18-16
\textsuperscript{1105} RgV Sam viii-16-1
\textsuperscript{1106} RgV Sam x-30-12
\textsuperscript{1107} RgV Sam x-91-8
\textsuperscript{1108} RgV Sam x-91-10
\textsuperscript{1109} RgV Sam x-152-1
\textsuperscript{1110} Vaj Sam vii-39
\textsuperscript{1111} Vaj Sam x-22
\textsuperscript{1112} Ran Sam i-4-1-4-6
\textsuperscript{1113} RgV Sam x-2-4
\textsuperscript{1114} RgV Sam ii-23-10
\textsuperscript{1115} RgV Sam iii-54-3
\textsuperscript{1116} RgV Sam iii-45-5
\textsuperscript{1117} RgV Sam iv-4-15
\end{flushleft}
He is a friend with friends and sage among sages.  
He gives ample room for his subordinates.  
He is boundless and faithful.  
He guards the treasure of his subordinates.  
He is a friend to aid, most near to others for bliss.  
He takes delight in being liberal.  
He is like a friend to those who are law-abiding.  
He is wise, never deceived, uncircumscribed, refulgent, gracious guest and a friend with good attendants.  
He is dear, wisest envoy, served with noble sacrifice and immortal messenger of all.  
He does not terrify or strike others with alarm nor does he wound their hearts.  
He sets others free and breaks not from friendship.  
He is a friend sought after by friends and a friend for friends.  
He is a viewer of mankind and he goes by many paths.  
He is the friend of all men.  
He is matchless and does not fail a friend.  
He is worthy of choice and a trusted friend to one who loves him.

1118 RgV Sam vi-32-4  
1119 RgV Sam vi-20-5, RgV Sam vi-23-7  
1120 RgV Sam vi-22-7  
1121 RgV Sam vi-36-5  
1122 RgV Sam viii-13-3  
1123 RgV Sam viii-19-29  
1124 RgV Sam viii-23-8  
1125 RgV Sam vii-9-3  
1126 RgV Sam vii-16-1  
1127 RgV Sam viii-68-8  
1128 RgV Sam viii-75-4  
1129 RgV Sam ix-66-1  
1130 RgV Sam ix-66-4  
1131 RgV Sam ix-78-2  
1132 RgV Sam x-67-1  
1133 RgV Sam x-89-3  
1134 RgV Sam x-91-1
He provides freedom and complete felicity.\textsuperscript{1135}

Men find enjoyment with him.\textsuperscript{1136}

As comrade he wins all living things.\textsuperscript{1137}

He is one’s friend, father and ordainer.\textsuperscript{1138}

He is a good friend.\textsuperscript{1139}

His friendship with others is uninjured like the smooth surface of a skin.\textsuperscript{1140}

He is a friend who can be counted upon.\textsuperscript{1141}

He is wondrous, ever-waxing friend.\textsuperscript{1142}

5.3.2a.16 Humility

The Vedas expect that a leader shall be a simple and humble person.

He is humble.\textsuperscript{1143}

5.3.2a.17 Generosity

The Vedas describe that a leader shall be a generous person who is the provider of fortune for others.

He is the most liberal giver.\textsuperscript{1144}

He brings splendid and plentiful treasure to aid the toiler.\textsuperscript{1145}

He drives misfortune far away.\textsuperscript{1146}

He wins wealth and deals it out to others. Men in strife call on him for booty.\textsuperscript{1147}

\begin{tabbing}
\textsuperscript{1135} RgV Sam x-100-1 \\
\textsuperscript{1136} RgV Sam x-92-7 \\
\textsuperscript{1137} RgV Sam x-142-2 \\
\textsuperscript{1138} Mah Upa i-16 \\
\textsuperscript{1139} Vaj Sam ix-20 \\
\textsuperscript{1140} RgV Sam vi-48-18 \\
\textsuperscript{1141} Ran Sam i-4-1-4-5 \\
\textsuperscript{1142} Tai Sam iv-2-11 \\
\textsuperscript{1143} RgV Sam i-69-2 \\
\textsuperscript{1144} RgV Sam vii-77-6 \\
\textsuperscript{1145} RgV Sam iv-2-13 \\
\textsuperscript{1146} Vaj Sam xix-38 \\
\textsuperscript{1147} RgV Sam vii-21-7
\end{tabbing}
One can nowhere find the bounds of his munificence.\textsuperscript{1148}
He makes others to dwell in happy habitations.\textsuperscript{1149}
He bears others beyond misfortune ere they be oppressed: Being one who knows the
land, he directs the man who asks.\textsuperscript{1150}
He gives life and glory to others.\textsuperscript{1151}
He makes others gain all opulence through him.\textsuperscript{1152}
He is the best finder of prosperity for others.\textsuperscript{1153}
He brings in good things, bounteous gifts, sweet refreshing food and quiet homes.\textsuperscript{1154}
His strength brings men profit.\textsuperscript{1155}
He produces fair wealth.\textsuperscript{1156}
He leads by goodly path to riches.\textsuperscript{1157}
He makes room for others.\textsuperscript{1158}

5.3.2a.18 Truthfulness

The *Vedas* spell out that the leader shall be true and transparent.
He smites the untrue.\textsuperscript{1159}

5.3.2a.19 Excellence

The *Vedas* highlight that a leader strives for excellence in all his deeds.
His deeds are excellent for evermore.\textsuperscript{1160}

\textsuperscript{1148}\textsuperscript{RgV Sam viii-46-11}
\textsuperscript{1149}\textsuperscript{RgV Sam viii-73-6}
\textsuperscript{1150}\textsuperscript{RgV Sam ix-70-9}
\textsuperscript{1151}\textsuperscript{RgV Sam ix-94-4}
\textsuperscript{1152}\textsuperscript{RgV Sam ix-85-8}
\textsuperscript{1153}\textsuperscript{RgV Sam ix-106-6}
\textsuperscript{1154}\textsuperscript{RgV Sam ix-108-13}
\textsuperscript{1155}\textsuperscript{RgV Sam vii-48-1}
\textsuperscript{1156}\textsuperscript{RgV Sam vii-71-6}
\textsuperscript{1157}\textsuperscript{Vaj Sam xl-16}
\textsuperscript{1158}\textsuperscript{RgV Sam viii-64-11}
\textsuperscript{1159}\textsuperscript{AtV Sam viii-4-2}
\textsuperscript{1160}\textsuperscript{RgV Sam viii-15-10}
He is refulgent.\textsuperscript{1161}

He fails not when marching onward.\textsuperscript{1162}

His kind excellence guides the followers.\textsuperscript{1163}

5.3.2a. 20 Fairness

The *Vedas* point out that a leader shall be fair and equitable to all.

He gives others their share of undivided riches.\textsuperscript{1164}

He who ill-treats others shall be punished.\textsuperscript{1165}

5.3.2a.21 Responsiveness

The *Vedas* spell out that a leader shall be swiftly responsive.

Men call him for succour and help.\textsuperscript{1166}

He is called by men from all the four directions and he comes quickly.\textsuperscript{1167}

He comes soon and early.\textsuperscript{1168}

He runs forward to win great strength: he speedest to subdue like one exacting debts.\textsuperscript{1169}

He is one who quickens .\textsuperscript{1170}

He acts very rapidly and speedily.\textsuperscript{1171}

He is prompt.\textsuperscript{1172}

\textsuperscript{1161} RgV Sam viii-44-4
\textsuperscript{1162} RgV Sam i-5-1-2-7
\textsuperscript{1163} RgV Sam vi-48-20
\textsuperscript{1164} RgV Sam x-112-10
\textsuperscript{1165} RgV Sam iv-41-4
\textsuperscript{1166} RgV Sam viii-57-5
\textsuperscript{1167} RgV Sam viii-54-1
\textsuperscript{1168} RgV Sam ix-94-5
\textsuperscript{1169} RgV Sam ix-110-1
\textsuperscript{1170} RgV Sam x-42-3
\textsuperscript{1171} RgV Sam x-76-5
\textsuperscript{1172} RgV Sam x-93-8
He is speedy and terrible to foes.\textsuperscript{1173}
He runs when one calls after him.\textsuperscript{1174}
He is firm and swift to act.\textsuperscript{1175}

5.3.2a.22 Efficiency

The \textit{Vedas} point out that a leader himself is an efficient worker who works deftly.

He is most deft of workmen.\textsuperscript{1176}
His work deserves the wonder of men.\textsuperscript{1177}
He is a good worker.\textsuperscript{1178}

5.3.2a.23 Action-orientation

The \textit{Vedas} assert that a leader is action-oriented.

He accomplishes mighty acts.\textsuperscript{1179}
He brings many deeds to their completion.\textsuperscript{1180}
He is the doer of many acts, improver and wealth-increaser.\textsuperscript{1181}
He is most active.\textsuperscript{1182}

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{1173} RgV Sam viii-81-15
\item \textsuperscript{1174} Ran Sam i-1-2-5-4
\item \textsuperscript{1175} Ran Sam i-3-1-1-7
\item \textsuperscript{1176} RgV Sam x-53-9
\item \textsuperscript{1177} RgV Sam viii-57-3 \textit{Valakhilya}
\item \textsuperscript{1178} Tai Sam i-6-6, Tai Sam i-5-5
\item \textsuperscript{1179} RgV Sam x-112-8
\item \textsuperscript{1180} RgV Sam x-120-7
\item \textsuperscript{1181} Vaj Sam x-28
\item \textsuperscript{1182} Ran Sam i-5-1-2-7
\end{enumerate}
\end{footnotesize}
5.3.2a.24 Dignity

The *Vedas* declare that a leader shall maintain his dignity.
Dignity is his.\(^{1183}\)

5.3.2a.25 Faithfulness

The *Vedas* indicate that the leader shall be loyal and faithful.
He is the faithful one and people's life is in him.\(^{1184}\)
He remains with his followers.\(^{1185}\)

5.3.2a.26 Sacrifice

The *Vedas* describe a leader as an effectual sacrificer with concentrated mind.
He is an effectual sacrificer.\(^{1186}\)
He is one-minded.\(^{1187}\)

5.3.2a.27 Communication

The *Vedas* point out that a leader shall be an effective communicator.
He is a skillful speaker.\(^{1188}\)

---

\(^{1183}\) RgV Sam x-62-4  
\(^{1184}\) RgV Sam viii-54-7 *Valakhilya*  
\(^{1185}\) Mah Upa 77-1  
\(^{1186}\) Ran Sam i-1-2-2-7  
\(^{1187}\) Ran Sam i-5-2-3-2  
\(^{1188}\) Vaj Sam i-6-1-5-11
He roars like a lion in assembly.\textsuperscript{1189}

5.3.2b Disqualifications of a leader

The \textit{Vedas} also specify the disqualifications of a leader. These are highlighted below:

5.3.2b.1 Wickedness

The \textit{Vedas} prohibit a wicked person from becoming a leader.
A guileful wicked man should not be a leader.\textsuperscript{1190}

5.3.2b.2 Evil-wishing

The \textit{Vedas} bar an evil-wisher to be a leader.
An evil-wisher should not master others.\textsuperscript{1191}

5.3.2b.3 Niggardliness

The \textit{Vedas} stop an unwise and niggardly person from becoming a leader.
He shall not possess unwisdom and niggardliness.\textsuperscript{1192}
He shall never be niggardly in thought.\textsuperscript{1193}

\textsuperscript{1189} RgV Sam x-67-9
\textsuperscript{1190} RgV Sam ii-23-10
\textsuperscript{1191} Vaj Sam xxix-47
\textsuperscript{1192} Tai Sam iv-1-7
\textsuperscript{1193} RgV Sam vii-96-1
5.3.2b.4 Weakness

The *Vedas* condemn a weak and cowardly person to be unfit for the position of a leader.

If a weak man takes up a burden, he breaks up into pieces.\(^{1194}\)
He is bereft of skill, if he like some outworned man fears.\(^{1195}\)

5.3.2c Election of Leader

The *Vedas* state that the leader is elected by the choice of others.
People elect their ruler.\(^{1196}\)
He is one who is elected by men.\(^{1197}\)

The *Brāhmaṇas* present elect the leader.\(^{1198}\)

5.3.3 Subordinates management

The *Vedas* emphasise the role of subordinates/followers in supporting the leader in the fulfillment of any mission or task. In the process the *Vedas* caution them not to fall a prey to the evil and work against the leader, sabotaging the achievement of the stated objective.

\(^{1194}\) Tai Sam vi-2-5
\(^{1195}\) RgV Sam x-105-3
\(^{1196}\) RgV Sam x-124-8
\(^{1197}\) RgV Sam x-91-8
\(^{1198}\) Vaj Sam xxvii-3
They shall be secure among their equals.\textsuperscript{1199}
They rejoice with the leader.\textsuperscript{1200}

5.3.3a Trust

The \textit{Vedas} declare that the subordinates shall be trustworthy and shall not work against the leader.

They should trust in the leader.\textsuperscript{1201}
They should not be influenced by the power of the evil-wisher.\textsuperscript{1202}
They should not suffer for others' trespass.\textsuperscript{1203}
They should not beguile the leader when they seek his aid.\textsuperscript{1204}
They should be guiltless of the least transgression.\textsuperscript{1205}
They walk together with the leader without enmity.\textsuperscript{1206}

5.3.3b Support

The \textit{Vedas} advocate that the subordinates shall lend proper support and unstinted co-operation to the leader in the fulfillment of the tasks.

They aid the leader to support them.\textsuperscript{1207}

\begin{flushleft}
\textsuperscript{1199} Tai Sam i-6-2 \\
\textsuperscript{1200} Tai Sam i-6-3 \\
\textsuperscript{1201} RgV Sam x-120-5 \\
\textsuperscript{1202} RgV Sam vi-71-3 \\
\textsuperscript{1203} RgV Sam vii-52-2 \\
\textsuperscript{1204} RgV Sam viii-45-23 \\
\textsuperscript{1205} RgV Sam x-128-4 \\
\textsuperscript{1206} RgV Sam vii-88-5 \\
\textsuperscript{1207} RgV Sam vi-23-9
\end{flushleft}
Inspirited by the leader, men speed to their aims and do the work assigned to them.\textsuperscript{1208}

They should be sharpened like a razor in the barber's hands.\textsuperscript{1209}

They rest on the leader like old men rest upon a staff.\textsuperscript{1210}

The leader should be cheered up to great munificence.\textsuperscript{1211}

The leader shall be reverenced and honoured.\textsuperscript{1212}

They shall augment the leader's strength.\textsuperscript{1213}

One shall strengthen the leader with his work.\textsuperscript{1214}

\subsection*{5.3.3c Friendship}

The \textit{Vedas} call upon the subordinates to maintain friendship and amity with the leader.

They should be the leader's friends for ever.\textsuperscript{1215}

They unite themselves to the leader.\textsuperscript{1216}

They shall be dear to the leader.\textsuperscript{1217}

\subsection*{5.3.3d Propagation}

The \textit{Vedas} induce the subordinates to propagate the achievements of the leader.

\textsuperscript{1208} RgV Sam vii-63-4
\textsuperscript{1209} RgV Sam viii-4-16
\textsuperscript{1210} RgV Sam viii-45-20
\textsuperscript{1211} RgV Sam viii-45-24
\textsuperscript{1212} Tai Sam ii-4-14
\textsuperscript{1213} RgV Sam ix-63-5
\textsuperscript{1214} RgV Sam ix-46-3
\textsuperscript{1215} RgV Sam vii-21-9
\textsuperscript{1216} RgV Sam vii-80-4
\textsuperscript{1217} Tai Sam i-6-12
In the assemblies, they should proclaim what new and ancient deeds that the leader has achieved.\textsuperscript{1218}

They should pray for the longevity of the leader.\textsuperscript{1219}

They should not be controlled by sleep or idle talk.\textsuperscript{1220}

None should disregard the leader's commandment.\textsuperscript{1221}

No oppression should master their holy work.\textsuperscript{1222}

\subsection*{5.3.3e Discipline}

The \textit{Vedas} insist upon proper discipline on the part of the subordinates.

They shall glorify the leader.\textsuperscript{1223}

They should praise the leader with fair praise.\textsuperscript{1224}

The wise and the learned carry out the leader's policy.\textsuperscript{1225}

They give strength to the leader by their work.\textsuperscript{1226}

One should show honour towards the leader.\textsuperscript{1227}

They should perform every noble work, be active and augment the leader's strength.\textsuperscript{1228}

They are faithful to the leader.\textsuperscript{1229}

They are devoted friends.\textsuperscript{1230}

\setcounter{footnote}{1218}
\begin{thebibliography}{99}
\bibitem{1218} RgV Sam viii-45-25
\bibitem{1219} RgV Sam viii-48-10
\bibitem{1220} RgV Sam viii-48-14
\bibitem{1221} RgV Sam viii-82-11
\bibitem{1222} RgV Sam ix-85-8
\bibitem{1223} RgV Sam viii-54-7
\bibitem{1224} RgV Sam viii-85-12
\bibitem{1225} Vaj Sam vii-35
\bibitem{1226} RgV Sam ix-46-3
\bibitem{1227} RgV Sam i-44-6
\bibitem{1228} RgV Sam ix-63-5
\bibitem{1229} Ran Sam i-1-2-2-8
\bibitem{1230} Ran Sam i-2-2-2-3
\end{thebibliography}
He trusts the deeds of the leader.\textsuperscript{1231} 
They follow the leader.\textsuperscript{1232}

5.5.3f Secure 
The \textit{Vedas} specify that all the subordinates shall feel secure as equals and shall be dear to others. 
One shall be secure among one's equals.\textsuperscript{1233} 
They should make their voice heard.\textsuperscript{1234} 
One shall be dear to one's equals (\textit{Samana}).\textsuperscript{1235}

5.3.4 Strategic management

The \textit{Vedas} highlight the formulation of appropriate strategies, effective rival management, proper conduct of contests and victory by fair means.

5.3.4a Strategy formulation

The \textit{Vedas} identify the requirement of appropriate strategies to win over the rivals. 
Enemies having weak bows are to be slayed with sharp arrows, formidable weapons and arms.\textsuperscript{1236} 
All the enemies are to be slayed and no one soever of them are to be released.\textsuperscript{1237}

\textsuperscript{1231} Ran Sam i-4-2-4-2 
\textsuperscript{1232} Mah Upa xlix-1 
\textsuperscript{1233} Tai Sam ii-3-9 
\textsuperscript{1234} RgV Sam viii-85-12 
\textsuperscript{1235} AtV Sam xvii-1-5 
\textsuperscript{1236} AtV Sam iii-19-7 
\textsuperscript{1237} AtV Sam iii-19-8
5.3.4b Rival management

The *Vedas* caution one against the rivals and advise one to take action to quell them. In this context the enemies include internal as well as external foes.

Rivals are to be taken to oneself with brightness (*tejas*).\(^{1238}\)
Rivals are to be made to fall below.\(^{1239}\)

The *Vedas* contain prayers to gore one's enemies, to bore them, to obstruct them, to kill them, to grind them, to crush them, to scorch them, to burn them and to slay them.\(^{1240}\)

The *Vedas* prohibit participation in any party or feast offered by an enemy as a measure of caution.
One should not go to the feast of one who harms, the treacherous neighbour or unworthy kinsman.\(^{1241}\)

5.3.4c Contests

The *Vedas* contain references about contest (*Pratanã*) in terms of war, chariot race competition.\(^{1242}\)

\(^{1238}\) AtV Sam xiii-1-30  
\(^{1239}\) AtV Sam xiii-1-31  
\(^{1240}\) AtV Sam xix-29-1 to xix-29-9  
\(^{1241}\) RgV Sam iv-3-13  
\(^{1242}\) RgV Sam i-116-2, RgV Sam i-154-3, RgV Sam i-169-2 and RgV Sam x-102-5
The *Vedas* recognize the need for contests in fights so that one may emerge victorious.

One wins a contest by power, by anger and by wisdom.  

One slays the foes in the contests.  

Contests are to be looked forward to fight many things.  

The leader shows his might in the contests.  


5.3.4d Fair Victory

The *Vedas* emphasise that any victory by a person shall be only through fair means. They stress that victory is to be achieved through sustained efforts.

One should win by fair means.  

Victory has to progress by day and night.  

One shall be victorious in contests.  


5.3.5 Communication management

The *Vedas* advocate effective communication in terms of focussed meetings, careful listening, sweet and bold speech and proper events management.


5.3.5a Sadas (assembly)

The *Vedas* proclaim that one should speak boldly and fearlessly in an assembly with clarity and conviction.

1243 Tai Sam ii-1-2  
1244 Tai Sam i-7-13  
1245 AtV Sam v-2-5  
1246 Tai Sam ii-2-2  
1247 RgV Sam x-36-9  
1248 AtV Sam v-7-3  
1249 Tai Sam i-1-5
With brave men in the assembly, one should speak aloud.\textsuperscript{1250}

As friends of the leader, one should speak loudly to the synod with heroes in assembly.\textsuperscript{1251}

A maiden can enter the assembly.\textsuperscript{1252}

One should keep at a distance who hates others and hasten to meet the man who sacrifices.\textsuperscript{1253}

He goes to the assembly like a strong car-horse with hundred powers and with thousand currents.\textsuperscript{1254}

Both assembly and gathering should favour one.\textsuperscript{1255}

One shall be the possessor of the fortune of the whole gathering.\textsuperscript{1256}

One needs to be in unison of speech with the members of the assembly.\textsuperscript{1257}

The noble meet together.\textsuperscript{1258}

All those who are in the \textit{Sadas} must have presents.\textsuperscript{1259}

Homage to the \textit{Sadas}, to the lord of the \textit{Sadas}, to the eye of the friends who go before, to the sky and to the earth.\textsuperscript{1260}

One creeps to the \textit{Sadas} for his own safety.\textsuperscript{1261}

One shall attend the assembly with power and strength.\textsuperscript{1262}
5.3.5b Listening

The *Vedas* call upon one to keep one’s ears wide open to hear, consider and understand the diverse viewpoints and perspectives of others. One shall listen with the ears in abundance.\textsuperscript{1263} Well-hearing ears should hear what is excellent.\textsuperscript{1264} Both hearing and listening should not desert unfailing light.\textsuperscript{1265} One should hear good things with one’s ears.\textsuperscript{1266}

5.3.5c Speech

The *Vedic* principles relating to speech may be looked at in terms of sweetness, tone, boldness and pointedness. Speech is indeed the richest.\textsuperscript{1267} The fire (in the form of ghee, oil, etc) that is eaten which is the subllest part rises upwards and becomes speech.\textsuperscript{1268} Speech is surely greater than name. Without speech, neither merit nor demerit, neither true nor false, neither good nor bad, neither pleasant nor unpleasant would be understood. One shall worship speech.\textsuperscript{1269} Speech is the offspring of intellect.\textsuperscript{1270}

\textsuperscript{1263} Tai Upa i-4  
\textsuperscript{1264} AtV Sam xvi-2-4  
\textsuperscript{1265} AtV Sam xvi-2-5  
\textsuperscript{1266} Vaj Sam xxv-21  
\textsuperscript{1267} Cha Upa v-1-2  
\textsuperscript{1268} Cha Upa vi-6-4  
\textsuperscript{1269} Cha Upa vii-2-1  
\textsuperscript{1270} Vaj Sam xiii-58
Questioning the speaker in an assembly is permitted.\textsuperscript{1271}

5.3.5c.1 Sweetness

The \textit{Vedas} repeatedly advocate that one shall speak sweetly.

Splendid words to be spoken among the people.\textsuperscript{1272}
One should not speak ill-words.\textsuperscript{1273}
Mouths should be sweet.\textsuperscript{1274}
One's speech should be pleasant.\textsuperscript{1275}
One shall speak rich in honey.\textsuperscript{1276}
Pleasant words should be spoken.\textsuperscript{1277}
At the tip of one's tongue there should be honey.\textsuperscript{1278}
One shall speak what is pleasant among members of the assembly.\textsuperscript{1279}
One should not abuse others.\textsuperscript{1280}
One should speak good words.\textsuperscript{1281}
One's speech shall be full of honey for the gods and acceptable to men.\textsuperscript{1282}
One shall speak wondrous speech sweeter than butter and meath.\textsuperscript{1283}
Speech is the bearer of what is desirable.\textsuperscript{1284}

\begin{flushleft}
\textsuperscript{1271} Brh Upa iii-9-27  \\
\textsuperscript{1272} AtV Sam ix-1-19  \\
\textsuperscript{1273} RgV Sam i-41-9  \\
\textsuperscript{1274} RgV Sam iv-39-6  \\
\textsuperscript{1275} AtV Sam xii-1-56  \\
\textsuperscript{1276} AtV Sam xii-1-58  \\
\textsuperscript{1277} RgV Sam x-62-4  \\
\textsuperscript{1278} AtV Sam i-34-2  \\
\textsuperscript{1279} AtV Sam vii-12-1  \\
\textsuperscript{1280} RgV Sam iv-5-2  \\
\textsuperscript{1281} AtV Sam iii-30-3  \\
\textsuperscript{1282} Tai Sam iii-3-2  \\
\textsuperscript{1283} RgV Sam viii-24-20  \\
\textsuperscript{1284} Sat Brah vii-5-1-35
\end{flushleft}
One shall not speak harshly.\textsuperscript{1285}

5.3.5c.2 Tone

The \textit{Vedas} stress upon a sweet tone while speaking.
Sweet tone is verily wealth.\textsuperscript{1286}
Correct articulation is indeed gold.\textsuperscript{1287}

5.3.5c.3 Boldness

The \textit{Vedas} emphasise the need for one to speak boldly and brilliantly in an assembly.

Speaking untruth in the desire of gain pollutes.\textsuperscript{1288}
Words are one's own appropriate arms.\textsuperscript{1289}
Speech should be bold with brave people in the assembly.\textsuperscript{1290}
One should put brilliant language within the lips.\textsuperscript{1291}

5.3.5c.4 Pointedness

The \textit{Vedas} declare that one shall speak pointedly and devoid of any deficiencies.

\textsuperscript{1285} Vaj Sam v-8
\textsuperscript{1286} Brh Upa i-3-25
\textsuperscript{1287} Brh Upa i-3-26
\textsuperscript{1288} AtV Sam xii-3-52
\textsuperscript{1289} RgV Sam viii-6-3
\textsuperscript{1290} RgV Sam ix-86-48
\textsuperscript{1291} RgV Sam x-98-2
One's speech should be lucid, vigorous and free from weakness.\textsuperscript{1292}
Brilliant words are to be spoken among the people.\textsuperscript{1293}
One should not blabber.\textsuperscript{1294}
Better the speaking than the silent one.\textsuperscript{1295}
One shall speak blissful words to the masses, to the \textit{Brāhmaṇa}, to the \textit{Kṣatriya}, to the \textit{śūdra}; to the \textit{Vaiśya}, to the people and to the foreigner.\textsuperscript{1296}
One's speech should be effectual.\textsuperscript{1297}
Exerting all strength and thoughts of power, one should glorify in speech\textsuperscript{1298}
One should speak pleasantly in an assembly.\textsuperscript{1299}
One should speak sweetly, gently and reverentially.\textsuperscript{1300}
Speech should be pure, pleasant and dear.\textsuperscript{1301}
Abusive language should not be used.\textsuperscript{1302}
One should be free in speech.\textsuperscript{1303}
The learned should speak ennobling language and impart knowledge.\textsuperscript{1304}
One should speak the truth with humility.\textsuperscript{1305}
Speech indeed sings and removes fear of all this that exists.\textsuperscript{1306}

\textsuperscript{1292} Rg\textit{V} Sam x-98-3
\textsuperscript{1293} At\textit{V} Sam vi-69-2
\textsuperscript{1294} At\textit{V} Sam viii-2-3
\textsuperscript{1295} Rg\textit{V} Sam x-117-7
\textsuperscript{1296} Vaj Sam xxvi-2
\textsuperscript{1297} Vaj Sam xxxiv-29
\textsuperscript{1298} Ran Sam i-1-2-4-7
\textsuperscript{1299} At\textit{V} Sam vii-12-1
\textsuperscript{1300} Vaj Sam ii-29
\textsuperscript{1301} Vaj Sam iv-18
\textsuperscript{1302} Vaj Sam viii-23
\textsuperscript{1303} Vaj Sam ix-12
\textsuperscript{1304} Vaj Sam ix-11
\textsuperscript{1305} Rg\textit{V} Sam v-5
\textsuperscript{1306} Cha Upa iii-12-1
5.3.6 Thought management

The *Vedas* highlight the importance of convergence of concentrated thought and action.

5.3.6a Thought

The *Vedas* call for unification of the thoughts of all. Thoughts are to be strengthened and prospered.\textsuperscript{1307} The thoughts of all shall be united so that all may happily agree.\textsuperscript{1308} One’s thought and purpose shall be clean.\textsuperscript{1309}

5.3.6b Mind

The *Vedas* proclaim that mind shall be of one resolve. The mind shall be of one resolve and one accord.\textsuperscript{1310} One shall be for concurrence.\textsuperscript{1311} Every one should help and lend assistance to others.\textsuperscript{1312} All should unite.\textsuperscript{1313} One should live in unity.\textsuperscript{1314} One shall be active and perform noble work.\textsuperscript{1315} One shall be one-minded, one-thoughted, free from spot and stain.\textsuperscript{1316}

\textsuperscript{1307} RgV Sam viii-6-32
\textsuperscript{1308} RgV Sam x-191-4
\textsuperscript{1309} Vaj Sam ix-1
\textsuperscript{1310} RgV Sam x-191-4
\textsuperscript{1311} Vaj Sam xv-9
\textsuperscript{1312} RgV Sam x-97-14
\textsuperscript{1313} RgV Sam x-191-2
\textsuperscript{1314} RgV Sam xix-69-3
\textsuperscript{1315} RgV Sam ix-63-5
\textsuperscript{1316} Vaj Sam v-3
One shall attend the sacrifice with one mind and one thought.  

5.3.6c Flexibility

The *Vedas* call upon one to be flexible and accommodative without taking a baseless adamant stand.

One shall bend together one's minds, courses, designs.

5.3.6d Uniformity

The *Vedas* focus on the significance of convergence of thoughts, speech and action.

Counsel, gathering, course, intent, thoughts, design, hearts and mind are to be the same.

People should assemble and speak together with minds of one accord.

The place, the assembly, the mind and the thought should be common and united.

The resolution should be one and the same, minds be of one accord and united be the thoughts of all.

5.3.7 Charity management

The *Vedas* declare that Charity is supreme and that it protects the donor at all times. They also deplore those who do not give anything in charity to others.
All these splendours are for those who give rich meeds and their lifetime is prolonged. They shine in heaven and are made immortal. 1323
Gift conciliates hostilities. Riches pour thousandfold to one who pours forth gifts. 1324
Those who give no gifts of food shall perish. 1325
The riches of the liberal never waste away, while he who will not give finds none to comfort him. 1326
Those who give gold are blessed with eternal life and those who give robes prolong their lives. 1327
He who is wise takes largesse (dakṣina) as his armour. 1328
Gods are not satisfied by niggards. 1329
The liberals die not, never are they ruined: They suffer neither harm nor trouble. 1330
Affliction falls upon the niggard. 1331
Philanthropists attain immortal fame. 1332
Bounteous is he who gives unto the beggar who comes to him in want of food. 1333
Benevolence shall be shared. 1334
Giving good gifts is beautiful. 1335
The rich should satisfy the poor implorer as riches come now to one and to another and like wheels of cars are ever rolling. 1336

1323 Rg V Sam i-125-6
1324 Rg V Sam i-133-7
1325 Rg V Sam ix-79-1
1326 Rg V Sam x-117-1
1327 Rg V Sam x-107-2
1328 Rg V Sam x-107-7
1329 Rg V Sam x-107-3
1330 Rg V Sam x-107-8
1331 Rg V Sam i-125-7
1332 Rg V Sam i-125-6
1333 Rg V Sam x-117-3
1334 Rg V Sam i-17-4
1335 Rg V Sam i-22-8
1336 Rg V Sam x-117-5
All guilt is he who eats with no partaker.\(^{1337}\)

For one who gives in the sacrifice, the *devas* reciprocate.\(^{1338}\)

The *Vedas* stipulate that Charity shall be given in plenty with faith, sympathy, modesty and knowledge.

Charity shall be given with faith (*śraddhayā deyam*).\(^{1339}\)

Charity shall not be given without faith (*Aśraddhayā deyam*).\(^{1340}\)

Charity shall be given in plenty (*śriyā devam*).\(^{1341}\)

Charity shall be given with sympathy (*Hriyā deyam*).\(^{1342}\)

Charity shall be given with modesty (*Bhiyā deyam*).\(^{1343}\)

Charity shall be given with knowledge (*Samviddā deyam*).\(^{1344}\)

5.3.8 Companionship management

The *Vedas* emphasise the importance of harmonious companionship management in an uninterrupted manner.

The *Vedas* hail the friend.\(^{1345}\)

\(^{1337}\) RgV Sam x-117-6

\(^{1338}\) Vaj Sam iii-50

\(^{1339}\) Tai Upa i-11

\(^{1340}\) Tai Upa i-11

\(^{1341}\) Tai Upa i-11

\(^{1342}\) Tai Upa i-11

\(^{1343}\) Tai Upa i-11

\(^{1344}\) Tai Upa i-11

\(^{1345}\) Vaj Sam ix-19
5.3.8a Friendship Maintenance

The Vedas urge one to maintain proper friendship. They also highlight the qualities of friendship.

One shall look on all beings with the eye of a friend.\textsuperscript{1346}

One wins through a friend.\textsuperscript{1347}

One can be a victor over every foeman through proper friendship.\textsuperscript{1348}

Men who are well-disposed as friends and true to Law, even as the heavens in majesty surpass mankind.\textsuperscript{1349}

One should associate with the learned.\textsuperscript{1350}

One should regard all beings with the eye of a friend.\textsuperscript{1351}

One shall cherish one’s friends.\textsuperscript{1352}

One should have friends in all directions.\textsuperscript{1353}

One keep himself away from the wicked.\textsuperscript{1354}

Friendship shall be uninjured.\textsuperscript{1355}

5.3.8b Friendship quality

The Vedas declare that friendship does not depend on anything in return though it is imperative that one should help his friends.

No friend is he who offers nothing to his friend who comes imploring food.\textsuperscript{1356}

\textsuperscript{1346} Vaj Sam xxvi-2, Vaj Sam xxxvi-18
\textsuperscript{1347} Tai Sam i-1-14
\textsuperscript{1348} RgV Sam vii-19-13
\textsuperscript{1349} RgV Sam x-105-7
\textsuperscript{1350} Vaj Sam i-26
\textsuperscript{1351} Vaj Sam xxxvi-18
\textsuperscript{1352} RgV Sam viii-32-25
\textsuperscript{1353} AtV Sam xix-15-6
\textsuperscript{1354} Vaj Sam xix-38
\textsuperscript{1355} RgV Sam vii-48-18
\textsuperscript{1356} RgV Sam x-117-5
The liberal friend outvalues one who gives not.\textsuperscript{1357}
One shall be a kind deliverer and gracious friend.\textsuperscript{1358}
For one who has deserted a wise comrade, there is no grace even in the holy words uttered by him: Even if he listens to the holy words, he listens in vain; He knows not the righteous path.\textsuperscript{1359}
One shall not sin against his friend.\textsuperscript{1360}
One shall pay due regard unto one’s friendship.\textsuperscript{1361}

5.3.9 Guest management

The \textit{Vedas} focus on the importance of being courteous, hospitable and respectable to the guests.
The guest is one’s God.\textsuperscript{1362}
Whenever a guest arrives, one shall say that the food is ready.\textsuperscript{1363}
The guest shall be entertained in such a way that befits the standard of living of the host.\textsuperscript{1364}
Where a guest is not properly attended to by householder the householder’s hopes and expectations, the fruit of good associations, the merit of sweet and beneficial speech, the sacred and good deeds, children and cattle are destroyed.\textsuperscript{1365}
One shall not anger the guest.\textsuperscript{1366}

\textsuperscript{1357} RgV Sam x-117-7  
\textsuperscript{1358} Vaj Sam iii-25  
\textsuperscript{1359} RgV Sam x-71-6  
\textsuperscript{1360} RgV Sam v-85-7  
\textsuperscript{1361} RgV Sam v-55-9  
\textsuperscript{1362} Tai Upa i-11  
\textsuperscript{1363} Tai Upa iii-10  
\textsuperscript{1364} Tai Upa iii-10  
\textsuperscript{1365} Kat Upa i-1-8  
\textsuperscript{1366} Ran Sam i-2-1-2-4
5.3.10 Social justice management

The *Vedas* advocate the cardinal management principle of equality and social justice. They deplore inequity in any form.

One should not distinguish between the right or left, east or west. Simple and guided by wisdom one should attain the light that brings no danger.\(^{1367}\)

Inequity should be removed.\(^{1368}\)

One should not ill-treat others.\(^{1369}\)

Inequity and shame should be uprooted and swept away.\(^{1370}\)

The wives of the Gods are the pair of the sacrifice.\(^{1371}\)

One shall not despise any woman.\(^{1372}\)

The *Vedas* address Gods as well as Godesses.

The following Female Godesses are mentioned in the *Vedas* and are given offerings in sacrifices:

- **Sarasvati**\(^{1373}\)
- **Bharati**\(^{1374}\)
- **Iti**\(^{1375}\)
- **Sinvati**\(^{1376}\)

\(^{1367}\) RgV Sam ii-27-11
\(^{1368}\) RgV Sam viii-18-8
\(^{1369}\) RgV Sam iv-41-4
\(^{1370}\) RgV Sam x-59-8
\(^{1371}\) Tai Sam i-6-4
\(^{1372}\) Cha Upa ii-13-2
\(^{1373}\) RgV Sam i-iii-12
\(^{1374}\) RgV Sam i-142-9
\(^{1375}\) RgV Sam i-142-9
\(^{1376}\) RgV Sam ii-32-6
- 207 -

* Aditi*\(^{1377}\)

* Uṣas*\(^{1378}\)

* Indraṇi*\(^{1379}\)

Gods are addressed together with all their spouses for freeing one from distress.\(^{1380}\)

The *Vedas* proclaim gender equality.

By *Vedic* studentship a girl wins a young husband.\(^{1381}\)

The learned ladies are like men.\(^{1382}\)

The three beauteous Goddesses *Sarasvati, Bhārati* and *Ilā* attend the *Pavamāna’s* sacrifice.\(^{1383}\)

Wives of the gods, the goddesses connected with the All-gods.\(^{1384}\)

One mounts the heaven with his wife.\(^{1385}\)

Both *Indra* and *Indraṇi* (the wife of *Indra*) are eulogized.\(^{1386}\)

A daughter who is a scholar is referred to in the *Vedas*.\(^{1387}\)

*Gārgi*, daughter of *Vācaknu* questions *Yājñavalkya* in the assembly of venerable *Brāhmaṇas*.\(^{1388}\)

---

1377 RgV Sam i-xxiv-1
1378 RgV Sam i-124-1
1379 RgV Sam v-46-8
1380 AtV Sam xi-6-19
1381 AtV Sam xi-5-18
1382 Tai Ara i-51
1383 RgV Sam ix-5-8
1384 Tai Sam iv-1-6
1385 Tai Sam i-7-9
1386 TaiSam i-7-13
1387 Brh Upa vi-4-17
1388 Brh Upa iii-8-1
The teachers of the *Upaniṣad* are the named after their mothers.\textsuperscript{1389}

Man is one-half and the void is verily filled by the wife.\textsuperscript{1390}

### 5.3.11 Culture management

The *Vedas* recognize and acknowledge the cultural diversities and advise one to revere the etiquettes and traditional practices forming part of one’s rich heritage.

#### 5.3.11a Cultural diversity

The *Vedas* recognise the existence of people of different speech in different places with diverse customs.\textsuperscript{1391}

#### 5.3.11b Etiquette

The *Vedas* insist upon one to show reverence to elders

One should offer seat to superiors and worship them with acts of reverence and love.\textsuperscript{1392}

#### 5.3.11c Music

Music is an integral part of the *Vedas*. The *Sāma Veda* contains divine music in the form of *Sāma Gāna*. The *Vedas* recognize a wide range of music involving string and percussion instruments.

\textsuperscript{1389} Brh Upa vi-5-1
\textsuperscript{1390} Brh Upa i-4-3
\textsuperscript{1391} AtV Sam xii-1-45
\textsuperscript{1392} Tai Upa i-11
The *Vedas* contain references about a number of musical instruments as mentioned below:

- Bakura
- Bākura
- Bekurā
- Cymbal (*āghāṭi*)
- Drum (*ādambara, Dundubhi, Lambara, vanaspati*)
- Earth drum (*Bhūmi dundubhi*)
- Flute (*Tāṇava*)
- Garga
- Godhā
- Harp (*Vāna*)
- Lute (*Karkari, Kāndavinā, violā*)
- Lyre (*Vāṇī*)
- Pingā
- Plectrum (*Vādana*)
- Reed flute (*Nādi*)
- Talava

---

5.3.11d Dance
Women are taught to dance and sing.\textsuperscript{1394}

5.3.11e Poetry
The \textit{Rg Veda} contains verses in metrical form. The \textit{S\=ama Veda} is full of musical rhythms for chanting. The \textit{Vedic} sage is referred to as \textit{Kavi} (Poet).

5.3.11f Fine arts
The \textit{Vedas} eulogise that the bliss and ecstasy of a \textit{Manusya Gandharva} who is well-versed in fine arts like sculpture, painting, dance, music is one hundred times that of a normal happy person.\textsuperscript{1395}

5.3.11g Sports
The \textit{Vedas} contain references about sports for the sake of pleasure.

The \textit{Maruts} sing, unassailable, sporting resplendent on their car.\textsuperscript{1396}

The \textit{Maruts} are praised for their sportive band.\textsuperscript{1397}

The \textit{Maruts}, bringing the pleasant meath as if their own dear son, sport in sportive wise gay at their gatherings.\textsuperscript{1398}

One’s play and enjoyment prosper by sacrifice.\textsuperscript{1399}

\textsuperscript{1394} Tai Sam vi-1-6, Mai Sam iii-7-3
\textsuperscript{1395} Tai Upa ii-8
\textsuperscript{1396} RgV Sam i-37-1
\textsuperscript{1397} RgV Sam i-37-5
\textsuperscript{1398} RgV Sam i-166-2
\textsuperscript{1399} Vaj Sam xviii-5
5.3.12 Change management

The *Vedas* advise one to carefully and tactfully handle change management and adapt oneself to the new circumstances quickly.

5.3.12a Situation management

The *Vedas* encourage one to face the new environment in a pleasant manner and manage it properly. They advise that a person shall work in unison in the new environment and at the same time remain vigilant.

One should be pleasant to all in the new (family) environment\(^{1400}\) and rein supreme.\(^{1401}\)

She bears full sway over her husband’s father and mother and rules supreme over sisters and brothers.\(^{1402}\)

She should be vigilant to rule the household and should closely unite herself and be happy and prosperous.\(^{1403}\) She is the sign of good fortune.\(^{1404}\) She shall go to the house as its mistress and speak to the people there.\(^{1405}\)

\(^{1400}\) AtV Sam xiv-2-27
\(^{1401}\) AtV Sam xiv-1-44
\(^{1402}\) Rgv Sam x-85-46
\(^{1403}\) RgV Sam x-85-27
\(^{1404}\) RgV Sam x-85-33
\(^{1405}\) RgV Sam x-85-26
5.3.12b Succession management

The *Vedas* advocate frictionless continuity without any break in-between.

In addition to living long together with the spouse, the *Vedas* wish one to rejoice, well-homed and sport with one’s sons and grandsons.\textsuperscript{1406} Thus there should be uninterrupted lineage and succession planning.

5.3.13 Education management

The *Vedic* education consist of effective learning and ceaseless propagation of the *Vedic* knowledge thus gained throughout one’s life.

The *Vedas* affirm that the education system shall be wholesome and perfect only when both the teacher and students vigorously pursue the studies in a cordial atmosphere with mutual trust.

5.3.13a Learning Process

The *Vedas* underline the importance of the learning process for the mutual benefit of the student and the teacher. They assert that learning is crucial for one’s glory, well-being and practice of *dharma*.

\textsuperscript{1406} AtV Sam xiv-1-22
As regards learning (Vidyā), the teacher (Ācārya) is the prior form (pūrva rūpam); the student (Antevāsi) is the posterior form (Uttara rūpam); Learning (Vidyā) is the junction; The instruction (Pravacanam) is the connection (Sandhānam).¹⁴⁰⁷

One gains endless life by science.¹⁴⁰⁸

The teacher is one’s god.¹⁴⁰⁹

The preceptor shall be given the fees that he desires.¹⁴¹⁰

Protection is sought for the teacher as well as for the student; Nourishment is sought for both of them; Both the teacher and the student shall work energetically together; The study shall be vigorous and effective; The teacher and the student shall not mutually dispute or hate each other.¹⁴¹¹

5.3.13b Interactive teaching methodology

The Vedas strongly emphasise the importance of the student–teacher interaction in the learning process based on personalized teaching which would specifically cater to the needs of each and every student depending upon his level of understanding and inherent potentials. They encourage the students to actively participate in the learning process and raise questions to the teacher in order to clarify the doubts in their minds. They urge all to preserve and nurture the wealth of learning for universal happiness.

¹⁴⁰⁷ Tai Upa i-3
¹⁴⁰⁸ Vaj Sam xl-14
¹⁴⁰⁹ Tai Upa i-11
¹⁴¹⁰ Tai Upa i-11
¹⁴¹¹ Tai Upa ii, śānti Pātha
The *Prāṇa Upaniṣad* of *Atharva Veda* proves the existence of the questioning attitude of the *Vedic* students and the patient and pertinent reply by the teacher in clarifying the doubts and providing them with the beacon of knowledge.

The *Bṛṛgu Valli of Taittirīya Upaniṣad of Kṛṣṇa Yajur Veda* convincingly shows that the teacher explains the concept and inspires the student to put in self-efforts to fully realize its meaning: Wherever the student requires clarity in understanding the reality, the teacher facilitates the same.\textsuperscript{1412}

The teacher teaches the *Vedas* and enjoins the pupil on the *dharmas* to be followed.\textsuperscript{1413}

Celibate students who are thirsty of knowledge shall come to one from distant places and from all directions.\textsuperscript{1414}

As water flows downwards, as months fly into year, celibate students come to one from everywhere.\textsuperscript{1415}

The study and preaching of the *Vedas* is verily penance.\textsuperscript{1416}

One shall preserve one’s learning.\textsuperscript{1417}

\textsuperscript{1412} Tai Upa iii
\textsuperscript{1413} Tai Upa i-11
\textsuperscript{1414} Tai Upa i-4
\textsuperscript{1415} Tai Upa i-4
\textsuperscript{1416} Tai Upa i-11
\textsuperscript{1417} Tai Upa i-4
5-3-13c Practical experimentation

The *Vedas* contain references to demonstration of direct practical experiment by the teacher to clarify the doubts of the students through their active participation in the process of scientific experiment.

Uddālaka Āruṇi asks śvetaketu to break the seed from the fruit of a Banyan tree. śvetaketu does so but perceives not the subtle essence. Uddālaka Āruṇi explains that the large Banyan tree grows only from that subtle essence.\(^{1418}\)

Uddālaka Āruṇi asks śvetaketu to put some salt into water and bring it the next day morning. He does so and is asked to take a sip from the top, middle and bottom, which tastes saltish throughout. Uddālaka Āruṇi explains that just like salt though existing in the water is not seen, the Soul is indeed to the human body.\(^{1419}\)

5.3.13d Continuous education

The *Vedas* highlight the importance of continuous learning from different sources.

Men are accustomed to be in ignorance.\(^{1420}\)

One shall be freed from hindrances in crossing over to the shore beyond darkness.\(^{1421}\)

\(^{1418}\) Cha Upa vi-12-1 to vi-12-2
\(^{1419}\) Cha Upa vi-13-1 to vi-13-2
\(^{1420}\) Tai Sam iv-7-15
\(^{1421}\) Mun Upa ii-2-6
The refulgent sages weave within the sky, in the depths of sea, a web for ever
new.\(^{1422}\)
Whatever one meets, one should grasp and move farther.\(^{1423}\)
Real knowledge comes to one who wakes and watches and not one who sleeps.\(^{1424}\)
One shall daily worship the learned.\(^{1425}\)
One should be in the midst of the learned.\(^{1426}\)
As Dālbhya Baka did, one may go out of one’s village for study of the Vedas.\(^{1427}\)
Certain cases of learning shall be kept secret and revealed only to special deserving
persons.\(^{1428}\)
The reward for learning is the gaining of the title sage (*kavi* or *vipra*).\(^{1429}\)
Kings offer great rewards to learned *Brāhmaṇas*.\(^{1430}\)

The Vedas contain instances wherein a *Brāhmaṇa* can learn from a *Kṣatriya*.

*Yājñavalkya* learnt from *Janaka*.\(^{1431}\)

*Gautama* learnt from *Pravahana Jaivali*.\(^{1432}\)

*Drptabālāki Gārgya* learnt from *Ajātaśatru*.\(^{1433}\)

Five *Brāhmaṇas* led by *Aruṇa* learnt from *Āśvapati Kaikeya*, a *Kṣatriya*.\(^{1434}\)

\(^{1422}\) RgV Sam i-159-4
\(^{1423}\) RgV Sam i-145-4
\(^{1424}\) RgV Sam v-44-13 to v-44-14
\(^{1425}\) Tai Ara ii-19
\(^{1426}\) RgV Sam v-51-15
\(^{1427}\) Cha Upa i-12-1
\(^{1428}\) Pan Brah xv-5-24, Tai Brah iii-5-2-1, Kat Sam xxxvii-17, Brh Upa vi-1-11, Cha Upa v-3
\(^{1429}\) Tai Sam ii-5-9, Tai Brah iii-5-3-1 Sat Brah i-4-2-7, Sat Brah iii-5-3-12, Brh Upa vi-4-9
\(^{1430}\) Brh Upa iv-1-2, Brh Upa iv-3-16, Brh Upa iv-3-33, Brh Upa iv-4-7, Brh Upa iv-4-23
\(^{1431}\) Sat Brah xi-6-2-5
\(^{1432}\) Cha Upa v-3-7
\(^{1433}\) Brh Upa ii-1-1, Kau Upa iv-1
\(^{1434}\) Sat Brah x-6-1-2
5.3.13e Women education

Learned women find a place in the *Vedas.*

Women can take up advanced Philosophical education.

5.3.13f Sex education

The *Vedas* also cover healthy sex education.

5.3.13g Propagation

The *Vedas* give the clarion call for propagation of what is learnt (*Svādhyāya Pravacanam*) by one as a life-long vow.

The practice of what is right and proper as per scriptures (*Rtam*) shall be done along with the regular studies and propagation of the *Vedas.*

Truthfulness (*Satyam*) shall be pursued along with the regular studies and propagation of the *Vedas.*

Control over the senses (*Damah*) shall be pursued along with the regular studies and propagation of the *Vedas.*

---

1435 Ait Brah v-29, Kau Brah ii-9, Brh Upa iii-3-1, Brh Upa iii-7-1
1436 Brh Upa iii-4-1, Brh Upa iv-5-1
1437 KyV MaP i-11 to i-14, AtV Sam iii-23-1 to iii-23-6, Vaj Sam xix-76
1438 Tai Upa i-9
1439 Tai Upa i-9
1440 Tai Upa i-9
Tranquility of mind (śamaḥ) shall be pursued along with the regular studies and propagation of the Vedas.  
Serving the guests shall be pursued along with the regular studies and propagation of the Vedas.
The learned spread the truth.

5.3.13f Eligibility criteria

The Vedas prescribe certain eligibility criteria for higher learning.
The highest mysticism shall not be taught to one whose passions have not been subdued, nor to one who is not a worthy son, nor to an unworthy disciple.

5.3.13g Reverence

The Vedas stress that teachers shall be duly respected.
One shall be devoted to the spiritual teacher.

5.3.13h Teaching Qualifications

The Vedas point out that the teacher shall have practical knowledge of the subject taught.

\[1441\] Tai Upa i-9
\[1442\] Tai Upa i-9
\[1443\] RgV Sam viii-6-2
\[1444\] Sve Upa vi-22
\[1445\] Sve Upa vi-23
The teacher shall, having himself realized *Brahman* by the power of self-control and mind concentration, expand this Supreme truth to the highest order of *Sanyāsins*.\(^{1446}\)

The preceptor shall be well versed in the *Vedas* and established in the *Brahman* as well.\(^{1447}\)

### 5.14 Training management

The *Vedas* insist upon one to develop one's managerial capabilities by proper knowledge and skills through continuous training.

One should get trained by one having sound knowledge and administrative capabilities.\(^{1448}\)

One's knowledge shall be sharpened thoroughly though already sharpened.\(^{1449}\)

### 5.15 Judiciary management

The *Vedas* contain valuable references about the judiciary management.

The *Vedas* present an overall picture of the judicial system. The *Vedas* deal with criminal as well as Civil laws.

The King is law-born and is the protector of law.\(^{1450}\)

The king delegates his powers to a royal officer.\(^{1451}\)

---

\(^{1446}\) Sve Upa vi-21
\(^{1447}\) Mun Upa i-2-12
\(^{1448}\) RgV Sam viii-92-11
\(^{1449}\) Vaj Sam xxvii-8
\(^{1450}\) RgV Sam vii-20-6
\(^{1451}\) Kat Sam xxvii-4
Righteousness is indeed the ruler of the Kṣatriyas.  

For duty, one who attends Court.  

Village courts are seen in the Vedas.  

5.15.1 Constituents of Judiciary  

The following are the constituents of the Vedic Judicial system.  

- Abhipraśnin (defendant)  
- Ugra (Police officer)  
- Grāmyavādin (village judge)  
- Jñātṛ (witness)  
- Divya (ordeal)  
- Pratipraśna (arbitrator)  
- Praitra (pleading)  
- Madhyamaśī (mediator)  
- ṣapatha (oath)  
- Sabhā (court, assembly)  
- Sabhācara, Sabhāvin, Sabhāsad (assessor)  
- Vaira (wergeld)

---

1452 Brh Upa i-4-14  
1453 Vaj Sam xxx-5  
1454 RkV Sam vi-2-7  
1456 Brh Upa iv-3-37 to iv-3-38  
1457 Tai Sam ii-3-1, Mai Sam ii-2-1, Kat Sam xi-4
5.15.2 Criminal laws

The crimes covered in the Vedas include slaying of an embryo, slaying of a hero slaying of a Brāhmaṇa,\textsuperscript{1458} theft and robbery.\textsuperscript{1459}

The Vedas contain references about robbers, cheaters, swindlers, burglars, wanderers and cut-purses.\textsuperscript{1460}

Theft, burglary, highway robbery, cheating at gambling and cattlelifting are noticed in the Vedas.\textsuperscript{1461}

The Vedas mention about treachery.\textsuperscript{1462}

5.15.3 Civil laws

Civil law matters are covered in the Vedas.\textsuperscript{1463}

The Yajur Veda deals with dispute about a field or with one’s neighbours.\textsuperscript{1464}

Law of contract finds a place in the Vedas.\textsuperscript{1465}

The Vedas mention about pledging.\textsuperscript{1466}

Reference about “Usurer” is found in the Vedas.\textsuperscript{1467}

\textsuperscript{1458} Mah Upa xxxviii-2, Mah Upa xxxix-7, Mah Upa lx-6, Tai Sam vi-5-10, Tai Sam ii-5-1
\textsuperscript{1459} Tai Sam iv-2-5
\textsuperscript{1460} Tai Sam iv-5-3
\textsuperscript{1461} RkV Sam iii-14
\textsuperscript{1462} Pan Brah xiv-6-8
\textsuperscript{1463} Vaj Sam xxx-10 Tai Brah iii-4-6-1
\textsuperscript{1464} Tai Sam ii-2-1
\textsuperscript{1465} RkV Sam i-126-1 to2, RkV Sam iv-24-9, RkV Sam viii-1-5, Sat Brah i-1-1
\textsuperscript{1466} RkV Sam iv-24-10
\textsuperscript{1467} Sat Brah xiii-4-3-11
5.15.3a Property laws

Different types of property are noticed in the *Vedas*.1468
The *Vedas* mention about family and village ownership of properties.1469

5.15c.3b Inheritance laws

The *Vedas* contain references about the laws of inheritance.1470
Partition of the property is seen in the *Vedas*.1471

5.15.4 Personal laws

Personal laws relating to marriage are seen in the *Vedas*.1472
The *Vedas* mention about Polygamy.1473

5.15.5 Labour laws

Dispute for purohitaship is seen in the *Vedas*.1474

5.15.6 Offences and penalties

The *Vedas* deal with the offences and the penalties.

---

1468 RkV Sam vi-25-4, RkV Sam x-107-7 to 11, RkV Sam ii-41-5, RkV Sam x-85-20
1469 RkV Sam x-62-11, RkV Sam x-107-5
1470 Tan Brahm xvi-4-3 to 5, RkV Sam iii-32-2, Brh Upa ii-4-1, Ait Brah vi-33, Tai Sam ii-5-11, RkV Sam ii-17-7, RkV Sam I-124-7, RkV Sam x-102-1
1471 Jai Sam iii-156, AtV Sam iii-30-2
1472 RkV Sam x-85, RkV Sam i-10-9-2, RkV Sam x-27-12, AtV Sam ix-5-27, AtV Sam ix-5-28
1473 RkV Sam x-159-5, RkV Sam x-159-6, RkV Sam i-105-8, Tai Sam vi-6-4
1474 Tai Sam ii-1-2
Defamation and false prosecution are offences.\textsuperscript{1475}
The wicked mortal hardly escapes the nooses.\textsuperscript{1476}
Punishment is provided for criminal offences.\textsuperscript{1477}

5.3.16 Agriculture management

The \textit{Vedas} espouse the cause of the prosperity of the farmers through productivity and support to agriculture.

Ploughing, sowing, reaping and threshing constitute agriculture.\textsuperscript{1478}
A farmer who cultivates the land has to be uplifted.\textsuperscript{1479}
The ploughs shall cleave the ground with prosperity: The ploughers shall go round the yokes with prosperity.\textsuperscript{1480}
The \textit{Vedas} inspire one to possess things which are useful in agriculture such as cattle, plough, etc and to remove obstacles to agriculture.\textsuperscript{1481}

The \textit{Vedas} contain spells to prevent the troubles to farmers like destruction of seed by moles, injury to young shoots by birds and reptiles, damage to crops by excessive rain or drought.\textsuperscript{1482}

\textsuperscript{1475} Ait Brah xxv-5
\textsuperscript{1476} RgV Sam vii-65-3
\textsuperscript{1477} RkV Sam i-24-13, RkV Sam i-24-15
\textsuperscript{1478} Sat Brah i-6-1-3
\textsuperscript{1479} Vaj Sam vi-28
\textsuperscript{1480} Tai Sam iv-2-5
\textsuperscript{1481} Tai Sam iv-7-3
\textsuperscript{1482} AtV Sam vi-50-142, AtV Sam vii-11
The plough shall be abounding in wealth.\textsuperscript{1483}

5.3.17 Political management

The Vedic\textsuperscript{1484} emphasise proper political management. They refer to an ideal nation.

In the kingdom of Áśvapati, there is no thief, no miser, no drunkard, no man who has not installed the fire, no illiterate person, no adulterer and no adulteress.\textsuperscript{1484}

The king ensures the happy living of his subjects. He is full of knowledge. He is the chastiser of the wicked. He is the possessor of strength and prowess. He lends valour to his subjects.\textsuperscript{1485}

The king is desired by all his subjects.\textsuperscript{1486}

The king takes care of the well-being of all people.\textsuperscript{1487}

The king is firm and steadfast.\textsuperscript{1488}

The king lifts up his subjects.\textsuperscript{1489}

The king’s strength is that of the people.\textsuperscript{1490}

People shall be watchful.\textsuperscript{1491}

\textsuperscript{1483} Sat Brah vii-2-2-11
\textsuperscript{1484} Cha Upa v-11-5
\textsuperscript{1485} Vaj Sam xxii-20
\textsuperscript{1486} RGV Sam x-173-1
\textsuperscript{1487} Vaj Sam vi-31
\textsuperscript{1488} RGV Sam x-173-4 to 5
\textsuperscript{1489} Vaj Sam xxii-26
\textsuperscript{1490} Vaj Sam x-28
\textsuperscript{1491} Vaj Sam ix-23
5.3.18 Fiscal management

The *Vedas* advise that the Government shall not indulge in overtaxation of the revenues of the subjects as such a measure would be counter-productive.

A licentious king who squeezes money out of his subjects like a deer which destroys the barley field cannot see his people thrive.¹⁴⁹²

The king and his officials shall not unjustly realise taxes from the subjects.¹⁴⁹³

5.3.19 Security management

The *Vedas* underline the need for vigil at all times by securymen.

The guards shall never slumber, never be heedless and never beguile. They shall be ceaseless and very mighty.¹⁴⁹⁴

One shall remain vigilant while others fall asleep.¹⁴⁹⁵

For prosperity, a watchful man.¹⁴⁹⁶

One shall protect with security.¹⁴⁹⁷

The guards shall be unfailing and never negligent.¹⁴⁹⁸

¹⁴⁹² Vaj Sam xxiii-30
¹⁴⁹³ Vaj Sam xxiii-28
¹⁴⁹⁴ RgV Sam i-143-8
¹⁴⁹⁵ Kat Upa ii-2-8
¹⁴⁹⁶ Vaj Sam xxx-17
¹⁴⁹⁷ Vaj Sam xi-64
¹⁴⁹⁸ RgV Sam vi-48-10
5.3.20 Value Systems management

The *Vedas* repeatedly urge upon all to follow and uphold the Value systems based on ethical and moral principles. The *Vedas* emphasise that one should strictly adhere to these principles in thoughts and deeds.

One shall follow the path of righteousness.\(^{1499}\)
One shall purchase with what is pure.\(^{1500}\)
One shall follow as the holy texts command.\(^{1501}\)

5.13.20a Virtues

The *Vedas* inspire and motivate one to inculcate good virtues.
Austerity, gifts, uprightness, non-violence and truthfulness all these are the largesse (*dakṣina*) of this sacrifice.\(^{1502}\)

5.13.20b Grave Sins

The following grave sins are mentioned in the *Vedas*, which none should commit\(^{1503}\):

- Transgressing scriptural conduct
- Perfidy
- Theft

\(^{1499}\) RgV Sam v-51-15
\(^{1500}\) Vaj Sam iv-26
\(^{1501}\) RgV Sam x-134-7
\(^{1502}\) Cha Upa iii-17-4
\(^{1503}\) Mah Upa i-68
Slaying the *Brahmana*

Outraging the preceptor’s honour.

One shall not do anything that may deserve punishment.\textsuperscript{1504}

### 5.3.20c Gambling

The *Vedas* deplore gambling.

One should not indulge in gambling (playing with dice).\textsuperscript{1505}
One alienates one’s wife for the sake of the dice.\textsuperscript{1506}
The wretched gambler finds none to give him comfort.\textsuperscript{1507}
All relatives disown the gambler.\textsuperscript{1508}
The gambler is sad.\textsuperscript{1509}

Dice are armed with goads and driving-hooks, deceiving and tormenting, causing grievous woe. They give frail gifts and then destroy the man who wins.\textsuperscript{1510}
The gambler’s wife is left forlorn and wretched. The mother mourns the son who wanders homeless. In constant fear, in debt, the gambler goes by night seeking riches unto the home of others.\textsuperscript{1511}

One shall not play with dice, but shall cultivate his corn-land, enjoy the gain and deem that wealth as sufficient.\textsuperscript{1512}

\textsuperscript{1504} RgV Sam vii-52-2
\textsuperscript{1505} RgV Sam x-34-13
\textsuperscript{1506} RgV Sam x-34-2
\textsuperscript{1507} RgV Sam x-34-3
\textsuperscript{1508} RgV Sam x-34-4
\textsuperscript{1509} RgV Sam x-34-11
\textsuperscript{1510} RgV Sam x-34-7
\textsuperscript{1511} RgV Sam x-34-10
\textsuperscript{1512} RgV Sam x-34-13
Gamsters cheat in dicing.\textsuperscript{1513}
Gamsters cheat at play.\textsuperscript{1514}

5.3.20d Robbery

The \textit{Vedas} condemn theft and robbery.
A robber goes to darkness.\textsuperscript{1515}
Misery awaits a robber.\textsuperscript{1516}
Nirṛti follows the road of the thief and robber.\textsuperscript{1517}
No thief or evil worker shall have control over one.\textsuperscript{1518}
One shall not be encountered by robbers.\textsuperscript{1519}

5.3.20e Freedom

The \textit{Vedas} stress upon the freedom to all and declare that one should traverse by fair means.
There should be freedom and room for all. The paths should be all fair and good to travel.\textsuperscript{1520}

5.3.20f Condonation

The \textit{Vedas} call upon one to condone others’ offences.

\textsuperscript{1513} Tai Sam iii-4-11
\textsuperscript{1514} RgV Sam v-85-8
\textsuperscript{1515} Vaj Sam xxx-5
\textsuperscript{1516} Vaj Sam xxx-18
\textsuperscript{1517} Tai Sam iv-2-5
\textsuperscript{1518} Tai Sam i-1-1
\textsuperscript{1519} Vaj Sam iv-34
\textsuperscript{1520} RgV Sam vii-62-6
One shall declare others free from all offences.\textsuperscript{1521}
Reproached in turn be those who reproach others.\textsuperscript{1522}

5.3. 20g  Fair path

The *Vedas* stress upon the freedom to all and declare that one should traverse by fair means.
There should be freedom and room for all. The paths should be all fair and good to travel.\textsuperscript{1523}

5.3.20h  Homage

The *Vedas* inspire one to offer homage.
One shall adopt and use homage, which is mighty; One banishes even committed sins by homage.\textsuperscript{1524}
Homage to the most auspicious.\textsuperscript{1525}

5.4 Summary

Thus the *Vedic* relationship management facilitates one to find the right answers to the following crucial questions with special focus on nurturing and nourishing relationships with others:

- Where does one belong to?
- How does one learn?

\textsuperscript{1521} RgV Sam vii-62-2
\textsuperscript{1522} RgV Sam v-2-6
\textsuperscript{1523} RgV Sam vii-62-6
\textsuperscript{1524} RgV Sam vii-51-8
\textsuperscript{1525} Vaj Sam xvi-40
- 230 -

- What are one’s values?
- How to properly manage relationships with the family members?
- How to effectively manage relationships with the society?

In addition to gaining mastery over relationship management, one has to evolve further and contribute his might for proper cosmic management.

The next Chapter presents a holistic picture of *Vedic* cosmic management principles.