

Keep your thinking on a very high level. Praise and blame, filth and sandalpaste must become alike. Nothing in the world should be repulsive to you. Look into your own heart and become repelled by the repulsion. It is only so long as the mind is filled with the thought of God, with the awareness of His Presence, that there can be real rest.

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Food, sleep, toilet, clothes etc., should be given only as much attention as is needed for the maintenance of health. What is the use of merely well-nourished body ? Rather it should become an aid to the spiritual life. Exclusively to this end must the current of life be diverted, away from the world, moving entirely in the direction of God. Take pains to discover for yourself the various things that you can do with real joy and that will bring you nearer to God. Has anyone ever become great by sitting down and saying "I cannot" ?

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Anger, greed and the like must be altogether abandoned. Neither should you be swayed by praise or prestige. Do not retort, in a spirit of contradiction to anything that is said. Reply politely with a smile and say no more

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All work must be done as a service to God. The longer you can be inwardly stirred by the feeling of His presence, the more will your body, your mind and your actions progress towards the Divine state of being (*Divya Bhava*). Attune yourself solely to God. Where the thought of God is, there He Himself is present in the form of that thought. To seek truth is man's one and only duty.

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Learn by heart hymns and verses in praise of God and repeat them whilst you move about. Never allow your mind to be idle. Keep it engaged in the repetition of a mantra, of God's name, of sacred hymns and the like, or else in pure Remembrance.



## IN ASSOCIATION WITH MA

[Translated from Bengali]

— Amulya Kumar Dutta Gupta

Dhaka Ashram, August 20, 1939

In the morning Ma was sitting in front of the Smriti Mandir and conversation with devotees was going on.

Pramatha : Tell me, Ma, how can I get rid of my doubt ?

Ma : As soon as He is realized all doubts are resolved. Unless and until your spiritual power (*chaitanya sakti*) or your Guru are revealed, doubts will not cease.

Pramatha : This is no reply to my question. I repeat, please tell us what we have to do to resolve our doubts.

Ma : Start by putting into practice what you have gained from your Guru. By continuing to do so, His mercy will resolve all your doubts.

Abhaya : This is not correct. Even though you say it, we cannot believe it.

Ma : I never ask anybody to listen to my advice or to accept it. This body merely voices what you evoke from it. However, some people do receive from these words what they are seeking. On the other hand some derive no benefit, since they don't require anything. This is somewhat like this : suppose you have dropped something on the way. Someone coming behind you may notice this but goes on, while someone else picks it up carefully and makes use of it. My words are like this.

Pramatha : Please tell us how to get rid of our doubts.

Ma : Have I not already told you to start your work with whatever your Guru has bestowed upon you. Quite often it is asked, how can the mind become still through japa ? Everyone is anxious to have peace of mind, because without stilling the mind *ananda* is not possible. Here is one way to set the mind at rest.

I have already explained to you that **Guru** mantra and *Ista* are one. To contemplate the Guru or the *Ista* and to perform mantra japa amounts to the same because the Name and the Named are identical. So start by repeating the mantra received from your Guru. During this japa meditate on the image your Guru has indicated to you or on your Guru's photo. Where exactly should you concentrate during meditation ? It is good to concentrate in the heart because this is the place

where joy and sorrow arise. However, if your Guru has instructed you to concentrate on anyone of the six chakras, (along the meridian of the body as explained in the Yoga Sastras) it is a different matter. You will concentrate in whatever spot that the Guru has indicated. You may have read about the chakras that are situated in different locations of the body, and how each chakra has a different shape and a special presiding deity. This body has not studied anything, but it speaks on this subject because it has actually and quite clearly seen all this. By meditating on these different chakras, various states or spiritual experiences may be the result. But let us leave all this now.

You will start your meditation by imagining your Guru or *Ista* enthroned in your heart. There is yet another reason for concentrating in the heart. If you want to grow a tree out of a seed, you bury the seed under the earth and go on watering it. Due to your care and through the strength of the soil the tree grows out of the seed. Why do I stress the strength of the soil ? Because in order to produce a tree out of a seed, good earth is necessary. Even though the tree grows upwards, its roots remain underground, and it is the roots that constitute the life of the tree. Because it is seen that however many branches and twigs may be chopped off, the tree does not wither since its roots are intact. To enable the tree to grow you water it regularly. This water you pour at its bottom surface, not directly into the roots. The water reaches the roots and helps the tree to grow. Similarly, the roots of this body-tree of ours lie in the head while the branches are down below. The heart is the foundation of this tree and any nourishment given here will reach the roots. For this reason one should meditate in the heart.

A devotee : Where exactly is the heart ?

Ma : The heart is everywhere, in the hands, in the feet, in every part of the body. Yet, when we speak about the heart we normally understand this place (pointing to Her chest). This is where one should concentrate while meditating.

Now, what should you do when sitting down for meditation ? Whether it is the Guru or the *Ista*, whom you have placed on the pedestal in your heart, contemplate His form. But during this meditation you find that your mind cannot remain steady. You cannot keep your mind fixed in one place even for a minute. This is why I advised that after placing your Guru on His seat in your heart, watch your breath moving in and out. It is this breathing that enables us to remain alive. However different human beings, animals, birds, etc., may be in species and also each creature from the other, in this respect, as far as *prana* (life) is concerned, they are the same. Because they all remain alive by breathing. Hence, enthrone your Guru in your heart and contemplate Him as pervading the whole universe through *prana*, the

breath of life. The Guru is all-pervasive. So one should perform japa of the mantra received from the Guru and simultaneously watch one's breathing.

Everybody can do this. But the practice of japa in rhythm with one's breathing should be done on the advice of the Guru. If it is done merely because one has read about it in a book, there is the possibility of the brain becoming over-exerted. All the same, in many cases it is seen that by this practice the japa fits in naturally with the rhythm of the breath. In such cases there is no danger.

For performing puja you have seen how people mould an earthen image and then instil life into it by some special rites. Consciousness (*chaitanya satta*) exists everywhere. It is equally present in every creature (*jiva*) as well as in earth. But because we do not realize that living consciousness is also present in clay, we mould an earthen image and then instill life into it through some special ceremonies. Similarly, enthroning your Guru in your heart, think of Him as pervading everywhere as the life force (*prana*) and then engage in your japa while watching your breath moving in and out.

The benefit derived from watching the movement of one's breath while practising japa is that the mind becomes somewhat calm. Whether it is a picture or an image, the mind cannot concentrate on it for any length of time. But because breathing implies movement it is a little easier to tie the restless mind to it. In a similar fashion, to make a restless child remain quietly in a room, one has to provide the kid with a toy.

Now consider something else : the waves that arise in water are nothing but water. Yet, because of their movement they appear to be separate. The same substance is simultaneously quiet and in motion, broken into parts and unbroken. This constitutes the ceaseless *lila* of the universe. Beyond that there is a state where there are neither water nor waves. This is the unmanifest (*avyakta*).

If you concentrate on the waves for sometime you will find that they are nothing but water. In the same way if you continue for some length of time to carry out your japa while concentrating your restive mind on your breathing or on your Guru in the guise of *prana*, you will find that your mind has become calm, and the consciousness (*chaitanya satta*) that is always present within you becomes revealed of itself. Once this revelation has taken place there is an end to doubts.

Another advantage of carrying out japa in rhythm with your breathing is that it can be performed everywhere, at all times. Inhaling and exhaling continues without a break; so all you have to do is to perform your japa in rhythm with your breathing. There is no need to keep a picture or photo in front of you. Besides, people proceeding by whatever path, whether that of devotion or dedicated action or

knowledge, can carry this out. To imagine one's Guru to be the life force (*prana*) of all creatures is helpful on the path of knowledge. To enthrone his Guru or *Ista* in one's heart is helpful on the path of devotion; the performance of japa and the like is an aid on the path of dedicated action. So you see, this method of sadhana will suit aspirants regardless of the path they pursue.

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In the evening I returned to the Ashram and found Ma seated on a cot on the veranda of the Siva Temple. Speaking to an old man, She remarked: "Baba, do keep a piece of sugar candy in your mouth."

The old man : Are my words so very harsh ?

Ma: (smiling) Not that. When you keep a piece of sugar candy in your mouth it will melt slowly and keep your mouth sweet. That is to say, if you do not keep your tongue idle but engage it constantly in japa, you will get the taste of its sweetness. Otherwise a "return ticket" has to be taken -- one has to come back again and again.

Addressing another person, Ma said : "Here we are staying in a dharmasala, this is not our real hearth and home. If it were, could we be forced against our will to leave it? When the call comes we cannot delay even for an instant, neither do we get the opportunity to make preparations. As we are so we have to quit. This is why I request you to try and follow a path by which you can return to your real home and not have to wander from one dharmasala to another again and again.

Pointing towards an aged lady, Ma said: "Ma, with your Gopal remain inside your room and shut the doors. This is the way to peace. One by one you have lost all your teeth, now you are toothless (*bedanta*).<sup>\*</sup> If you cannot stick to your Gopal, you will have to return again and become toothless once more.

Another lady : Ma, I cannot bear the worries and troubles of my household any longer. There is constant unrest.

Ma : No, you are still liking it, otherwise how could you live in it ? Once a house catches fire, can one remain in it ? One has to run away with great speed. Since you are still living in it, it appears that although there is some trouble, yet you are still fond of your home."




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\* *Bedanta* -- toothless. & *Vedanta* Philosophy, a play upon words.

## A VISION GRANTED\*

—S. N. Sopory

In September 1952 I got orders for transfer from Calcutta to Bombay after a posting of four years, during which period I got more opportunity to be near Mataji than at any other time before.

Both my wife and myself were, naturally, thinking all the time how and when we would again have such a wonderful opportunity, particularly because we were proceeding to a place absolutely on the other side of the country and far away from the region usually visited by Mataji those days.

Many friends and office staff came to Howrah Station to see us off with many garlands and flowers the sight of which in such profusion carried our thoughts away to a different world. We were thinking of Mataji all the time, thinking how nice it would have been if these garlands and flowers could be offered at her lotus feet, instead of being given to us.

The train steamed out and gradually the waving hands got out of sight, but our thoughts remained with Mataji and we talked of nothing else. We took the longer route to Bombay via Allahabad, because my wife had to get down at Allahabad. We had heard that Mataji was likely to be at Vindhyachal, near Mirzapur and so my wife's programme was to go to Vindhyachal from Allahabad and then to proceed to Gorakhpur to see her ailing sister.

Next day when our train reached Mirzapur, which is the nearest stop of the mailtrain for Vindhyachal, there was such a strong urge to have Mataji's *Darshan*, that I got down and looked all around to see if by chance Mataji was at the station. This was a futile attempt, since Mataji usually went by car from Varanasi to Vindhyachal.

Soon the train left Mirzapur and in a short time it was passing over that portion of the railway track which is seen from the Vindhyachal Ashram or from which the Ashram can be seen, far away on top of the hill. I was so excited that I opened the door of the compartment and stood holding the hand rails in order to have as clear a

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\*. Collection from the old writings of late Sri. S. N. Sopory, one of the very old Kashmiri devotees of Shree Ma.

—Courtesy : Sri Ajoy Sopory

view as possible of the Ashram, as if the view through the window was not enough.

Lo and behold ! a miracle happened. My earnest desire to have Mataji's *Darshan* was fulfilled in a most unusual and unexpected way. Right in front of me, on the lowest portion of the ridge of the hill and far below the Ashram. I saw as clear as day-light that Mataji was standing there facing my side with a group of Ashramites whom I could recognise. At this distance of time I don't remember all the names but Narain Swamiji, Bunidi, and a few others were there.

I was so overjoyed and excited that I forgot to do *Pranam* but instead of that I rushed inside the compartment and picked up a towel that was lying on the berth and started waving it frantically in order to make my presence known to Mataji.

This occurrence left me in a daze for some time. However, I had a very clear *Darshan* of Mataji, little realising at that time that even the lowest part of the ridge was so far away from the train that a clear view could not be had in normal circumstances. It was as if the whole group picture was magnified to a very large size, and even the hillside was, so to say, shifted closer towards our side to enable me to have the *Darshan* as if in a normal way.

My wife had not seen anything and so I explained everything to her and at the same time I put down the entire episode in writing in a letter to Didiji. I gave it to my wife to hand over to Didiji. I also mentioned in my letter how grateful I was for Mataji's infinite kindness in blessing me with her *Darshan* even in a most impossible and unusual situation in a most extraordinary way.

Much later it became clear to me that Mataji in her great compassion had not only granted my wish to have her *Darshan* but also had a *KHEYAL* to bless me with her Grace in all my endeavours in the new place to which I was going. I was going to the Head Office of my company to take up a new challenging job. By Ma's grace I proved my worth and was promoted to the highest rank.

Another more important aspect in which Mataji's *KHEYAL* and Grace touched me was in regard to my services in respect of Shree Shree Anandamayee Sangha. It was almost against insuperable odds that I pressed for the *Samyam Saptah* of 1954 to be held in Bombay. There were very few devotees in Bombay those days, such as Mooljibhai and Nandubhai Desai and a few other. It was absolutely and entirely due to Mataji's Grace that it became possible to hold the *saptah* in Bombay. Subsequently this function turned out to be one of the most successful ones and till now many Mahatmas and others remember it so. Mataji stayed on for three weeks with us, and that by itself must be a near record as a stay in continuation of any *Samyam Saptah* ! Many new devotees came to Mataji as a result of this function, to name a few important ones, Shri B. K. Shah, Shri D. I. Kania and several others.

The outstanding services rendered by this new group of Bombay devotees since then to Mataji and to the Sangha as such are unique and therefore it can be said that the *Bombay Samyam Saptah* in the year 1954 was a very important event in the history of the Sangha, which ushered in a new phase and new direction in the services rendered for progress of the Sangha and towards the furtherance of aims and ideals preached by Mataji. To me it dawns now that somehow Mataji in her *KHEYAL* picked me as an instrument to render some little service in this direction on that day when she accorded her Holy *Darshan* to me, who was being carried away at sixty miles per hour in a mail train !

Now to complete the story I must relate what Mataji was actually doing at the time when my train was passing Vindhyachal. My wife wrote to me after going to Vindhyachal that Mataji came out to the verandah of the upper floor room of the Ashram on the Astabhuja Hills a little before the train was to pass, and stood there looking in the direction of the Railway track. The persons mentioned by me were with her at that time. The verandah has a sloping roof and the shade prevents clear vision from outside even at a shorter distance. From a long distance it was an impossibility to recognise a whole group of persons.

Just as our train came in sight Mataji remarked, "Is there any known person travelling by the train today ?" Bunidi said that to their knowledge no one was going. Soon afterwards Mataji said, "Look some one is waving some cloth". In reply to this Bunidi said that some third class passenger must be drying his clothes. After that Mataji remained quiet. The significant and interesting fact is that Mataji intentionally provided proof of the fact that she knew that some one known was in that train and she had come out of her room specifically for that reason. Still more significant is the fact that out of infinite kindness she responded to some thought wave of mine that must have reached her and she gave me her *Darshan* by projecting the entire image of her group to a point within my view, and at sufficient magnification, to be lifelike and normal in every way.

I was pining for her *Darshan* and the response from the other side was immediate and instantaneous, and so much so that out of her infinite compassion for her child she also lost no time in giving me not only her *Darshan* but a view of all those who were with her. My own interpretation of this particular act on her part is that by my mentioning the names of all the others, an authenticity was attached to the whole episode. Otherwise my story could be considered as day-dreaming. This act of kindness on Mataji's part proves the oft mentioned saying that if you take one step towards God, God takes two steps to come to you, and pick you up in His arms. This is just what Mataji did.

What compassion ! What magnanimity ! Jai Ma ! Our Ma !



## CONVERSATION WITH SWAMI VIJAYANANDA

Q. - What can I do about all my defects of character and about failure ?

A. - Keep in mind that in *sadhana* (and life) we have to learn to fall and get back up again and again, like a child who is learning to walk. The child will not say "I don't want to make the effort to try again" ! When you see your faults and when you fail, just learn the lesson and go on, forgetting about the failure (excessive feelings of guilt are useless).

Remember your victories !

With the right mental attitude, you can see that your defects of character are an occasion to learn, that the noise outside can be a help to concentrate on your inner silence etc.

Socrates himself used the bad temper of his wife in order to learn how to keep cool in any situation; one day she was so angry with him that after screaming she threw water on him. Very calm, Socrates just said: "After thunder comes the rain" !!

A fall occurs every time we become proud, but it's precisely the way to learn humility.

Remember that it is also normal to have defects of character, otherwise you would not need any *sadhana* nor any *guru*. Just stop identifying yourself with these faults, simply *observe* them, without action upon them. For example, if you have a tendency to criticise people, keep lucid about them (see their defects clearly), but avoid thinking and talking about their faults, and put your attention mostly on their positive qualities.

However, it is important to be lucid while you see the divine in everyone: you should not mix with people who are not fit for you. Dirty water is also water, but you do not drink it.

Q. - How can we know whether we are making any progress spiritually ?

A. - The most important sign is the diminution of negative emotions like anger, fear, desire etc., or at least a major ability to control them. This usually goes with more love and compassion for everyone, while being less attached to family and friends. Meditation is actually mostly a help for that; there is little use in meditating if the results cannot be seen in daily life with a better self-control and more compassion ! We should try to always keep in harmony

with our surroundings and with everybody. So if you practice meditation regularly but cannot control your anger, you should stop meditating (just repeat your mantra and observe your thoughts), and start by learning how to deal with your negative emotions.

Q. - When negative thoughts come to my mind, how can I chase them away ?

A. - The best way is just to observe them and let them go without fighting against them, without acting upon them, just avoiding to identify yourself with them. Say "it is my mind, it is not me". Negative thoughts are a mere product of the mind with no reality. A spiritual discipline helps to keep a silent mind; you learn to use it when it is necessary and to leave it quiet the rest of the time, just like your hands and feet remain still when you don't need them.

When you cannot do that, then an easier way is to substitute them with positive thoughts with the repetition of your mantra, with prayer, *kirtans* etc. For example, if you want to conquer sexual and romantic desires, you can try to see the Divine in every person instead of their physical appearance, seeing the divine Mother in each woman and Shiva (or any other manifestation) in each man.

Q. - Would you please give us some advice on how to keep a good health ?

A. - First avoid orienting too much your attention on your body, and put it more and more on the Divine, using *japam*, meditation, *satsang* etc. (these practices also have a very good influence on the immune system). The mind is powerful, so the more you think of the inevitable small physical problems (we all have some !), the more they become important. If you think about Ma or any other manifestation of the Divine, they become much smaller !

When you are ill, of course the first thing is to do your best to be cured; but before you are well you can try to use the suffering as an opportunity to become less attached to your body.

Q. - What do you think of the numerous cases of depression in Occident ?

A. - Ma used to say that the world is a big madhouse... Who is crazy, who is mentally sane ?

Apart from the cases of depression that are really psychopathological, many depressed people in Occident have a deep spiritual longing for renunciation, but they are not fully aware of it; it is not part of their culture and tradition, unlike Indian culture. A sign of this is that some people get better by orienting their life towards more spirituality.

A good thing to be aware of is that even in the worst thing that happens there is at least one "white point", the seed of something positive; and even in the best thing or event there is a "black point", something that goes wrong or that is disappointing. This is well illustrated by the symbol of *Tao* (*Yin* and *Yang*). Depression also can sometimes be a "blessing in disguise".

Q. - What are the characteristic of *Vedanta* as compared to other spiritual paths ?

A. - *Vedanta* is simple, it has no complicated methods or rituals. There is nothing external to fight against: all is inside of you. By purifying the mind through discrimination between illusion and Reality, and by respecting *Dharma* in every aspect of your life, your real Self appears !

The essence of *sadhana* is explained in just two words in *Katha Upanishad*: "*Avriti Shakshu*", which means "look inside". In the *Yoga Sutra* of Patanjali, Raja Yoga is described as the cessation of mental waves.

Although I like its simplicity, *Vedanta* is not an easy path at all - as a matter of fact it is not adapted to everyone. One of the main difficulty of *Vedanta* is renunciation. Very few people are ready to renounce pleasures, wealth, power honours, worldly love ... But those who can are on the surest way to attain inner peace, Self-knowledge and the supreme Joy that is infinitely more intense than any worldly pleasure.

Q. - Why are *brahmacharin (i) s* and *sadhus* so often easily influencable ?

A. - Because being deeply oriented towards spiritual life, many of them are not aggressive, and are so kind that they tend to accept almost anything from anybody ... It is a good quality for a spiritual seeker, provided he has also a great ability to discriminate between what is acceptable and what is not.

It is just what is expressed in the story that Ramakrishna told about the cobra who used to kill or do harm to many people. One day, the cobra was about to attack a great sage, who neutralized it without even touching it. The cobra was amazed and listened to the sage when he told it to stop harming people, because it was accumulating a lot of bad *karma*. The cobra agreed, and even received initiation from the sage. After its new *guru* left, the cobra repeated its *mantra* continuously and did not attack anyone, not even the smallest animal. It lived on some grass and herbs, becoming very slim and weak. The children were not afraid of it anymore, and even started being cruel with it, beating it and throwing it in the air. The cobra did not defend itself, practising a total *ahimsha* (non-violence). The next year, when its *guru* came back to

see it, the cobra was not to be seen anywhere. The sage asked the children, who said that the cobra had died. But he knew that his disciple could not die before attaining Self-realization, since it was under his protection, so he called it. Finally he heard a voice saying "*Guruji* I am here ! " The cobra was well hidden and in very poor health. So the sage asked it why it was so skinny and full of scars. The cobra said gently. "Oh, the children were just playing... " Its *guru* replied: "You are stupid ! I told you not to harm anyone, but if someone wants to harm you, you can hiss and show the hood, so that he leaves you in peace !"

This is what we should do when we have a spiritual life: avoid getting angry and avoid hurting anyone, but when it is necessary *pretend* to be angry or even threatening, in order to protect what has to be protected.

Q. - Does a *yogi* still has a fear of death ?

A. - A *yogi* who has reached the supreme state is not scared of death anymore, not being identified with his body and knowing when he will die. He is also free of the most subtle fears, like fear of failing to accomplish fully his own religious duty, or of doing something wrong spiritually. He is fully identified with the Divine, and when the time comes his body will just fall, like a leaf falls from the tree: the tree (divine *Conscience*) is not affected by it.

Before you reach that state, remember what Ma used to say: death is like going from a room to another, or like changing your clothes. In reality, we are usually more afraid of suffering than of dying. Usually we imagine how death might be according to what we saw or heard about other people's death. So we often think that it might be terrible, although it is often just like falling asleep ! Anyway, death is just the end of your "envelope", the body; the Being that is the real you is Eternal, and can never be damaged in any way.



## JAI MA

—Dhiraj Sapru

.... ya mate - life Is - 'good' or 'bad' - shallow things - all they ever do is segregate - which in 'common' language spells "DISTRUCTION".

... therefore, aspire to be "nirgun" - which means not a state of 'absence' of temperament, rather being fully - conscious of it; or it's like this - if you "knew" that you are angry, you would want to know "why" - an earnest - willing - inquiry by it's very virtue of being, will nullify and devour the seed of anger... you know what is trying to be gotten at, don't you ...

but really, and, fathom this, man - you know, sometimes she's so very close that she's you - playfully asking with all the innocence of a upright - little -girl, "why aspire only to experience mere fleeting glimpses, sometimes, of "THAT", that which in reality pretty much covers the entire - eternity; come on, my dearest, let go, take the plunge, be a living part of the whole - won't you, sweetheart ?"

.... consider that in the light of this - pleasure is actualiy nothing but a sand-trap on path of a sadhak - engaging him in irrelativities; which of course has nothing to do with his being in a joyous state...

Stand apart and see this - should pleasures bind you, the only outcome possible (eventually) is pain ...

that is the. eternal law... for, fastened to the horse, the cart must follow...

"Be in the world - but not of it" - says madhav through the Geeta; get into that - to explore out the 'true' nature of things; things marked out as "top-priority", sometimes, don't as much as bother, nor matter ...

"Life" is one-simply because - IT always has been ...

the hugest 4 - D, interactive - film is forever on, projected on a screen big enough to project on ..... IT's here' - IT's 'now' - you are in it - as always ... no, it's no achievement being in it -not till one learns the secret of "withdrawing - from - the - show" at will ...

"Be in the world - but not of it"

you see, it is thus, the mother to Buddhahood is the wish for enlightenment - which is nothing other than Prajnaparamita - transcendent wisdom or ma; She becomes the very path - walking along which, She merges into Herself - That is Divinity, or "altogetherness"....

jai ma



## VALUES OF VEDANTA FOR MANAGEMENT & ADMINISTRATION

—Prof, Bireswar Ganguly, D. Litt.

Vedanta means the philosophy of the highest knowledge; Vedanta offers the best ideal in the information age. The world has entered the third wave of civilization, after the second wave of industrial revolution. In this computer age of electronic revolution, management has attained a critical dimension. Management means management of organization. Organization may be of family, business or nation: Everywhere there is the problem of human relation. Human relation improves when we know our destination. Our destination is to be happy by making others happy. This is possible only when we accept Vedantic philosophy. Every religion has its four essential pillars, e.g. theology, mythology, ethics and rituals. Ethics offers the highest common factor and similarities are found in the ethical sector. Vedantic scriptures are of three types or *Prasthān*. The Upanishads are called the *Shruti Prasthān*. They offer the perennial philosophy of Vedanta. *Nyaya Prasthān Brahmasutra* is a logical treatise. It reconciles all Upanishadic anomalies. Vedantic ethics is propounded in *Bhagavad Gita*. It is also found in *Mahābhārat* and *Manu Samhitā* known, as *Smriti Prasthān*. The moral code of *Gītā* is meant for divine players. It synthesizes social welfare with personal desires, integration of the secular with spiritual life. All these are found in the *niskām karma yogi's* life. *Karma* becomes *Yoga* when to God offered, *Karma* becomes *nishkāma*, if to self-interest social good is preferred. No worker can claim the full fruit of his labours. His work produces surplus value for others. Others are also part and parcel of the Divine. 'Work done mainly for social welfare is not thine. Thou art an actor in God's social drama. Worldly activities are also offerings to Rama'. The *Varnas* are based on qualities and aptitudes. They are not hereditary. This view is *Gita's* certitude. The *Brāhmin* is a *Jnan Yogi* for intellectual pursuit. He can also indulge in spiritual pursuit. The *Kshatriaya* shall fight and rule on earth; the *Vaishya* shall produce wealth for home and hearth. The *shudra* shall offer labour in factory and farm, and shall not indulge in activities of social harm. Business management covers all the above four. Capital and organization cannot function without labour. For successful business all three must be efficient. And all three must be honest and proficient. Capital should be supplied through honest savings. Labour should be offered through honest strivings. Manager is an administrator in a

