

desired objects." The truth of this statement becomes self-evident and clear when we re-read this statement substituting our meaning for the terms *Deva* and *Yajna*. The "productive potential" (*Deva*), when cherished through "self-dedicated work performed in a spirit of sacrifice" (*Yajna*), will provide the worker with the desired objects. This is the law-of-life.

And when we thus earn a profit due to our sacrifices, we have every right to enjoy that profit SHARING IT AMONG OURSELVES. But no living creature should enjoy benefits of others' actions without contributing his own share to the total effort. In the capitalistic system of life we notice the wrong tendency of self-aggrandisement of profits produced out of the collective efforts of millions of workers. This ultimately creates sad maladjustments in all spheres of activity, and national and international peace is threatened when we thus upset the law of harmony in life. When this idea, familiar in modern finance, "that a member of a society who consumes without producing is a liability to the nation," is re-read in the language of the *Vedas*, it is spelt as the second line of this stanza.

HE WHO ENJOYS OBJECTS, GIVEN BY THE *Devas*, the "productive potential tapped," without offering his own *Yajna*-efforts into it, is termed here by Krishna as a 'social thief.' Considering the moral and ethical idealism recognised and respected at the time of the Geeta, the term 'thief' used here is indeed a powerful word, fully