

An Ethno-ecological Introspection of the Bhagavad Gita: 8. Diversity of Human Characters and their Socio-ecological Implications as Revealed by Srikrishna – A Review

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ABSTRACT Bhagavad Gita has keenly analysed the diversity of human characters from positive and negative point of view. The essence of all narrations is that: A person should try to apply his conscience to proliferate his divinely qualities and destroy the demonic characters, in order to move towards the fulfilment of life.

INTRODUCTION

The observation of diversity amongst the human beings is a special study in Anthropology. Modern science has divided the human society into four parts from the point of view of colour of the body, hair style, construction of nose and other structural features. They are namely Africans, Caucasians, Mongoloids and Australians. The colour of the Africans is black and they are represented by Negroes. The Caucasians, spread in the European and Asian Continent are either white or brown in colour. The inhabitants of China, Japan, Tibet and other countries are yellow coloured with flat nose and comparatively short height, are known as Mongoloids. Australians are pinkish in colour with a sharp nose. It is not out of place to mention here that a new research study (Padhy 2013e) shows that the adorable deities in Sri Mandira, Puri, Odisha, India – Sri Jagannath (Black colour), Sri Balabhadra (White), Sri Subhadra (Yellow), Sri Sudarsan (Rose) respectively make an appearance as the symbols of the above narrated human beings. This proposition indicates the research study and Anthropological knowledge in ancient Odisha (Padhy 2013d). Thus the name of Sri Jagannath (in Sanskrit - *Jagat*: which keeps on moving, changeable; *Nnath*: Master) with an inner meaning as the Lord of the humanity/ world/ universe is justified. Moreover, Sudarsan – the whirling missile of Sri Jagannath (as Vishnu) can be equalised with the boomerang of the

original Australians, which returns back to the dispatcher after completion of the work.

Manusmruti is one of the oldest religious compendium of the human society. It is the first scripture wherein the mankind has been divided by the fourfold *Varna* order namely – *Brahmana*, *Kshatriya*, *Vaishya* and *Shudra* (Dash and Padhy 1998). Such division is based on *Guna* (mode/ quality) and *Karma* (work), as described by Manu and modern science has established the proposition from the point of view of gene research (Bamshad et al. 1996, 1998; Padhy 2010). Likewise, human beings are divided into three categories (Dash and Padhy 1997) depending on their food habits that is, *Rakshaasas* (Demons), *Pissaachas* (Cannibals) and *Manushyas* (Human beings). Those who are educated, physically strong, valiant, belong to high cadre and established in the society, but are non-vegetarians are categorised as the *Rakshaasas* (Demons). The uneducated, rude / ruthless, uncultured and lead a lowest level social life; eaters of low quality meat of animals such as - rates, snakes, insects, leeches, frogs and dry and rotten meat are termed as *Pissaachas* (Cannibals). *Manushyas* (human beings) vegetarians, wise and knowledgeable, civilised and sociable. All these three categories are equal from the point of view of the shapes of the bodies, absence of significant canine tooth, take water and other liquid food by sucking, their intestine is long and take birth with open eyes. On the other hand, the opposite non – vegetarian animals with canine tooth, possess comparatively a short intestine, take birth with closed eyes and drink water by licking. Modern science has further specified many other body physiological characters which are applicable to vegetarian human beings. All these categorisation of human

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beings based on the food habit (Dash and Padhy 1997), as per the sage – scientist Manu, are born from the womb (*yaraayuja*) (Manusmruti 1/43).

The Manusmruti (4/192, 195, 196) in another presentation have depicted two negative human characteristics that is, (1) *Baidala Bratika* – impostor that is, a wolf in the lamb's skin (2) *Baka Bratika* – *Baka Dharmika* – Crane / Heron like promises (Padhy et al. 2001).

Religious obstinate, hypocrites (amidst a crowd who exhibits his religious demeanours), are always avaricious, deceitful, haughty public frauds (who cheats people after keeping their personal belongings on mortgage or on good faith) envious, cruel and always finds fault with others without looking into their merits and virtues, are *Baidala Bratika* (a wolf in the lamb's skin).

He who always intends to project and express his honesty, walks by drooping his head, behaves mercilessly, anxious to accomplish his selfish desire at its first instance, publicises his humility through roguery with deceitful qualities is a '*Baka Bratika*' (Heron like qualities).

The above presentation shows as to how the diversity of human characters were contemplated during the ancient times in India. Srikrishna has presented the diversity of human characters in the Srimad Bhagabad Gita which is discussed in this communication, with its ecological implication in the social context; either in the present time or ancient days. The methods of study are as recorded earlier (Padhy 2013 a,b,c, 2014 a,b, 2015, 2016) and the characters in the text are presented chronologically as per the Gita chapter wise.

(1) Who is a Learned Person (*Pundit*)? (2/11)

In the Gita from *Ssloka* 11th of 2nd Chapter onwards, Srikrishna has depicted the wisdom of the Gita. In the first *ssloka* itself He has defined the word '*Pundit*'. Generally we respect a human being who is scient, talented, meritorious, spiritual minded, by mentioning him as '*Pundit*'. The common conception of the word '*Pundit*' as accepted by people in general, has not been accepted by Srikrishna. His view is of different form that a person who has rightly comprehended the composition and aim of the universe, is considered as a '*Pundit*'. He, who is aware of the body, mind and soul is a '*Pundit*' and he never mourns for any condition of his body. As the Sun sets daily but never gives pain to anybody, similarly the '*Pundit*' never mourns

for the living or the dead condition of a human being as both the conditions are same for him. In the previous *Sslokas* Arjuna was mourning for transient things which was not required for him. Therefore, *Bhagabaaan* with an affectionate comment told "you are speaking like a *Pundit*; but you are not aware of the qualities of a *Pundit*". He is the real *Pundit* who does not mourn for the conditions of a human body, either personal or of others.

(2) Man: The Occupier for Salvation (*Mokshya*) (2/14 – 19)

The conjunction of senses and materials gives the feelings of enjoyment of pain and pleasure. The origin of such enjoyment is annihilative and transient. The pleasure communicating the senses of a particular time becomes the reason of pain in another occasion. Therefore, the pleasure and pain are transient and variable. At the time of discharging duties, a person should learn to endure such transient pleasure and pain. Irrespective of weird atmosphere a duty bound sincere person should discharge his responsibilities. The body is changeable, it is not eternal. This body is subject to changes every moment, because of the action and reaction of its every cell. Modern science admits that, because of genetic effect and metabolic changes, the body grows and enters into old age. The *Aatman* remains unaltered even with the changes in the body and mind. The *Aatman* is spread over the entire body. By and large the *Aatman* can be accepted as the conscious energy. This energy although permeated all through the body, its feeling is confined to the concerned body only. The feelings of pleasure and pain in one human body cannot be perceived in another human body. The omnipresence of *Aatman* in the body is a personal perception. The finer existence of *Aatman* is perceptible through a holly mind / pure spirit. The consciousness of the *Aatman* or the perception of the complete – consciousness, remains untouched by time, space and cause - effect relationship.

The *Aatman* neither loses existence nor annihilates, but once it vacates the system, then the body starts decadence. Hence, the people who are infatuated with the body they take for granted that, the *Aatman* also extinguishes along with the physiological death of the body. This mortal body is subject to extinction. It may die on a single instance or after one hundred years,

it can not be protected as living for infinite time. The person who has been predetermined to experience the higher stages of Self-Realisation, conscious of the conditions of the body and has accepted the sensual experience of pleasure and pain with equanimity, he is for sure a person fit for liberation (*Mokshya*).

(3) A Duty Bound Personality (2/31 – 38)

In the beginning of the *Kurukeshtra* war an alarming situation surfaced. Arjuna was overwhelmed when he noticed his friends and relations in the battle field. He thought it righteous to die in the hands of Kaurabas without raising arms and by not fighting the battle. Srikrishna, observing the unmanly qualities with Arjuna, impelled him to fight the battle forsaking the weakness of the heart. Sri Vyasadev has presented the divine conversation between Lord Krishna and Arjuna in the form of *Srimad Bhagavad Gita*.

The human-being when performs his duties as per the *Barnaashram* (stages of life) virtues he is automatically elevated to a higher strata in the spiritual plan. Therefore, Arjuna was urged to fight the battle as a *Kshatriya*. In that situation there was no other alternative auspicious work for him other than fighting the battle. Had Arjun forsaken the righteous battle, that would have been regarded as dereliction of duties as a *Kshatriya* and also he would have lost his glory and fame. By this kind of renunciation of *karma*, the path to the kingdom of *Narka* (hell) would have become clear. Man loses his respect and is defamed if he neglects his duties and the infamy and blame would have become more than death. Society blames such person. Even the enemies would pass derogatory remarks by blaming the valour of the valiant fighters. Arjuna was therefore advised to fight only for the sake of fighting without thinking about the pleasure-pain, profit-loss or winning-losing. All these advices to Arjuna are also applicable to the common man. Never a sin is committed when a person performs his own duty. By one's own duty only, a person advances in the spiritual and material field. Therefore a person should not be averse to his assigned work or his own profession at any cost.

(4) Karma Yogi (2/39 – 49)

Man is born to perform his duty in the world. The way the omission of the assigned duty is

iniquitous, similarly the execution of the evil deed is iniquitous. *Karma Yoga* has been defined as the execution of virtuous or righteous deeds by renouncing the iniquitous deeds. When work is executed by looking upon equally the adoration – condemnation, success – failure, happiness – distress and joy – sorrow, it is viewed as *Karma Yoga*. The work when attended with equanimity of mind, there is neither extermination of the beginning nor there is occurrence of opposite results. A little of such virtuous deeds, saves man from the horrors of life and death. Such works are attended with strong resolution and determination of mind. The wavering mind and the polymorphous thoughts destroy the efforts and spoils enterprise.

Those unconscientious persons are not able to attain the "*Paramaatmaa* (Absolute)" who are absorbed in evil desires and enjoyments; overwhelmed in praises and exaltations; keep interest in the result oriented three *gunas* as described in the Vedas. They feel that, infatuated with the material affluence in the world and entry into Heaven after death is their only objective. They are of the opinion that there is nothing other than material enjoyment in the world. The real *Karmayogi* neither hopes to acquire the unattainable material nor shows much interest and reliance to protect the material in possession also. He maintains steadfastness of *Aatma* with the *Parameswara* (Almighty) and performs his duties with an apathy towards material pleasure. He has rightly understood that he is only entitled to perform his assigned duties. He is neither infatuated with the *Karma* nor hopes for the results of the *Karma*. He performs duty being equanimous and steady in yoga, because he has perfectly understood that profit oriented work is inferior to equanimity.

(5) Even Minded Human Being (2/50-53, 61, 64-72)

A person who abnegates both virtue and vice during his life time, is regarded as an even minded human being. Such persons are called as "*Jeevan – Muktas*" or liberated souls. To attain the described stage, one has to be *Yoga – Yukta* or ardent practitioner of Yoga; because the latter only brings perfection to the actions. The even minded *Sadhak* (practitioner) abjures the results arising out of the actions and making himself free from shackles of birth and death

and becomes the 'Absolute'. In him rises the quality of indifference to the worldly matters, the suspicion withers away and thus traverses the illusive mire of the worldly matters. The difference of opinion in the *Shaastras* (epics) is not able to shatter his steady mind. Firmly he gets united with the *Paramaatman*.

The person with steady and balanced mind who have attained the highest knowledge of *Samadhi* (highest state of yoga), abjure the worldly desire in toto. Being satisfied in his self, he enjoys the eternal bliss. These persons are neither disturbed amidst sorrows nor attracted towards the worldly pleasure. They remain free from infatuation, fear and anger. Such persons are called steady minded or stable in intelligence (*Stithaprajnya*). The way the tortoise shrinks its limbs, likewise the person stable in intelligence always withdraws senses from the enjoyment of material pleasure of the world. He neither feels happy nor unhappy on encountering auspicious – inauspicious moments. An ordinary person even when withdraw himself from the material world, he is not able to give up his attachment from such worldly pleasure, his desires still remain alive. But the person who is stable in intelligence is an detached entity. The senses are very powerful. They are able to forcefully rob away even the minds of the wise men. But they remain under control with a stable minded person. When it is night for all the creatures, during that time the *Stithaprajnya* remains awake; and they behave as if under sleep when others are awake. Here the night for others is to be considered as lack of spiritual reflection and when others are awake – it is to be considered as the time for the worldly enjoyments and their collections. Such celibate persons who have controlled their senses are not prone to hallucination, even if they get objects for enjoyment. Renouncing the desire – being indifferent, unselfish, humble, the even minded persons enjoy eternal peace. This is the abode of a self-realised being and an absorbed state of mind in the eternal bliss (*Brahmananda*).

(6) Consequences of a Man Absorbed in Material Objects (2/62,63)

Through the senses the worldly matters enter into the body and make known their presence to the mind. To enjoy the worldly objects, mind comes out of the body. Having the worldly

objects at his reach - attractions, fondness and love for them develops in the mind. These are called the attachment and contemplation of the mind for the worldly objects. The desire for such enjoyments wakes up along with the increase of duration of attachment with the objects. Any hurdle that comes on the way of desires, resentment (*Krodha*) generates in the mind and mind makes all efforts to acquire the object by any means. If the object comes to hand by easy means, then that raises strong attachment for the object. Attachment and anger both captivate a human being. Captivation is a stupefying condition, because it effects a person to forget his caste, stages of life (*Barnaashrama – Brahmacharya, Garhastya, Banaprastha, Sanyasa*), social status, qualification, quality etc. and he runs after the material object. Captivation makes a person lose his memory. After the loss of memory the intelligence is destroyed and the destruction of intelligence leads to the downfall of the person. These are the sequence of events that occurs systematically and drags a person to doom. Man is advised to be conscious of the chain of reaction: Worldly objects at reach — leads to attraction — strong desire — non-availability causes resentment — if available, whole life time is spoiled with attachment and enjoyment — leads to captivation — loss of memory — destruction of intelligence — finally leads to downfall of a person.

(7) Man of Steady Actions (3/3-8,17,18)

Being dominated by Nature, man is bound to work. The reason is – without doing any work one cannot remain for a moment. In the human domain there are two types of adorations – wisdom (*Jnyana*) and Action (*Karma*). The wise man adore through "*Jnyanayoga*" and Yogis adore through "*Karmayoga*". But to perform the adorations, forceful subjugation of senses will not yield any tangible result. The sensual and material pleasure cannot be obliterated from the mind. Such persons / individuals are called hypocrites or ill-behaving. Man should try to subdue the senses, bring the mind under control and in a detached manner perform the *Karmayoga*. The performance of the assigned duties in rightful way is *Karmayoga*. The execution of the assigned work is better than abstaining from work. If we do not work then also the body will perish. There is nothing called the 'as-

signed duties' for the persons who live in the 'self', muse in the 'self' and contented in the 'self'. There is no necessity for them either to work or not to work. They maintain spiritual relationship with other creatures without the normal physical relationship.

(8) The Means of Human Life is Yajnya (Sacrifice) (3/9-16: 4/23-30)

In Indian culture, *Yajnya* is customary and a pivot to impel the civilisation. Manusmruti lays down five customary sacrifice principles (*Pancha Mahayajnya*) for every individual human being every day (Padhy 2009). They are: *Pitru Yajnya*-(worship the parents), *Rishi Yajnya* (worship the sages), *Deva Yajnya* (worship the god), *Bhuta Yajnya* (worship the five primordial elements of the creation) and *Nru Yajnya* (Hospitality – worship the guests). These *Yajnyas* are related to our awareness towards the environment and its conservation. The meaning of *Yajnya* is sacrifice. It has been propounded in 'Gita' to perform the '*Yajnya Karma*' with detachment, or else bondage to actions will be created. Lord Brahma created the living beings (*Praja*) with the motive of sacrifice (*Yajnya*). He made arrangements so that the living beings will grow and will obtain the desired fruits through *Yajnya*. All subjects will worship the Devataas through *Yajnya* and they will bless the subjects in response. Here the *Devataas* are the factors of the environment which are the *Para* (matter) and *Apara* (consciousness) *Prakriti* in the Gita (Padhy 2013b). In this manner it has been urged to the subjects and the environment to develop keen relationship by reciprocal serving each other without self-interest. The Gods (*Devataas*) of the environment are offering the benefits of the *Yajnya* to the human - beings without being asked for i.e. the Sunshine, Sky (space), Air, Fire, water and shelter on Earth with various other benefits from the biodiversity. In view of this men should protect and preserve the environment without being selfish. *Yajnya* performed without being selfish, makes man free from sins, but the wealth acquired with selfish motive unites with sin. A small example here is the water cycle of Earth. The Sun evaporates water without any motive. The seas, rivers, lakes cede water without any request. The trees suck water from deep earth and leave it outside through transpiration, the sky converts the clouds to rain

and the clouds dole out water to us as per our requirement without considering friends or foes. This is the selfless *Yajna* performed by nature every day. The way the Nature's cycle performs its duty, similarly the human beings should perform their duty without any selfish motive. The person who does not perform his duty as a *Yajnya*, he is considered as a sinner and his life on Earth is futile.

Again Srikrishna has described about twelve types of sacrifices (4/23 – 30). They are: (1) *Brahma Yajnya* (ultimate sacrifice), (2) *Devapujan Yajnya* (Sacrifice through worshipping Gods), (3) *Abheda Darshan Yajnya* (Non-dual philosophical feeling), (4) *Sanyam Yajnya* (Sacrifice through restraint of senses), (5) *Bishaya – Haban Yajnya* (Sacrifice through burning the desires), (6) *Samadhi Yajnya* (Sacrifice through deep meditation), (7) *Drabya Yajnya* (Sacrifice by renouncing the materials for others benefit), (8) *Tapo Yajnya* (Sacrifice through austerity), (9) *Yoga Yajnya* (Sacrifice through performing Yoga), (10) *Swadhyaya Yajnya* (Sacrifice through reading scriptures to attain knowledge), (11) *Pranayama Yajnya* (Sacrifice through control of life breath - Prana), and (12) *Nirudha Yajnya* (sacrifice for confinement of mind through control of life force).

The nomenclature of *Yajnya* to the above mentioned activities is aimed to perform all activities with the spirit of sacrifice. Then only the life is crowned with success.

(8) The Behaviour of a Person Fixed in Self-realisation (3/19-26)

In a family, children pay respect to the parents and other elders and follow their routine of working. The persons who are accepted as the superior by any society, clan, caste, creed and hermitages, they are placed as the ideals. In the Gita, *Bhagawaan* Srikrishna has accepted Janaka Maharshi of Ramayana Yuga as the ideal who had placed himself with the *Paramaatmaa* every moment being loyal as well as detached from his duties and responsibilities. Generally the good deeds of the ideal persons become the behaviour pattern of others. *Bhagawaan* has repeatedly told that for Him in the world, there is neither any duty nor there is non-availability of any obtainable suitable material. Even then He is performing His duty to edify people. If He will not work, then men will stop working by follow-

ing Him. As a result, insecurity will spread all over and the people will lose track of their responsibility. It has been described in the Sslokas 3/17, 18 that, the person who flits in the 'Aatman' does not have any assigned duties and it is not required for him to work. Now it is propounded that whether there is any need for working or not, the person whose intelligence is fixed in wisdom, will also work like other lay men. Otherwise the ignorant will lose mind and they will also project themselves like wise men without attending work.

(10) Karma and Dharma Reflect on Human Character (3/27-43):

All the living beings in the Universe are under the control of Nature. The characters and instincts that have been assigned to them by Nature (*Dharma*), accordingly they perform their duties (*Karma*). To the extent, the scient sages are also captives under nature and are bound by instincts. All the works of Nature are controlled / regulated by *Gun*as (Padhy 2014b). But the egotist ignorant considers himself as the doer of all work when the *Gun*as perform the *Karma*. The scient never gets involved in the *Karma* by understanding the intrinsic qualities of the *Gun*as. Otherwise, the scient should not disturb by talking about *Gun*as to the persons who are attached with the performance of *Karma* as per the direction of the *Gun*as. A common man is ignorant and unintelligent, also he does not even hesitate to criticise the Almighty. They are lost as time moves on.

In fact, desire and anger which takes birth out of *Raajas Guna*, forcefully involves man in the evil deeds against his will. Desire counters the faculty of a person. Mind, intellect and senses are the places of residence of desire (*Kama*). They cover the knowledge of a person like the smoke covers the fire. It is not proper to remain under control of anger and ill-will which are attached with the material desires of the senses. The foremost enemy of man – desire and anger should be killed through the control of senses, because they destroy the essential knowledge. Srikrishna says that, one's own laws of work are better than the Supreme behaviour of a stranger (extrinsic law). It is better to embrace death while doing one's own work, but it is perilous to pursue the laws of others. This is the cardinal principle of conduct of *Dharma* and *Karma* (Natural

Law and work). Senses are more important than the physical body of a human being. Amongst the senses, mind is superior and intellect is superior than mind. One should make efforts to drive the mind with intellect for the development of the Soul, because the Soul is finer, invisible and supreme than anything else.

(11) The Secret of Man's Karma (4/15-20, 22)

The Secret of Action is very mysterious and esoteric. The intelligent human being also at many a time could not understand the essential spirit (*Tattwa*) of Action (*Karma*). The Action that is done with a hope to gain, as described in the scriptures (*Sshastras*) is called '*Karma*'. These actions when performed without any expectation of gain, affection and attachment they become inaction (*Akarma*). The actions that are prohibited in the scriptures and are performed to give pain, distress and suffering to others, those are termed as 'forbidden act' (*Bikarma*).

Sometimes under a specific environment the *Karma* gives the impression of *Bikarma* or the actions that are named by the scriptures as the *Bikarma*, are also performed as '*Karma*'. From this point of view, it is not an easy task to define '*Karma*'. Those persons endowed with divine gifts and wisdom work without resolution and desire, their work combusted in the fire form of wisdom, do not create any bondage originating from *Karma*. Even though they are always occupied in work, in fact they don't do anything. Because they act, being free from jealousy, pleasure and pain and passed from dualities as well, consider failure and success as same. They may be without shelter in the world, but they are at home with the Almighty.

(12) Guru: The Path Shower in Life (4/34-39)

Srikrishna says – those who want to accept knowledge as the true principle, for whom the sacrifice of material and work have been completed, they should reach out to a person with wisdom (Guru), who has seen the true principle of things for perceiving the path to be trodden. Without an iota of doubt with simplicity, if the scient master is served with all humility and requested to clear the doubts, certainly one gets the answer. The Master disseminates from his own experience about the Almighty and the Spiritual knowledge. Thus the disciple experiences

the awakening of the self in every primordial elements of the creation and becomes free from material illusions only when he relentlessly serves the Guru. It has been narrated that there is no other thing which is pious like knowledge. This is neither the knowledge available in the books nor heard in the spiritual discourses. The knowledge, of its own blossoms in the heart of a *Sadhak*. The Guru shows the way to the disciple through precepts, for the knowledge to blossom in his heart. *Guru Krupa* (compassion of the preceptor) ferries the disciple across the oceanic world by boarding the boat in the form of knowledge even if he is a great sinner. As fire burns the fuel to ash, likewise the fire of knowledge chars the results of *Karma*. Those who have faith, conquered the senses, conscious and devoted, they are competent to attain knowledge which gives them supreme peace. Those who are unconscientious, averse, apprehensive and doubtful they are not able to reach near *Guru*. They, neither in this world nor in the world after death are able to attain peace. From this point of view, man has to slay the ignorance with the sword of conscientiousness, and proceed in the Divine path.

(13) Who is a *Sanyasi* (Saint)? (5/3-12)

Generally we call a person a *Sanyasi* who has matted hair collectively and put on saffron coloured robes. The foremost conduct of a *Sanyasi* is that he has relinquished the wordly desires. From the literary point of view the meaning of the word *Sanyasi* (*Samyak* – equal + *Nyaasa* – acceptance) is accepting everything with equal degree; good or bad. The *Sanyasi* considers the positive and negative surroundings and situation as equal. But *Bhagawaan* Srikrishna has given more importance to the conduct of *Karma* than that of renunciation of action. He has narrated that the performance of *karma* is an easily accessible accomplishment than renunciation. The ignorant only differentiates *Sanyasa* and *Karma yoga* as separate and giving different results. In fact, both are auspicious. The person who does not have malice or aspiration, he is a *Sanyasi* even though he is a *Karma Yogi* (Believer in action). It will bestow results of both even though he practises a little of one of the described conditions as above. The *Sanyasi* may be an erudite scholar, but the scientist and the man of action, both attain the same abode (*Dharma*). The knowledge and ac-

tion are one and the same. Rather it has been told that it is difficult to renounce the feeling of doer without conducting action. The *Karma Yogi* along with conducting his action, all the time remaining in Divine perception, sooner attains *Brahma* or the Realisation of God. The Man of Action even after conducting his actions never gets involved in it. He remains as the 'Master of his self' condition by feeling the presence of Soul in all living beings. He has rightly understood that he does nothing when he sees, hears, touches, smells, eats, moves, sleeps, breathes, speaks, ejects or receives, opens his eyes or closes them. The senses (*Indriyas*) being merged in the objects perform the actions. Water never adheres to the surface of lotus leaf, similarly a *Yogi* remaining detached, consecrating all his works to the Almighty (*Paramatma*) does not involve himself in it. Man, in fact works through the body having nine gates (*Nabadwara*). Without attaching the mind in the work, when one remains in a blissful state, automatically the renunciation of work takes place. Only for the purity of the self a *Karma Yogi* conducts his action through the body, mind, intellect and senses. But he has neither ego nor attachment with the work. There is bondage in the work with a hope of gain but renunciation of fruits of work is the cause of peace.

(14) Man with Impartial Outlook (5/20-29)

As '*Brahma*' is all pervading and equally posited, similarly the mind of the man with impartial outlook equally dwells every-where. He has no attraction in the external material world. Enjoying the bliss of the inner self, always he remains in the '*Akshyaya Brahma*' (Absolute self) in indistinguishable form by absorbing himself in deep meditation. He is aware that the pleasure originated by coming in contact with the material objects, gives an impression of happiness, but it is not happiness rather it is the cause of sorrow. Such a person will see only *Brahma* in cows, elephants, dogs, untouchables (*Chandalas*) and the *Brahmanas* and cannot see differences in such beings. He neither leaps with joy on acquiring dearer objects nor anxious and distressed on attaining undesirable objects. In this manner, the person establishing himself in the pleasure of inner-self and constantly wandering in the *Aatman*, ignores the sensual desires and anger before death. He remains unat-

tached with the external material objects; the senses and the intellect remain under control. Remaining free from desire, wrath and fear, his attention fixed in the *Kutastha* (centre point between the eyebrows) with attainment of control over the life force (*Prana bayu*). In this manner all sins of such a person are destroyed. He has no doubt about his knowledge and remains always active for the benefit of all beings. Such a wise man understands that Almighty is the enjoyer (*Vokta*) of *Yajnya* and *Tapasya* (austerities) and He is merciful, affectionate, creator of customs and grantor of peace.

(15) The Stability of a *Yogi* (6/10-36)

The Man has to follow the path of Yoga to remain vested in God. If Yoga is considered as path of *Karma* (Yoga of action) then it's knowledge is expanded in *Sankhya Darshan*. It is fair for a *Yogi* to regularly perform the rites of yoga every day. The *Yogi* should practise Yoga by sitting in a clean environment over a seat of holy grass (*Kusha*) covered with a deer skin and a woollen cloth and finally a silken sheet over it. The whole system of seat should not be too high or too low. He should control his senses and concentrate his mind with a pure inner-self, during the practice of Yoga. The *Yogi* should hold his body, head and neck erect and undisturbed at the time of sitting on the seat and the eyes should be focussed between the eyebrows (*Kutastha*) while practising Yoga. The foremost support for a *Yogi* is celibacy (*Brahmacharya*) and the control of mind. Relentlessly with a peaceful mind contemplating on God (*Bhagabat Chintan*) following the path shown by the *Guru*, the *Yogi* attains the inner happiness (*Paramanand*) with his practice (Padhy 2011).

Those who eat too much or abstain from food (*Upabasa*); those who sleep too much or do not sleep at all, they do not succeed in their endeavour in Yoga (*Yogasadhan*). It is very essential to adopt restraints in food habits and life style for conducting Yoga practices. In the manner, a lamp kindles steadily in a place where the atmosphere is calm, similarly one has to meditate relentlessly on the *Paramatma*. The *Yogi* at last absorbs himself in the bliss beyond senses, after crossing the steps one after the other as mentioned (Padhy 2011) in the *Astanga Yoga* (Eight Steps of Yoga). Such bliss is only accepted by the subtle mind. There is no other condi-

tion which is more joyful / blissful than this in the world. Certainly for the Yoga practices, duty and perseverance and detachment from the worldly affair are indeed necessary. Slowly and steadily with forbearance, emptying out all the sensual desires, controlling the senses are essential for someone, who proceeds in the right path of Yoga. Mind is very active. It will for sure incessantly move out to wander in the material objects. Mind is to be extricated from such objects and fixed in the *Aatman*.

When Srikrishna, was explaining about Yoga a doubt arose in the mind of Arjuna. He asked 'this mind is very active and mad and also very mighty and stable. It always remains engrossed in the senses. The way it is difficult to control air, similarly it is difficult to restrain the mind. What is the method to control the mind?' The Lord has agreed with the logic of Arjuna and told that to control the mind the only method is 'Practice and indifference to worldly matters' (*Abhayasa and Bairagiya*). One whose mind has not been controlled, for him, definitely Yoga is difficult to attain.

(16) A Self Controlled *Yogi* (6/1-9, 28-30)

Whatever is the renunciation of worldly affairs (*sanyasa*), that is yoga. A *yogi* does the work without expecting its fruits; he always remains rooted to his duties. Some people call themselves '*Sanyasi*' by renouncing fire and action. But a *yogi* renounces the resolutions (*sankalpa*). His dispassionate work, makes him reach the highest stage of meditation (*yogarudha*). A *yogi* himself is his own friend. The Lord has told that man himself has to rescue himself out of this world of ocean. Man will call himself his own friend or foe depending upon his work and progress. Therefore a person who behaves himself as his own enemy, his life is futile.

When a person reaches the highest stage of meditation, it is required to deliberate about his behaviour. A person who lives in his own self, cold - heat, pleasure - pain, honour - dishonour are all equal and same. He remains satisfied with his discernment and controls his senses and makes himself free from aversions. For him the worth of earth, stone and gold are alike. He remains indifferent to friend, companion, enemy, neutral persons, mediators, vengeful and sinners. He remains indifferent with the same mind and attitude with equal treatment for all

concerned. Similarly a *yogi* perceives *Aatman* amongst all the creatures and views all the creatures in his *Aatman* (self). Relentlessly he roams in the *Aatman* (self) and being overwhelmed with happiness he remains engrossed in all works along with *Aatman*. He considers the pleasure and pain of others as his own. In this circumstance, *Bhagawaan* has firmly pronounced that such *yogis* do not remain away from Him and for them He is also closely available.

(17) A *Yoga bhrasta* - Luxated from the Path of Yoga (6/37-47):

In the *Bhagavad Gita*, Srikrishna has tried to clear all the doubts of a man through Arjuna. Generally a doubt arises in the mind of a person as to – one may have reverence for yoga but can't be a subjugator of senses; his mind will always remain wandering in restlessness and his development in the path of yoga will remain half way. In one life, whatever time he will vest in yoga definitely he will feel that he has wasted his time. He can not reach the zenith of celestial achievement (*Bhagavat Prapti*). He will become shelterless like a shattered cloud in the sky. Neither he can enjoy the material world nor can attain the pleasure of self realisation. Such doubts arose in the mind of Arjuna and we, the common people have similar doubts every now and then.

Srikrishna has clarified all these doubts in a very decent manner. It is told that in the practice of good deeds, there is no downfall. The *yogi* who has gone astray from the path of yoga, there is neither destruction of his *karma* in this life nor in the life after death. His endeavour to attain the Almighty in the present life bears fruit as he gets the higher world (*Uttama Loka*) after death. He takes birth in the after life in the family of a righteous person or *yogi* after living in *Swarga Loka* for years beyond memory. In the next life again he gets the opportunity to practise yoga because of his past habits in the former birth. The past practice makes him a quester of knowledge and increases his attraction towards *Paramatma*. He makes all out efforts to understand his own self. He develops no attraction for worldly objects. Such a life is rare in the human world as Srikrishna has declared. For sure, he gets the *Siddhi* (success) because of the purifications that he had undergone in his many previous births. Here *Bhagawaan* pronounces that *yogi* is superior to *Sanyasi*, *jnyani* and

Karmi. The person who conducts yoga with love, he prays in his inner self. He never becomes a destitute.

(18) One Amidst Many (7/3, 14, 15 - 19)

The entire world remains engrossed in the enjoyment of the worldly pleasures and objects. Amongst thousands and thousands of people, one here and there endeavour to attain success in Yoga. Such a person has to pass through many hurdles. Generally in the path of spiritual advancement, four types of obstacles assume appearance. The first obstacle is Man himself. He pulls himself back before starting any auspicious work. Man is always reluctant to renounce the worldly pleasure for the practice of austerities (*Tapasya*). If he is able to put off the first obstacle with strong determination of mind or by the grace of Guru (*Guru Krupa*) or his past purification (*Samskara*), the second obstacle appears - that is his family and the surroundings. The progress of many people are affected, because of these obstacles. One should feel fortunate if his wife, father, mother and work place encourage him to proceed in the spiritual path. The Divine obstacle is the third obstacle in the path of spiritual practices. The Gods (*Devataa*) test the sincere interest (internal energy) of the spiritual practitioner (*Sadhak*). If he succeeds in this test, the *Sadhak* attains the Divine energy which helps him to proceed in the path of Spiritual practices. The last obstacle in the practice of Yoga is the Yoga itself. Man attains perfection through practice. Many Yoga practitioners take these achievements as success (*Siddhi*) as the final destination and are not able to proceed further. Many *Sadhakas* fall prey to this *Siddhi* and become egoistic which turn out to be the cause of their downfall. Brushing aside these *Siddhis*, one who is able to proceed further, he only reaches at the final destination of the inner-self.

Srikrishna has again told that out of such careful *Yogis*, one here and there seldom understand His real nature (*Tattwa*). The real truth is the Almighty who is only all pervading in this Universe and without him there is no other reason anywhere. But the illusory energy (*Maya Shakti*) consisting of three qualities of nature (*Trigunamayee*) of the world is so supernatural, queer and difficult that they create obstacle for the Man to understand this divine *Tattwa*. The

knowledge of Man is covered by illusion (*Maya*). He forgets the Lord and wastes time, his knowledge being embedded with *Aasuric* (demonic) qualities. Relentless remembrance of Divinity is the only way to liberate oneself from the shackles of illusion (*Maya*).

There can be four divisions of persons curious of Divinity chanting divine names:

- 1) *Aarta* - the grieved person
- 2) *Aartharathi* - The person desirous of acquiring wealth
- 3) *Jijnyasu* - The person with fervent desire to know / understand the Almighty.
- 4) *Jnyani* - The person who thinks only about the Supreme relentlessly.

The devotee of Almighty is definitely a benevolent person. But amongst these persons the *Jnyani* is noble, because he is always attached with the Almighty only. He understands the real nature of the Almighty and such personalities (*Mahatmas*) are rare.

(19) A Worshiper of Devataas with Desire (7/20-27)

The man being affected by pleasure, pain, delusion, respect, born out of his own desire and malice, ignorantly not able to understand the true form of the Lord. The Lord is all pervading and imperishable. But being covered with *Yoga Maya* (Divine illusion) He remains in subtle form. He is the past, future and present of any living being. He knows all the living beings but the disrespectful human being does not understand Him. It is very difficult for the human being to understand the eternal because of his own limitations. Therefore Man has attempted to bring the eternal to a limited boundary and venerate Him. The other form of this attempt is veneration of Gods and Goddesses (*Devataas*). The force of desire diminishes the real knowledge and drives a person with emotion to worship various *Devataas*. These wishful worshippers, to whichever form they venerate with respect and devotion, the spiritual power of the said venerator is fixed in the same divine power by the Supreme Spiritual Power. At last the person with this limited knowledge unites with the same *Devataa* only which is a store house of a limited energy compared to the Supreme reality. No doubt, the *Devataas* may bestow the worshipper with prosperity but they cannot bless him in the path of liberation. But the desireless

person who solely surrenders and contemplates the Supreme Lord, he unites with Him.

(20) The Duty of Man at the Time of Death (8/5-16, 23)

During the entire life time in the way the man had conducted his life with the thoughts, at the time of leaving the body those thoughts only reflect in his mind. The moment of rebirth is determined in accordance with his contemplation at the time of death. The Lord has told that if a person leaves his body by praying Him, he is able to meet Him. But it is imprudent to think that one can contemplate God at the time of death after remaining engrossed in different kinds of worldly desires throughout life. Therefore it has been advised that practice with continuous Divine thoughts and consecration of all the actions to the Almighty might enable a person to contemplate Him at the time of leaving the body. This method is applicable to the common devotees. In the Gita two more methods have been discussed as to how the *Yogis* leave their body:

(i) During the last moment of life, the person who with devotion sets the life force between the eye brows with the help of Yoga, becomes motionless, thinks of the form of the God - as the most Ancient Days (*Anadi*), the controller of all creations (*Sarbaniyanta*), omniscient (*Sarbanjya*), subtler of subtle (*sukhmatikusukhma*), the possessor (*Dharak*), inconceivable (*Achintya*), ever effulgent (*Nitya prakashita*), free from delusion (*Maya rahita*), beyond illusion, sun like form and leaves the body: he will attain the Almighty (*Paramapurusha*).

(ii) The other method of *Yogi Kriya* is: the *Yogi* has to close all the doors of his senses, the mind is stabilised and shut in the heart, contemplating the form of "OM" syllable as Brahma, leaves the body in an extraordinary posture of yoga, he attains the Supreme status.

These two methods of leaving the body, will enable a person to not come again to the grief-stricken world. Apart from this, up till the *Brahmaloka* (supreme world), all are subject to birth and death. Attainment of such a condition at the time of death as has been described in Gita is only possible through a human body. Therefore human body is a boon and with the mercy of the preceptor (*Sadguru krupa*), understanding the philosophy of death and moving in that direction is a rare condition. These things cannot take place even in the bodies of Gods (*Devataa*).

The human body has been constructed in such a skilful way that the *susumna* cord and six *Adhyatmik Chakras* (vortex centres) are housed in it (Padhy 2011). Again these are placed perpendicularly with the ground (base). The divinity flows in the form of life force in the human body and all the actions are taking place keeping the mind, intellect and ego together. These natural arrangements in the human body are required to be utilised to comprehend the *Paramatma* (Almighty). In view of this Gods are also desirous of taking human birth and enjoy a human body.

(21) Religious Rites Differentiate Man (9/13-30)

Bhakti yoga, *Karma* yoga and *Jnyana* yoga have been described in the 'Bhagabad Gita'. The way it has justified 'Monism', similarly it has also encouraged the *Avatarbada* (incarnation). The formlessness of the God as has been accepted in the Gita, at the same time it has advised to respect the idolatry. The Gita has discussed all the three concepts – *Dwaita bada* (Dualism), *Adwaita Bada* (Non-dualism) and *Dwaitadwaita Bada* (Mixture of both Dualism and Non-dualism). The God has certainly told that in whatever manner one venerates, all the prayers reach Him. Yet for the better understanding and knowledge of the common man, the different types of veneration (*Upasana*) have been discussed in Gita. Here a complete picture of such veneration can be presented. In whatever manner one remains united with the Almighty, he is certainly liberated.

(i) The nucleus nature of the Almighty is 'Divine' (*Daivi prakruti*). Those noble persons who are aware of this nature, they venerate the imperishable and the eternal *Purusha* (*Abinashi and Sanatana*) with a single minded concentration. Such persons with determination, utmost care and love pass their life-time in the adoration of the Almighty. They venerate the excellence of the Almighty and adore Him with uninterrupted meditation and devotion. This is the method adopted by the devotees of *Bhakti Marg* (path of devotion).

(ii) Some venerators (*Sadhaks*) through dissemination of knowledge (*Jnyana Yajnya*), perceiving the oneness and the absoluteness of the Almighty, pray Him. The perception of the omnipresence of divinity in every atom and molecule is the extreme limit of knowledge.

(iii) Many venerators pray the Almighty adopting various methods. Man, even if adopts different methods resemblant to prayer of the Almighty of his choice, qualification, fondness and faith, that is the worship ultimately points towards the absolute form. Srikrishna to explain His absolute form of manifestation, has narrated that (9/16 – 19): in any sacrificial ritual – activity related with the sacrificial ritual, sacrifice itself, offerings, oblation, medicinal herbs, the *mantras* that are chanted, butter that is put into the sacred fire, the burning fire and the rituals conducted – everything is the Almighty. The Almighty is the Father, Supporter, Mother, the First Creator, the Path, the Fosterer, the Master, the Witness, the House, the Refuge, the Friend, the Birth, the Destruction, Existence, Store House and the Imperishable seed of this world. The power of the Almighty in the form of Solar energy evaporates the water in the water cycle of nature. The vapour is accepted in the sky by and again distributed for the welfare of the living being in the form of rain. The most prominent knowable ultimate of the world is 'OUM' and the Almighty Himself is the knowledge of all the Vedas. He is the reader, perceiver, distributor and acceptor also.

(iv) In Hindu religion every God or Goddess are different sources of energy of the environment. This theory has been discussed elsewhere (Padhy 2013c). Every God is a limited energy and a part of the Universal energy. The worship of Gods (*Devataas*) or the ancestors (*Pitru*), in whatever manner it may be performed, it reaches the Almighty only. He is the enjoyer of all sacrifices and the Master. Without understanding this principle, if one venerates then there is downfall of the venerator. Through each God and ancestors, the divine powers are bestowed on the venerator. But if one worships the God at last, he gets the God only. And if one worships ancestors, at length he gets ancestors only. But those who venerate the Almighty without any distraction, at last they get united with the Supreme reality.

(v) The thought of consecration to the Almighty is a great worship. There is no need of any temple, monastery, church and mousque or pomp and ceremony for exhibiting this impression. In a very simple way it has been narrated that one should consecrate with whole heart his food, all enjoyments, belongings, austerity, all work, donations and devotions to the Almighty.

By this there won't be any auspicious - inauspicious bondage between you and the objects and actions, which will guide in the path of liberation. The Almighty accepts any gift like leaves, flowers, fruits and even water when presented to him with utmost devotion and love. Practically in Srikrishna incarnation he accepted poor Sudama's half broken fried rice and in Rama incarnation he ate Sabari's tested plums. Interestingly one day Srikrishna was a guest in Bidura's house. Bidura's wife was so much delighted with God's love that she offered the banana peels to Srikrishna throwing away the real fruit. Srikrishna realised her devotion and concentration with much pleasure and smilingly accepted the peels and ate them.

Gita, advancing one step further has told – a hard core criminal if earnestly prays the God without any diversion, he is accepted as a *Sadhu* (Sage). Yet it is a matter of regret that many people do not endeavour in a right way to comprehend the Almighty. The ignorant people disregard Him. With vain hope, vain rites (*Karma*) and fruitless knowledge, infatuated with their own demonic and satanic qualities, the persons with volatile minds only commit such misconducts.

(vi) Those who perform religious rites to appease the Almighty with some hope – that is, for the accomplishment of worldly prosperity or Heaven after death, they are also welcomed and bestowed with blessings. These persons remain away from committing sins and perform sacrifice, pray and appease the *Devataas* like Indra through sacrifice, pray and appease the God like Indra etc. and enjoy in the Heaven after death. After the depletion of their virtues again they land back in the mundane world. But those who are ardent devotees and relentlessly absorbed only in divine thoughts, such devotees attain unattainable things and their attainments are protected by the God Himself.

(22) Biological Characters of Man/ Living beings (10/4, 5)

The modern science has identified nine differences between living beings and non-living objects as per class room teaching. They are: presence of (1) Protoplasm, (2) Life cycle, (3) cell, (4) Respiration, (5) Metabolism, (6) Nutrition, (7) Reproduction, (8) Growth and (9) Move-

ment. All these characteristics are prevalent in the living beings only.

Srikrishna has elaborated that twenty characteristics which are present in the living beings as inborn qualities that are derived from Him. They are: (1) Intellect, (2) Wisdom, (3) Free from illusion, (4) Forgiveness, (5) Truth, (6) Self – restraint, (7) Calmness, (8) Happiness, (9) Pain, (10) Birth, (11) Death, (12) Fear, (13) Fearlessness, (14) Non – injury, (15) Equanimity, (16) Contentment, (17) Austerity, (18) Charity, (19) Fame and (20) Obloquy .

Some of the above characteristics are proliferated in certain living beings and some are very poorly or also not developed at all. The human beings are enriched with all these characters. Ofcourse in human beings also the diversification of such characteristics can be noticed. In comparison to modern science, the characters depicted in Gita have been presented after deep contemplation. In fact, the characters in modern science are physical and body related, whereas the characters in the Gita have been discussed from the psycho-somatic point of view. From the smallest of the small bacteria to the giant whale and in the plant kingdom also, the characters that are described in the Gita are proliferated and established. The diversity of such characters are only responsible for the Biological diversity and diversity of human characters.

(23) The Qualities of a Devoted Man (10/9-11)

In this Universe everything is part of the presence of all pervading Almighty. The body of a living being is an assemblage of mind, intellect, ego, five primary elements of *nature* (*Pancha Mahabhuta*), their five bodily principles (*Panchatanmatra*), five senses (*Pancha Indriya*) which goes on moving with the changing game (play) of the *gunas* (qualities). After travelling in eighty four lakhs of wombs, experiencing the resultant effect of fate along with the creation of refinement of new fate, the creature earnestly searches the Almighty with a hope of liberation from the cycle of births and deaths. The resultant of such quest is the devotion to the Almighty. The way the search of the Supreme Spirit by the soul is of significance, similarly the Almighty desires His disintegrated part returns back to Him. It has been told that whose mind is absorbed in the contemplation of the

Almighty, whose life is consecrated at thy feet, those who discuss about the Master between themselves with love and emotion, make each other understand regarding the divinity and get mental satisfaction in the glorification of God, engrossed in the emotions and effects, they are bestowed with supreme knowledge (*Budhi Yoga*) to realise the omnipresent power. Their relentless prayer being absorbed in meditation and love, makes the Almighty to come down a few steps forward and confer them with such knowledge, by which those devotees move towards the divinity and reach Him. The divine power residing in the inner being of the devotee lights the candle of knowledge. Their ignorance of darkness is banished and the life moves on in search of a light of consciousness.

(24) Search for the Almighty According to Ability (12/ 8 - 12)

The search for the divine power and get immersed in Him is a trial from the primordial times by mankind. The man conducts all the works depending on his body, mind and environment. Accordingly the conducts advocated in different religions, procedures for veneration and the imageries of the God, have evolved and proliferated in various manners. Out of this it can not be judged as to which one is the best and the other is next. At the end, all the paths meet at one place which is the supreme abode. During the course of the journey some body may move ahead and some may fall behind. But precisely everyone is encouraged alike as described:

(1) It has been told – “you establish your mind in me and vest your intellect in me; by this you will rest in me – there is no doubt about this”. The utmost condition in any method of veneration is to converge the mind and intellect. Patanjali has presented this proposition as “*Yogah Chittabruti Nirodhaha*” (Yoga is for restraining the mind – stuff). In Gita Srikrishna has described it as ‘*Na Kinchidapi Chintayat*’ (make the mind thoughtless through yoga). This is the ultimate limit of veneration.

(2) If you are unable to hold your mind steadily without agitation, then through the practice of Yoga (*Avyasa Yoga*), try to advance in this path. There are two wings of the bird in the form of Yoga: Practice (*Avyasa*) and indifference to worldly matters (*Bairagya*).

(3) If a person is not able to practise the above because of some limitations, then for him the arrangement is – to work actively with diligence for the sake of the Almighty. In Indian culture such work is termed as Sacrifice (*Yajnya*). The meaning and objective of Sacrifice is selfless dedication for the collective service (Padhy 2009). A man also attains *siddhi* (Spiritual advancement) by such service.

(4) If a person is incapable of doing the above spiritual rites, then one has to bring the senses under control and should renounce the fruits of all actions performed by himself.

From the above presentation one should not reach a conclusion that that from 1st, 2nd, 3rd and 4th veneration (*Sadhana*) serially not in the order of higher to lower. This is a wrong conception. From any point of view no veneration should be considered as abysmal. The objective of all the veneration is to attain divinity. The veneration are chosen according to one's interest, faith and competence and fitness as his character decides. All the veneration are equal. To wipe out this doubt Srikrishna has reiterated that – the knowledge of the scriptures are superior to practice; meditation is superior to the knowledge of scriptures and renunciation of the fruits of action are superior to the meditation. Peace is attained at once through renunciation. Without comprehending the essential spirit, only practice will not render much benefit. To comprehend the essential spirit it is necessary to have the knowledge of scriptures. But through the knowledge of scriptures mind cannot be controlled. To renounce the fruits of action there is no need to have either the knowledge of scriptures or the meditation. Selfless service to the Almighty requires no meditation or the knowledge of the scriptures. The man should find out the correct method of applying his mind, from this puzzle and do the needful. If he is unable to find out the correct method he has to take shelter under his Guru who will show him the right path.

(25) Specialised Character of Females (10/ 34)

Male and female differ from each other biologically from morphological, physiological and genetic point of view. Their social behaviour and responsibility differ from each other. Yet they unite to produce their offspring. In the vedic age female are equalised with male as document-

ed in the ancient Sanskrit literature. In the *Treta yuga* Ravana is denounced for kidnapping Sita. Yet he had exhibited utmost regard to mother Sita from the view point of reverence. In *Dwa-para yuga* the Kauravas are blamed for trying to unclad Draupadi in the assembly of the king Dhrutarashtra. She was rescued by Srikrishna. The respect of Srikrishna for Radha and the women society as depicted in the Bhagabata signifies his magnanimity. In the Gita Srikrishna has focussed seven specialised characters of the females and have exhibited their superiority. Those are:

(1) *Kiirtih* – fame, (2) *Sri* – fortune, (3) *Vaaka* – speech, (4) *Smrtir* – memory, (5) *Medha* – intelligence, (6) *Dhrtih* – constancy, (7) *Ksamaa* – forbearance.

Probably modern Anthropology has not analysed the female characters so deeply as per the Gita. On the contrary the present society feels that female are weak sex as compared to male and they are neglected compared to their male counterpart. This view point of the Gita, raises a big question (Padhy 2016).

(26) Character Features of a Devotee (12/ 13 - 19)

A devotee of the Almighty should contemplate his own character. The evinced characters of a devotee have direct positive impact on the society. Such a person will not have malicious feelings for any one. Even though he is friend to all, still he does not have attachment on anything. By and large a devotee of the God is egoless, merciful, compassionate and always forgiving. He is not agitated with the receipt of worldly pleasure or pain, rather he accepts those things with quietude. He expresses complacency in every matter and situation and performs his duty with control and being in the state of Yoga (*Yogastha*). His mind and intellect are consecrated to God and in every walk of life he performs his duties with determination.

The person who is free from malice, fearless, happy and far away from anxiety; to whom no other person can make restless and vice-versa, such a person is adored by the Almighty. Such a person who is consecrated to the Almighty, does not have any aspirations. He is indifferent even though he is efficient. To remain pure, both inside and outside is a divinely quality. The Almighty loves such a devotee who

is free from sorrows and depends on Him at the beginning of every action and renounces the auspicious and inauspicious fruits of action.

The Almighty has unequivocally told that a person who never indulges in malicious planning against others, never exhilarates, never deplores, never aspires and renounces all the auspicious and inauspicious matters, such a devoted person is dearest to Him. Precisely, he maintains equanimity being detached while confronting with two opposite happenings like friend-foe, honour-dishonour, pleasure - pain etc. For him praise and blame are equal. He is always content, silent and doesn't show any attachment to his place for living. The aforesaid *Amrit Dharma* (Pious rites) whosoever observes with diligence and respect and contemplate the Almighty with deep devotion, he is adored by Him.

(27) The Characters of a Gyane (Scient) (13/5-11)

The character of a Scient is different from others, which establishes his eminence. Srikrishna in a very precise manner has presented these characters in the 13th Chapter of Gita. The discussion of these characters are very much reasonable from the human ecological point of view. They are:

- (i) *Abhimana sunya* (Free from self conceit) - to remain free from the feeling 'I am the best'.
- (ii) *Dambhikata hina* (Free from arrogance and boastfulness) - Reluctance to project virtues when one does not have such virtues.
- (iii) *Ahimsa* (Non-violence) - Not to inflict even a little pain physically, mentally or vocally to anyone.
- (iv) *Sada kshmyasila* (Always merciful) – Special identity of tolerance.
- (v) *Sarala* (Simplicity) – free from falsehood.
- (vi) *Guru bachala* (Fond of Guru) – Serving Guru with a clear heart.
- (vii) *Soucha* (Purification) - Purification of body internally and externally.
- (viii) *Sthairya* (Steadiness) – Unperturbedness.
- (ix) *Atmanigraha* (Selfrestraint) - Restraint over the mind.

- (x) *Bairagya* (Indifference to worldly matters) – Not to be attracted towards sensual pleasure.
- (xi) *Ahankar hina* (Egoless) – Renunciation of the feeling ‘I am the Master’.
- (xii) *Duksha darsana* (Perception of sorrows of the world) – Birth, geriatric disorder, diseases and death are the sorrows of the world. The indifference to worldly matters is created by often encountering these sorrows and repeated discussion about them.
- (xiii) *Anashakta Bhava* (Detached feeling) – Indifferent to worldly matters, people, incidents, situations.
- (xiv) *Akaatmata mukta* (Free from intimacy) – Not have intimate relationship or attachment with wife, son, house etc.
- (xv) *Sthiratwa* (Stolidity) - Keeping the mind balance in favourable and unfavourable attainments. This is apathy and demonstrated by indifference.
- (xvi) *Iswara Anuraga* (Loving the Almighty) – Chaste love towards the Almighty. This is extraordinary Yoga, i.e. there is nothing to receive from any other person other than the Almighty and which is attained through meditation (*Chintan*).
- (xvii) His nature is (*Swabhava*) – Prefers solitary place for living.
- (xviii) He is indifferent to (*Biraga*) – Congregation of people.
- (xix) He remains in perpetual settlement (*Nirantara stithi*) - in spiritual knowledge.
- (xx) Perceives the Almighty everywhere as the meaning of the divine truth (*Tatwaa gyana*).

The above twenty characteristics are the manifestation of a *Gyanee*. Contrary to this is called is *Agyanee* (ignorance).

(28) The Human Characters (*Charitra*) and

(29) Reverences (*Sraddha*) based on Quality (*Guna*) (14/ 5 – 20 ; 17/ 2 – 22; 18/4,7 – 10, 19 – 40):

The *Prakruti* (Nature) consists of three essential constituents called *Gunas* named *Sattva*, *Rajas*, *Taamas*. The existence of *Prakruti* cannot be realised in the absence of *Gunas*. The

Gita says that there is no being on earth or anywhere else which is free from these three *Gunas* born of *Prakruti* (18/40). The diversity of *Prakruti* is a resultant product of interaction of *Gunas*. More details to this effect are discussed elsewhere (Padhy 2014b).

(30) The Divine Qualities of Human Being (16/ 1, 3, 5)

In Manusmriti human beings are divided in three categories. (1) *Rakshyasa* (Ascetics, Scientists, Warriors, Kings, Workers, but are Carnivorous) (2) *Pisacha* (Ignoble, anti-social, cruel, drunkard, ignorant, low level cannibals and inedible creatures) and (3) *Manushya* (Humanbeings - who are herbivorous from the scientific and physiological point of view).

Lord Krishna has similarly presented the divine qualities that have been proliferated in human beings. Those are:

- (i) *Abhaya* (Fearlessness) – Absence of apprehension that is created with an expectation of some damage.
- (ii) *Satva samsuddhi* (The correction of morality) – Due purification of the inner-self.
- (iii) *Yogastithi* - Firm establishing in Yoga for attaining knowledge.
- (iv) *Daana* - Distribution of material objects to others depending on the need by the considering the place, time and situation.
- (v) *Indriya nigrahaya* (Restraints) - Controlling the senses.
- (vi) *Yajnya* (Sacrifice) - Selflessly renouncing for others.
- (vii) *Swadhyaya* – Reading scriptures.
- (viii) *Tapasya* (Practice of Austerities) - To endure the surroundings.
- (ix) *Arjabam* – Simplicity in body, mind and words.
- (x) *Ahimsa* (Nonviolence) – Not to harm anybody – physically, mentally, vocally and feelingly.
- (xi) *Satya Bhasana* (Speaking truth): As heard, as seen, as read, as understood and decided, to express them in similar pleasant words.
- (xii) *Akrodha* (Inexcitability) – Not to be excited to cause harm to others.
- (xiii) *Tyaga* (Renunciation) – Disinterest towards worldly pleasures.

- (xiv) *Shanta* (Calm) – Remain placid in the inner-self without being agitated due to anger and malice.
- (xv) *Apaisunam* - Not to involve in slander and rumour.
- (xvi) *Daya* (Compassion) – Try to remove distress of others.
- (xvii) *Alooluptam* (Free from Avarice) – Withdrawal from the lust for enjoyment.
- (xviii) *Mardavam* - Not to have rigid attitude in the inner-self towards a person who inflicts pain and behaves as enemy without any reason.
- (xix) *Achapalam* - Disinclination towards any conduct against scriptures and people's (respect) esteem.
- (xx) *Teja* (Vigour) – Make others prosper by self-influence.
- (xxi) *Kshyama* (Forgive) – Despite having the power to punish others, tolerate his misconduct.
- (xxii) *Dhairjya* (Patience) – Without being upset in favourable or adverse situations, remain firm in own position.
- (xxiii) *Saucha* (Purity) – External purity and internal purity – It is described in Manu Smruti that if a person does not have purity in financial matters, then he has no purity at all.
- (xxiv) *Adroha* (Absence of enmity) – Devoid of the thought of vengeance.
- (xxv) *Naatimanita* (Dispassionate) – Not expecting any honour or affection.

In the Gita, Srikrishna has described about the demonic qualities which are discussed later. The ordinary human-being contemplating the above divine qualities, should correct his own qualities accordingly.

(31) The Demonic Qualities of a Human Being (16/ 4, 6 - 16)

There are two types of qualities in a human being – Divinely and Demonic. A person should try to apply his conscience to proliferate his divinely qualities and destroy the demonic (*Asuric*) qualities. With the development of divinely quality, one advances in the path of liberation (*Mukti*), but the demonic qualities create the bondage. Firstly – temerity (*Maana*), feeling of Greatness (*Badima*), urge to be worshipped (*Pujya*), to be famous (*Pratistha*), expression of pride (*Darpa*), self-conceit or feeling of great-

ness (*Abhiman*) with egotism, anger (*Krodha*), rudeness, rigid, harsh behaviour (*Parushya*) and ignorance (*Agyana*) are the main qualities of demonic qualities. Such persons do not have the knowledge about the pure – impure qualities. They are either not aware as to where they should get involved and from where they are required to desist, or they do not want to know it. The behaviour pattern of a general noble society and the propensity to follow truthfulness is absent in them. Being subdued by the unfulfilled desires; being intoxicated with temerity (*Dambha*), self-conceit (*Abhimana*) and pride (*Mada*); holding different kinds of unholy (*Apa-bitra*) regular religious vows (*Brata*); embracing the worldly gross evil desire (*Duragraha*), these human beings with demonic qualities move in the world. Till death hanging on the immeasurable (*Aparimeya*) reveries, these people while away their time, remain busy in the collection and enjoyment of essential worldly resources. They firmly decide that the sensual pleasure is the main mystic text of life. Such person being confined in hundreds of aspirations, being the slave of lust and anger, for the enjoyment of the material objects try to earn and amass wealth through unlawful means. The ambition of their life becomes full of wishful thinking like - 'Today I could get this object. Then I will fulfil such and such desire afterwards. I have got this much wealth. In future this wealth will increase. I killed such and such enemy now I will also kill others. I have all kinds of capabilities. I am leading a more luxurious life than others. Others are insignificant in comparison to me. I am a proficient person in the world. I am powerful and happy. I am rich. I have enough people under my control. There is no other person more capable than me. I will perform *Yajnyas* (to earn name). I will give *dana* (for self elevation) and live merrily, by which my public esteem will increase' – and they remain infatuated with this kind of shallowness.

Because of varieties of desires their mind becomes confused. They fall into hell, being strongly entrapped in the worldly illusions and being attracted towards the material objects and enjoyment. Such arrogant persons intoxicated with wealth and vanity and who consider themselves more adorable, if they do some good work in life (*yajnya*), those work are done without following the procedures prescribed in scriptures and are performed only to glorify themselves. Being reliant on ego, vigour, pride, senses, and

anger, such persons – are not able to recognise the omniscient Almighty who is present in their bodies and in other beings.

To have malice against others and find fault in their qualities becomes the main character of such persons. These malicious, cruel and the lowest level impious persons of the world repeatedly take birth in the demonic wombs (*Asuric yoni*). Because of their ignorant culture, they repeatedly conduct such cruel acts and attaining more and more misfortune, they enter into horrendous hell. At last Srikrishna has told – lust, wrath and greed – these three conditions are the doors of hell, which are the causes of downfall of the human soul. Therefore these conditions should be shunned. For the well-being of the self if these conditions are avoided then one gets liberation. The persons who are being seized by these demonic qualities, ignoring the prescribed rules in the scriptures behave at their own will, their innermost beings are not purified or they don't attain peace of mind or they are deprived of liberation. At last Srikrishna has very firmly told (18/67) – the person who does not think quietly (without meditation), devoid of devotion, not interested to listen and who finds fault with the Almighty, to such persons (possessing demonic qualities) should not be shared with the secret messages of the Gita.

(32) The Ingredients of Human Action (Karma) (18/ 14, 15)

The ecological address of an organism refers to ecological niche. The niche significantly points to three important aspects of an organism: (i) Physical space occupied by an organism. (ii) It's functional role in the community and (iii) it's environmental conditions of existence. These three reflect upon the (a) name (physical identity), (b) actions (working principles) and (c) condition (ecological position) of an organism.

In the Gita (18/13), Srikrishna has focussed upon five factors to accomplish any action. They are (i) seat of action/ body (*Adhistaanam*), (ii) agent (*Kartaa*), (iii) the organs of different kinds (*Karanam*), (iv) separate movements of divergent types (*chestaah*) and the destiny or the environment (*daivam*). *Adhistaanam* and *Kartaa* constitute the physical identity; *Karanam* and *chestaah* focus upon the working principles of an organism and *daivam* reflects on the

ecological position. These facts are elaborated elsewhere (Padhy 2013b).

(33) The Quality of Seeking Protection in Human Beings (18/ 56 to 60)

In the last chapter of the Gita, Srikrishna has very precisely presented the essential gist of the entire epic which is – 'the quality of seeking protection'. He has expounded this as the very secret and top most message. Explaining the duty of human being, Srikrishna has narrated about *Karma yoga*, *Bhakti yoga*, *Gyana yoga*; has explained *Dwaita bada*, *Adwaita bada* and *Dwaitadwaita bada*, has described about the *Nirguna* (undefined) and *Saguna* (defined) form of divinity and has exalted the uncommonness (*Bilakshyanat*) of the *Avataras* (incarnation). He has defined the mysteries of *Karma*, *Akarma* and *Bikarma* and has candidly described the varieties of veneration. Amidst all these diversities, human being depending upon his instinct (*swabhava*) and predilection (*Sradha*), even if chooses any path, can reach the same ultimate goal at the end. In true sense an ordinary person might not be able to enter into these secret mysteries. At last pouring all His mercies, Srikrishna has given a call to the human society – "You be my devotee, place your mind in Me, be my worshipper and pay obeisance to me. Renouncing all religions or diversities take shelter in Me. I will liberate you from all sins, do not fear. I swear before you – this is the truth; because you (all living beings) are my dearest".

I belong to the Almighty and the Almighty is mine' – this feeling has been described as the cardinal sacred principle of passion of a protege (*Saranagata bhava*). With this the fear, worry, woe etc. of man is uprooted. This is a easy state of contentment (*Sahaja abastha*). To attain this state, there is no need of knowledge of scriptures, chanting of hymns or attending temple, mosque and chapel. The feeling of the passion of a protege is a self contemplation. It has been described in the ancient scriptures that whosoever at whatever time, in whatever condition and situation has prayed whole heartedly for the protection of the Almighty, has received the support of the divinity immediately. To be *Saranagata*, a person should not have the feeling of commitment of crime, egotism, vanity, purity/impurity, upliftment/restraint or the conditions of present life / life after death. He should refrain

from such thoughts. To strengthen the intimacy with the God, this is the best means for the persons belonging to any school of thought. But beware! It is not enough to only express 'protege' in words. This feeling must emanate from the bottom of the heart.

In the language of the Gita, this is –

“*Sarbadharman Parityajya Mamekam Saranam Braja*” – Abandon all *dharma*s, take refuge in me alone.

Once we become the 'protege', what would be our condition? We need not brood over that.

THE LAST WORDS

Human beings are much more diversified in their character due to the presence of mind. Any success in any line of work is the result of concentration of mind. That is why human race is most successful on earth. Of course, many animals show greater power of concentration than man in certain instances, but this is a behavioural character than psychological. Amongst men, the difference in the degree of concentration stratify them as the lower or higher; builds up a character which is of socio – ecological implication (Padhy 2006).

The mind as a whole is called '*Antahkarna*' (the internal doer). It is the internal instrument of mind, the seat of thought and feeling. The thinking faculty of the mind as a whole is termed as '*chitta*' – the mind stuff. It is divided into three categories in accordance to their respective functions such as '*buddhi*' (intelligence), '*ahamkara*' (ego) and '*maanas*' (mind). The '*buddhi*' is the seat of intelligence or the capacity of determination. It is always analytical in nature.

The *ahamkaar* is the individuating or the arrogating principle. It is responsible for the position and identity of an individual. The mental attitudes – 'I know', 'I exist', 'I have' are the outcome of this. It is a self conscious principle. It has the function of accepting or rejecting the demands or wishes made by the impulses.

The *manas* is the mind in real sense, that a common man understands. It is the unit of performing mental process. It is the seat of desire and is associated with the sense organs. It is the instrument through which thoughts enter from the subjects. It constantly vacillates between objects.

In entirety the *manas* perceives and presents the *buddhi*, discriminates, decides and resolves while the *ahamkaar* arrogates which finally leads to rise of action. The action is reflected as character. The diversity of human characters discussed above is a resultant product of all the interactions.

The human society is a heterogeneous mixture of the diversity of characters. It has been observed that a person with excellent moral character and adored by one and all, rises to the zenith by succumbing to innumerable difficulties in life, belonging to utmost poverty-stricken, down-trodden, distressed, oppressed, destitute and neglected environment. There is no dearth of examples of people being highly qualified, born in noble and wealthy families, become characterless being inflicted by the circumstances and become burden on the society. It is very difficult to search the cause of the origin and the termination of such episodes, which begins in vacuity and resolves in vacuity. We call the causes of these episodes as culture, instinctive, destined or the desire of some unknown power of nature and avoid the issues. But many persons who are devoted to their actions, by dint of the strength of their dutiful actions, have risen to the apex by surpassing the distress of such issues.

Bhagawaan Srikrishna in the Gita, have presented the human characters by emphasizing on the laws of practice (*Abhyasa yoga*). Good habits takes a person in the good path. The instinct of a person and destiny become insignificant. The divine blessings encourages a person, who is a practitioner of good habits and the nature and the surroundings are not able to affect such persons adversely.

Gita has very distinctly narrated (6/40):

Partha Naibeha namutra vinashastasya vidyate

Na hi Kalyankrut Kaschid duragating Tata Gachati

Partha! That person is neither destroyed in this life nor in the life after death; because there will not be woe for him who practises good deeds.

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The last words of Srikrishna in the Gita (18/66) is: 'Resigning all your duties to me, take refuge in me alone, I shall absolve you of all sins, worry not'. The whole attempt for searching the

Science of Environment in the epic the Gita is devoted at the lotus feet of the great Master.

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