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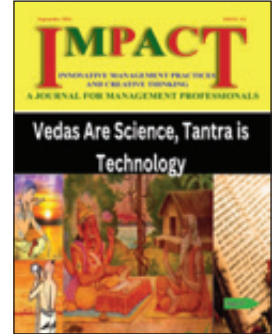
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Dear Readers,

September 2024 was a month marked by significant events across the globe, reflecting the complex tapestry of challenges and transformations shaping our world today.

The geopolitical landscape saw a mix of tension and diplomacy. The ongoing conflict in Ukraine remained a focal point, with peace talks making little progress despite international pressure. Meanwhile, in Asia, the ASEAN summit highlighted the region's growing concerns about China's assertive actions in the South China Sea. The U.S., continuing its pivot to Asia, announced new military partnerships with key allies, signaling a shift in global power dynamics.

On the economic front, global markets experienced volatility amid rising inflation and fears of an impending recession. The tech industry, however, continued to innovate at a rapid pace. September saw the unveiling of several groundbreaking advancements in artificial intelligence and quantum computing, with major tech firms showcasing technologies that promise to reshape industries.

The world of sports was abuzz with excitement as the FIFA World Cup 2026 qualifiers began, with teams from around the globe battling for a spot in the prestigious tournament. In the realm of entertainment, September saw the release of highly anticipated films and series, with streaming platforms continuing to dominate the industry. The month also witnessed a surge in interest in South Asian cinema, particularly with the international success of Indian films like “Jawan,” which continued to break box office records worldwide.

September 2024 was a month that reflected the contradictions and challenges of our times—a world grappling with the urgent need for change while still entrenched in old conflicts and systems. As we move forward, the events of this month serve as a reminder of the interconnectedness of global issues and the need for collective action to navigate the complexities of our era.

Editorial Team



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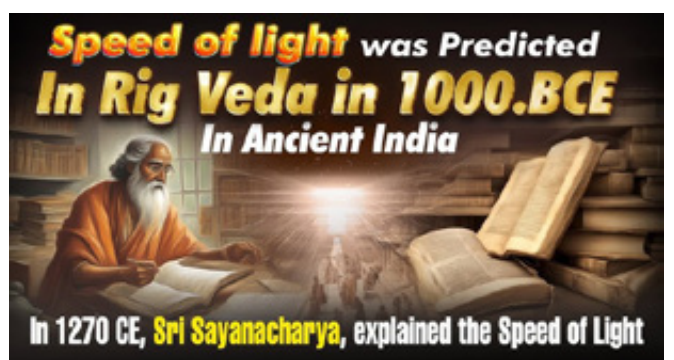
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# Rajaji's Advice To Kennedy 'In The White House' In 1962

**D**uring September 1962, 'The Gandhi Peace Foundation' decided to send a delegation to New York and Moscow to advise the heads of the two countries to give up 'Nuclear Arms Race', as it would plunge the whole world into chaos.

After a great deal of discussion, the then Prime Minister Pandit Nehru suggested a team of Rajaji, R.R. Diwakar & B. Shiva Rao to go to Washington and talk to U.S.A President John F Kennedy. On 28th September 1962, the team was in the White House, U.S.A.

Mr. B.K. Nehru was India's Ambassador in the U.S during this period. He records the event thus.

"We had barely sat down in the waiting room which was incidentally, the Cabinet Room of the United



States; when the door opened, a young man walked briskly in, shook hands all round and took us into another room a short distance away, where flash bulbs popped, television lights shone and batteries of camera men started taking pictures.

Rajaji looked up to the man on his left, who was a whole twelve inches taller than he, and said in a very gentle voice, 'Am I in presence of the President of the United States?' Rajaji had not realised till the photographing started, that the young man who had led us in, was President Kennedy himself".

Ambassador B.K. Nehru adds, "I have had the good fortune of being present when great men have argued the points of view with each other in many parts of the world. But I had seldom seen a case presented with such lucidity of argument, such economy of words, such felicity of language, such gentleness of manner and such command of facts, as Rajaji displayed that day. It was interesting to watch President Kennedy's reactions, for he too





was a great admirer of style. One could almost see his eyes open wider and wider in wonder and in admiration of the frail little man who was making his masterly presentation. The minutes sped far beyond the allotted time of twenty five minutes. Messengers kept coming at regular intervals with notes from impatient aides to remind Mr. Kennedy that other appointments were falling behind schedule. The President ignored them all: with a face aglow with admiration he seemed absorbed in the practical wisdom of his Indian visitor. ‘Governor,’ he said every few moments, for a brief intervention, but made it clear that in ultimate purpose he was in complete accord with Rajaji”.

After the meeting was over, struck by the sharp intellect of Rajaji, President Kennedy termed that the interview with Rajaji had a civilising effect. When a reporter asked Rajaji whether the

talks with President Kennedy were fruitful, Rajaji remarked “It was flowerful. We have to wait and see whether the talks would bear fruit, only after sometime”.

The above episode is just to let the people know, how lucidly Rajaji was able to present his points to President Kennedy and how this most powerful man in the Globe at that time, was humbled by Rajaji!

**Dr. H.V. Hande**

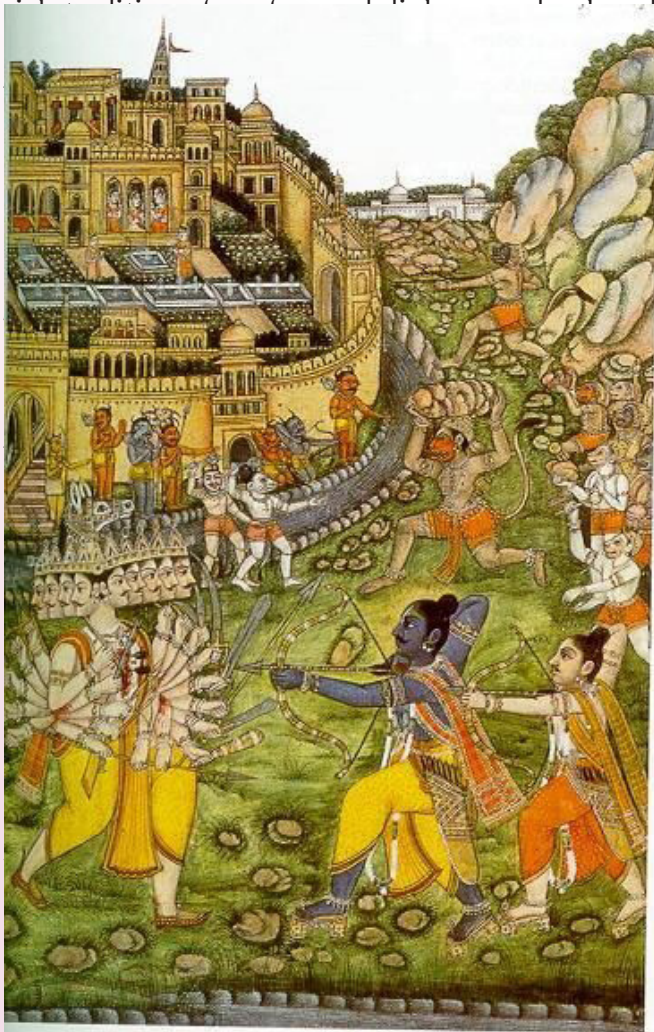
*Former Health Minister of  
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# Psychological Warfare in Ancient India: Strategies and Tactics Against Enemies

**P** psychological warfare, the use of psychological tactics to destroy the enemy's morale and will to fight, has been a crucial aspect of military strategy throughout history. Ancient India, with its




- **Feigning Weakness:** Ancient Indian texts often mention the strategy of feigning weakness to lure the enemy into a false sense of security. By appearing vulnerable, a ruler could entice the enemy to attack prematurely or to lower their defenses, only to launch a surprise counterattack when the enemy was least prepared.

- **Double Agents:** Spies were also used as double agents to infiltrate enemy ranks and sow discord. These agents would provide misleading information to the enemy, encouraging them to make strategic errors. The psychological impact of not knowing who to trust within their own ranks could severely weaken an enemy's resolve.

## Symbolism and Rituals

The use of symbolism and rituals in warfare was another psychological tool employed by ancient



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Indian rulers. These elements were designed to strike fear into the hearts of enemies or to boost the morale of one's own troops.

- War Banners and Symbols: The use of powerful symbols, such as the Garuda (the eagle, a symbol of power and speed) or the Ashoka Chakra (a symbol of justice and dharma), on war banners was intended to remind both allies and enemies of divine support and moral righteousness. These symbols acted as psychological tools to instill confidence in one's own forces while intimidating the opponent.

- Pre-Battle Rituals: Elaborate rituals were performed before battles to invoke divine blessings and protection. The sight of these rituals could

demoralize the enemy, especially if they were led to believe that the gods were on the side of their opponents. The famous yajnas (ritual sacrifices) were conducted to ensure victory, and their public nature was intended to display power and divine favor.

## Psychological Exploitation of Terrain and Geography

Ancient Indian military strategists also understood the psychological impact of terrain and geography on warfare. They used the natural environment not only as a physical barrier but also as a psychological weapon.

- Ambushes and Surprise Attacks: The use of dense forests, mountains, and rivers to launch surprise attacks was a common tactic. By attacking from unexpected quarters, ancient Indian warriors could create panic and confusion among the enemy troops. The fear of the unknown, combined with the physical challenges of the terrain, often led to a psychological breakdown of the enemy's will to fight.

- Fortifications and City Layouts: The design of cities and forts in ancient India was often







intended to intimidate potential attackers. Forts were built on high ground with complex entry systems that could confuse and delay invaders, leading to psychological fatigue even before a battle began. The sight of impregnable walls and strategically placed defenses could weaken the enemy's resolve.

### Psychological Manipulation Through Diplomacy

Diplomacy in ancient India was not just about negotiations; it was also a tool for psychological manipulation. Ancient Indian kings and diplomats were masters at using diplomacy to weaken their enemies mentally.

- **Alliances and Betrayal:** The formation of strategic alliances, often with the intent of later betraying those alliances, was a common practice. The Arthashastra discusses the concept of "Sama, Dama, Dand, Bhed" (conciliation, gifts, punishment, and division) as methods to deal with enemies. The threat of betrayal or the fear of an alliance falling apart could cause immense psychological stress on enemy rulers, leading them to make hasty and often disastrous decisions.

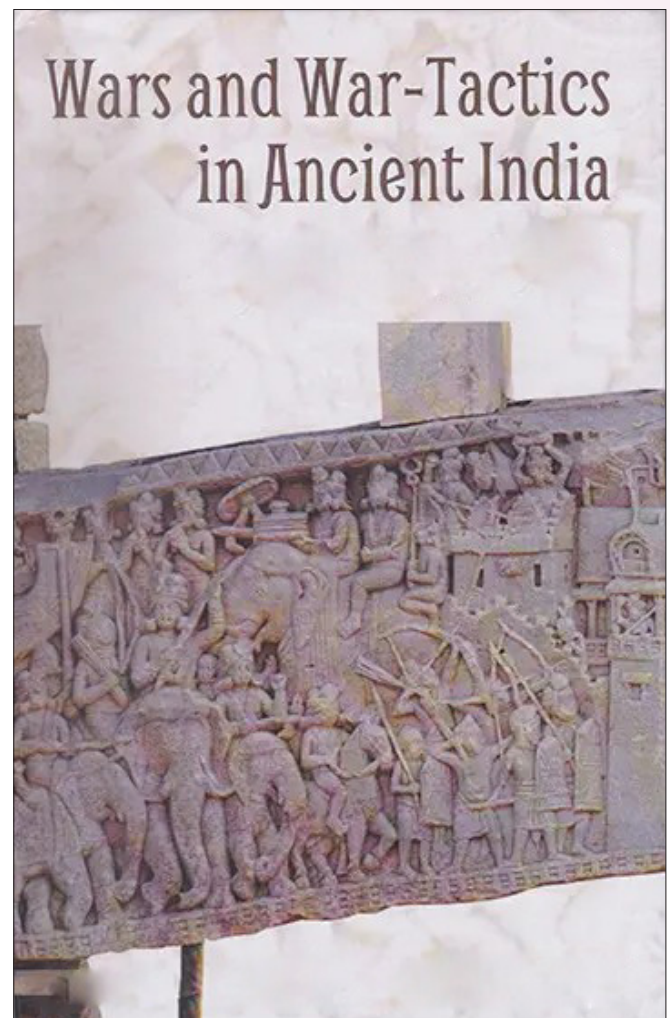
- **Use of Hostages:** The taking of hostages, particularly the family members of enemy kings, was a tactic used to psychologically control opponents. The constant fear of harm coming to their loved ones would force enemy rulers into compliance or into making strategic errors.

### Mythological and Religious Influence

The integration of mythology and religion into warfare was a unique aspect of psychological strategy in ancient India. By invoking religious and mythological narratives, rulers could manipulate the psychological state of their enemies.

- **Divine Warriors:** The portrayal of warriors as invincible, divinely ordained beings, such as the heroes in the Mahabharata and Ramayana, served to demoralize enemies who believed they were fighting against forces beyond human capability. The use of mythological references in battle cries and war songs reinforced the belief in divine support.

- **Curses and Blessings:** The belief in curses and blessings played a significant role in ancient Indian







warfare. A ruler or warrior believed to be cursed could lose the support of their troops, while the blessings of a sage or deity were seen as ensuring victory. The psychological impact of these beliefs was profound, often leading to preemptive surrender or retreat.

## Psychological Operations in Siege Warfare

Siege warfare in ancient India often involved psychological tactics designed to break the will of the besieged without the need for direct confrontation.

- Cutting Off Supplies: One of the most effective psychological strategies during a siege was to



cut off the enemy's supply lines. Starvation and deprivation would weaken the enemy's physical and mental state, leading to desperation and surrender. The knowledge that no relief was coming would sap the morale of even the most steadfast defenders.

- Scorched Earth Tactics: The scorched earth policy, which involved destroying anything that might be useful to the enemy as they advanced, was another psychological tactic. The sight of devastated lands and the realization that they would find no resources to sustain their army could demoralize invaders and force them to retreat.





## Psychological Warfare Through Public Displays

Public displays of strength and punishment were used to intimidate enemies and potential rebels.

- Parades and Military Displays: Rulers would often organize grand parades showcasing their military might, with elephants, chariots, and heavily armored soldiers. These displays were meant not only to boost the morale of their own people but also to intimidate potential enemies and make them think twice before engaging in conflict.

- Punishment of Traitors: Public executions or severe punishments for traitors and rebels served as a warning to others. The psychological impact of witnessing such events was to instill fear and obedience among both enemies and subjects.

The psychological warfare strategies of ancient India were sophisticated and multi-faceted, encompassing deception, symbolism, diplomacy, and the manipulation of religious and mythological beliefs. These tactics were designed to break the



enemy's will to fight without necessarily engaging in direct combat. The teachings of ancient texts like the Arthashastra, combined with the practical experiences of Indian rulers and military leaders, highlight the depth of psychological understanding in ancient Indian warfare. These strategies not only ensured military success but also left a lasting impact on the cultural and historical legacy of India.

Author: Mr M.Swaminathan

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# Coding and Decoding -The Uniform Civil Code (UCC)

**O**n the occasion of 78th Independence day, while addressing the nation from the Red fort in New Delhi, prime minister Narendra Modi ji expressed the need for doing away with the existing codes of civil code s giving way for a uniform civil code .Well, the Uniform Civil Code calls for the formulation of one law for India, that would be applicable to all religious communities in matters such as marriage, divorce, inheritance, adoption etc.

If we trace its origin, the need for such a coding process was initiated by the British government by submitting a report in 1835, stressing the need for uniformity in the codification of Indian Law relating to crimes, evidence, and contracts, specifically recommending to keep the personal laws of Hindus and Muslims outside such codifications. So for almost two centuries we are dealing with this process of coding and decoding the codes for uniformity.



But, Isn't it that diversity is the most unique feature of India that can be decoded if we take into account it's various coded historical facts?And unity in diversity is a fundamental fact for this land and its people. Even, in 2016, when the Modi government asked the Law Commission of India to explore how to develop a code given the," thousands of personal laws", the Law Commission's 2018 consultation paper on family law reform stated that a unified nation doesn't necessarily required "uniformity" and that secularism should not conflict with the country's diversity. In Fact the report suggested that UCC " is neither necessary nor desirable at this stage". It rather recommended studying and amending discriminatory practices within personal laws. The commission also proposed certain reforms in marriage and divorce laws that should be uniformly applied across religions, including setting the marriageable age for boys and girls at 18 years, making adultery a ground for divorce for both genders, and simplifying the divorce process. It also recommended abolishing the Hindu Undivided Family (HUF) as a tax exempt entity.

Though the Supreme Court has called for the implementation of the UCC in several judgements. In 1985 Mohd Ahmed Khan vs Shah Banu Begum case, where a divorced muslim woman sought maintenance from her ex- husband, the court highlighted the need for a UCC while deciding whether the CrPC or Muslim Personal Law should prevail. The court also urged the government to implement the UCC in the 1995 Sarla Mudgal



# Understanding the need and significance of UCC



case and the 2019 Paulo Coutino vs Maria Luiza Valentina Pereira case .

Even the experts argue that , given the existing plurality in codified civil and criminal laws,the Idea of ‘one nation, one law “can be challenging to apply to the diverse personal laws of various communities. Also, the constitutional law experts suggest that the framers of the Constitution may not have intended complete uniformity, as personal laws were placed in entry 5 of the Concurrent List., allowing both parliament and the state legislative assemblies to legislate on them.

And the current main debate on this topic is, while India has uniformity in most criminal and civil laws,such as the Criminal Procedure Code, Civil Procedure Code,and the Contract Act ,states have made over 100 amendments to the CrPC and IPC,as well as several changes to civil laws. For examples, the BJP ruled states reduced fines imposed by the Centre under the amended Motor Vehicles Act, and the variation found in anticipatory bail laws across states.

OfCourse theUCC is mentioned in the Constitution in Part IV of the Constitution, which states that the government “ shall endeavour to secure for the citizens a uniform civil code throughout the territory of India.”The framers of the Constitution envisioned a uniform set of laws that would replace the personal laws of every religion in matters such as marriage, divorce, inheritance,and adoption.As UCC comes under the DPSP(Directive Principles of State Policy) ,and hence are not enforceable by law but are fundamental to the country’s governance.

Personally speaking, the current debates and narratives on this topic is a matter to be pondered by each individual ,as most personal laws are experienced uniquely at a very personal level despite attempts for their generalizations at the state or national level.I am sharing my personal opinions and experiences and it’s up to the readers to explore their own respective individual thoughts, notions and experiences. Two decades ago, while in Delhi, Ravindran sir used to teach the political science part of the GK paper including the details of the Constitution and its



various Parts, articles, amendments and arguments on various famous cases that had led to the timely changes in the constitution by the judgements given by the supreme court of India etc.

Then, reading those topics were like reading some facts and cases, but today while writing this article, after two decades of experiences of life, when even I have sought justice for several things in life, I am able to connect to those case studies more emotionally. Only when people don't get justice from their immediate family members or communities that they knock the doors of higher courts and authorities to get justice. If justice is achieved locally, the debates for justice need not reach the state or national level.

Maybe, throughout India, the local village panchayats had played their crucial roles in solving local matters and of course we come across the famous Tenali Raman of the Krishna Devaraya kingdom and the Birbal of the Akbar period or the stories of justice done by the king from the Throne atop the 36 steps of king Vikramaditya era. These tales tell the time travel stories of justice at its myriad ways upholding the message of, Truth Alone Triumphs that is taken from the Mundak Upanishad from the Vedic periods

and of course very recently the Khap panchayats of Haryana felicitated Vinesh Pogat with a Gold Medal on reaching her hometown after getting disqualified in the Paris Olympics and her appeal for a joint Silver medal in the 50 Kg category got dismissed by the Court of Arbitration for Sports .

Is it that in the land of Deva Bhoomi Bharat, where even Lord Krishna has stated that he would reincarnate himself if injustice crosses the limits, there wasn't enough justice delivered to its people that the British government became so eager to think of the UCC for the people whom they always considered inferior? And after almost 200 years of journey that includes the demand of complete freedom of the nation from the British rule to continuing with several instruments of civil administration including the bureaucratic system which was the brainchild of British Government, and the current BJP government's adamancy to enforce the UCC, isn't it really crucial for the public to ponder this topic as a hidden treasure to be measured?

The ongoing debates of UCC may tell the tales of national unity, but personally speaking, most of the public rules and public policies stand like the Kourava sena where the Public feel itself like the





saddened Arjuna, unable to fight against its own public executives and representatives. Though I couldn't become a civil servant, my experiences in a bureaucratic family and its attitudes towards me, for coming from an average middle class family has given me a glimpse of the general attitude our executives have towards our public.

To cite another personal yet public matter, I am connected with a 70 years or so old widow, currently residing at Udumalpet in Tirupur district

who used to sell flowers in Anna Nagar area to run her family of two, the other person being her bedridden husband. And few years ago, when her husband passed away and she was all alone, she shifted to her native place and till now she is waiting for the widow pension promised by our government and several of her request letters in the process of verification by our executives for its execution. Infact a few ladies including myself, to whom she was supplying flowers, we collected few thousand rupees to help her overcome the challenges and most of that amount got vanished in the taluk offices of Chennai and Udumalpet, even the district collector of Tirupur district, whom she submitted her request letter, kept her hopes alive stating for action to be taken after the election. She is surviving with the ration supply from the government and the arrangements made by some of us to buy the gas cylinder and of course, several times the annadhanam of the nearby temple takes care of her food requirements. Is it that few kilos of rice and sugar is the yardstick to check the HDI of several such destitute of this country where the independent and earning person is becoming a puppet in the hands of our existing public systems?

And last week we visited a public garden where the public are supposed to collect the entry tickets by paying the entry fees of 50 for the adults. The garden was in a hilly area and after climbing the rolling hill like terrains when I reached the top of the garden and was inquiring with another public executive in charge of checking the tickets, I was impressed the way she was enforcing the laws for the public by questioning a group of four people who had managed to climb up without the tickets. On persistent insist, the gentleman was asked to climb down to collect the tickets while others were made to wait thereafter moving down few steps, the gentleman came back without the tickets and showed his ID card of being a government servant from the police department. And I was impressed once again when the former executive apologized and asked the other public servant to enter and roam freely inside the beautiful public garden.

Sitting next to the lady executive, waiting for my son and husband I had controlled my fighting spirits as I learnt that by raising voice against injustice I came across few enemies and that cannot solve the issues of corruption and red tapism rather nowadays by raising my views I am coming across many friends and the day the Public of India would get connected truly, this UCC will remain as a tale to be told than as a tool required to be used to unite the nation truly.

I became little introspective, after observing the existing and the visiting public servant's behaviour in that garden. Our public policies are made very uniformly for our public be it collecting toll tax or entry fees in the public places and public servants are exempted uniformly as they are the public servants and we are the masters. If all the clauses of the DPSP are made enforceable, maybe the country will witness more uniformity. After having fought with the existing system ( within my reach) of public services in our country, I have started exploring alternative modes of getting justice both personally well as publicly. Good decisions come from experience and experience comes from bad decisions. Though fighting's for justice were not bad decisions, but had put me into serious troubles and at one point of time surviving in those troubles became the sole solace .

Nowadays I fight less and write more. I wish the Constitution of India is amended with the spirit of justice ,upholding its fundamental structures and in place of UCC, the public is empowered to solve



SUGGESTIONS	
In order to promote the spirit of uniformity of laws and accomplish the objectives enshrined in Art.44 of the Constitution, the following suggestions need immediate consideration.	
A progressive and broadminded outlook is needed among the people to understand the spirit of such code. For this, education, awareness and sensitisation programmes must be taken up.	The Uniform Civil Code should act in the best interest of all the religions.
A committee of eminent jurists should be considered to maintain uniformity and care must be taken not to hurt the sentiments of any particular community.	The matter being sensitive in nature, its always better if the initiative comes from the religious groups concerned.

various civic issues as the constitution draws its power from the public.

My concluding thoughts ,If we are detected with an internal infection that causes serious damage to our internal organs as well as external wellbeing, then the way we would accept the reality and look for its treatment, for our country and the public, the day we accept the real cause of various overt challenges and accept them and try to look for their just solutions, India will be a much better place to live in. Not the diverse personal laws rather the existing loopholes and flaws and their misuse should be addressed to feel united amid our rich and vibrant diversity at every level including personal laws.

Jaihind...

Ms. Chinmayee

*Am a full-time homemaker and a self-taught passionate artist and an amateur writer looking forward to take my passions to a professional level. I have written certain situational stanzas in English and an amateur autobiography of my life experiences from 1999 to 2021 in Odia titled Baishi Pahache meaning on the 22 nd step.*





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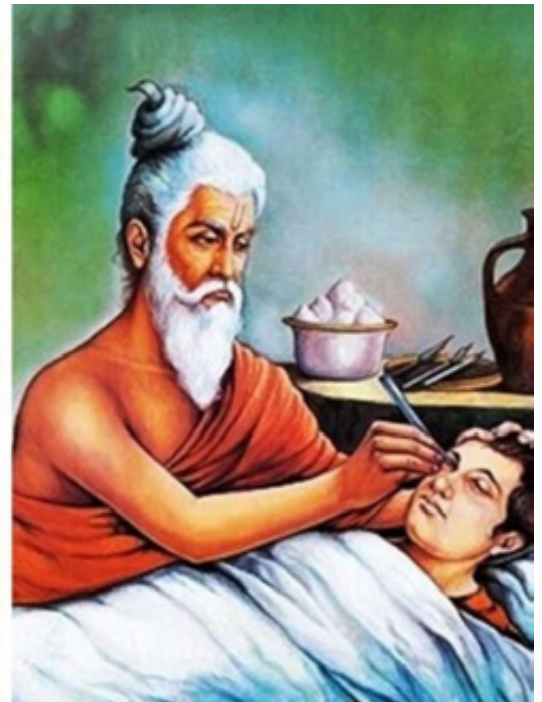
# Management Strategies and Techniques Practiced by Ancient Indians for Successful Business and Homefront

Ancient India, known for its rich culture and deep philosophical roots, also boasted advanced understanding and practices in management and administration, both in business and at home. From the principles enshrined in texts like the Arthashastra to the wisdom found in the Vedas and other ancient scriptures, Indians practiced sophisticated management strategies that are still relevant today. These strategies, rooted in spirituality, ethics, and practicality, were used to ensure success in trade, governance, and family life. This article explores the key management

techniques and strategies practiced by ancient Indians that contributed to their success in business and the homefront.

## **Ethical Business Practices: Dharma as the Guiding Principle**

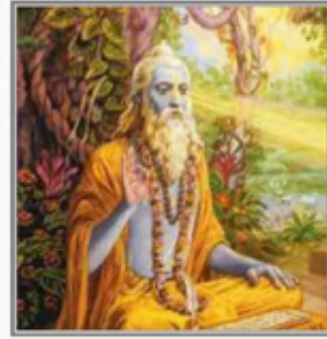
In ancient India, business was not just about profit but was deeply intertwined with dharma (righteousness). The idea was that business should be conducted in a manner that upholds moral values and contributes to societal well-being.





## Meaning

- Ethos is a set of beliefs, ideas, etc., about social behaviour and relationship of a person or group.
- Indian ethos refers to the principles of self-management and governance of society, entity or a system by wisdom as revealed and brought-forth by great scriptures like Veda, Upanishads, Gita, Mahabharata, Bible and Quran.



- Fair Trade and Honest Dealings: Ancient Indian traders were expected to engage in fair trade, offering goods at reasonable prices without deceit. The concept of satya (truth) was emphasized, ensuring that honesty was maintained in all transactions. This built trust with customers and business partners, fostering long-term relationships and sustainability.

- Charity and Social Responsibility: Businesses were expected to partake in charity and contribute to societal welfare. The practice of daana (giving) was a moral obligation for the wealthy. Merchants and businessmen would often build public facilities, such as wells, rest houses, and temples, which in turn enhanced their reputation and standing in society.

- Sustainable Practices: The concept of aranyani (respect for the environment) was embedded in ancient Indian practices. Businesses were encouraged to operate in harmony with nature, avoiding practices that could lead to environmental degradation. This sustainable approach ensured that resources remained available for future generations.

## Strategic Planning and Governance: Lessons from the Arthashastra

The Arthashastra, authored by Kautilya (also known as Chanakya), is one of the oldest treatises on statecraft, economic policy, and military strategy. It offers profound insights into management techniques that are applicable to both business and home life.

- Long-Term Vision and Planning: Kautilya emphasized the importance of long-term vision in governance and business. He advocated for the meticulous planning of resources, strategic positioning, and foresight in decision-making. This principle is akin to modern strategic planning, where businesses create long-term goals and develop comprehensive strategies to achieve them.

- Resource Management: The Arthashastra discusses the efficient use of resources, emphasizing the importance of not wasting resources and using them judiciously. This included both tangible resources like money, land, and materials, and intangible resources like time and human effort.

## Each Soul is a Potential God

- Every Human being has a Spark of Divine
- Divine means perfection in knowledge, wisdom and power
- Immense Potential Energy for Self Development
- Make Impossible a Reality or Perform Miracles and bring Prosperity to his organization along with Harmony, Happiness and Personal Devpt

- Risk Management and Contingency Planning: Kautilya also stressed the importance of preparing for unforeseen events. He advised rulers to have contingency plans in place to deal with crises. Similarly, in business, ancient Indians believed in safeguarding their ventures against risks by diversifying investments and maintaining reserves for difficult times.

## Leadership and Human Resource Management

Ancient Indian texts provide rich insights into leadership and the management of people, whether in the context of a kingdom, business, or family.

- Servant Leadership: The concept of raja dharma (the duty of the king) in ancient India reflects the idea of servant leadership. A ruler was expected to be a servant of the people, prioritizing their welfare above his own. This principle extended to business, where leaders were expected to serve their employees and customers, ensuring their needs were met, which in turn would lead to loyalty and productivity.

- Delegation and Empowerment: The Mahabharata and Ramayana epics highlight the importance of delegation and empowerment. Kings and leaders would delegate authority to trusted ministers and advisors, ensuring that responsibilities were

shared, and that the burden of governance did not fall on one person alone. This allowed for efficient management and the nurturing of talent within the organization.

- Employee Welfare and Motivation: Ancient Indian management also placed a strong emphasis on the welfare of workers. The concept of karma (action) was crucial, where it was believed that good deeds and fair treatment of employees would lead to positive outcomes. Workers were motivated not just by material rewards but also by the ethical and spiritual satisfaction of their work.

## Financial Management and Economic Policies

Ancient India had well-developed financial management practices that contributed to the success of trade and commerce.

- Bookkeeping and Accounting: The practice of Lekhapadhyayi (writing and record-keeping) was well-developed in ancient India. Merchants maintained detailed accounts of transactions, debts, and credits. This meticulous record-keeping ensured transparency in business dealings and allowed for better financial planning and management.



## Masters in Ancient Indian Management Techniques (MAIMT)



- **Taxation and Revenue Management:** Kautilya's Arthashastra discusses a sophisticated system of taxation, which was fair and efficient. The tax system was designed to ensure that the state had sufficient revenue without overburdening the citizens. Taxes were levied based on the ability to pay, and there were provisions for exemptions and incentives for traders and farmers.

- **Investment and Wealth Accumulation:** Ancient Indian traders practiced prudent investment strategies. They believed in the diversification of wealth across various forms – land, gold, cattle, and trade goods – to minimize risk and ensure steady returns. Wealth was not just accumulated for personal gain but was also reinvested in the community through charitable works and religious endowments.

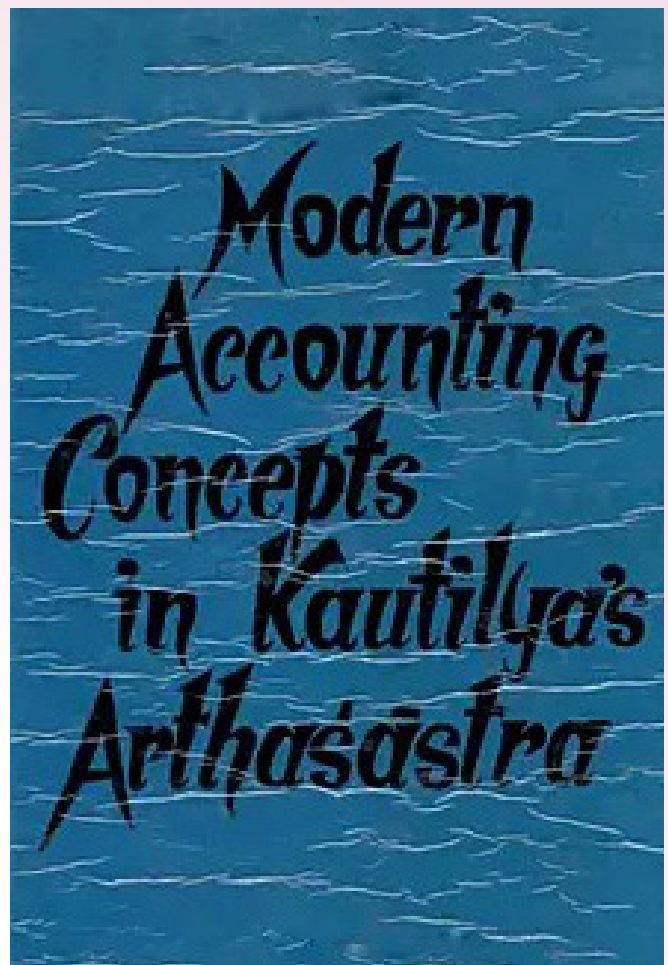
### **Household Management: The Grihastha Dharma**

The Grihastha (householder) stage of life in ancient Indian culture was seen as crucial for societal stability and prosperity. Management strategies applied within the household were designed to ensure the well-being of the family and the smooth functioning of daily life.

- **Balanced Financial Management:** Householders were advised to manage their finances wisely, balancing income and expenditure. The concept of artha (wealth) was important, but it was always to be pursued within the bounds of dharma. Savings were encouraged, and unnecessary extravagance was discouraged.

- **Education and Training:** The Grihastha was responsible for the education and moral training of children. This was seen as an investment in the future, ensuring that children were equipped with the knowledge and values needed to succeed in life.

- **Division of Labor:** The household was run on the principles of division of labor, where tasks were allocated based on skills and capacities. The head

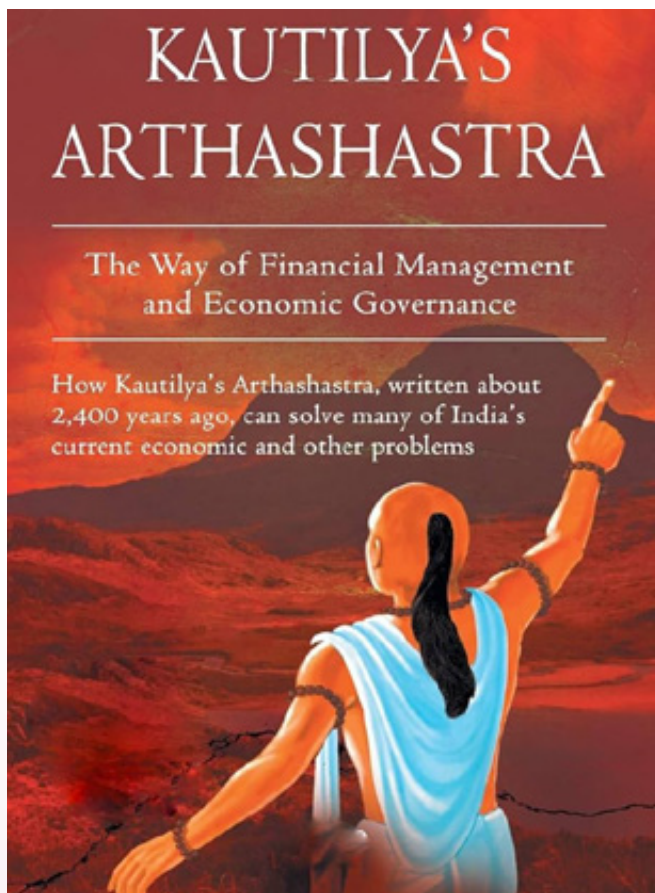


of the household managed external affairs, while other members managed internal affairs, ensuring that the home functioned smoothly and efficiently.

- **Health and Wellness Management:** Ancient Indians placed great emphasis on health and wellness within the household. The practice of Ayurveda (traditional Indian medicine) was integral to maintaining the health of the family. A balanced diet, regular exercise, and mental well-being were prioritized, ensuring that the family remained healthy and productive.

### **Conflict Resolution and Diplomacy**

Conflict resolution, whether in the business arena or the home, was handled with great care in ancient India. The focus was on resolving disputes in a manner that maintained harmony and ensured long-term relationships.



- Negotiation and Mediation: The principle of sama-dama-danda-bheda (conciliation, gifts, punishment, division) was often used in conflict resolution. Negotiation and mediation were preferred over direct confrontation. The emphasis was on finding a mutually beneficial solution, and diplomacy was used to maintain peace and stability.

- Panchayats and Local Governance: The panchayat system, where local councils would resolve disputes, was an effective method of conflict management. This system ensured that conflicts were resolved at the community level, reducing the need for higher intervention and maintaining social harmony.

- Forgiveness and Reconciliation: Ancient Indian philosophy advocated for forgiveness and reconciliation as a means to resolve conflicts. The idea was that harboring resentment would lead to further discord, while forgiveness would pave the way for lasting peace. This principle was applied both in business relationships and in family dynamics.

## Innovation and Adaptability

Ancient Indians were also innovators, constantly adapting to changing circumstances and incorporating new ideas and technologies into their practices.

- Agricultural Innovations: Ancient Indian texts describe various agricultural innovations, including crop rotation, irrigation systems, and the use of natural fertilizers. These innovations ensured sustainable agricultural practices that supported both the economy and the household.

- Trade and Commerce Adaptations: Indian merchants were known for their adaptability in trade. They explored new markets, adapted to local customs, and developed new trade routes. The extensive trade networks that stretched from the Roman Empire to Southeast Asia are a testament to their adaptability and innovative spirit.

- Technological Advancements: Ancient India saw significant technological advancements, from the development of metallurgy and textile production to the construction of complex urban infrastructure. These innovations not only boosted economic productivity but also improved living standards at the household level.

The management strategies and techniques practiced by ancient Indians were rooted in a deep understanding of human nature, ethics, and the interconnectedness of all aspects of life. Whether in business or the homefront, these strategies emphasized long-term sustainability, ethical conduct, and the well-being of society as a whole. The wisdom contained in ancient texts like the Arthashastra, Vedas, and various epics continues to offer valuable lessons for modern management practices, proving that the ancient Indian approach to management was not only advanced but also timeless.

Author Lakshmi Sastry



# Why Wait Till Age 70? Why Not From Any Age Or At Any Stage?

## How to live from age 70?

There were some tips as to how to live from age 70.

You may think, why the age 70 and why not age 60. Although the normal retirement age is 60 across State, Central Government establishments and Public Sector Units- it is 65 or 70 or no upper age at all in Private Institutions in India. However who retires at age 60? People are quite hale and healthy at age 60 and hence working as Part time or Full time Faculty in some Training Centres or Guest Faculty till age 65 or 70. Then only they feel like calling it a day at age 70 or so.

Anyways I am nearing age 78 and hence it makes no difference and I satisfied myself that I am fully qualified to offer - Tips for living after age 70.



## Start Living For Yourself

So far you have lived for others- parents, children, siblings and relatives. You have worked, toiled, earned and even sacrificed for them. Now your parents are no more. Your children are well settled, married with children and they don't expect anything from you. Then why not begin living for yourself- do whatever you want to do, of course within your strengths, eat what you like within limits, enjoying films, reading, sight-seeing etc. Without any feeling of guilt.

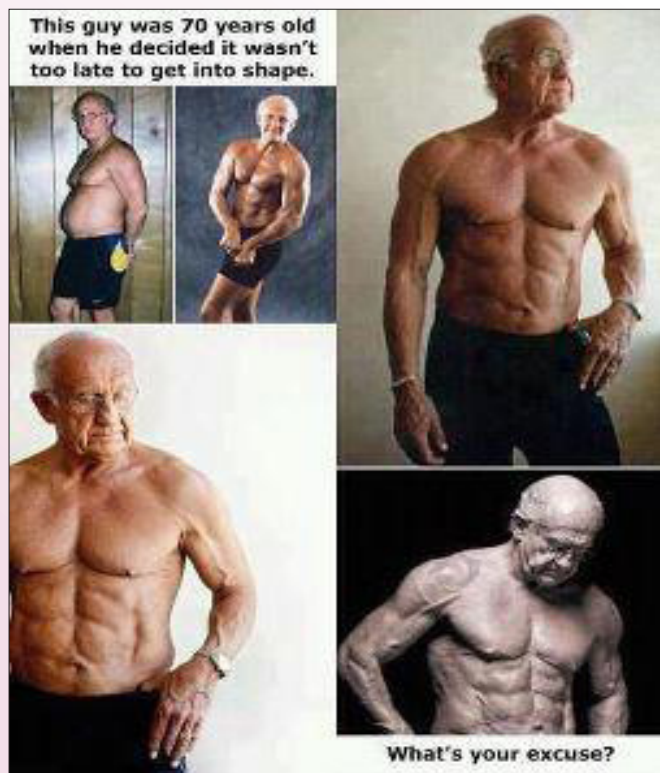
## Appreciate People without Reservation

We don't normally appreciate our colleagues or subordinates heartily while in service for obvious reasons. ( If you praise your Boss, others will

impute motives!) Even at home, we don't give compliments to our Better-half openly, since your mother or sister may not like it. For children also, we have to be careful, because your other son or daughter may feel jealous and impute favouritism among the children. Now all those things are gone. You can openly appreciate freely and generously anybody and everybody and boldly justify it in view of your senior age. Similarly you can accept appreciation gracefully- many of us disown the praise immediately saying "you are just giving the compliment because you are my friend."

### **Dress well and appropriately**

Every person on retirement or after 65 or 70 thinks that nobody will look at him/her and dresses as he/she likes- no match, no proper in shirting, no suitable foot wear- mostly some old chappel, not adequately ironed dress etc. We should always dress suitably and nicely. Let anybody comment on our dress as they like. You want to look neat and cheerful and hence you will dress accordingly. Appearance speaks louder and carries the day, especially when you attend functions.



### **Allow people to speak and listen to them empathetically**

You would have come across situations when many people don't listen to you attentively and you would have shortened your remarks unenthusiastically. Do you want the same thing happen to others when you have crossed 70? Why don't we listen to others whether they are elder or younger to you. Elder will feel grateful to you and younger cheerful. Especially when others narrate some story or incident- which he/she would have told once or twice earlier-let us not jump and interject that "I have heard this already or you yourself have told me earlier" remark. Let us not do something which we have experienced to others. Don't correct people abruptly and openly even when they are wrong. They may not accept and start arguing harshly. You can advise them politely and tactfully later on.

### **No Competition, No Comparison**

We have reached age 70. At least now, let us stop comparing ours with others. Let us not try to compete with your relatives, neighbors and friends. Every one carries his cup of good and bad. There is nobody in this world who is 100% happy or satisfied or devoid of any problem. Once a Philosopher while addressing a Gathering requested them to write down their top three worries in a piece of paper, fold it and put in a box. He then gave the choice to them to open and see about 3 or 4 slips.



If any of them contains easier problems or worries, he is free to select it in exchange for his own list. Everybody jumped at this offer and anxiously did the exercise but all in a few minutes chose their own list of worries than those of others for the obvious reason, they felt God has been kind to them in giving easier situations! You are not in a rat race!

### **No Bargaining with small people**

Have you ever bargained in a big shop, a jewelry mart or a Mall. First of all, can you do that?

But is there anybody who has not bargained with a vegetable vendor, auto driver or a flower seller? Don't you feel happy when you have reduced the price or rate by 10 rupees? What you will do with it- build a mansion? What that vendor will do with that 10 rupees? He may buy a sweet for his child or add to his saving for the school fees of his son or daughter. ( When I read this tip, I felt ashamed as I have bargained with small vendors many times, although I have stopped it now.)

APPRECIATE  
PEOPLE  
FOR WHAT  
THEY TRULY  
ARE:

70%  
WATER

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management related questions.**

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## Drop your Ego

Now the time has come to let go your ego. You have retired. You have earned well. You have lived well. Now you behave with everybody without any ego. Don't carry your old label of 'Senior Officer.' Ego breaks relationships and friendships. EGO means Edging God or Good Out.

## Don't hide your emotions

Learn not to be embarrassed by your emotions. If you feel like jumping with joy or crying in pain, don't hide it. Show it. Do what you feel like as long as you feel happy or relieved in doing it. Do what you feel happy. Happiness is your choice. You choose it, don't allow others do it for you. Walk away from people who don't value your emotions, quietly without any argument. Maintain your cool.

## Your Health

Maintain your health, not only for you but also for your Near and Dear. If you fall sick, you will become a burden to people around you, especially in these days when your children are outside India



and they may have to travel with great anxiety for two or three days to reach India. Again they can't take much leave and they will be in extreme tension.

## Live as if Today is your Last Day

Learn to live as if today is your Last Day. ( Who knows- it may be!)

Take each day as the Last Day, in the sense, be good and do good.

## Conclusion

Let me add some more suggestions -

WHY WAIT TILL AGE 70?

WHY NOT AT ANY AGE?

WHY NOT AT ANY STAGE?

### R. Venugopal

*Mr. Venugopal has served in LIC of India from 1968 to 2006 for 38 years and retired as an Executive Director.*





# The Four Vedas: Foundations of Indian Knowledge and Spirituality

The Vedas are the oldest and most revered texts in Indian literature, serving as the foundation of Hindu philosophy, spirituality, and culture. Composed in ancient Sanskrit, the Vedas were orally transmitted for centuries before being written down, and they encapsulate a vast array of knowledge, from spiritual hymns and rituals to profound philosophical discourses and practical guidance for daily living. The term “Veda” itself means “knowledge” or “wisdom,” and these texts are considered to be divinely revealed (Shruti). The four Vedas—Rigveda, Samaveda, Yajurveda, and Atharvaveda—each have their own unique focus and contribution to the vast body of Vedic literature.

## 1. Rigveda: The Oldest Veda and the Hymns to the Gods

The Rigveda is the oldest of the four Vedas, and it is considered one of the most important. It consists



of 1,028 hymns (suktas) organized into ten books (mandalas). These hymns are dedicated to various deities, with a significant portion addressed to Agni (the fire god), Indra (the god of thunder and war), and Soma (a sacred ritual drink).

### Key Aspects of the Rigveda:

- Hymns to Deities: The Rigveda’s hymns are invocations to the gods, asking for blessings, protection, and prosperity. The hymns are composed in poetic and symbolic language, often using metaphors to convey spiritual truths. For example, Agni, the fire god, is also seen as a messenger between humans and the divine, representing the sacred fire used in rituals.

- Cosmology and Creation Myths: The Rigveda contains some of the earliest known references to





the creation of the universe. The Nasadiya Sukta (Creation Hymn) explores the origins of the cosmos, questioning the existence of the universe before creation and the role of the gods in this process. It reflects a deep curiosity about the nature of existence and the universe's mysteries.

- Social and Moral Order: The hymns also reflect the social structure and moral values of Vedic society. Concepts such as rita (cosmic order) and dharma (duty/righteousness) are central to the

Rigveda, emphasizing the importance of living in harmony with the natural order and adhering to moral principles.

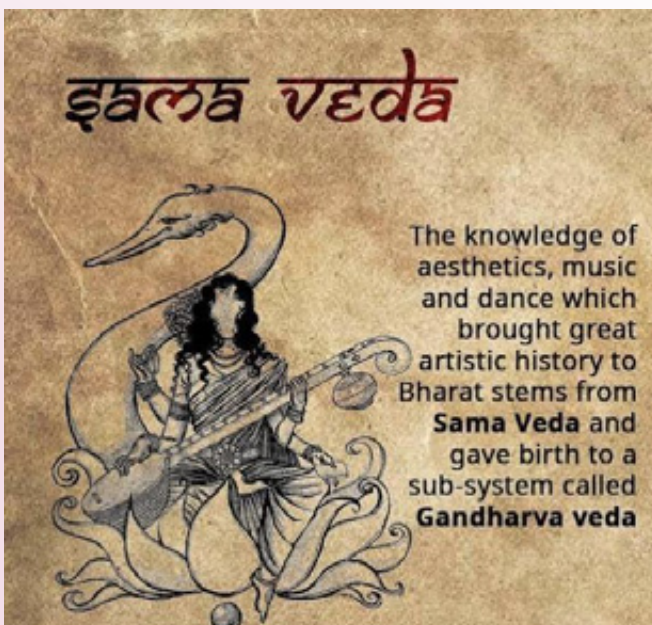
- Philosophical Inquiry: While primarily composed of hymns of praise and supplication, the Rigveda also contains early philosophical ideas that would later be developed in the Upanishads. It asks fundamental questions about the nature of reality, the self, and the universe.

## 2. Samaveda: The Veda of Melodies and Chants

The Samaveda is often referred to as the “Veda of Melodies” because it primarily consists of hymns from the Rigveda, set to musical notation. It is the source of Indian classical music and is focused on the art of chanting and singing the hymns during rituals. The Samaveda has fewer hymns than the Rigveda, but its significance lies in its use in the performance of the Soma sacrifice, a central Vedic ritual.

### Key Aspects of the Samaveda:

- Musical Composition: The Samaveda is unique in its focus on music and melody. The hymns are



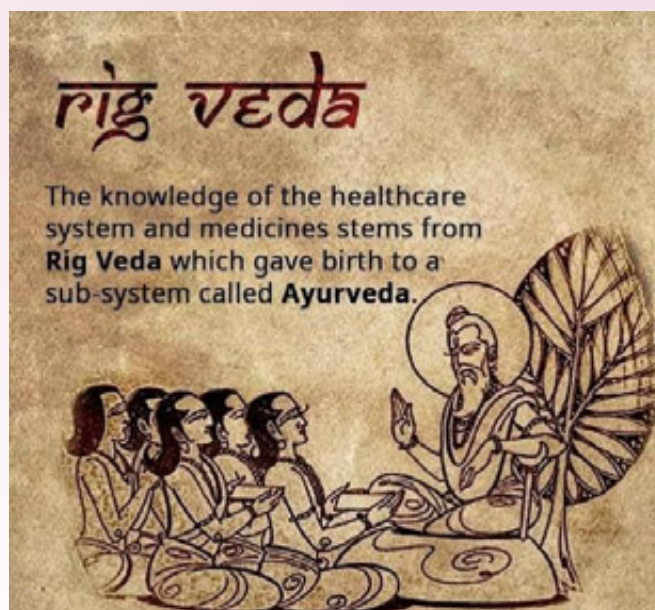
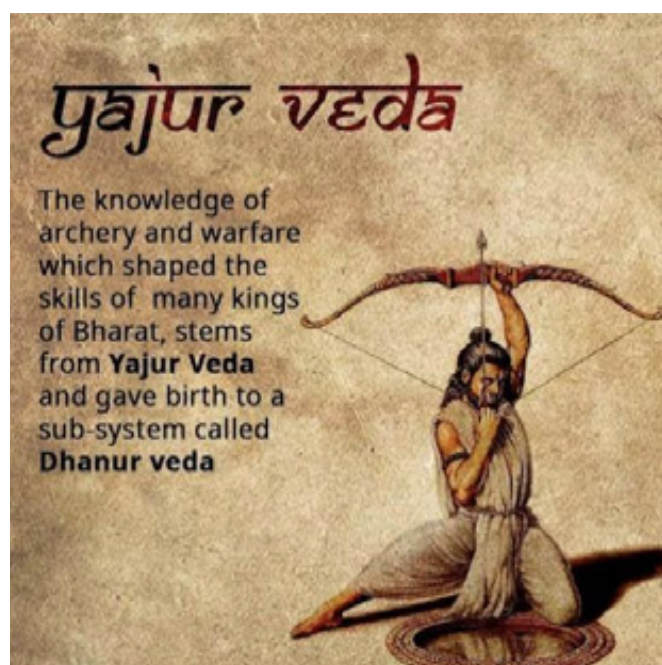


arranged in a way that they can be sung rather than merely recited. This Veda laid the foundation for the development of Indian classical music, particularly the system of ragas (melodic frameworks) and talas (rhythmic cycles).

- **Ritual Importance:** The Samaveda is primarily concerned with the Soma sacrifice, an elaborate Vedic ritual in which a sacred drink called Soma was offered to the gods. The chanting of the Samaveda hymns during this ritual was believed to be crucial for the successful completion of the sacrifice and for invoking the presence and blessings of the gods.

- **Spiritual Elevation:** The Samaveda emphasizes the importance of sound and vibration in spiritual practice. The act of chanting the Vedic hymns was considered a way to connect with the divine and elevate the soul. The Vedic seers (rishis) believed that the correct pronunciation and intonation of these hymns could lead to spiritual awakening and enlightenment.

- **Influence on Indian Music:** The Samaveda's influence on Indian music cannot be overstated. It provided the earliest framework for the development of the melodic and rhythmic structures that are



central to Indian classical music. The tradition of devotional singing (bhajans) and the chanting of mantras in temples and homes can be traced back to the Samaveda.

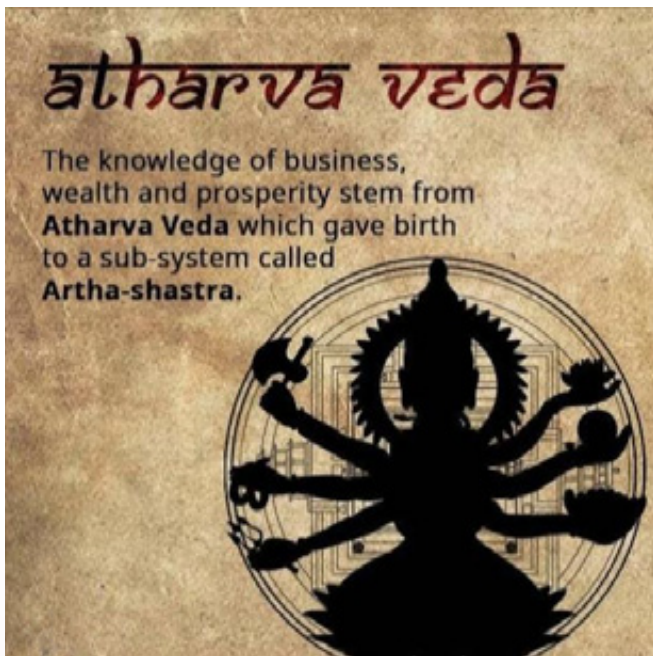
### 3. Yajurveda: The Veda of Rituals and Sacrificial Formulas

The Yajurveda is primarily a handbook for priests performing Vedic rituals. It contains the prose mantras necessary for the performance of yajnas (sacrificial rituals), and it is divided into two main recensions: the Shukla Yajurveda (White Yajurveda) and the Krishna Yajurveda (Black Yajurveda). The distinction between the two lies in the way the mantras are presented: the Shukla Yajurveda organizes the mantras in a more straightforward and systematic manner, while the Krishna Yajurveda intersperses the mantras with additional commentary.

#### Key Aspects of the Yajurveda:

- **Ritual Guidance:** The Yajurveda is a practical guide for the performance of rituals, particularly the yajnas, which were central to Vedic religion. These rituals were elaborate ceremonies involving the offering of various substances into the sacred fire, accompanied by the chanting of specific mantras.





The Yajurveda provided the necessary instructions and formulas for these rites.

- Division of Texts: The Shukla Yajurveda is more focused on the mantras themselves, while the Krishna Yajurveda includes explanations and interpretations of the rituals. This division highlights the evolution of Vedic thought from

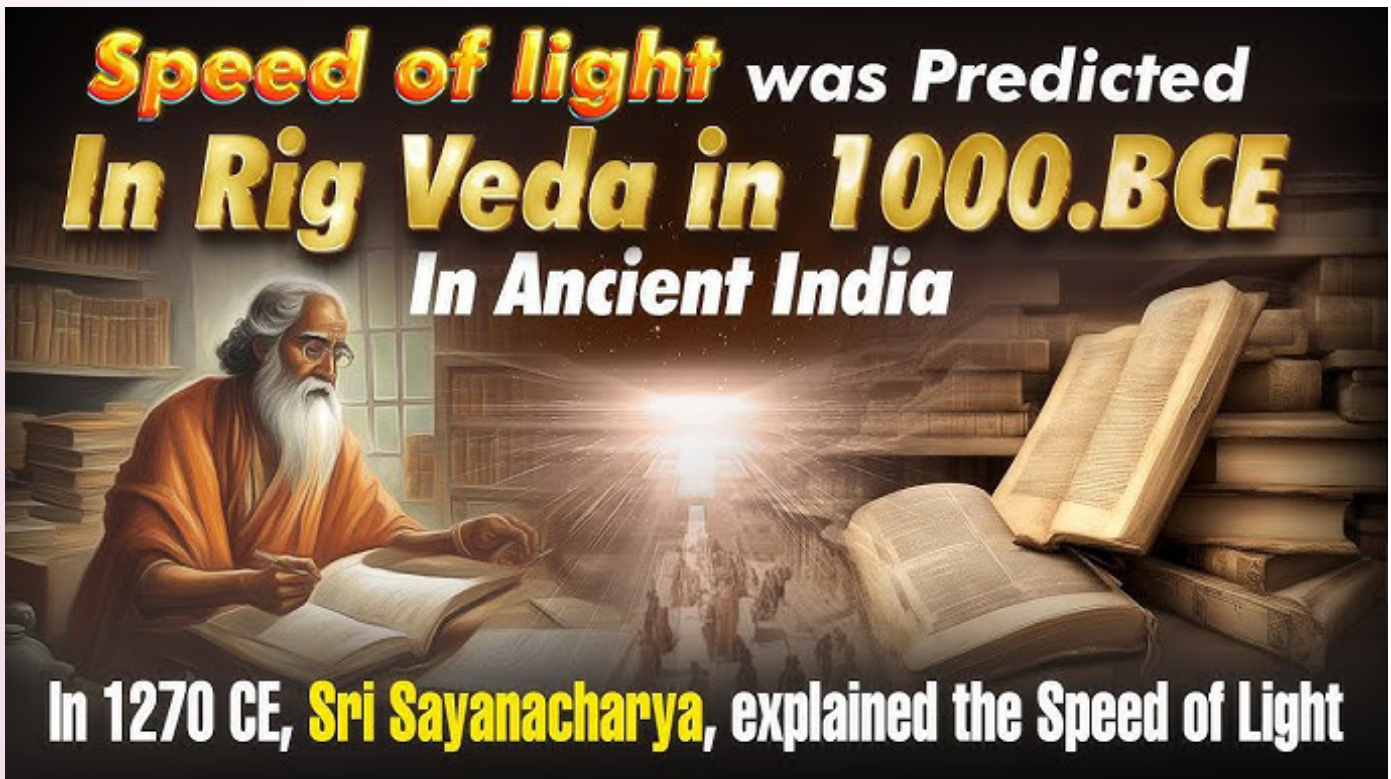
purely ritualistic practices to a more philosophical and interpretative approach.

- Importance of Rituals: In Vedic society, rituals were seen as a means to maintain cosmic order and harmony. The Yajurveda emphasizes the precision required in the performance of these rituals, as it was believed that any deviation from the prescribed formulas could lead to negative consequences. The correct performance of rituals was thought to ensure prosperity, health, and the favor of the gods.

- Ethical and Social Norms: The Yajurveda also reflects the ethical and social norms of Vedic society. It includes guidelines for the conduct of individuals and the roles of different members of society in the rituals. The Yajurveda's emphasis on duty and order highlights the importance of fulfilling one's responsibilities for the greater good.

#### 4. Atharvaveda: The Veda of Everyday Life and Knowledge

The Atharvaveda is distinct from the other three Vedas in its focus and content. While the





Rigveda, Samaveda, and Yajurveda are primarily concerned with rituals and the worship of deities, the Atharvaveda addresses more practical aspects of daily life, including health, longevity, success, and protection from evil forces. It contains hymns, spells, and incantations that cover a wide range of topics, from healing diseases to ensuring victory in battle.

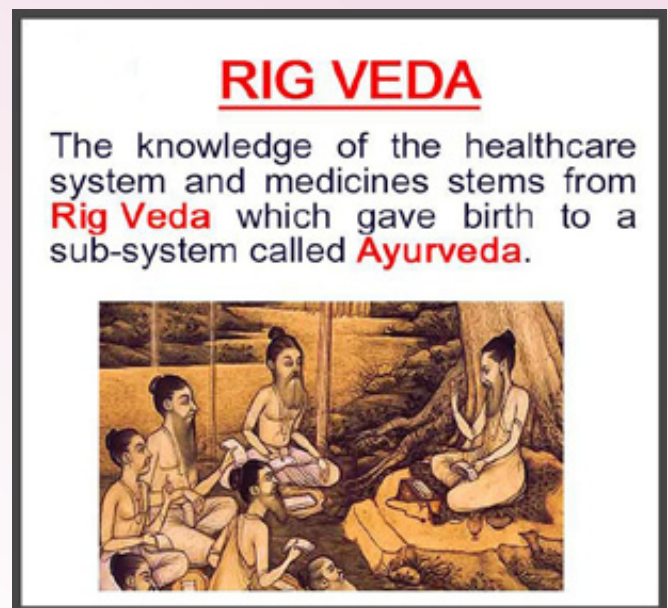
### Key Aspects of the Atharvaveda:

- **Practical Knowledge:** The Atharvaveda is often described as the Veda of everyday life because it deals with practical issues that affect human beings. It includes hymns and prayers for health, prosperity, protection from harm, and the resolution of conflicts. The Atharvaveda reflects the concerns of ordinary people and provides solutions to their problems.

- **Healing and Medicine:** One of the most notable aspects of the Atharvaveda is its focus on healing and medicine. It contains numerous hymns dedicated to the treatment of various ailments, both physical and mental. These hymns often invoke herbs, plants, and other natural remedies, reflecting the ancient Indians' deep understanding of nature and its healing properties. The Atharvaveda is considered one of the earliest sources of Indian medicine, which later evolved into the system known as Ayurveda.

- **Magic and Supernatural Beliefs:** The Atharvaveda also includes spells and incantations meant to protect against evil forces, such as demons, curses, and black magic. These elements highlight the ancient Indians' belief in the supernatural and their attempts to harness these forces for their benefit or to ward off harm.

- **Social and Domestic Rituals:** In addition to its practical applications, the Atharvaveda contains hymns related to social and domestic rituals, such as marriage, childbirth, and funerals. These hymns provide insights into the customs and traditions of



Vedic society and the importance placed on family life and social harmony.

### Conclusion

The four Vedas—Rigveda, Samaveda, Yajurveda, and Atharvaveda—are the cornerstones of Indian spiritual and intellectual traditions. Each Veda, with its unique focus, contributes to a comprehensive understanding of ancient Indian culture, spirituality, and knowledge. The Rigveda provides hymns that connect humans with the divine, the Samaveda enhances these hymns with music, the Yajurveda offers detailed instructions for rituals, and the Atharvaveda addresses the practical aspects of everyday life.

Together, these texts represent a holistic approach to life, where spirituality, ritual, and practical knowledge are seamlessly integrated.

Author: Ms.Priyanka Chowdry

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