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The 'I': 'Dharma' versus Religion

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Abstract:

Expectations from every action and sense of sorrow if not rewarded are the scenario of today's culture whereas; misunderstanding and misinterpretation of words from different languages raise various questions. It is difficult to underline all, but a few of them are what and where is The 'I (God)' and how one can interact and search God, what is relation between the 'I' and soul, where have I come from, what is 'dharma', what is religion, how can I make this life successful, what is soul, who am I, what is the difference between devotion and renunciation, what is the difference between 'dharma' and religion, what is the qualification to get salvation, is there any interaction between the 'I' and soul so and so forth.

All these queries are about the mystical world whereas science and religion are for the material world. The creation comes in manifest form due to the latent. To understand the latent, one must be spiritual. To be spiritual, one must understand that the being is beyond the body and should have a purity of inner self.

Just with proper address and proper direction one can reach the destination, the proper language and proper texts are helpful in solving lexical misconceptions. The author redresses the simple understanding of the literal myths generated by the influence of time and many unresolved questions for centuries.

Introduction:

There are enormous problems in the world, may it be physical, mental, environmental, biological, philosophical, and spiritual. Change in climate, religious conflicts/wars, food and water scarcity are more prominent of them. Apart from these worldly problems, misunderstanding and misinterpretation of words from different languages and unresolved questions such as what and where is The 'I', where have I come from, what is 'dharma', what is religion, how can I make this life successful, what is soul, who am I, what is difference between devotion and renunciation, what is difference between 'dharma' and religion, what is the qualification to get salvation so and so forth. are also few of them.

Science and religion can deal with material world, may not be able to resolve all these queries being of the spiritual world. To be spiritual one must be beyond the body knowledge and should have a purity of inner self

The maturity of the society's civilization and culture is demonstrated by its language. The Sanskrit language is one of the oldest languages whose words have been used in other languages. The words of a language should be used very carefully in another language otherwise the meaning of the word is lost, which has far-reaching consequences and causes a literal confusion in the society. As a result, social evils are born, and the entire civilization born of an ancient language is gradually destroyed.

Time is changeable which affects every aspect of life and forces all material objects to change. Words and the language also do not remain untouched. The word 'Dharma' of Sanskrit language inspires unity in diversity and bound the person to perform every action devoid of attachment. The person rises above anger, malice, self-love, physical knowledge, and evil and sees life as a mirror. But the meaning of the word 'Dharma' in the Hindi language has now become a sign of social evil. Just with proper address and proper direction one can reach the destination, the proper language and proper texts are helpful in solving lexical misconceptions. The author redresses the simple understanding of the literal myths of these questions for centuries.

This book is a testament which fetches solution to all causes of worldly evils and paves the path of salvation, a motto of life for every individual in this world. It may be that all the above questions are mentioned in some other book as well, but in the Shrimad Bhagavad Gita, they are clearly shown by which life can be made successful, and corruption and malpractices prevailing in the society can be eliminated.

Language:

Individuals or society make words from different sounds and various types of shapes in nature, where amalgamation of various words with grammar gives rise to a language. The lexicon of a language is also a barometer of the progress of the society that has made. Languages differ according to different societies and communities and thus, the same object or meaning can be expressed or conveyed in different words. 'Water' in English is called 'jal' in Hindi, though all of them mean the same liquid.

On the other hand, certain words and alphabets are present in certain languages while being absent in others. The word 'love' in English conveys affection with desire, while the same word in Hindi is a synonym for raw passion (Aasakti) towards another. 'Love' is a material term, whereas 'Prem' in Hindi i.e. 'affection without desire' is spiritual in nature. Lord Shri Krishna has stated such affection to be one of His many forms. So many words of Sanskrit language are adopted in new languages. Therefore, Sanskrit words 'Atma', 'Dharma', Being (Jiva), etc., adopted in other languages, are improper to use them in a material sense.

Beliefs gradually morph into civilization and culture. The maturity of the civilization and culture of any society is revealed through its language. India's culture is a highly developed and refined culture but could not utilize due to ignorance. There is no harm in properly using other languages but imbibing its culture and norms of living should be done only after careful thought. This is because it is very difficult to remain detached from the culture of a language that one uses.

The Shrimad Bhagavad Gita, written in the Sanskrit language, is one of the oldest testaments with full of spiritual knowledge. It is beyond the narrow confines of any material order. It is also higher than the disciplines of sociology, economics, political science, psychology, etc. and has the solutions to all the above mentioned questions' responses.

The 'I':

The presence of the Supreme Soul ('Atma') or the 'I' is in the heart of every living being entity besides the individual soul and present in the form of the One who governs the soul ('Jiva') (Gita; Chapter 13: Shlok – 18,23). 'Paramatma' even being one, manifests equally in all the animate of the universe. The 'Jiva' comprises the senses and is enveloped by both 'Maya' (three 'Gunas': 'Saatwic', 'Rajas' and 'Tamas') and 'Karma' (action) whereas; 'Atma' is away from 'Maya' and senses but is the origin of the both. 'Maya' is used as electricity and the senses as an electric wire to regulate a being's mortal body. The 'I' is limitless, endless and an ocean of all qualities, to analyze the 'I' is simple but impossible. The 'I' has both aspects to the divine personality - the personal form and the formless aspect and takes personal form on earth age after the age when there is a decline in righteousness ('Dharma') and an increase in unrighteousness ('Adharma') to protect the righteous, to annihilate the wicked, and to re-establish the principles of 'Dharma' on this earth (Gita; Chapter 4: Shlok – 7,8).

Just like air is born from the sky and is within the sky, similarly, the whole universe is born from the 'I' and engulfs in the 'I' (Gita; Chapter 9: Shlok- 6). 'The I' be it in personal form or formless is the witness of all actions and determine the fruits of all actions ('Dharma'/'Adharma') in the form of reward/ punishment. Those who have self-purification and knowledge that they are beyond the body which can be attained only by having 'sattvic' qualities so that being is detached and engaged in doing good to others i.e. following the path of 'Dharma' are qualified to understand and recognize the divine nature of birth and activities, do not have to take birth again, but come to the 'I's eternal abode (Gita; Chapter 4: Shlok – 9).

The one who sees in which sense finds the 'I' in the same sense and gets the same kind of action results (fruit) (Gita; Chapter 4: Shlok – 11). In other words, God or the 'I' reacts in the form of reward/ punishment according to the individual's each action fruit ('Karmfal'). Different but somewhat similar definitions of the God (the 'I') are given in other books, are not so much complete and authenticate pictures about the birth, place, gender, and forms, and actions about the 'I' as advocated in the Shrimad Bhagavad Gita. This may be that these books are written and advocated by bodily knowledge.

Truth never changes even does not get impacted through time. The teachings of Shrimad Bhagavad Gita are oldest to the mankind and the Supreme revealed that He had transmitted this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikshvaku (Gita; Chapter 4: Shlok –1). So many births both you and the 'I' have passed. 'I' can remember all of them, but you cannot, told by the Supreme when asked by the Arjuna (Gita; Chapter 4: Shlok – 5).

Brahma is the original creature born out of the energy of the Supreme known as 'Hiranyagarbha'. Brahma all the seven great sages, and before the four other great sages, named Sanaka, Sananda, Sanatana, and Sanatkumara, and the fourteen Manus, are manifest. All these twenty-five great sages are known as the patriarchs of the living entities all over the universe. There are innumerable universes and innumerable planets within each universe, and each planet is full of a population of different varieties (Gita; Chapter 8: Shlok – 16) & (Gita; Chapter 15: Shlok – 13).

'I' am present in the hearts of all creatures and the beginning, the middle and the end of all beings (Gita; Chapter 10: Shlok – 20), 'I' am Visnu in Adityas, of lights I am the radiant Sun, Marichi of the Maruts, and among the stars the Moon (Gita; Chapter 10: Shlok – 21). The 'Sama-veda' in Vedas; Indra in the demigods; of the senses 'I' am the mind; and in living Beings, 'I' am the living force 'Chetna' (Gita; Chapter 10: Shlok – 22). Lord Siva in Rudras; Lord of wealth Kuvera; 'I' am fire in of the Vasus, and of the mountains, 'I' am Meru (Gita; Chapter 10: Shlok – 23). 'I' am Lord of devotion 'Bhrhaspati' and bodies of water the Ocean (Gita; Chapter 10: Shlok – 24). 'I' am great sage 'Bhrgu', sage Kapila, Surbhi Cow, River Ganga, warrior Ram, Prahlad and Himalay, Water element, sky sound etc etc (Gita; Chapter 10: Shlok – 25 to 40). All beautiful, glorious, and mighty creations are a spark of My splendor and with a single fragment of Myself pervading and supporting the entire universe (Gita; Chapter 10: Shlok – 41,42).

Neither the sun nor the moon, nor fire can illumine that Supreme Abode of Mine. Having gone There, one does not return to this material world again (Gita; Chapter 15: Shlok - 6). 'I' am eternal and comes to earth in human form to teach the complex nature of action and explain that the 'I' am in action fruit ('Karmafal') in the form of 'Dharma' and 'Adharma'. 'Dharma' is diminishing in the world and nature that is subject to God is furious, is an indication of great destruction.

'Dharma':

'Dharma' means holder, quality of the Supreme, an act of governance of the 'I' and the thread of the Universe garland (The Gita; Chapter 7: Shlok – 7). The word 'Dharma' of Sanskrit comes from the root 'Dhr' means to hold and acts as an axis, is that fundamental element out of which anything comes into existence; conversely, if this element is not present, the existence of everything comes to an end. The 'I' is the fundamental essence of the body and therefore, the 'I' is the 'Dharma' of the body. Nothing can be separated from its 'Dharma'. This is a fact of life and existence; unchanging, and completely unchangeable and transcending the influence and effect of time. For example, if there is humanity, there are human beings; if one tills the land, one is a farmer, and so on. Here humanity is the 'Dharma' of a

human being just as agriculture is the 'Dharma' of a farmer. To make this simpler, we may cite the example of a fan, whose existence is for circulating air. If a fan does not circulate air, there is no purpose of its existence and it ceases to be a fan, i.e., loses its existence i.e. its truth. Therefore, circulating air is the fan's 'Dharma'. 'Dharma' is the beginning, the end, and the truth of an object, and the object is identified by its 'Dharma'. In other words, 'dharma' is the existence and intrinsic part of the object, animate, or inanimate. Every object, animate or inanimate, visible or concealed, has its own 'Dharma', which in fact, is the axis of its very being. Just as a wheel cannot function if its axle is damaged, so too, any being that does not adhere to 'dharma' becomes directionless. Dharma is called the principle of cosmic order in English.

The 'Karma' (action) of the 'I' is called 'Dharma' and by performing actions in a spiritual way 'Dharma' is followed i.e. 'Dharma' is personal and carried out only by performing duties devoid of attachment ('Aatmic') (The Gita; Chapter 3: Shlok – 19, 20). The state in which an object or individual exists determines its duty and the output to dedicatedly abide by that duty devoid of attachment takes the form of 'Dharma' of that individual or object. Therefore, the method of performing inherent duties of a human being or object by devoid of attachment leads to 'Dharma' i.e. leads towards its existence in the form of action result ('Karmafal'). To explain this in simple terms, when water provides coolness, its state of being is cool and when it provides heat, it is hot in that state of being. Here, coolness and heat are the different 'Dharma's of water in its different state of being.

Arjun was a Kshatriya (Warrior). The duty of a Kshatriya is to gain expertise in the science of warfare, demonstrate courage, do deeds of valour, administer one's subjects, donate generously, and protect one's nation and people. In the Shrimad Bhagavad Gita, Lord Krishna advised Arjun to sincerely perform his duties devoid of attachment, greed, doubt, and with a sense of detachment towards the eventual outcome; in other words, rising above the considerations of loss or gain, happiness or grief, victory or defeat so that Arjun could abide by his own 'Dharma' and avoid the sin of forsaking it. If on the other hand, had Arjun not taken up arms in accordance with 'Dharma' being 'Kshatriya' and had taken to Sanyas (the path of renunciation) and begged for alms for a living, he would become a directionless 'Jiva' (soul), losing his inner peace and would also have been ridiculed and condemned in the world (Gita; Chapter 2: Shlok- 34, 35, 36) and would have lost his existence as a Kshatriya.

Whatever be the circumstances, we must do our duty like Arjun. 'Dharma' is the creation and base of the creation. This is what the Gita teaches us. Trees, plants, earth, the sun, etc., all constantly perform their respective 'Dharmas'. It is only human beings who have to be constantly reminded of and explained their 'Dharma' in each age, neglecting which they also have to endure the censure of the Supreme (Gita; Chapter 4: Shlok - 7, 8).

Religion/Belief/ 'Panth':

Oxford Dictionaries defines religion as the belief in and worship of superhuman controlling power, especially a personal God or gods or submission to one God. According to Wikipedia, religion is a social-cultural system of designated behaviours and practices, morals, worldviews, texts, sanctified places, prophecies, ethics, or organizations, that relate humanity to supernatural, transcendental, or spiritual elements.

To regulate religion and to make it function smoothly, there are innumerable arrangements, customs and traditions, norms of living, routine work, food habits, perceptions, healthcare, systems of law, penal codes and jurisprudence, economic systems, and other material systems codified in different languages by the individuals and societies. These can vary according to the environment, both geographical and human. Societies are also organized on regional and national lines. Gradually, over a period, these customs, traditions, and systems acquire the status of belief and religion and confine to the societies, the individuals with its limited boundaries. According to the Supreme Court of India, Hinduism is not a religion being not having a single textbook to follow, it is a way of life.

Society, to get its arrangements followed, use tools like material, money, punishment, difference, law, and order system as well as inculcate fear/boon of the superpower. Every arrangement is bound to change with the passage of time, thereby dividing the society into the past and present. Societies start to worry about the future as a result of which ideological arrangements of past, present, and other new arrangements (democracy, communism, monarchy, autocracy, etc.) struggle with one another to establish their suzerainty, which gives rise to social evils like hatred, jealousy, quarrel, and disagreement.

Difference between 'Dharma' and Religion:

Individuals must understand whether it is the body or being (soul/jiva) before understanding the difference between 'Dharma' and religion. If being confines to the body, there is no need to understand 'Dharma' and learn religion as who gets birth, must die, and hence no need to worry for the future. Religion is a comprehension of physical knowledge and segregation. It takes a human's intellect and thinking like the rope of that 'Mahavat' which is tied to the elephant's leg at the time of birth but until the death, the elephant cannot think of breaking that rope. In childhood, the child is told to sleep early by the mother by narrating the story of a wolf, never encountered. Similarly, an adult is controlled by religion on behalf of individuals or the society narrating the supreme/God's punishment/boon at the time of death to keep the adult intact to work for the society/ community, but nobody knows whether God encountered.

On the other hand, 'Dharma' is unity in diversity. When an individual understands self a being ('Jiva'/soul) i.e. beyond the body, the individual becomes in an equanimity state and performs each 'Karma'(action) or duty devoid of attachment knowing that the 'I/' Atma' is one and by being many live in all living beings and take the form of 'Dharma' presenting the self in the action fruit ('Karmfal'). Individual rises from hatred, greed, jealous, selfishness, and bodily evils. Life becomes an open mirror and every act is performed under the guidance of the 'Atma' or the Supreme.

Dharma	Religion/Faith/Panth
It is act of the Supreme or 'atma' to govern every entity in the Universe	It is governed and arranged by Individual, group of people/ to make society function smoothly in the Region/Nation and relates humanity to supernatural or spiritual elements
It is carried out by devoid of attachment	It is carried out by attachment
It is un-changeable, un-influenceable and un-dividable by time	It is changeable, influenceable and divisible by time
It gives knowledge of integration	It gives knowledge of segregation
It is unlimited without boundaries	It is limited with boundaries
It is path of liberation	It is path of captivity
It is law of nature	It is law of individuals/organisations
Duties are inherent / intrinsic /inborn /innate	Duties are collective and imposed/levied/forced
It is personal and inward	It is collective and outward

'Dharma' is the existence of all 'Char' (animate) or 'Achar' (inanimate) objects in the universe whereas; religions owe their existence to individuals and societies, and not the other way around. Civilization, culture, and religion also show changes in keeping with the time. 'Dharma' is individual and inward whereas; religion is collective and outward where the follower is followed. Do good for others, irrespective of creed in the Universe, devoid of attachment and selflessness are the basic principle of 'Dharma' whereas; having knowledge of segregation and do for self and the society on the name of the God are the main objectives in a religion.

'Dharma' is the result of an action ('Karmfal') in the form of reward from the the 'I' whereas; religion takes the form of 'Adharm', due to attachment, self and segregation, a penal form of God as the way you resort to God, the way God indorse you (Gita chapter 4, Shlok: 11). Hence, all religions/faiths do not fall under the category of the 'Dharma' of individual beings or groups. The flourishing of a religion depends on its promotion of material, money, punishment, difference as well as how much liberty of sex and food. The essence of the above-mentioned is that the whole universe is created, motivated, and governed by 'Dharma'. It is also beyond the reach of human beings.

Search of the 'I':

The 'I' is called the Supreme soul, 'Atma', 'Paramatma' . God etc. The Shrimad Bhagavad Gita is the metaphysical science of the 'Atma' and the being (Jiva/soul) (Gita; Chapter 4: Shlok – 3,4), transcending the religious faith of individuals or societies. Apart from the 'Jiva', there is another divine entity residing inside the body, which is the Supreme Master, the witness of all actions and present in the form of the One who governs (Gita; Chapter 13: Shlok - 23). As the 'Atma' is beyond the mind or speech, it cannot be defined. The 'Atma' is shapeless, absolute and beyond ordinary human senses (Gita; Chapter 13: Shlok - 32) but is the origin of all senses. The 'Atma' is limitless, endless and an ocean of all qualities. Someone hears of the Supreme with surprise, someone thinks it marvellous, someone listens without comprehending. However, many are told about it, hardly is there one who knows it (Gita; Chapter 2; Shlok - 29). It is impenetrable; It can be neither drowned nor burnt nor dried. It is perpetual, all-pervading, unchanging, immovable and the ancient (Gita; Chapter 2; Shlok - 24), to analyze it is simple yet impossible.

Plain water is not salty, while seawater is, that is why we call seawater salty and can be easily differentiated. Every particle of this universe is pervaded by the Supreme and owes its existence to the self. Be it animate or inanimate, nothing exists without 'Atma'. Therefore, it is impossible to describe the 'Atma', much less the Parmatma, in material terms. But just as every particle in the universe is because of the 'Atma' (Gita; Chapter 7: Shlok - 6), the physical body arises of the 'Atma'. Therefore, it is essential to look within oneself, or in other words, become spiritual in order to realize the 'Atma' or perform 'Dharma' as the 'Atma' is the axel of every entity of the universe.

As the musk is in the reindeer's naval but wanders outward in search of it, is only directionless effort and wastage of time to search the 'I' outwardly. To be spiritual the 'Sanyas Yog'/'Shankhya Yog'/'Gyan Yog' or to follow 'Dharma,' the 'Karma Yog'/'Bhakti Yog'/'Buddhi Yog' are the two methods described to attain the 'Atma'. The 'Atma' introduces self to be there where there is no fear and ego. The 'Atma' is called shapeless but there is no shape like as the 'Atma'. The 'Atma' is like you for you and even being one, manifests equally in all the animate of the universe and indirectly join one with the other as a result of which every life gets connected with the entire universe (Gita; Chapter 7: Shlok - 21).

If one cannot adopt 'Bhakti Yoga' and 'Sannyas Yoga' to seek and irrigate the 'Atma', one can take refuge in 'Gyan' (knowledge). Gradually 'Gyan' takes the form of 'Dhyana'(meditation). To attain knowledge, one needs to do selfless actions. 'Dhyana Yoga' (Meditation) is better than knowldge and selfless actions are better than meditation because the 'Atma' is always with you by performing selfless actions and can be seen and even settled down in the eyes by equanimity state (Gita; Chapter 11: Shlok – 55). Those who set mind in their heart and vital air in their head without senses disorder acquire the status of meditator.

Devotion ('Bhakti'):

The root cause for the distance between the 'Jiva' and the 'Atma' is the influence of the senses. It is because of the senses that the 'Jiva' incurs the contact of 'Maya' and its influence and takes birth to different bodies and thus keeps wandering for many lives. The nature is root of 'Maya'. The simplest way to escape this cycle is the path of 'bhakti' or devotion (Gita; Chapter 11: Shlok - 55). 'Bhakti' (devotion) purifies a living being. 'Bhakti' also called 'Karm Yog' or 'Buddhi Yog', arises only when one is ready to forgo the fruits of one's actions or 'karmas' (actions). By detaching oneself from the outcomes of one's actions, one attains peace and knowledge, i.e., all attachments vanish and a state of equanimity develops. Gradually, the peace and knowledge accumulated assume the form of meditation and this leads to 'Bhakti' becoming firm (Gita; Chapter 12: Shlok - 8). In 'Bhakti, one has to perform all actions with one's mind, intellect and dedication to the 'Parmatman' (Gita; Chapter 18: Shlok - 57) who is ever-present in all beings equally, also in the form of 'Dharma' in results of actions (Gita; Chapter 3: Shlok - 15). Through this path, the 'Jivatma' is freed of evils or sins, gets the benefit of all the actions and finds refuge in the 'Parmatma' (Gita; Chapter 18: Shlok - 66, 55 and 56) like the lotus petals stays away from water but get the benefit of water, the 'Jivatma' stays away from evils while gets benefits of all actions.

Affection ('Prem'):

Another name for 'Bhakti' is affection, which has no place for material desire or the fruits of one's actions. The 'Atma' is all-powerful and the origin of the senses (Gita; Chapter 13: Shlok - 15). As such, the being or 'Jiva' cannot cut itself off from action, as it is bound to perform them. The 'Jiva's success lies in performing its 'Karmas' effectively. If the 'Jiva' is self-realized, dedicates all its 'karmas' and their results to the 'Atma' and sees only the 'Atma' everywhere, the latter bestows it with knowledge, meditation, and devotion. These three steps become one for the 'Jiva' as what the 'Jiva' gives the 'Atma' is returned by the 'Atma' in the same way (Gita; Chapter 4: Shlok - 11). So, as you are the 'Atma' or God is onto you i.e. your God is like you for you.

'Sanyas' (Path of renunciation):

Another way of reducing the chasm between the 'Jiva' and the 'Atma' is 'Sanyas' or the path of renunciation, also called 'Sankhya Yog' or 'Gyan Yog'. In renunciation, the 'Jiva' renounces all the results of actions arising out of material desires. Such a being neither hates the results of actions nor has any desire for them. Through meditation and contemplation, it is engaged in the quest for the 'Atma' and finally takes refuge in the 'Atma'. But controlling one's senses through this method is indeed very difficult because it is the 'Atma' that is the origin of the senses (Gita; Chapter 13: Shlok - 15).

Difference between Renunciation and Devotion:

It is impossible for any being that dwells in a physical body to renounce all actions ('karmas') (Gita; Chapter 18: Shlok - 11). Even if a 'Jiva' were to shun all 'karmas', it cannot escape the phenomenon of being the doer. Therefore, this is a difficult path and compared to the path of 'Sanyas' or total renunciation of action, the path of 'bhakti' i.e. devotion of the fruits of all actions ('Karmfal') to the 'Parmataman' is a much simpler path (Gita; Chapter 5: Shlok: - 2). In simple words, a saint seeks the root of the nature i.e. the 'Atma' whereas; a devotee irrigates.

Difference between 'Sanyas' (Renunciation of actions) and 'Tyag' (Renunciation of the desire for the fruits of all actions):

Giving up all actions motivated by desire are called 'Sanyas' whereas; renouncing the fruits of all actions is called 'Tyag' (Gita; Chapter 18: shlok:2). Actions based upon 'Yagya' /'Dharma', 'Daan' (charity), and 'Tapa' (austerity) should never be abandoned; must certainly be performed because they purify even those who are wise. (Gita; Chapter 18: shlok:5). All these activities must be performed without attachment and expectation for rewards take place of 'Saatwic' actions whereas, with attachment take place of 'Rajas' (Gita; Chapter 18: shlok:6). But the renunciation of obligatory acts is not proper. Abandonment of these through delusion is declared to be 'Tamasic'. (Gita; Chapter 18: shlok:7).

Mind ('Mann'):

The mind has an important role in the performance of action. It is necessary to analyze every action thoroughly with the help of one's intellect before actually doing it. One must direct the mind to perform an action by keeping control over one's mind with steady intellect; in other words, one must not let one's mind do as it pleases. Ordinarily, it is extremely difficult to tame the wild mind, but through genuine detachment, i.e., withdrawing from worldly desires, not yielding to continuous gratification of the senses or action performed with a desire to enjoy its fruits, one can control one's mind (Gita; Chapter 6: Shlok - 35). If the mind is controlled, it becomes your best friend and if not, it becomes your worst enemy (Gita; Chapter 6: Shlok - 6). For example, if one is addicted to liquor, one's mind is continuously drawn to it and one is unable to give up the addiction despite efforts. Similarly, if the 'Jiva' inculcates the habit of detachment from the outcome of its actions, its mind propels it in that very direction and forces it to do detached action. In other words, all the 'Jiva' needs to do is to inculcate the habit of forsaking material desires. Habits, whether good or bad, draw the mind towards it, the senses and their objects influence the mind and the 'Karmas' cast their influence on the 'Jiva' or being.

Seer:

Apart from you and your Atma, all others- father, mother, son, daughter, brother, sister, wife, husband, relatives, and other living beings are illusions created by The Supreme on the basis of your past 'Karmas' (actions), which are from time- to- time aligned to you to test your endurance. For self-realization, it is necessary for the 'Jiva' to become a seer. An individual becomes a seer when is able to see the 'Atma' in celestial deities, humans, birds, and animals and in all living beings in an equal manner and realizes that everything is regulated by the 'Atma'. For becoming worthy of self-realization, an individual must become a seer, not a mere onlooker or follower, or an image/scene himself. Those who carried out 'Dharma' become alike the God even dwelling in the physical body. It is just like a poison before get to gather with the God, but appears like nectar when God gives reverence to the soul.

Nature ('Prakrati'):

Nature is of two kinds (Gita; Chapter 8: Shlok - 4,5 and 6). 'Achar' (Inanimate, material) or inert, which includes the earth, water, air, fire, the sky, the mind, intellect and the ego (Gita; Chapter 7: Shlok - 4) and being ('Jiva') or 'Char' (animate) and sentient (Gita; Chapter 7: Shlok - 5). The being is part but separate from the 'Atma' or the Supreme and is, therefore, also called 'Jivatma'. Both the material and spiritual represent the perpetual powers of the Supreme One, without a beginning, middle, or end and Supreme alone is their Master. Nature too is subject to the 'Paramatman' and engages in the act of creation and its actions (Gita; Chapter 7: Shlok - 6 & 7). The reason for the myriad forms in creation is 'Maya' (the three 'Gunas' or characteristic traits of 'sattva', 'rajas', and 'tama'). 'Parmatman' though, being the origin and abode of all powers and energies, but not attached to or bound by them. Therefore, 'Supreme' is beyond dualism or non-dualism.

Nature ('Prakriti')/'swabhav') of Soul/Jiva:**Benignant Nature of the Soul:**

The nature of the 'Jiva' is also of two kinds, called 'Daivee' or benignant and 'Aasuree' or malignant. Simplicity, fearlessness self-purification, the act of giving, forgiveness, the pursuit of spiritual knowledge, nonviolence, truth, purity, compassion to all beings, modesty, luster, kindness, and a self-free from the feelings of slight, gratification, or jealousy are the 'Daivee' or benignant qualities that lead the 'Jiva' or being on the path of 'moksha' or liberation (Gita; Chapter 16: shlokas - 1, 2 & 3).

Malignant Nature of the Soul:

On the contrary, pride, anger, harshness, ignorance, gratification, and being a slave of attachments are 'Aasuree' or malignant qualities which put the 'Jiva' into more bondage (Gita; Chapter 16: shlokas - 4 & 5). Those who possess an 'Aasuree' nature do not know what they should do and what they should not. Purity, proper conduct, or truth is not to be found in them. For them, the whole world is false, without any basis, and is not created by the Supreme but runs according to sheer sensual desire. For them, sensual gratification alone is the purpose of human civilization. Such

beings are wrapped in endless worry and tribulations till they die and bound in the web of desires, sensuous pursuits, and anger arising of frustration, take to illicit ways to hoard material wealth, and satisfy their never-ending desires and their never ending sexual desire cover the souls like dust on a mirror. Such a being considers himself to be the only owner of all things, its inheritor, possessor, partaker, and all-powerful. Such illusion binds them further and further to attachment and they fall into hell. Such elements also condemn the 'Paramatma' and "Dharma" that is ever-present in them. The 'Atma' throws them into malignant physical forms and a cycle of many lives (Gita; Chapter 16: shlokas - 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18 & 19). Lust, anger, and greed are the three doors of hell that lead to the ruin of the self. The individual who shuns these pathways to hell becomes worthy of self-realization (Gita; Chapter 16: Shlok - 21 & 22).

The 'Atma', Nature, Jiva, and Body:

The being is not a mere physical body. For example, a person having a Maruti car must have certainly purchased it from the Maruti Company. He calls the vehicle his own and utilizes it the way he wants to. Suppose, if the company had not made the Maruti car, would the person have been able to purchase a Maruti car? The answer would certainly be a 'no'. Therefore, in the true sense, the vehicle is of the company, and the privilege to use or misuse it is acquired by the individual only because he has purchased it. Just as a car manufacturer makes a vehicle using different parts, so too a being, on account of the fruits of its actions, through its 'Atma', in conjunction with the five elements attains different physical forms and can only use or misuse its current physical existence.

When the being takes on a body, it becomes manifest in the material sense, and the person is identified and addressed by a name. The individual undergoes various circumstances that are implicated to the environment, caste, region, religion, group, etc. The 'Atma' is beyond gain or loss, cold, and heat, happiness or grief, fear, desire, rancor, etc. The Shrimad Bhagavad Gita teaches the being to remain in equanimity in different circumstances or conditions. The ultimate purpose of every being is to free itself of the cycle of births and deaths, which is clearly enunciated in the Shrimad Bhagavad Gita. Therefore, this divine knowledge is for everyone.

Interaction of the Supreme Soul to 'Jiva' (Soul):

It is the 'Atma' that gives rise to creation, sustains it, and finally destroys it to create anew (Gita; Chapter 13: Shlok - 17). 'Brahma', 'Vishnu', and 'Shiva' are the three forms of the 'Parmatman' (Gita; Chapter 10: Shlok- 18,23, 24) and (Gita; Chapter 11: Shlok - 15). The 'Atma' takes the form of the fire of digestion in the stomachs of all living beings and combines with the incoming and outgoing breath to digest all kinds of foods (Gita; Chapter 15: Shlok - 14). The 'Atma' is an ocean of knowledge (Gita; Chapter 10: Shlok-10) and the friend and guru of the being (Gita; Chapter 10: Shlok - 10 & 11).

When the being, under the influence of the five senses indulges in any wrongdoing, it is the 'Atma' that restrains the being through its inner voice (Gita; Chapter 13: Shlok -23). The individual being feels this, but because it is so attached to desire and its pull, ignores the inner voice of 'Atma' and separates itself from the 'Atma's' innate goodness due to fear, desire, and attachment. Because the relation between the 'Atma' and 'Jiva' is like that of a guru (teacher) and 'Shishya' (disciple), the 'Atma' tries to rectify the 'Jiva's' ways over many lives.

The 'Atma' is also a boundless ocean of kindness. When the 'Jiva' is committed to the 'Atma', the latter imparts the 'Jiva' its own qualities; in other words, makes it immortal, free from birth and death (Gita; Chapter 14: Shlok -19). But the 'Atma' helps only those beings (Souls) that are desirous of their own welfare. Whoever attains this knowledge frees himself from worldly attachments and is also cleansed of all sins (Gita; Chapter 10: Shlok - 3).

The reaction of the Supreme Soul towards 'Jiva'(Soul):

All objects, manifest or concealed, owe their existence to the 'Atma'; in other words, they are of the 'Atma' (Gita; Chapter 10: Shlok - 39). If the 'Jiva', under the influence of desire, attachment, selfishness, greed or ego, attempts to exercise its control over anything, the 'Atma' makes it suffer pangs. On the other hand, if the 'Jiva' goes about its actions in a totally detached manner to the outcome of its actions and concentrates only on the performance of its 'Karma' (action), which is its duty, then the 'Atma' showers its benignity on the 'Jiva'. This is the true companionship of the 'Atma' towards the 'Jiva'. In other words, whatever the 'Jiva' sees, consumes, feels or perceives is all due to the 'Atma' and is regulated by the latter. If the 'Jiva' brings in the feeling of I or 'mine' into any of its 'Karma' (action), it would only create dissatisfaction and grief for itself.

Therefore, it must abide by the 'Atma' and perform its inherent action, which alone is the path of wisdom. For instance, a daily-wage laborer engaged in the task of digging roads has to either obtain tools like a spade or pickaxe from his contractor or get them on hire or pay for them from his own pocket. If he uses these tools carefully, considering whether they belong to the contractor, are on hire or are purchased, in the task of digging roads, he can receive his remuneration and be happy. However, he uses his tools in a careless manner or misuses them, his remuneration will be in doubt and he will end up as an unhappy man. Similar is the case with the 'Jiva'. It can use or misuse the physical body given by the 'Atma'. Just, as the labourer takes his labour with him, the 'karmas' of the 'jiva', which take the form of its innate nature ('Sukcham Indriya'), go with it when it sheds its physical existence. Therefore, the Shrimad Bhagavad Gita teaches the 'Jiva' to perform its 'Karma' with a spirit of detachment (Gita; Chapter 2: Shlok - 39).

Creation of the 'Jiva' in physical forms by the Supreme soul:

The 'Jiva' is part of the sentient nature of the 'Paramatma', which is perpetual, without beginning or end and full of the 'Atma' (Gita; Chapter 13: Shlok - 7). The 'Atma' is beyond the confines of 'Maya' and is not enveloped in actions ('karmas') (Gita; Chapter 13: Shlok - 14 & 15). The 'Jiva' on the other hand, comprises the senses and is, therefore, enveloped by both 'Maya' and 'Karma' (Gita; Chapter 13: Shlok - 22). Just as any object is illuminated when the sun's rays fall on it, the various beings, assume different physical forms by the 'Atma'(Gita; Chapter 7: Shlok - 6).

Both nature 'Char' (animate) or 'Achar' (Inanimate) are full of 'Atma'. A seed grows on, takes the form of a tree losing its identity in the tree with the ability to multiply alike; the soul loses it's to the body. The total material substance 'Mahad Brahma' i.e. 'Prakriti' becomes the womb and the 'Atma' impregnate it with the individual soul, thus all living beings are born. For all species of life that are produced with the coincidence of soul and nature where the Supreme is the seed-giving Father (Gita; Chapter 14: Shlok – 3, 4).

Body:

The physical body is a temporary material object, which can also be called the arena of the 'Jiva's 'Karma' (Gita; Chapter 13: Shlok - 5). The body comprises the five elements (earth, water, air, fire, and the sky); five organs of feeling ('Gyanendriya') (eyes, ears, nose, tongue, and skin); five organs of action ('Karmendriya') (speech, anus, hands, feet, and upasth ('Janendriya'); the mind ('Anth indri'); ego ('Ahankaara'); intellect (Buddhi); the objects of senses ('Indriya vishaya') (form, feeling, sound, touch, and smell) and the three latent qualities ('three Guna': 'sattva', 'rajas' and 'tama'), which are filled with desire, rancour, happiness, grief, fortitude, impact, and signs of life (Gita; Chapter 13: Shlok - 5 & 6). Based on its past 'karmas' and their fruits, the 'Atma' binds the 'Jiva' into myriad physical forms and bodies (Gita; Chapter 9: shlokas - 7, 8, 9 & 10) and residing in the heart (Gita; Chapter 7: Shlok - 21) regulates the body through the power of 'Maya' (three Gunas: 'sattva', 'rajas' and 'tama'). Change happens every moment in the body, but due to the 'Atma', it does not feel as the 'Atma' does not change.

The reaction of the 'Atma' towards the action of 'Jiva' in the physical body:

'Atma' is presented in every action in the form of 'Dharm' or 'Adharm'. 'Adharm' is a penal form of the 'Atma' delivered to the individual's action result ('Karmfal') performed with greed, hatred, and malice. Normally, the individual strives for physical gratification due to the consciousness of his mortal frame. Building a dwelling for oneself, begetting progeny, arranging for their material needs, indulging in worldly struggles and conflicts in pursuit of one's desires are all part of such a mortal and material existence which arises from desire, hatred, and malice (The Gita; Chapter 7: Shlok - 27). This becomes its domain of 'Karma'(action) and pushes it towards an animal-like existence for it and the next birth (Gita; Chapter 14: Shlok - 15).

Embracing an animal-like existence, if an individual believes it can attain liberation from the cycle of birth and death through rituals, study, austerities, the pursuit of worldly knowledge, religions, pilgrimages or merely taking bath in the holy Ganges which is confined to reverence to salvation, it will be called his ignorance only.

Certain material desires corrupt the mind and owing to limited knowledge or ignorance of, start worshipping human beings like their elders or ancestors, or lesser deities. They take recourse to worship, rituals, giving alms, pilgrimages, which transfixes their devotion to the elders, ancestors, or deities they worship, which does bestow some benefit on them through 'Atma'(Gita; Chapter 7: Shlok - 21 & 22). But such benefits or successes are limited and short-lived (Gita; Chapter 7: Shlok - 23). Benefits gained from humans' end with the end of one's existence while those gotten

from ancestors or celestial deities enable the 'jiva' to reach the 'Pitrllok' (abode of ancestors) or 'Devlok' (heaven). After their merit is exhausted, the 'jiva' has to return to the mortal world (Gita; Chapter: 9, Shlok - 21).

Foundation of an action ('Karma'):

The 'Jiva' or being is free to perform 'karmas' (actions). The latent attributes of nature (sattva, rajas, and tama) nurture values (Bhav), which are in turn, directed by the five senses ('Indriya vishaya') (form, feeling, smell, sound, and touch (Gita; Chapter 3: Shlok - 5). The senses drive the mind ('mann' or 'Anth indry'), which, in turn, drives the soul ('Jiva') and its intellect ('Buddhi'). When the 'Jiva' becomes attached to its 'Karma' (action), the foundation for the action is laid, in which the senses ('Indriya vishay') become the ink, organ actions ('Karmendriya') become pen and the 'Jiva' becomes the slate on which the text is written. Every action leaves its imprint on the 'Jiva', which can be perceived at any time on the mirror of the being ('Jiva') called mind ('Mann'). When the 'Jiva' is bounded with the body, it cannot renunciate actions. Hence, relinquishing the fruits of all actions is what the learned declare to be 'Tyag', is the only way to get the reward of all actions in a true sense without the burden of the results of those actions.

Result of an action ('Karmafal'):

The 'Atma' regulates every action; in other words, it is a witness (Gita; Chapter 13; Shlok - 23). The 'Atma' being the guru or teacher, determines the results of action (Gita; Chapter 10: Shlok - 37 & 38) in the form of 'Dharma'/'Adharma' i.e. reward/punishment. If the 'Jiva' looks at its actions (karmas) in its mirror called the mind ('Mann'), it can also glimpse the results of its action. For example, if someone snatches wealth, the reverse would happen to him in a mirror; if someone picks a weapon to strike, the mirror would show the reverse. The same is the case for other transgressions like deceiving others or doing them harm, or inversely, doing good to others because in every living being there exists a universal mirror in the form of 'Atma'. Simply put, the behaviour of a being towards other beings determines the treatment of that being by the 'Atma'. If the being is kind, the 'Atma' is kind towards it; if it is filled with hate for others, the 'Atma' holds the same feeling for the 'Jiva'.

In other words, you shall be treated the way you treat others, as the 'Jiva' is surrounded by the wall of illusion ('Maya') and 'Atma'. Just as sound dashes against a wall and comes back as an echo, whatever 'Karma' (action) the 'Jiva' performs, strike against this wall of 'Maya' and come back to the 'Jiva' in the form of their fruits. Thus, the 'Jiva' can enjoy the good fruit of its good 'Karma'(action), but also has to endure the painful fruit of its bad 'Karma' (action). The endurance of the benign and malign outcomes of its 'Karmas' (actions) traps the 'Jiva' (soul) in the seemingly endless cycle of birth and death. Thus, every human being should be careful and judgmental in every action be it for seeing, consuming, feeling, or perceiving are all due to the 'Atma' and the 'Atma' is the witness of all actions within the being.

As against this, if we produce a sound in the opposite direction of the wall, the sound does not return as an echo, similarly, if 'karmas' are devoted to the 'Atma', such 'karmas' do not attach to the 'Jiva'. If the 'Jiva' does not surrender to the 'Atma' and harbours a feeling of 'I' or 'mine' and considers itself to be the sole doer, it remains trapped in its own illusion. It undergoes continuous trial and tribulation and it keeps wandering from place to place, from one state to another.

Everything of this universe including the 'Jiva' (soul) is of the 'Atma' and is contained within it (Gita; Chapter 9: Shlok: 4). The 'Jiva' is dependent on the 'Atma' in every way. If the 'Jiva' surrenders itself to the 'Atma', the latter frees it of all sins by withdrawing the wall of 'Maya' and granting its divine refuge to the 'Jiva'. By surrendering itself to the 'Atma', the 'Jiva' attains self-realization, which in turn, leads to knowledge of true 'Karma'. This means the knowledge of performing one's 'Karma' in a detached manner without hankering after its results, dedicating them to the 'Atma'. This frees it from the results of those actions and the 'Jiva' ultimately attains liberation (Gita; Chapter 18: Shlok - 65 & 66). Every action has its fruit (results); one begets as one does, which is true for all time, with only the time of result being difficult to determine.

The 'Jiva' is given to 'Karma' (actions) by its nature ('Swabhav'). 'Karma' arises from the value consciousness of the 'Jiva' whereas, 'Karma yoga' is necessary to orient the 'Jiva' in the proper direction. Therefore, to attain liberation from birth and death and to achieve true happiness, the proper way of 'Karma' (action) or 'Karma yoga' is extremely important.

Characteristics of nature ('Maya'- three 'Gunas') and 'Shradha' (Reverence):

The 'Jiva' is filled with reverence ('Shradha') that is found in the inner self ('Antahkarana'). 'Shradha' is begotten of the confluence of the three latent qualities of 'sattva', 'rajas' and 'tama' called 'Maya' (Gita; Chapter 17: Shlok - 2). These three qualities arise from nature/disposition /temper (Gita; Chapter 14: shlok - 5) and blossom on a tree called 'Shradha' (reverence) (Gita; Chapter 17: Shlok - 3). One's nature (temper /disposition) takes the shape of one's 'Shradha'. These three latent qualities struggle for ascendancy and the quality that is able to exert more influence one's 'Shradha' (Gita; Chapter 14: Shlok - 10) also determines the kind of nature/temper the 'Jiva' is made of (Gita; Chapter 17: Shlok - 3).

Self-realization, non-manifest or manifest, everything is of the 'Atma' and is regulated and governed by it. When the 'Jiva' knows this and is engaged in the pursuit of selfless action 'Nishkam Karma' and 'Bhakti' (devotion), in other words, seeks refuge in the 'Atma', it can change its nature. Wisdom, Intellect, penance, the act of giving, 'Karma', the doer etc., are all based on the three characteristics of 'sattva', 'raj' and 'tama' and are themselves of the three categories of 'saatvic', 'rajasi' and 'tamasi' 'karmas' (actions). In other words, anything being good or bad depends upon its qualities of being 'saatvic', 'rajasi' or 'tamasi'.

Types of action ('Karmas'):

If a being has 'saatvic' qualities (goodness), a holistic vision of oneness, it is detached and engaged in doing good to others called 'saatvic action ('karmas')', 'Jiva' behaves in an egalitarian manner and becomes away from the action bond. If it is 'rajasi' (passion) i.e. lack of oneness quality, it is selfish and full of attachments and 'Jiva' acts in a secessionist manner with conflict and malice, just like comparing themselves to others and gets regrets, anxieties become with action bond. Simply put, if any action ('Karma') is done with a selfish motive, it may give momentary happiness, but its result will always be bad, a fact that is borne out by the pages of history. The soul ('Jiva') becomes visionless in 'tamasic' quality (ignorance) and action ('Karma') is done unmindfully and considered very harmful to self and others and is against the supreme or 'Dharma'. The tamasic action ('Karma') is full of violence and ignorance. It puts the soul in troubles and pushes it towards an animal-like existence.

Types of 'Gyan' (knowledge):

The knowledge that enables one to see celestials, humans, birds, animals, living beings, etc., as one is called 'saatvic'(goodness) knowledge. Perceiving beings as different is 'rajasi'(passion) knowledge and the consciousness that is narrowly limited to only one's physical existence is termed as 'tamasi' (ignorance) (Gita; Chapter 18: Shlok – 20-22).

Types of 'buddhi' (intellect):

Those who know about the nature of the soul are called 'saatwik' intellect and those who do not know are with 'rajas' intellect whereas; iniquity is 'tamsik' intellect (Gita; Chapter 18: Shlok – 16-17).

Types of 'Karta' (doer):

Those souls perform pious activities without attachment and without ego are called 'saatvic' doers. Activities with passion and malice are performed by 'rajas' doer whereas; sensual hypocrites and dogged with full of laziness are called 'tamasic' doer (Gita; Chapter 18: Shlok – 26-28).

Types of food:

Similarly, 'saatvic' food provides and purifies one's existence, provides strength, health and happiness, long life and is also liked by a human of 'saatvic' disposition. Such food comprises items like fruits, milk, vegetable, and wholesome grains, etc. Food that is hot, spicy, and bitter, producing a tingling sensation is liked by people of 'rajasi' disposition and includes items like curd, salted and spicy bitter items, which cause excitement, disease, and also grief later on.

Food that is stale, foul odour, and tasteless is 'tamasi' food and is liked by people of 'tamasi' disposition never worth to eat (Gita; Chapter 17: shlokas - 8, 9 & 10).

Types of 'daan' (donation):

Donation/gift offered without desire for reward and to do so is a duty to give in a fit place and time to a worthy, is Sattvic or pure. Rajas disposition is known to material benefit, or with a hypocritical aim, to be in the mode of passion. Contrary to the instructions of the scriptures and with the mode of ignorance, donation/gifts are called tamasic nature/dispositions (Gita; Chapter 14: Shlok -20-22).

Types of 'tapa' (austerity):

Worship of the gods, the teachers, and the wise, purity, straightforwardness, celibacy and non-injury are called the austerities of the body. The speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study of the Vedas, are called austerity of speech. The serenity of mind, good-heartedness, self-control, purity of nature this is called mental austerity. This threefold austerity practiced by steadfast men, with the utmost faith, desiring no reward, they call Sattvic. The austerity which is practiced with the object of gaining good reception, honour, and worship, and with hypocrisy, is here said to be Rajasic, unstable, and transitory. That austerity which is practiced out of a foolish notion, with self-torture, or for the purpose of destroying another, is declared to be 'Tamasic' (Gita; Chapter 14: Shlok: -14-19).

'Om tat sat':

"Om Tat Sat" is one of the names of the 'I' in sound form and is the element of brahman. Brahmanas, the Vedas, and the renunciation are nurtured by the powerful sound the 'Om'. Acts of 'Tyag'(renunciation), 'Daan' (gift), and 'Tap'(austerity) with the utterance of 'Om' are recommended and commanded in the scriptures and always begun by the students of Brahman. (Gita; Chapter 14: shlok: -23-28). Therefore, if the sound of 'Om' and salute to the 'atma' is not at the time of the acts of renunciation, gift and austerity, the acts are not considered fruitful in any world.

The element of value ('Bhav') and its relation to 'Jiva' and the 'Atma':

The element of value ('Bhav') is very important in life. Every object has its own value and anything devoid of it is ultimately imparted value. For example, if you go to the market to purchase vegetables, those of higher quality will be priced higher, the medium-quality ones will fetch the lesser price and low-quality ones will be rejected or will be available at throwaway prices. The value of the vegetable depends on its quality, which people purchase according to their capacity. So too is the case with land, stones, bricks, wood, cattle, and human beings too. Therefore, humans should be engaged in service to others, be truthful, happy, compassionate, enthusiastic, and pursue human welfare in general. They should imbibe these highest values so that they may become the best human beings and the 'Jiva' may attain the highest realms after leaving the mortal world. What one's values are, one develops according to them, perceives everything thus, attains likewise, and is treated likewise. The reason is the 'Jiva's' values determine the

‘Atma’s own value towards the ‘Jiva’ and those very values are converted into action by the ‘Atma’ (Gita; Chapter 4: Shlok - 11).

Simply put, if someone envies others, he will get the same attitude in return; love, in turn, begets love. Anyone can experience this in one’s life. Objects change their form over a period of time, not their existence; in other words, what is there today will also be there tomorrow, though in a different form. Change alone is constant in life, a process that we call life.

When the ‘Jiva’ leaves its mortal body, its new body is obtained based on its inner senses, which have accumulated both value and ‘Karma’. Air accumulates a foul odour from an unclean place but fragrance from a fragrant place. Similarly, the ‘Jiva’ or being accumulates actions from its domain of action with values from its inner senses and attains a new body based on them (Gita; Chapter 15: Shlok - 8 & 9). For example, a newborn infant, of any living being, begins eating or sucking milk, because this is its nature from its past birth. Other values and consciousness too are connected to earlier lives. If the ‘Jiva’ or being conducts itself in equanimity in gain or loss, happiness or grief, victory or defeat, amity or enmity, respect or slight, wealth or want, remains unperturbed in all circumstances, it transcends the three qualities of nature. In other words, it conquers its senses and crosses the web of Maya (Gita; Chapter 14: Shlok: - 22, 23, 24 & 25). Maintaining such equanimity, if the ‘Jiva’ is devoted to the path of ‘Bhakti’ or ‘Karm Yog’ it attains the status of ‘Brahman’ (Gita; Chapter 8: Shlok: - 3).

In other words, apart from attaining immortality, it also attains the refuge of the Parambrahma or Paramatman (The Supreme One), or the Ultimate Abode (Gita; Chapter 14: Shlok - 26 & 27). If the ‘Jiva’ shuns worldly desires as though they were poison, its consciousness becomes devoid of desires and it becomes detached. Turning to ‘Bhakti’ or ‘Karma Yog’ i.e. all actions to the ‘Atma’ with such devotion, its actions or ‘Karmas’ too become filled with devotion, which cleanses it of all sin. When this happens, the ‘Paramatma’ takes the ‘Jiva’ into His refuge. If the ‘Jiva’ does not take to ‘Bhakti’ or ‘Karma Yog’ there is every danger of it becoming entangled in the three attributes of nature and falling into the cycle of the mortal world once again.

Birth cycle/ Re-incarnation:

It has never happened that the ‘I’ did not exist, or you did not, or that all these kings have not been and nor that we will not exist in the future (Gita; Chapter 2: Shlok – 12), the Bhagavad Gita verse advocated the continuous existence of the ‘I’ and the soul (‘Jiva’). As the soul continues in its present body from childhood to youth and then to old age, the soul moves to another body when the soul sheds its present body (Gita; Chapter 2: Shlok: – 13). As a person renounces old clothes and wears new clothes, the soul renounces its old physical body and takes on a new physical body (Gita; Chapter 2: Shlok – 22).

The most prominent religions in the world have declined the re-incarnation or re-birth but preached the existence of the soul. However, the ideology of the reincarnation is accepted by their sub-sects. There are also esoteric schools like theosophical society as well as research evidence that prove the theory of reincarnation. Ivan Stevenson from the University of Virginia conducted more than 2500 case studies over a period of 40 years and published 12 books in relation to reincarnation. He has documented each child's statement and then identified the deceased person. The child identified with verifications of the facts of the deceased person's life that matched the child's memory in one of his books "Twenty cases suggestive of Reincarnation and Where Reincarnation and Biology Intersect". He also matched birthmarks and birth defects to wounds in Reincarnation and Biology. There are so many other authors in the world who advocated and produced evidence of reincarnation. A few of them are Jim B, Brian Weiss, Raymond Moody, and Satwant Pasricha.

It is the nature ('Swabhav') of the 'Jiva' (soul) that determines its action. The state in which the 'Jiva' resides gives rise to the scope and nature of its action. When the being or 'Jiva' sheds its physical body, it is this feeling that it remembers in its final moments and weigh on it (Gita; Chapter 8: Shlok - 6). The 'Atma' which is a companion of 'Jiva' controls the 'Jiva', which is like a horse and takes it to its goal (Gita; Chapter 9: shlokas - 18 & 7). The 'Jiva' (soul) therefore, is the determinant of its own re-birth and the course of action it will take in the form of human, animal, bird, insect, etc. depending on the mortal quality of previous life actions and uses the sense perceptions of the ears, eyes, skin, tongue, and nose, which are grouped around the mind. The embodied soul savours the objects of the senses (Gita; Chapter 15: Shlok: - 9).

Remedy from the birth and death cycle:

The embodied souls in this material world are the eternal fragmental parts of the 'Atma' and bound by material nature. The embodied souls are struggling with the six senses including the mind (Gita; Chapter 15: Shlok-7) in this material world. The 'Kshar' (perishable) and the 'Akshar' (imperishable) are two kinds of beings in the creation. The perishable are all beings in the material realm. The imperishable is liberated beings (Gita; Chapter 15: Shlok: - 16).

To get the status of imperishable being, all 'Karmas' must be in accordance with 'Dharma'. In this path, all 'Karmas' must be done with detachment, meaning done without attachment to their eventual outcome. By this, the burden of the results of those actions is removed, though the fruits of the actions themselves remain present. In other words, the being ('Jiva') is not bound by the fruits of its actions. Those actions become the nature/disposition/temper of the 'Jiva' or being, meaning, the 'Jiva' becomes self-realized. During its final moments in its physical body, the 'Jiva' obtains the refuge of the 'Atma' / the Supreme should the Soul ('Jiva') remembers the 'Atma' in its final moments and weigh on it (Gita; Chapter 8: Shlok - 6). It is very difficult to weigh on 'the 'I' at the time of the final moment. Hence, constantly practice of engaging the mind in remembering the 'I', without deviating and actions without attachments to their eventual outcomes, the 'I' will certainly be attained by you (Gita; Chapter 4: Shlok: - 11) & (Gita; Chapter 8: Shlok: - 5, 8). The beings who are free from vanity and delusion, have overcome the evil of attachment,

dwelling constantly in the self and God, are freed from the desire to enjoy the senses, and are beyond the dualities of pleasure and pain, such liberated personalities attain the eternal Abode (Gita; Chapter 15: Shlok: - 5).

Self-realization:

The 'Jiva' (soul) or being can wash away the malignant effects of worldly desires and actions only through self-realization (Gita; Chapter 2: Shlok - 45). Self-realization helps the 'Jiva' to transcend the narrow feelings of attachments, I, me, yours, selfishness, greed, and other ills. It then becomes conscious of its actual duty of what action to perform and what to avoid, i.e., gaining true knowledge of action'. Self-realization leads to the virtues of the 'Atma' entering the 'Jiva', which then becomes one with the 'Atma' (Gita; Chapter 2: Shlok - 50). This oneness also makes the 'karmas' of the 'Jiva' filled with 'bhakti' (Gita; Chapter 2: Shlok - 51). Therefore, the study of the 'Gita' is essential for making our worldly life successful too.

'Varnas':

In the Shrimad Bhagavad Gita, human society is categorized according to its nature that develops based on its past and accumulated 'karmas' (actions), into the four 'Varnas' (groups) of 'Brahmins', 'Kshatriyas', 'Vaishyas' and 'Shudras' (Gita; Chapter 18: Shlok - 41). Duties of the Brahmins, Kshatriyas, Vaishyas, and Shudras are in accordance with their three qualities ('Gunas'). The inherent qualities of the work of Brahmins are tranquillity, restraint, austerity, purity, patients, integrity, knowledge, and theologian. The qualities such as valour, strength, fortitude, skills in weaponry, never to retreat from battle, large-heartedness in charity, and leadership abilities are the natural qualities of work for Kshatriyas. The qualities of Vaishyas are to work for agriculture, dairy farming, and commerce whereas; serving through work is the duty of are the works for the Sudras (Gita; Chapter 18: Shlok – 42-44). Irrespective of whichever family one takes birth in, one's 'varna' is determined according to one's actions and value orientation, in which caste by birth has no place (Gita; Chapter 4: Shlok - 13). The 'Jiva' can perform its action only when it acquires human birth. In other living forms, it can only bear the results of the fruits of the action it has earned in its past births. This applies to birds, animals, insects, and even celestials, who can only enjoy or suffer the results of the action they had done when they have appeared as human beings. Therefore, human life and the value of human 'karmas' are both very important, which have been explained very lucidly in the 'Gita'. The 'Jiva' itself is responsible for its 'Varna'. Just as, seed does not grow without water, water is not the cause for it. In today's perspectives, most of the population of the world comes under 'Shudra' and 'Vaishya' varnas due to their actions.

Happiness and Grief:

The ultimate truth in every object and subject is the same, but the 'Jiva' because of its inherent shortcomings and opulent consciousness of its physical self, analyzes it differently. Owing to its physical consciousness, the 'Jiva' is divided into caste, creed, community, family, relations, material property, religions, regions, nations, pelf, various organizations and affinities, and is constantly engaged in conflict, warfare, strife, the pursuit of narrow self-interests and attachments, which arise out of desire and rancour (Gita; Chapter 7: Shlok - 27) and lead to further suffering and

misery in the world. If any action is performed with attachment, i.e., devoid of 'Dharma', its purpose generally is the pursuit of one's selfish motive and ends up accumulating sin. On the contrary, if any action is done in accordance with 'Dharma', it yields virtue to oneself. Both sin and virtue do not leave the 'Jiva'. When they will manifest themselves as happiness or grief, in which birth, is indeed very difficult to predict, but it is certain that the 'Jiva' cannot escape them at all. Happiness and grief are conditions of the mind and till the 'Jiva' considers itself as the only body, these feelings will endure. These are two aspects of life that keep coming and going. They are the result of the 'Jiva's' earlier 'karmas' and their roots are in the senses ('Indriya Bodh') (Gita; Chapter 2: Shlok - 14). The 'Gita', therefore, teaches humankind to remain equanimous in both joy and sorrow (Gita; Chapter 2: Shlok - 38). Feeling ubiquitous of the 'Atma' is 'saatwic' happiness and sensuality is 'rajas' and dormancy is called 'tamsic'.

The solution to all Evils:

The Shrimad Bhagavad Gita is beyond the narrow confines of caste, creed, family, class, society, civilization, culture, religion, sect, and other confines, as well as any material order. It is also higher than the disciplines of sociology, economics, political science, psychology, etc., and is replete with metaphysical knowledge. To end corruption, terrorism, crime, and social ills, every class or group of people will have to perform its inherent duty in accordance with the intrinsic 'dharma' of that duty or action. 'Dharma' enhances moral values, which in turn ensures the ambiance of peace and non-violence. So, the society or the nation which wishes to wipe out corruption, terrorism, crimes, and other social evils has no other option but to embrace the teachings of Shrimad Bhagavad Gita.

“YATO DHARMA TATO JAYA” in Sanskrit is “Where is truth there is success” in English and SATYAMAVE JAYTE in Hindi. But, due to ignorance and selfishness Sanskrit word 'Dharma' has been made a synonym of Religion/belief and the Hindi word 'DHARM NIRPEKCHCH', secular in English, whereas it's meaning in Hindi is not in favour of 'Dharma' i.e. not in favour of 'truth' which is exactly the opposite of the Sanskrit word 'Dharma' i.e. Adharma. Adharma (Falsehood or Untruth) is indicative of acts of sin that promote loss of moral values, corruption, terrorism, crime, and social evil showing only the lunacy of human beings.

It is unfortunate that Bhagavad Gita is taught in universities of the U.S and Germany, we cannot do so in India due to selfishness and vested interests. Shrimad Bhagavad Gita does not teach us pessimism, rather it says:

“*Yada yada hi dharmasya glanir bhavati bhārata abhyutthanam dharmasya tadatmanam sṛjamy aham*” (Gita; Chapter 4: shlok - 7)

“*Paritrāyā sādhuṇāṃ vinasāya cā dūṣkṛtāṃ, dharmā-saṃsthāpanārthāya sambhavāmi yuge yuge*” (Gita; Chapter 4: shlok - 8)

This means, Oh Arjuna! When 'Dharma' deteriorates and 'Adharma' (Falsehood) increases, then to rescue righteous persons, to destroy the wicked, and to establish 'Dharma', I manifest myself in realizing form in different eras. The

essence is, a person should indulge himself in every action with selflessness and spend his life by assessing his every action perceiving 'Atma' as a witness so that he could make his life successful because 'Atma' is present in these actions in the form of 'Karmfal' known as 'Dharma'.

“Sarvadharmān parityajya maamekam sharanam vraja; Aham twaam sarvapaapebhyo mokshayishyaami maa shuchah” (Gita; Chapter 18: shlok - 66)

This means, 'O' Arjuna! Leave all intrinsic/innate/inborn duties and come into my shelter, I will set you free from all the worldly sins i.e. 'Atma' is present in every living being; hence serving every living being selflessly is a service to the Supreme One. Every living being is dependent on nature (for its being) and nature works under the Supreme One for the creation of every living being. For salvation, whatever has been taken from nature is to be returned to it or do every action without attachment and malice with equanimity, otherwise, life will remain caged in the cycle of birth and death.

Buddha has also advised taking shelter of 'Dharma' for salvation (*DHAMMAM SHARANAM GACHCHAMI*), Tulsi Das has also celebrated the importance of 'Dharma' by saying that 'Dharma' is serving for others (*PARHIT SARAS DHARM NAHIN BHAI*). In a nutshell, if a person setting aside all his/her attachment and malice, and being in a state of equanimity, performs every action with devoid of attachment/selflessness, he/she is sure to get salvation and in a true sense to be carried out as one's 'Dharma'. This is what Gita teaches us the true knowledge of 'Dharma' where the purity of inner self and knowledge of being beyond the body are two credentials required to understand the Shrimad Bhagavad Gita.

Learning Points:

1. The Supreme Soul (the 'I') presence is in the heart of every living being besides the individual soul ('Jiva') and is the one who governs the soul. The 'I' has both aspects to divine personality - the personal and the formless aspect. The 'I' restrain the soul through inner voice when the soul indulges in any wrongdoing under the influence of the five senses.
2. Air is born from the sky and is within the sky, the whole universe is born from the 'I' and engulfs in the 'I'. The 'I' is like you for you and even being one, manifests equally in all the animate of the universe, indirectly join one with another life, and gets connected with the entire universe. The one who sees in which sense finds the 'I' in the same sense and gets the same kind of actionfruit ('Karmfal').
3. You and all others- father, mother, son, daughter, brother, sister, wife, husband, relatives, and other living beings are illusions created by the 'I' on behalf of your past actions, which are from time- to- time aligned to you to test your endurance.
4. The 'I' regulates the body through the power of 'Maya' ('sattva', 'rajas' and 'tamas'). You shall be treated the way you treat others, as the soul is surrounded by the wall of illusion ('Maya') and the 'I'. Just as sound dashes against a wall and comes back as an echo, whatever action the soul performs, strike against this wall of 'Maya'

and come back to the soul in the form of their fruits. Lust, anger, and greed are the three doors of hell that lead to the ruin of the self. Change happens every moment in the body, but due to the 'I', it does not feel as the 'I' does not change.

5. The soul is free to perform actions. Every action leaves its imprint on the soul which can be perceived at any time on the mirror of the soul called mind ('Mann'). Liberation from life and death, a moto of the human life, is to free self from burden of the results of all actions. When the soul is bounded with the body, it cannot renunciate actions. Hence, one must perform 'Dharma' to get liberation from life and death i.e. relinquishing the fruits of all actions is the only way to get the reward of all actions in a true sense without the burden of the results of those actions. If one believes it can be attained through rituals, study, austerities, the pursuit of worldly knowledge, religions, pilgrimages or merely taking bath in the holy Ganges which is confined to reverence to salvation, it will be called one's ignorance only.
6. 'Dharma' is the existence and intrinsic part of the object, animate or inanimate. Every object visible or concealed has its own 'Dharma', which in fact, is the axis of its very being. Just as a wheel cannot function if its axle is damaged, so too, any being that does not adhere to 'Dharma' becomes directionless. The 'I' is in result of action in the form of reward ('Dharma') and punishment ('Adharma'). 'Dharma' is personal and carried out only by performing duties devoid of attachment. Animals, birds, trees, plants, earth, sun, etc. all constantly perform their respective 'Dharmas'. It is only human beings to be constantly reminded of and explained their 'Dharma' in each age, neglecting which they have to endure the censure of the 'I'. 'Dharma' is diminishing in the world and nature that is subject to the 'I' is furious, is an indication of great destruction.

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