Chapter 01
Introduction
If we can see the Divine in all of life, meaning in all beings, we must understand that there is a way of conducting business between each other that upholds and advances our perception of this. Conducting business or managing economics in a way that deliberately cheats or exploits others will harden our hearts and our sensitivity so that we become unable to perceive the Divine in all living beings and even in ourselves. This is a simple explanation of how we should view economics according to the principles of Vedic Dharma. First of all, the higher vision of Vedic understanding is that we see everything as the energy of the Supreme Being. The point is there must be integrity in all transactions and business relations. If we use the above mentioned principle, then by seeing the Divine in all living beings we must realize we are not merely doing business with another person, but we are also doing business with the Divine within that person. This means that the Supreme is also observing our every act, not only from within us but from within the person with whom we are dealing. If the relationship has integrity, then that is fine. We will continue in our spiritual development even while doing our business. But if there is dishonesty and cheating in our involvement, then the quick profits we make will only pave our way downward. This will not be helpful. So we must conduct ourselves, even in business, with the foundation of the Dharmic principles. In order to incorporate this type of approach in our management, one must start from the function of Human Resource Management because it is something that ultimately guides the behavior and attitude of all the employees in any organization.

We have easily seen that companies with power may produce various foods, drugs, beverages or devices that are said to be of great benefit or are healthy for us, or help us solve our problems with no side effects or unexpected problems. Yet time and time again we learn that different kinds of products have indeed been pushed on the public.
and have caused harmful side effects, much to the dismay, suffering and frustration of
the people. However, the company or even government may deny any such possibility
of injury. However, you must always bear in mind that a story presented as factual
from an entity or company whose purpose is power, control or profits is often a story
not to be trusted. For example, in today's world, the use of paper currency, which only
represents a value rather than being a tangible item like gold or silver coins, may be
convenient to the user. But those in positions to set the value on such currency can
also more easily manipulate it. This creates abstractions in the link between the paper
representation and the actual gold it is supposed to be representing. At other times the
combined confidence that people and governments place in a currency may fluctuate
greatly, making it especially vulnerable to times of political upheaval or war. Such
currency can then become completely worthless.

The fluctuating character of this type of currency also helps separate society from
nature. Nature requires balance in the environment to operate properly, while currency
that only represents what is supposed to be tangible values is more easily manipulated.
It is the adjustments in currency and interest values which often create stressful
fluctuations for the ordinary consumers and for the general mass of people. People
who are most implicated in these fluctuations are less likely to advance economically
as those who are in positions to claim profits from the same adjustments or
manipulations in the markets and economy. This is the difference between those
involved in the global monopoly game, which is artificially propped up, and those that
depend on real value, such as the gold standard or genuine real estate values.

In this way, the gold-standard currency is based on falsehood because the currency
does not accurately represent the reserved gold. Because the money value is inflated,
prices on commodities rise. The only way to reduce inflation and have an honest currency is to use that which has intrinsic value, such as when trading something of equal value as in bartering or using real currency like gold and silver coins. That is an honest system.

Real prosperity flourishes on the natural gifts of nature, or God’s gifts to us. Villages and towns and their local economy will flourish when there is plenty of grains, vegetables, herbs, trees full of fruits, rivers flowing with fresh and clean water, and hills full of minerals. When this is the situation, there will be plenty for everyone. If society has sufficient natural resources in this way, then why should it endeavor for huge industrial complexes that require the labor of numerous men by sending them into dark factories where they spend their lives in exchange for inflated dollars, and then have to pay a sizable portion of their earnings for government taxes?

Industry produces so many items that are in demand only because of the advertising they show to convince people that they need to purchase the item in order to be happy. Essentially, the more society depends on artificial necessities, the more vulnerable it becomes to artificial crises. Thus, civilization suffers and the economy slows whenever there is not enough oil, gas, electricity, or when the prices of such modern commodities become too high. When there is a loss of oil, gas, and other such necessities, or when there is an electrical blackout, so many activities are forced to stop. So many machines and appliances are but recent inventions, but now we have become so dependent on them that without them we think we can no longer function. Thus, people become trapped ever more deeply in the struggle to earn more money to buy more things that they are convinced they require to live happily and comfortably.
In this way, they are tied and enslaved to a system whose goal is profits rather than really benefiting society. In such a system, humanity loses its sensitivity for their finer intellectual development and has no time and no taste for any spiritual pursuits, except possibly for the most elementary levels of moral standards.

In the natural form of economy, which is the Vedic system, the basic principle of economic development is land and its produce. Whosoever controls land controls food. Whosoever controls food and fuel controls the world. This is why land should always be in the hands of local farmers, so everything is shared and all people can prosper. Once large industrial or national complexes take it, such large tracts of land are no longer in the hands of a local economy, but are controlled by large companies who have their own concerns and plans. Then land becomes another element to manipulate profits, resources, people, and even other communities and global markets. History has also shown that such companies are often connected with crooked politicians, or their networks that want more and more power.

By developing the land properly for vegetable and grain production, society can solve its eating problems. By producing enough cotton, wood, minerals, and additional resources from the land, humanity can work out its economic problems without depending on an artificial economic or political system. Those who do become wealthy by honest means can more easily acknowledge his or her opulence as gifts from God. Thus, one's business, if done morally, can be a way of invoking the principle of Dharma. Such gifts or blessings also come in the form of one's own intelligence and ingenuity for devising wholesome ideas and needed products for the benefit of others, and from which one's business will expand. Thus, without the
blessings of God in every way, we cannot progress or be happy. All things, from wealth, health, good birth, beauty, good education, etc., are all examples of gifts from God. Therefore, we all must acknowledge our gratefulness, especially those who have become more successful. When a family or society offers such acknowledgment, their success and happiness can increase in a balanced and moral way. In conclusion to this line of thinking, we must recognize that one of the greatest forms of pollution in this world is that of competition—competition for position, power and money. It is natural to work at devising better ways of doing business and producing more effective products. Whoever has what is best will more likely succeed. Competition based on envy, jealousy, and deviousness, or simply for more money, makes individuals and companies resort to dishonorable means to get ahead, to get more market share, more customers, and ways of making products more cheaply. This also adds to social stress levels by forcing people to increasingly think in terms of growing profits and income, and lowering expenses. This takes away from the peace in the world, and often adds to the pollution in the environment by using resources in less eco-friendly ways.

Because we have forgotten our true spiritual nature, we are stressed and crying over small and unimportant problems that have little to do with our real identity as spiritual beings. Because such difficulties are not connected to who we really are, they actually have little relevancy to our spiritual nature. But because we are so attached to our temporary and bodily identity, we are affected so much by these ephemeral and superficial troubles. This is not how we are meant to proceed through life. We should not get entangled in such a way to this illusion. It wastes our time and distracts us from the things that matter most.
We may have made so much technological progress and have numerous facilities added to our comforts of life, yet we can still see so many people suffering in this world. This is primarily because money, and people who are greedy for money, rule the world. Not everyone is cruel, but who cannot see how the misery of many people in this world is caused by the greediness of others? The perverted politicians and rulers in various countries have created so much trouble that most all of the torment of people who are poor, starving, or even being slaughtered or enslaved into prostitution to do the wicked bidding of others, has been due to the unending selfishness and greed for money and power. Do you think this is the way of a truly progressive world? We can plainly see that it is increasingly becoming more godless and thus more hellish. If this trend continues, society will lose its moral values and respect for life. People will become progressively more desperate and the world ever more lost.

A new influence must rise to purify this world from the rulership of money, dirty politics, and a false and misguided economic system. We must feel the influence of spiritual knowledge, for only then can society know what is real peace and happiness, and live together cooperatively. It is knowledge and awareness of our spiritual identity and our connection with the Supreme Spirit that will fill our hearts with the deep inner peace and contentment that we are looking for. If we can progress in this way, our own happiness and peace can spread to others. That’s how we can become the peacemakers and help fill society with the tranquility of such self-sufficient happiness and contentment. Then our only concern will be how to relieve the suffering of others. The more people reach this state of consciousness, the more society will be beautiful and the world will be wonderful. Then the tendency for war and the manipulation over
others because of greed for money and power will cease, and the world will live in
peace. We have to be strong enough to make such a change.

Indian companies of today have adopted the American or western approach to
accepting their own Indian values and tradition, which is called "What's in it for me?"
In other words, if they do not understand something, or if they cannot relate to it, or if
it makes no sense or seems to have little relevancy to their organizations, they will not
take it. So it is up to academicians and practitioners to find the ways in which the
Indian organizations of today can understand and learn about the customs and history
of the Vedic tradition in a way that makes sense to them. It has to have meaning and
be relevant to their lives. They can't see it merely as myths, but as legends and
history. They should not see it as mere rituals, but as ceremonies and practices that
uplift and purify the consciousness of all those associated with the organization. They
need to recognize the benefits of it. They need to see that Vedic culture is a dynamic
and living tradition that holds eternal spiritual truths that are as relevant today as they
were thousands of years ago. They need to see that many of the technological
advancements that we take for granted today are made possible by many of the
developments that had been given by the ancient Vedic tradition. The youth of today
need to be introduced to the Vedic tradition through methods that involve their own
interests, whether it is technology and computers, or whether it is through ways of
self-expression like music, dance, art, or even martial arts. All of these avenues have
strong roots in the Vedic tradition and were used in ways of discipline that would also
lead one to higher awareness and refined realizations.
INTRODUCTION TO INDIAN VEDANTA

The word vedanta is normally read as a combination of two words: Veda and Anta, end. The Upanishads are sometimes called vedanta since they are seen as the end and the fulfillment of the Veda. The Vedanta Viewpoint is a family of philosophical schools which take up the issues discussed in the upanishads; the nature of the self, the relation of the Ultimate Self to Ultimate Reality, Atman to Brahman, the status of the world given inexperience, the relation of the world we experience to Brahman.

MOKSHA is the central aim of all schools of Indian Philosophy. This determines the attitude with which we approach philosophy, its subject matter and the way we view great philosophical teachers. The Indian philosophical tradition is ancient going back to the Vedas. Even the hymn books, the Rk and Saman Vedas show signs of genuine philosophical questioning.

The philosophical teachings of the Veda were challenged from the fifth century BCE by the Great heresy - Buddhism. From the Brahminical tradition, Buddhist teaching is seen as atheistic, anti-personalist, ethical, monastic, meditative, socially reformist, anti-Vedic, anti-Brahminical. Praiseworthy as aspects of the Buddhist religion might seem to Brahmins, it remained a great challenge to their status and authority, and to the authority of the Vedas.

The Buddhist missionaries spread the religion so effectively it came to dominate Indian life at the highest levels for a millenium.
Nonetheless, Astika philosophy survived, and some of its greatest products were written in the Buddhist period - e.g. Vedanta Sutra. By the eighth century CE a major Astika Reaction was underway, led by Gaudapada and Shankara, both of whom are conscious opponents of Buddhism, despite the fact they adopt a great deal of Buddhist terminology and many Buddhist philosophical arguments. The success and failure of Advaita Vedanta lies in this: it offers a philosophical basis for Brahminical religious doctrine and practice as sophisticated as that which Buddhist philosophers offered, but retaining a Vedic basis, affirming the reality of the Self, and justifying the cult of the Gods; but it is an austere and intellectualist creed which, while it made place for popular religion, explains it as belonging to a lower & limited level of consciousness.

Advaita Vedanta made a significant contribution to the Hindu battle against the dominance of Buddhism. Some devout worshippers of the Gods, however, saw, and have always seen, Advaita Vedantins as themselves no more than "shame-faced Buddhists," they saw the Advaita Vedanta as having taken on so much of the fundamental position of Mahayana Buddhism that it had merely wrapped a core of Buddhist teaching in Hindu garments. The rise of strong devotional Hindu movements in South India led by schools of religious poets and hymnographers went hand in hand with the rise of theistic philosophical schools which rejected the Advaita Vedanta as vehemently as they rejected Buddhism. Indeed, as the Hindu Revival in the South and the slaughter of monks and destruction of monasteries and universities by the Muslim invaders in the North led to the waning and eventually the extinction of Indian Buddhism, the Theistic philosophical schools came to see the Advaita Vedantins as their most significant opponents.
A common fundamental religious agenda is visible across the various Theistic philosophical schools, despite their very considerable differences from each other.

This common agenda can be summarised as follows:

A) REASSERTION OF THE PERSONAL GOD
B) REJECTION OF IMPERSONAL BRAHMAN
B) REALISM: THE WORLD IS NOT AN ILLUSION
C) PERSONALISM: THE INDIVIDUAL SELF IS REAL
D) DEVOTION TO GOD AS THE MEANS OF SALVATION
E) AUTHORITY OF SCRIPTURE EXTENDED BEYOND VEDA
F) INTEGRATION OF POPULAR RELIGION, TEMPLE CULT & PHILOSOPHY.

Leading Theist Philosophers

The principal Theistic schools of Vedanta were founded by:

- **Ramanuja** 1017-1127 **Visistadvaita** the Modified Non-dualist school.
- **Madhva** 1197-1273 **Dvaita** the Dualist school.
- **Nimbarka** late C13? **Dvaitadvaita** the Dualist-non-dualist school.
- **Vallabha** c1480-c1530 **Shudda Advaita** the Pure Advaita school.
- **Caitanya** 1485-1533 **AcintyaBhedabheda** Incomprehensible Distinction-Non-distinctionism.
- **Baladeva** early C18th **AcintyaBhedabheda** follower of Caitanya.

**Ramanuja** was the first theistic philosopher to mount a sustained attack on the Advaita Vedanta, but, powerful as his arguments are against Shankara's position,
historically it is the school of Madhva that emerged as the most powerful opponent of Shankara's school.

Brahma Sutra

The foundation texts of the Vedanta Viewpoint are the Upanishads, the Bhagavadgita and the Brahma Sutra or Vedanta Sutra. The first two are received as scripture, the Brahma Sutra is a collection of terse, apophthegmatic sutras which explore the nature of Brahman and the path to liberation. The author of the Brahma Sutra is traditionally identified as Badarayana. His date, however, is unknown. Scholars have attributed the text to a range of dates varying from 500 BCE to 450 CE.

The Brahma Sutras contain references to a number of early philosophers and teachers some of whom are known from other texts, but others unknown or virtually unknown to us. We can gather very little about their views from the Brahma Sutra, but the number mentioned makes it clear that there was a substantial tradition of Vedanta philosophy before the Brahma Sutra was written. The Brahma Sutra as it stands is almost unintelligible. This is because:

- the sutras are extremely terse, so that it is not easy to interpret exactly what they mean, [the words suutra means string or cord - and each aphorism that forms a knot on the cord is also called a suutra.]
- the sutras relate to specific scriptural texts. Knowing the text a sutra relates to helps us interpret that sutra. Unfortunately the sutras do not identify the texts they relate to: in the case of some sutras scholars agree which texts are being discussed, but in the case of others there is no agreement.
many sutras are directed against philosophical adversaries, but the adversary against which a sutra is directed is not always identified, and even when the adversary is identified by name, it is sometimes someone we know only from the Brahma Sutra text.

many sutras are ambiguous and open to different interpretations.

With all these difficulties, one is easily tempted seem better to leave the Brahma Sutra on the bookshelf and find something a bit easier to read!

Fortunately the second important text of the Vedanta tradition that has survived is a much easier text to read and understand. The Karika of Gaudapada is a verse commentary on the Mandukya Upanishad. In it, Gaudapada presents a Non-Dualist theory, which sees all becoming as illusory, and everyday experience as essentially similar to a dream. For Gaudapada the world of everyday waking consciousness is ultimately as unreal as the world of dreams; all that truly exists is Brahman.

The Indian Vedanta contain praises of different deities, such as agni, Indra, Varuna, etc, who are deified forms of different aspects of nature. These gods are powerful entities, competent to bestow bounteous gifts on those who pray to them. The gods invoked in the Vedas may also be seen as different manifestations of the same truth. Thus one aspect of truth is represented as the Fire God, while another is described as the Rain God and so on. The Vedas comprise of four parts, each of which developed in different periods of the Vedic Age. The first phase of the Vedic period is marked by the composition of the Sanghitas, four collections of hymns dedicated to one or the other aspect of the Supreme Truth. The second phase is characterised by the composition of the Brahmanas, texts which describe the rituals associated with sacrifice. Hinduism regards sacrificial as one of the most sacred tasks, the performance
of which opens the gates of heaven. The third phase of the Vedic period is characterised by the composition of the Aranyakas, which describe different methods of spending one's life in the forest and of how to develop one's spiritual self. The fourth phase is characterised by the upanisads, which record the human urge to unravel the mysteries of the universe. Vedic literature, thus, moves from the craving for physical satisfaction of material needs to the eternal aspiration of the human mind.

While the authority of the Vedas is final, the expression and interpretation of the religious experience is by no means final. This interpretation constitutes smriti literature. The Vedas, representing Eternal Truths, do not change, but interpretations change as the social structure changes. However, neither Vedic nor Smrti literature contain the entire truth of Hinduism. The seers themselves prescribe that in order to arrive at the core content of Truth it is necessary to dive deep into the epics, the ramayana and the mahabharata, as well as the puranas, which are interpretations and expositions of the fundamental truths preserved in Vedic literature.

*The Bhagavadgita, the Gospel of Hinduism* The bhagavadgita is the gospel of Hinduism. According to the Bhagavadgita, the religion it propounds is not restricted to a particular community or time, but is an eternal religion handed down to humanity through the ages. The Sanskrit word dharma, employed in the Bhagavadgita, does not refer to the faith professed by a particular community or section but rather to a religion capable of being practised by all human beings irrespective of faith or creed. Greater emphasis is laid in Hinduism on the code of conduct, than on faith in the divine. It is curious to note that one can become a Hindu without believing in the
existence of God. It is sufficient to believe in the unquestionable authority of the Vedas and to follow the code of conduct prescribed by the scriptures.

One of the fundamental characteristics of Hinduism is represented by the philosophy of 'Selfless Action' or 'Work without Motive', which has been structured in a beautiful manner in the Bhagavadgita. This philosophy states that obligations to the community must be discharged by human beings, because without work the wheel of human life cannot go on. However, one must discharge one's own duties without caring for reward. When duties are discharged with one eye on the reward, the work becomes a source of bondage. On the other hand, if work is done without consideration of personal gain, it becomes a source of liberation. Human beings are then no longer confined within the boundaries of the self, but are lifted onto a higher plane where they experience a oneness with the universe.

This question naturally leads to the bigger issue of who is to be benefited by such action. If the performer discharges his obligations without any consideration of gain and does not want to be benefited personally by the fruits of such action, then who benefits from the action? It is here that the Bhagavadgita refers to God as the agency at whose feet the fruits of action are to be surrendered. The Bhagavadgita proclaims: 'Whatever you do, whatever you sacrifice, whatever you donate, whatever penance you practice all these are to be dedicated at the feet of the Supreme Lord'. Elsewhere the Bhagavadgita says that God resides in the heart of all beings, animate and inanimate. When these two projections are taken together, it means that the fruits of all actions are to be surrendered for the benefit of all beings, and not for the personal benefit of the performer.
Hinduism does not believe that the use of force is immoral in all circumstances. The *Bhagavadgita*, for example, lays stress on the duties of the warrior and the claims of the nation. There is a place for politics and heroism, but wisdom and love are more than politics and war.

Animals are also included as objects to be treated with compassion. All life is sacred, whether of animals or of human beings. Hindu custom allows meat-eating but prefers vegetarianism. On days dedicated to religious function, however, meat-eating is disallowed.

Priestly codes tend to confuse virtue with ceremonial purity. To kill a man is bad, but to touch his corpse is worse. The great scriptures, however, disregard technical morality and insist on the spirit of self-control and love of humanity. To be able to fulfill the obligations expected of human beings, self-control must be practiced. Cardinal sins are those that destroy the self: lust, anger, and greed. The true Hindu makes war upon these vices with the weapons of the spirit, opposing chastity to lust, love to anger, and generosity to greed. The *Vedas* say, 'Cross the bridges hard to cross. Overcome anger by love, untruth by truth'. The *Mahabharata* says, 'The rules of dharma or virtuous conduct taught by the great seers, each of whom relied on his own illumination, are manifold. The highest among them all is self-control'. It is in order to develop self-control that austerities and asceticism are practised, but when self-control is attained, these rigorous practices are unnecessary. Insistence on discipline or self-control avoids the two extremes of self-indulgence and asceticism.
Hinduism also allows for repentance: 'If he repents after he commits the sin, the sin is destroyed. If he resolves that he will never commit the sin again, he will be purified'. Hinduism also does not differentiate between meditation and right action. The sannyasi is not one who abstains from work. Meditation and action both express the same spirit; there is no conflict between wisdom and work. 'It is the children of this world and not the men of learning who think of wisdom and work as different. The peace that is won by the knower is likewise won by the worker. He sees in truth who sees that wisdom and work are one'.

**Varnashrama-dharma** The *Manusmrti*, the oldest Indian law book, propounds the scheme of Varnasrama-dharma, which is still followed by Hindus, though in a much diminutive form. The Purusasukta of the *Rg Veda* contains the germ of this scheme, where all of society is regarded as the universal or social man. According to this trope, from the head of this collective social man the Brahman was born, from his arms the ksatriya, from his trunk the vaishya, and from his leg the shudra. The Purusasukta laid the foundation of the Caste System, by classifying human beings into four psychophysical types: (a) the Brahman or the man of knowledge, of science, of literature, of thought and learning, (b) the Ksatriya, the man of action and valour, (c) the Vaisya, the man of desire, of business enterprise, and (d) the Sudra, the man of little intelligence, incapable of going beyond low limits and dealing with abstract ideas, the man who is fit only for manual labour.

The conception of the Brahman growing from the head of the collective social man and the Sudra growing from his legs has raised a storm of controversy, because, it has been contended that the Brahman was allotted a superior position in order to ensure
continuance of his control over the social structure. Proponents of this classification, but it is considered by scholars as a misinterpretation. By describing the Sudra as constituting the legs of the universal social man, the seer had suggested that the Sudra got profound importance in the social order because without him the structure could not be raised. Unless there are persons competent to do manual labour and implement plans, the man of knowledge or science cannot translate his ideas into action. The same argument is made in the case of the Ksatriya and the Vaisya. The man of action and the man of desire and business enterprise are equally necessary for the development of society. The concept of the universal social man and the four castes constituting his different limbs is, therefore, interpreted as a division of labour that ensures the smooth functioning of society.

Manusmrti also contains the concept of four ashramas or stages: the stage of the brahmacharin (student), the stage of the garhasthya (householder), the stage of the vanaprastha (hermit; literally, one who has moved to the forest), and the stage of the sannyasin (ascetic). Every individual must go through the four stages, so that his personality can blossom forth in its full splendour and he can ultimately realise the identity of his own self with the self of the universe. When the searching student receives instructions from his teacher, there is communication simply between the teacher and the taught. When the individual enters into the stage of householder, he is required to enter into a relationship with a number of persons, with the members of his family as well as with friends, thus expanding the boundaries of his personality. After renouncing the world and removing to the forest, he establishes a relationship with nature, with trees and creepers, with rivers and oceans. Finally as an ascetic, with no fixed abode, he is able to transcend the boundaries of his ego completely.
The four ends of life

The goal of life, according to Hinduism, is the attainment of moksa (salvation), deliverance from all sorrow, doubt, and fear, signifying the sense of liberation from the bondage of the ego. When human beings attain liberation, they realise the identity of their individual selves with the self of the universe. However, this is the last of the four ends of life: dharma (religion), artha (wealth), kama (libidinal satisfaction) and moksa.

However, Hinduism was a practical religion. It set before human beings not only heaven in the hereafter, but also on earth here, a welfare state (sarvodaya samaja), in which all would be pleasantly and profitably occupied. To quote Manu: 'That which secures abhyudaya (prosperity) here, and nihshreyasa (highest bliss) or moksa hereafter, is dharma'. Hinduism sees no contradiction in the four goals of life: 'Some say dharma and artha, are best; others, kama and artha; others, dharma only; yet others, artha only. But the final truth is that abhyudaya consists in, and is achievable by, all three together'.

The final happiness, whether termed nihsreyasa, nirvana, moksa, or mukti, etc, results from a merging of the jivatman, the individual self, with the paramatman, supreme universal self, and therefore with all the countless individual selves.

But even those who feel no need to believe in a god or gods, or in an after-life and the like agree that some laws, some rules of conduct, are indispensable for social life. Laws and rules of conduct may differ from time to time and place to place, but without some curb on human vagaries and evil propensities, no decent and secure
social life is possible. Hence the necessity of balancing social interests on the foundation of the spiritual kinship of men, howsoever conceived.

The law of karma Hinduism is also characterised by the law of karma, or action, the belief that all events follow from the action done either in this birth or in a previous birth. The soul is eternal and cannot be confined to a single birth nor can it be destroyed after a few brief years on earth. The wheel of life therefore goes on revolving, enabling the individual to progress a few steps in each birth on the road to liberation. The ultimate objective is always liberation or cessation of embodiment, resulting from the union of the individual self with the self of the universe.

The belief in an immanent working of the divine spirit in the universe, especially in the maintenance of the social order, is a cardinal tenet of Hinduism. An intimate relation is supposed to exist between cosmic happenings and social phenomena, particularly the ordering in the state. If the king ruled justly and proper social relations were maintained, rains would fall in season, and there would be no pestilence or calamities. Any calamity to individual or social life indicates the presence of some social disorder and prompts a search for the offending agent. The law of karma acts as an invisible and impersonal law of recompense and retribution, but in reality restores moral equilibrium.

Once it is believed that there is re-birth and that the particular physical form the soul embodies is according to the deeds done by it in a previous birth, the question of extending recognition to the existence of different worlds naturally comes to the fore. It is believed that the soul goes to hell or heaven of various grades according to the quantity and quality of sinful and meritorious acts.
Emergence of Buddhism and Jainism  The popularity of the concept of *sangsara*, the unending or almost unending passage from death to re-birth and re-birth to death, influenced to a great extent the attitude of Indian people and encouraged certain tendencies in the social life of India. The prospect of endless re-births, even when long periods of residence in the heavens were assured, proved distasteful to many. The quest for security in one life, where there would no longer be fear from painful re-birth, was re-doubled. The religion of buddhism and jainism and other less known heterogeneous systems owe much of their existence to the growth of this doctrine which appears to have become universal by the time of the buddha.

The great majority of Indians still believe in this doctrine of re-birth and the concomitant doctrine of karma, which says that man is reborn in happy or unhappy conditions according to his work in a previous life. This doctrine in its Buddhist form has affected more than half of Asia. This provided a practical sanction against perpetration of misdeeds, as it was believed that this would lead to inevitable suffering while righteous conduct would bring happiness in the next life. Though Buddhism and Jainism were 'reformations' of Hinduism, they emerged as separate religions.

The Hindu pantheon  Many popular conceptions were simply carried over into Brahmanical religion from primitive beliefs, and some have travelled down from Vedic times. Personification and deification have both played their part, with the effect that not only were the powers of nature personified into divine and semi-divine beings, but also the *pitas* (ancestors) and sages of the race were given divine status. Even abstract qualities, like *shraddha* (faith), *manyu* (anger), *nirrti* (death), *dhi*
(intellect), hri (modesty), pusti (nutrition), medha (intelligence), dhrti (patience) etc were personified as deities. With the rise of sectarianism, the different heavenly abodes (lokas) of the various gods were more sharply distinguished, and each god was provided with a retinue of semi-divine beings in keeping with his function and status. Even Buddhism and Jainism, which worshipped no gods proper in their philosophy, admitted in their religious developments a multitude of heavens and hells and popular semi-divine beings, like yaksas and gandharvas, as also the denizens of various grades of the nether region or hell. Also the prophets of their respective faiths received an adoration bordering on religious devotion.

It is interesting to note that though the concept of a formless and absolute infinite (Brahman) was floated by the Upanisads, the idea gradually changed and the concept of a personal god whom the average human could love and comprehend gradually emerged. This transition was easy and natural, and almost inevitable, because the human mind finds it difficult to establish a relationship with an impersonal god. The Upanisadic doctrine of an impersonal god was fused with the devotional worship of a personal god and a beginning was thus made which led to almost revolutionary changes.

Indeed, one of the most important traits of the Brahmanical religion is this spirit of reconciliation and harmony between orthodox and sectarian forms. Its most notable expression is to be found in the theological conception of the Trimurti, i.e., the manifestation of the supreme God in three forms of brahma, vishnu, and shiva, with Brahma, the creator, being undoubtedly a pale reflection of the Brahman of the Upanisads. But the attempt cannot be regarded as a great success, for Brahma never
gained an ascendancy comparable to that of Shiva or Vishnu, and the different sects often conceived the Trimurti as really the three manifestations of their own sectarian god, whom they regarded as Brahman or the Absolute. Still, the spirit of reconciliation bore significant results. Henceforth the Hindus may be divided broadly into two classes, viz (1) extreme sectarians who confine their devotion and worship almost exclusively to their sectarian deity like Vishnu, Shiva, Kali, etc; and (2) general followers of the Brahmanical religion who revere and worship all these and other gods, even though they might be specially attached to one sectarian deity, and also follow some of the important Vedic rituals and practices. Thus the Smartas (experts in Hindu social law, the law of inheritance, etc) prescribed the regular worship of the five gods Vishnu, Shiva, Durga, Surya, and ganesh while the rest of the Hindu pantheon are also freely worshipped by many.

A further step towards the reconciliation of the different sects may be traced in the attempt to establish the identity of Vishnu and Shiva, as found in the Skanda Upanisad. The image of Hari-Hara, like that of Ardhanarishvara (Shiva-Parvati), is a visible symbol of this doctrine. There is hardly any doubt that, in spite of the existence of the extreme sectarians who do not tolerate any god other than their own, the general mass of Hindus, even today, while professing one sect or other, have a general reverence for all the Hindu gods. The epigraphical records prove that this has been the case throughout.

The six systems of Hindu philosophy grew up around Sangkhya, Yoga, Nyaya, Vaisheshika, Mimangsa and Vedanta philosophies. These systems are not really opposed to each other, but proclaim the same eternal Truth. This view is first met with
in *Pravodha-chandrodaya*, an allegorical Sanskrit play written in the court of King Kirtivaman during the latter half of the eleventh century AD. In a famous scene in this play, there is a dispute between the Buddhists, Jains, and followers of other heterodox sects on one side, and the Vaisnavas, Saivas, and Sauras, aided by the six schools of philosophy, on the other. The basic unity of orthodox Hinduism as against the heterodox sects, which is so vividly brought into prominence in this scene, forms a feature of Hinduism up to the present. Vijnana Bhiksu, a Samkhya philosopher of the sixteenth century, also proclaimed the essential unity of the six systems of philosophy. Of all the religious sects and cults, the Vaisnava cult of krishna and radha demonstrates new and remarkable tendencies, as a result of which the cult spread to almost all the parts of India. When it was carried out to its extreme form by Vallavacharya, who did not emphasize spiritual fervour and morality, the cult degenerated. In its degraded form, the sect emphasised the cultivation of free love, which was antagonistic to the spirit of Indian culture.

Fortunately Bengal was saved from this degradation by chaitanya, who elevated the passions of Radha and Krishna to a high spiritual plane and stressed the emotional at the cost of the ceremonial side of religion. His piety, devotion and fervour introduced a pure and spiritual element in vaisnavism, which offered a bright and refreshing contrast to the religion promulgated by Vallavacharya.

In addition to the purification of the Bhakti cult and its elevation to a high spiritual level, these Vaisnava teachers, together with Chaitanya, have made other notable contributions. These may be summed up as (1) preaching in the vernacular; (2) ignoring caste distinctions and admitting even the lowest castes to their fold; and (3)
rejecting rites and ceremonials as useless and laying stress on morality and purity of the heart. While Ramananda and Chaitanya allowed some image worship, others carried this last feature to an extreme form, discarding all images.

The eighteenth century was marked by the impact of western thought, leading to the religious reforms of the nineteenth century and bringing back the rationalism of the fifth century BC. Raja rammohun roy was its great exponent. The new spirit led to the foundation of the Brahma Samaj (including Prarthana Samaj), the Arya Samaj, and the Theosophical Society on the one hand, and all-round reform in orthodox Hindu religion and society on the other.

The close of the century saw the advent of Sri ramakrishna who sought to reconcile not only the rationalist doctrine with the emotionalism and ritualistic orthodoxy of the earlier ages, but also the seemingly different conflicting religions. His disciple, swami vivekananda, gave a definite shape to his views. Formulating the teaching of his master into a definite creed, Vivekananda founded the ramakrishna mission which is now a potent force in India as well as in other countries. Vivekananda propounded the doctrine that all religions, if truly followed, are but different ways to salvation, and there is no inherent conflict between one religion and another. The Ramakrishna Mission synthesises the varied cultures of India, combining the philosophy of the \textit{Upanisads} and \textit{Sankara} with theistic beliefs, the pursuit of abstract principles with meditation and devotion. While the rituals of the Vedic religion are performed with meticulous care, it observes no distinctions of caste and creed and honours not only Buddha and Chaitanya, but jesus Christ, hazrat muhammad (Sm), and Zoroaster.
HISTORICAL EVOLUTION OF INDIAN VEDIC MANAGEMENT

The last century has witnessed a tremendous growth in the application of management concepts and thoughts in both business as well as non-business organizations, which ultimately, has resulted into the emergence of a relatively new multidisciplinary stream, 'Management'. Now, the relevance and importance of Management as an activity, as a discipline and as a practice is beyond any doubt and question. Describing it as an important human activity, Heinz Weirich and Harold Koontz observe that: "Ever since people began forming groups to accomplish aims they could not achieve as individual, managing has been essential to ensure the co-ordination of individual efforts." With the increasing size and number of organized groups, which are the reflection of two-way relationship between the organization and society, the functions and roles of managers have considerably changed. This change has given a way for the shift in managerial thinking and approach to achieve the ultimate goal of the organizations. 'Management' as a discipline as well as a function has been affected by the continuous changes and is still passing through the phase of evolution. Sometimes, there have been revolutions in terms of paradigm shift in the theories and approaches, but at the other moments the mild but significant changes in the approach have always forced the managers to reshape their practices.

Starting from the 'scientific management' of Taylor, 'bureaucratic model' of Weber and 'administrative theory' of Fayol and passing through the 'human relations approach' of Mayo, 'social science theory' of Barnard and 'modern management theory' of Drucker, we are now at the stage where perfection and excellence seems to be the key challenging issues for any manager. Each and every development has given a new way to think, to analyze and to solve organizational problems but still we find a gap; a
gap among the perceptions of the different groups, a gap among their approaches to act and a gap that we feel but hard to define.

In the endless task of accomplishing the tasks and objectives most of the organized groups narrow down their vision to perceive and establish the ultimate objective of the organization and this ‘myopia’ gives birth to a number of problems, ultimately resulting into even their closure. Perhaps, this one is the major cause why most of the successful organizations of the 60’s or 70’s now seem to have disappeared or scaled down their operations up to the extent of invisibility.

The principles and theories of modern management that focus more on the rationality and hard aspects of management, have originated from the West. Despite rich cultural and literary heritage, this part of the world has contributed a little to discover and design the principles and theories of synchronizing human actions and efforts, what we call management. There is a great need to achieve the best of the theories and principles based on the combination of eastern wisdom and western science. Perhaps, that is the reason why Western management scholars are turning to Indian Vedas, Upanishads and Gita for answers to the angst pervading their civilization which their management practices have failed to resolve. The need for Vedic Management was felt with the publication of the book Human Response Development: Towards the Indian Ethos (1985, Vivekananda Nidhi, Calcutta), written by S. K. Chakraborty. In fact the movement started by Prof. S. K. Chakraborty was the need of the hour and it has now gained a momentum.
THE NEED FOR VEDIC HUMAN RESPONSE MANAGEMENT

We establish the objectives but ignore the real nature of the ultimate purpose on which all the tangible objectives rest. We follow the principles and design the practices based on those principles but ignore the nature of the causes, which give birth to these 'ready to cook and eat' principles. Our behaviour is often guided by a set of assumptions and in organizational context, the attraction of 'being the achiever' causes a shift from 'being the striver' and this shift, which never appears at the first sight, confuses our assumptions. There is no doubt that the behaviour and actions based on such assumptions would find it hard to produce something excellent, something unique or something that can generate the ultimate satisfaction by uniting all the forces in the organization on a path i.e. 'being the striver'.

Our Continuous effort to design the effective managerial practices to co-ordinate human efforts without giving a thoughtful consideration to human values is indeed a type of 'Hypocrisy' that can simply cause the increase in ever growing distance among the different components of the organizations and other units of the society. Despite the increase in the social involvement of business, which is the result of interdependencies of different groups in our society, we observe that the level of synchronization among the action pattern of these groups is decreasing. We find that merely having the feeling of being socially responsible, and including the same in the mission statement of the organization would solve all our problems. Describing the relationship among the individual, organization and society, French philosopher and political theorist Albert Hirschman observes. "There is here, then, the insistent thought that a society where the market assumes a central position for the satisfaction of human wants will not only produce considerable new wealth because of the
division of labour and consequent technical progress, but generate as a by-product, or external economy, a more polished human type - more honest, reliable, orderly, disciplined, as well as more friendly and helpful, ever ready to find solutions to conflicts and a middle ground for opposed opinions."

The concept of social responsibility is not new. Howard R. Bowen suggests that businesses should consider the social implications of their decision. Another concept that is newer is 'social responsiveness which means "the ability of a corporation to relate its operations and policies to the social environment in ways that are mutually beneficial to the company and to society." As Weirich & Koontz-observe that "Both the definitions should be expanded (1) to include enterprises other than businesses and (2) to encompass relationships within an enterprise." This expansion seems quite simple in theories but creates a greater challenge in implementation, especially when ethical and value oriented practices have become rare to find in the glitter of superficial objectives.

The required synchronization among individual, organization and society can be achieved through focusing on human values, ethics and morality while designing and implementing the concepts to co-ordinate human efforts. As Lidmila Nemcova of Economic University in Prague comments, "In longer perspective only honest businessman with viable business plans can succeed and establish a network"6. The honesty in the managerial actions not only helps in achieving the objectives but also makes the manager realize the level of ultimate satisfaction.
According to systems approach to management, the organization is an open system which is a part of larger system, society. When there is a state of equilibrium among the component of social system and organization, the activities are performed in a smooth fashion and ultimate result comes in the form of mutual satisfaction of all the interest groups. In past, there has been a problem of lack of mutual respect and faith among the components of social system and organization and this problem is continuously increasing with rapid acceleration. Reason? It is surely the effort of one component to ignore the interest of other in order to compensate or recover the lost. In this process of recovering and compensating, we start deviating from the ultimate purpose for which we all must strive. We enjoy the short-term gains, feel happy by touching some superficial measures of success but when the time comes to evaluate the sum total of our achievements, most of the modern organizations have to satisfy them with residual profits because what the organizations could have earned, is lost in the cycle of their activities over a period of time. The main cause of this problem is nothing but the absence of 'Holistic view' to perceive the objectives and activities actually required accomplishing them.

There arise some of the fundamental questions like;

- What should be the real purpose of the organizations?
- What makes an organization to reach at 'equilibrium state' with the different components of environment?
- How the best of the co-ordination of efforts can be achieved?
- What is the ultimate level of satisfaction and what are the ways to realize that?
- How an individual should act and think in the organization to achieve perfection?
• How to frame the ethical codes under the influence of dynamics of ethical values?

• What principles should be followed to achieve the best? And a series of related questions follows.

The answer to all these questions vary with the value system of the society and other environmental factors. This suggests that the management models, basically designed to answer these questions, should also be based on the value system and other factors.

The treasure of management principles and theories is quite rich. We have theoretical solutions of almost every managerial problem. But when these solutions are applied we observe that there could be a better solution to the same problem and we learn to deal with the problem in a better way. Despite this continuous learning, always we feel that we lack somewhere, especially when it comes to actually make the choice among sets of alternative solutions. This indicates that most of our efforts have been to strengthen the scientific and tangible side of the management rather them developing the art to design innovative solutions based on some guiding principles with moral and ethical values at the focal point.

The western philosophy of management has contributed a lot in the development of the discipline but these developments have been focused to the tangible aspect. We have developed a number of tools and techniques which, if applied carefully, are capable or producing the great results. But at the same time there had been a little effort to develop the potential human mind which is essential for judging what tool is to be applied under the given set of conditions and how these tools are to be used to produce the greatest results without disturbing the equilibrium. One thing is for certain that this judgmental ability can be developed; only if one has the clarity of
objectives and thoughts and this clarity ultimately depends on the purity of mind and heart. The Indian Vedanta and other ancient literatures deal with this aspect of an individual in particular. Therefore, a management model developed on the basis of Indian Vedanta will certainly be more effective.

In early 50's when Japanese introduced the readymade managerial solutions to solve their organizational problems, the first thing they did was to reshape and redesign these solutions to match the Japanese culture and environment. Perhaps, this is the reason that the basic principles of 'Total Quality Management' can be traced in the philosophy of 'Buddhism' which is in the root of Japanese Psycho-philosophy. Swami Vivekanand also observes that Indian Vedanta deals with root cause of human problems and present ways to prevent rather than solving them. It is clear that the principles and practices based on the Indian wisdom would enable us to reach at the ultimate with full level of satisfaction and in an ideal state of harmony with deferent component of environment.

**SRIMAD BHAGWADGITA AND MANAGEMENT**

Srimad Bhagvadgita, a divine song, touches all the aspects of human life in general and the philosophy and science of action in particular. As Swami Vivekanand observes; "This great poem is held to be the crown jewel of all Indian literature. It is a kind of commentary on vedas.... It is these teachings which make this poem so wonderful; practically the whole of the Vedanta philosophy is included in them." Describing it as the best commentary on Vedanta, Swami Vivekanand adds: "The Bhagvadgita is the best commentary we have on the Vedanta philosophy - curiously enough the scene is laid on the battlefield, where Krishna teaches this philosophy to Arjuna, and the doctrine which stands out luminously in every page of Gita is intense
activity, but in the midst of it, eternal calmness. This is the secret of work, to attain which is the goal of the Vedanta."

One of the important thing about the Gita is that it sets an example of how the practices based on wisdom can lead towards the accomplishment of objectives even under the influence of such a vibrant environment as of the baffle field. Leader of the millennium and father of the nation, Mahatma Gandhi wrote: "To me the Gita become an infallible guide to conduct. It becomes my dictionary of daily reference. Just as I turned to the English dictionary for the meaning of English words that I did not understand, I turned to this dictionary of conduct for a ready solution to all my troubles and trials." Further he wrote, "Today the Gita is not only my Bible or my Koran; it is more than that - it is my mother. I lost my earthly mother who gave me birth long ago; but this eternal mother has completely filled her place by my side ever since she has never changed, she has never faild me. When I am in difficult or distress, I seek refuge in her bosom."

When we examine the central structure of the Gita, we find that it is a part of the 'Bhisma - Parva' of the greatest Sanskrit epic Mahabharata. It literally means 'the lord's song'. The German critic William Von Humboldt writes that the Gita is 'the most beautiful perhaps the only true philosophical song existing in any tongue.' In fact, the Gita reflects the real Indian value system and culture as Edgerton describes, "it is the best introduction to Indian thought and culture." Dr. S. Radhakrishnan writes, "it is a book of conveying lessons of philosophy, religion and ethics. Yet if the holds, which a work has on the minds of men, are any clue to its importance, then the Gita is the most influential work in Indian thought. The eighteen chapter of the Gita
comprise seven hundred verses. As S. K. Kim observes, "each verse, according to an appended colophan, deals with a specific branch of science of yoga. The Gita is thus a book in the science and practice of yoga."

According to Gandhi, the Gita does not describe a historical event. He observed, "Even in 1888-89, I felt that it was not a historical work, but that, under the guise of physical warfare, it described the dual that perpetually went on in the hearts of mankind and that physical warfare was brought in merely to make the description of the internal duel more alluring. This preliminary intuition became more confirmed on a closer study of religion and the Gita." Further he insisted, "Personally, I believe that Duryodhana and his supporters stand for satanic impulses in us, and Arjuna and other stand for Godward impulses. The battlefield is our body. The poet-seer who knows from experience the problems of life, has given a faithful account of the conflict which is eternally going on within us, Shri Krishna is the lord dwelling in everyone's heart." Dr. S. Rodhakrishnan also observes, "The poet makes the teacher the very God descended into humanity. He is supposed to address Arjuna, the representative man, at a great crisis in his life. The teacher is the favourite god of India, who is at once human and divine. He is the god of beauty and love. The poet vividly imagines how an incarnate God would speak of himself. There is support for the poet's device to make Krsna say that he was Brahman. Krishna of the Gita stands for the infinite in the finite, the God in man concealed within the folds of flesh and the powers of sense. Arjuna typifies the struggling individual who feels the burden and the mystery of the world. The life of the soul is symbolized by the battle field of Kurukshetra, and the kauravas are the enemies who impede the progress of the soul. The despondency of Arjuna is not the passing mood of a disappointed man, but is the feeling of a void, a
sort of deadness fell in the heart, exciting a sense of unreality of things. Arjuna is ready to repudiate his life if necessary. He does not, however, know what is right for him to do, he is faced by a terrible temptation and passes through an intense inward agony. The mood of despair in which Arjuna is found in the first chapter of the Gita is what the mystics call the dark night of the soul, an essential step in the upward path. The further stages of illumination and realization are found in the course of the dialogue. Arjuna attempts to recapture the kingdom of man by resisting the temptation and controlling the passion. Every individual in general and manager in particular, faces the problem of lack of synchronization between the heart and mind when it comes to make the final decisions about the objectives and tasks. The Gita suggests the ways to overcome such problems which are the major hurdles in the task of accomplishing the ultimate.

In the organizational context, the kingdom for which the battle goes, can be considered as the tangible objectives for which the organizations strive. Krishna, as a God represents the ultimate truth or reality for which we all must put our efforts, and as a human he reflects the qualities of a great leader, motivator and trainer who enlightens the follower by imparting true knowledge about the purpose and task. Pandava's side and Kaurava's side are the symbol of to extreme approaches to accomplish the tangible objectives. Arjuna typifies a 'karm yogi' whose ability to act in a right manner, has been shaded under the influence of worldly thoughts and passions. Pandava's side represents the organizations which intend to achieve the realistic goals by ethical behaviour and practices and produce the 'Common good' through all their actions whereas the Kaurvava's, another extreme, represent the
organizations which do not hesitate to engage themselves in the foul practices which cause harm to everyone and ultimately destroying the organization itself.

The "Srimad Bhagvadgita" is the biggest example of beautiful use of Indian wisdom in managing the organization and it shows how an organization, despite the less amount of resources, can succeed in achieving the objectives with the help of practices based on moral and ethical values.

The Gita opens with a problem. Arjuna refuses to fight and raises difficulties. He puts up a plausible plea for abstention from activity as can be observed in the following verses;

\begin{quote}
Na hankse vijayam krsna, Na ca rajyam sukhani ca
Kim no rajyena govinda, Kim bhogair jivitena va
\end{quote}

(Ch.1 : V - 32)

I do not long for victory, O Krsna nor kingdom nor pleasures. Of what use is kingdom to us, O Krsna, or enjoyment or even life.

\begin{quote}
Yesam arthe kanksitam no, Rajyam bhogah sukhani ca
To ime vasthita yuddhe, Pranams tyaktva dhanani ca
\end{quote}

(Ch.1 : V - 33)

Those for whose sake we desire kingdom, enjoyments and pleasure, they stand here in battle, renouncing their lives and riches.

\begin{quote}
Acaryah pitarah putras, thopastha upavisat
Visriya sasaram capam, Sokasamvignamanash
\end{quote}

(Ch.1 : V - 47)

Having spoken thus on the (field of) battle, Arjuna sank down on the seat of his chariot, casting away his bow and arrow, his spirit overwhelmed by sorrow.
The Purpose of Gita is to convert the mind of Arjuna and to engage him in the action. It emphasizes the superiority of action over renunciation of action and helps Arjuna to end his perplexities. It motivates Arjuna for action by providing him the real insight and knowledge regarding the objectives and the required actions and in last Arjuna, with clarity of mind and firm determination agrees to fight. As is given in the following verse;

\[
\text{Nasto mohah smritir labdha, Tvaiprasadan maya cyuta}\\
\text{Sthito smi gatasamdehah, Karisye vacanam tava}\\
\text{ (Ch.18 : V - 73)}
\]

Destroyed is my delusion and recognition has been gained by me through Thy grace, O Achyuta (Krishna). I stand firm with my doubts dispelled. I shall act according to Thy word.

As Dr. S. Radhakrishnan observes: “The Gita is therefore a mandate for action.” The Gita explains the secrets of action contained in it and focuses on how one can achieve the ultimate objective by practicing the principles given in this science and philosophy of action.

\[
\text{Ya idam paramam guhyam, Madbhakiesv abhidhasyati}\\
\text{Bhaktim mayi param kriva, Mam evai syaty asamsayah}\\
\text{ (Ch.18 : V - 68)}
\]

He who teaches this supreme secret to My devotees, showing the highest devotion to Me, shall doubtless come to Me.

\[
\text{Na ca tasman manusyesu, Kascin me priyakrittamah}\\
\text{Bhavita na ca me tasmad, Anayah priyataro bhuvi}\\
\text{ (Ch.18: V - 69)}
\]
There is one among men who does dearer service to Me than he; nor shall there be another dearer to Me in the world.

Adhyesyate ca ya imam, Dharmyam samvadam avayoh Jnanayajena tena ham, Istah syam iti me matih

(Ch.18 : V - 70)

And he who studies this sacred dialogue of ours, by him I would be worshipped through the sacrifice of knowledge, so I hold.

In the above verses, the God is the symbol of ultimate objective. It has been suggested that practicing the given principles with full devotion and inspiring the others to follow the same path of knowledge, action and devotion, which leads towards the accomplishment of the ultimate, can achieve the ultimate objective.