

*Rta*¹ And *Rna*² As Corporate Social Responsibility: Comparing The Path Of The Seers³

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Abstract

Present effortis based on the wisdom of older Sages. They have learned Order/ Harmony (of rivers, of mountains, etc.); Duty from nature (for example from sun: on-time sunrise-sunset etc.); and they meditate upon this cosmic order to learn for the welfare of the society. Sages of the old found everything as one unit. So, they out of compassion imparted attained knowledge to next generation; this sense of Duty and Responsibility they have taken as *Rna* or cosmic debit of humanity. *Rna* as responsibility of the affluent class who were next to sages at older times. The *Rna* was two scheme procedure; learning knowledge from Thinkers- providing donation to them by doing Karma (action). This tradition is still active, most of the rich class people donate to Sages, needy and to the poors in India. World has a unity, like a chain, all (upper and lower hierarchy) are in the same chain, if the breaking of the chain happens them there will be great harm to nature. Similarly, In India, Alms (*Bhikṣā*) was also there in India, but, it was also taken as a self respect. In this regards, Sages, poor, old, children, etc. are responsibility of Corporate Society. One more thing, Fear of rebirth was there and this fear may have created ethics of *Dana-Dharma* (Donation and code of conduct). Repaying (instead of blessings and good-wishes) to the lower income groups out of *Dana*, hence, *Rta-Rna* was established as a Corporate Social Responsibility for their *Nivṛtti*.

KEYWORDS: *Rta*, *Rna*, *Bhikṣā*, *Dāna*, *Dharma*, *Seers*, and *Nivṛtti*

Introduction

Corporate Social Responsibility, what Indian mindset may have understand in present scenario was not the same in in older society. It was based on the ethics, or it was value based. Duty towards other people was the motive as a moral, but, end motive or desire (*Puruṣārtha*)⁴ was liberation of the soul. So, it was destined as Merit; they always choose factual for them, so, as not to take birth again. Therefore, society has created four object of human pursuit (Cycles towards liberation), such as, *Dharma*, *Artha*, *kāma*, and *Moksha*. If we understand them its like, *Dharma*- signifies

¹According to *Rgveda*, It is the dynamic order of the entire reality, the primordial activity out of which everything comes to be; it is *Rta* or Cosmic Order.

²A *Gṛhastha* is supposed to do five *yajñas* every day. These are called *pancamahayajñas*. These are offerings to *Devatas*, *Ṛṣis*, *Pitris* (departed fathers), creatures and men. They are called *devayajña*, *ṛshiyajña*, *pitṛyajña*, *bhūtayajña* and *manuṣyayajña* respectively. Man has four debts, to *Devatas*, *pitris*, *ṛshis* and fellow-men. These are called *deva ṛna*, *ṛṣiṇa*, *pitṛṇa* and *manuṣyārṇa*. By doing the above *yajñas*, man repays those debts and fulfills his purposes in life.

³*Niruktas* says they are the realize ones (साक्षात्कृतधर्माणः). *ऋषि* was a past master in many fields. Not only was he a *ज्ञानी*— one who has realised the Self — and a *भक्त*— devotee — and a *ऋषि*— one who sees beyond and sings about it — but also a mathematician, a scientist, an innovator in agriculture and a skilled weaver. He did not tolerate negligence of any aspect of life whether big or small. One, who has the strength of his firm resolve, would never have the word 'defeat' in his lexicon. He always emerges victorious. His resolve is so indomitable that whatever he wills is bound to fructify. Such a person knows no weeping or complaining. Both prosperity and adversity are but a test for him.

⁴*Puruṣārtha* (पुरुषार्थ) (is a composite Sanskrit word from *Puruṣa* (पुरुष) (and *Artha* (अर्थ). (*Puruṣa* mean "human being", "soul" as well as "universal principle and soul of the universe". *Artha* in one context means "purpose", "object of desire" and "meaning". Together, *Puruṣārtha* literally means "purpose of human being" or "object of human pursuit"

behaviors that are considered to be in accord with *Rta* the order that makes life and universe promising, and includes duties, rights, rules, conduct, virtues and *right method of living*. Hindu dharma contains the religious duties, moral privileges and duties of each individual, as well as behaviors that enable social order, right conduct, and all of them were worthy. Dharma, according to Van Buitenen, is that which all existing beings must accept and respect to sustain harmony and order in the world. It is, states Van Buitenen, the pursuit and execution of one's nature and true calling, thus playing one's role in cosmic concert. *Artha*- signifies the means of existence, activities and resources that enables single to be in a national one wants to be in. *kāma* - signifies desire, wish, passion, emotions, pleasure of the senses, the aesthetic enjoyment of life, affection, or love, with or without sexual connotations. *Moksha*- signifies emancipation, liberation or release. In some schools of Indian philosophy, *moksha* brings freedom from *samsāra*, the cycle of death and return, in other schools *moksha* brings freedom, self-knowledge, self-realization and release in this life. But, merit, wealth, pleasure are considered *as anitya* (impermanent desires), only liberation is ultimate or supreme desire which sustains. So, by doing all the other three as a duty will generate fruit of action (auspicious and inauspicious); living life by merit seeks liberation. Therefore, if all human-beings understand the concept they may leads to ultimate happiness, which all are desirous of as Corporate Social Responsibility.

I

As by definition, *Rta* is the dynamic order of the entire reality, the primordial activity out of which everything comes to be; it is *Rta* or Cosmic Order; and *Rnais* These are offerings to Devatas, *R̥sis*, *Pitris* (departed fathers), creatures and men. They are called oblation to deities, seers, ancestors, spirits, and human-beings respectively. Man has four debts, to deities, seers, ancestors, and fellow-men. These are called *deva ṛna*, *ṛṣiṛna*, *pitṛṛna* and *manuṣyaṛna*. By doing the above *yajñas*, man repays those debts and fulfills his purposes in life. But, the question arises how do we understand it as Corporate Social Responsibility?

Rta is described as that which is ultimately responsible for the proper functioning of the natural, moral and sacrificial orders.⁵ Conceptually, it is closely allied to the injunctions and ordinances thought to uphold it, collectively referred to as merit, and the action of the individual in relation to those ordinances; if the Corporate world understand the same definition and materialize it, then, therefore, this is only the solution. Every sect of the the society enjoy at every level. Even taking alms also becomes duty; as in Hindu spiritual practice, begging is approved method of asceticism and a means to nurturedispassion and spiritual cleanliness. It is an acceptable code of conduct for the following groups of people.

1. People who are disabled and have no other support.
2. Mendicants and ascetics who have taken the vow of renunciation and given up cooking.
3. Students who have taken the vow of celibacy and the study of the Vedas and other scriptures under a traditional guru.
4. Individuals who have devoted crucial sins and want to convert themselves through self-punishment and compensation.

⁵*Rg-vedachp*. 10

In hindu religious practice, all the worldly people have performe their duties. Such duties are not the subject of escapism. Charity was one of the duty of every householders towards the society. Now, question arises Why people should practice charity?

Giving alms to the needy people is encouraged and considered a virtue in Indian ethics for the following reasons.

1. It helps in the preservation of life, continuation of dharma and the order and regularity of the world.
2. It gives you an opportunity to serve God who is present in all. When you offer food and water to others, you are offering food to God only because he is present in all.
3. By helping others you have an opportunity to overcome selfishness, greed, egoism, and attachment to food and other worldly things.
4. It is good for your liberation, since helping others without expectations is a good karma and part of your dharma (duty).
5. When you serve other and nourish them through your offering, you are indeed performing a sacrifice to gods, in which food is the offering, and water is the oblation.
6. It is possible, when one left with no greed and desire. Selfless service can help everyone to attain the highly intellectual capacity.

They do not inspire begging as a occupation, or as an outflow from their liabilities and encumbrances of life. Under right circumstances, it is a form of sacrifice, and the means to overcome worldly affections and withdraw from worldly lifecycle. Culturally and spiritually, it is important for Indian to remember their duty and obligation towards the mendicants and ascetics who renounce worldly life and strive for liberation.

Similarly, as a Corporate, if we take our duties as offerings to the divine (that is whatever is material and cosmic), then many problems among the societal people will be at expiration. So, whole system will becomes offerings and sacrifice to each other. We can say divine *yajñais* taking place. All dissimilarities will not harm to others or suppressed ones.

II

If we associate the commercial system to the grown-up scheme. Morality was the first preference for them, which they call virtue. Mimamsa's *Athato Dharma Jinansa*⁶-A philosophy of establishing merit; which is not a kind of religion, rather a way of life to perform our duties as per the rules, injunctions, and to investigate, how to achieve highest good? They have tests to understand the ability of the students. Therefore, The Seers of the old holds four categories of pupils. Like petrol or aviation spirit, like camphor, like coal, and like plantain stem.⁷ Which means seekership of any master is not everyone's cup of tea. So, when we compare path of all seers of the old and relate the in present scenario, it is very much relevant. As every system is based on the hard work.

⁶Mimamsa sutra 1.1

⁷Sivananda, Sri Swami *Guru Tattva* Published By the Divine Life Society, Rishikesh, 1998. P.10-11

III

In the positive understanding of the Corporate Social Responsibility, we have different views, which some time did not match with each other, but, this is not so. There are some Government Acts which provides the following understandings as a comparison:

India's new Companies Act 2013 (Companies Act) has introduced several new provisions which change the face of Indian corporate business" Companies Act 2013 (Companies Act) has introduced several new provisions which change the face of Indian corporate business. One of such new provisions is Corporate Social Responsibility (CSR). The concept of CSR rests on the ideology of give and take. Companies take resources in the form of raw materials, human resources etc from the society. By performing the task of CSR activities, the companies are giving something back to the society.

This we cansay, is bit similar to concept of which is created ethics of *Dana-Dharma* (Donation and code of conduct). Repaying (instead of blessings and good-wishes) to the lower income groups out of *Dana*.

CSR Committee and Policy: Every qualifying company requires spending of at least 2% of its average net profit for the immediately preceding 3 financial years on CSR activities. Further, the qualifying company will be required to constitute a committee (CSR Committee) of the Board of Directors (Board) consisting of 3 or more directors. The CSR Committee shall formulate and recommend to the Board, a policy which shall indicate the activities to be undertaken (CSR Policy); recommend the amount of expenditure to be incurred on the activities referred and monitor the CSR Policy of the company. The Board shall take into account the recommendations made by the CSR Committee and approve the CSR Policy of the company.

The above said statement of Act is also comparable to the concept of *Alms (Bhikṣā)*; where out the compassion one donate. Moral duties are sometime, one's own state of mind. A person out of the feeling of guilt and fear also perform certain act. So, the action of all us can be moral actions; and the same may reflect in the day to day life. Some duties are just for the sake of unsaid responsibility towards the nature. We can consider them as our voluntary action. Therefore, by adding responsibility in our attitude, we can payback to nature. Otherwise we have seen now, how dangerous it is to live in this universe.

In concluding remarks, we may say attaining the highest good is the purpose of the human life according Indian understanding. People have different opinion on the same, but, they may also understand the pain of other. It is kind of give and take relationship. We have seen that CSR helps to generate certain virtue by adding additional duties like planting tree, avoiding plastics, implanting flower pots etc. *Rta-Rna* established a Corporate Social Responsibility in our vedic root also, where we may see it in this prayer:

Om SarveBhavantuSukhinah
SarveSantuNir-Aamayaah |
SarveBhadraanniPashyantu
MaaKashcid-Duhkha-Bhaag-Bhavet |
Om ShaantihShaantihShaantih ||

May All Be Free from Illness
May All See What Is Spiritually Uplifting
May No One Suffer In Any Way
Om Peace, Peace, Peace

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