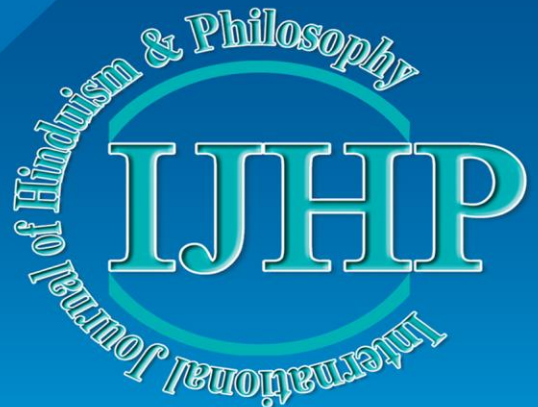


IJHP

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1. To publish thought-provoking and scholarly empirical based research papers that take Hinduism, Hindu philosophy and Philosophy as their focus.
2. Offer academics, theologians, practitioners, and researchers the possibility of adding to their knowledge and understanding of Hinduism and Philosophy.
3. Create a vehicle for the advancement of understanding in the profound, and an appreciation of the quest for greater wisdom.
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Editorial comments

To be fortunate to look upon the ruins of the ancient city of Vijayanagar at Hampi in the modern Indian state of Karnataka is to find oneself reflecting on the fundamentals of Hinduism and exploring philosophical questions that have challenged mankind down the centuries. Sites such as the Vittala Temple cannot but trigger questions about the tenets and practice of Hinduism whilst also causing the visitor to marvel at indigenous religious art, craftsmanship and culture. Such sites also give rise to reflecting on how faith and spirituality manifests itself in society whilst also pondering upon the motivation that drives some civilizations to engage in iconoclasm on a horrifying scale. Dr Keith Lloyd in the first paper of this journal reminds the reader that whilst religion and philosophy are often portrayed as being antithetical it need not necessarily be so. This inaugural edition of the *International Journal of Hinduism & Philosophy* (IJHP) recognises the value of providing a scholarly platform for papers that explore the multifaceted nature of Hinduism along with those anchored in philosophy of various traditions.

This edition opens with a paper entitled: *Logic and religion working together: implications with India's Nāyaya reasoning*. The prevailing orthodoxy, at least in much of the Western world asserts that religion and philosophy are largely incompatible and thus are viewed quite separately, even as rival entities. Lloyd points out that whilst such division is pronounced it does not mean that philosophers are non-religious or for that matter anti-religious. In offering a definition of philosophy as; "seeking meaning through logical reasoning" the author of the paper provides an opening for reflection on the degree to which religious belief and observance involves "logical reasons"; some in certain philosophical traditions in the West have often taken a jaundiced view of religious belief particularly in respect of the role of reason. Lloyd posits that Nāyaya theism offers an interesting synthesis between religious belief and philosophy, one which challenges certain accepted norms and preconceived notions. Herein lies a bridge between disciplines that some might argue that for too long have been viewed as mutually exclusive.

Those familiar with Richard Dawkins' book *The Blind Watchmaker* (1986 CE) will recognise the useful exploration of "the so-called "design" arguments familiar in the West", yet Indian faith-based traditions offer fresh perspectives, ones that challenge us to think afresh whilst not seeking to dilute or avoid aspects that leave certain questions unanswered. A paper of this nature offers its own insight on "the path of *jnana* (knowledge)". The point about the principles of Nāyaya involving a degree of simplicity lays down the gauntlet to those who see innate complexity in everything. This paper certainly elucidates an oft overlooked branch of theism and in so doing provides a useful service and considerable food for thought.

The second paper: *Karma yoga, its origins, fundamentals and seven life constructs* by Dr Palto Datta and Mark T. Jones attempts to discover the core elements of karma yoga and presents these as "life constructs" that form a template for daily living. The challenge of a paper such as this lies in the literature that it explores and seeks to ground itself in. The *Bhavaḡad Gita* provides the first challenge, not least because it is always open to interpretation, and thus a degree of subjectivity is to be expected. One of the ways in which the authors have endeavoured to anchor and secure their research is through the exploration of works authored by Swami Vivekananda, Mohandas Karamchand Gandhi and Swami Chinmayananda. Sources of this nature could be said to be authoritative, although the case could be made for other sources to be used and as a consequence they might result in different interpretations. What follows is a reasonably indepth analysis of the dimensions of karma yoga and its supposed positive outcomes. One of

the most interesting aspects of this research lies in the way that it has reviewed current academic literature in order to try and discover the dimensions of karma yoga. Table 1 provides a useful overview of perceived dimensions; these have been drawn together by the authors and added to in such a manner as to formulate a series of life constructs.

The second part of the paper takes as its focus what the authors dub the Heptagon of life constructs of Karma Yoga. For many the greatest challenge presented by karma Yoga is the quest to live a virtuous life, one where an individual remains detached and thus in this world but in a sense not of this world. The heptagon presented here offers a “practical template”, one the authors’ claim; “can inform behaviour that is attuned to the world and cosmos, rather than obsessed with self.”. The seven life constructs (work, duty, service, purpose, giving, now and acceptance) are explained with reference to the *Gita*. Whether numerologists and Hindu scholars see any special significance in the number seven for the number of life constructs discerned in this paper is another matter. The authors see potential for the seven life constructs to be relevant to those in leadership and management roles and thus this might provide an avenue of future study.

The next paper is by Dr Anita Bobade and is entitled: *Significance of Indian Philosophy, Tradition, Culture and Indian Management Science*. Societal value systems have long been a topic of interest and thus a paper that seeks to explore indigenous models for business management have a relevance far beyond India. In laying out the sheer volume of students in India undertaking business management courses and in suggesting the teaching of the value of Indian ethos in Management it is evident that such an approach presents an opportunity to bring about a sea change in outlook, attitudes and potentially practice. Bobade makes clear that she is of the opinion that there; “is a dire need” for students to be exposed to values that are shaped by the study of *Dharmashastra*. Other education traditions, whether these be in the US or Japan are claimed to take a very different approach, ones that could be argued to be underpinned by utilitarian, and even secular values. In expounding on the Indian ethos in Management this paper may well trigger questions about the type of case studies and textbooks used in many leading Indian business schools, especially as some leading figures in Indian institutions routinely appear to genuflect towards US institutions, American academics and American case studies. How of course a spiritually influenced syllabus is shaped and implemented raises interesting questions of itself.

The author argues that there is “a need for indigenous models of business management” and looks to *The Manusmṛti* (Sanskrit: मनुस्मृति). One of the challenges faced by any academic wishing to access a text of this nature in its original language is the fact that less than 1% of the Indian population speak Sanskrit. The point made in this paper about *Dharma* is a telling one, that said, some of those of a ‘muscular’ atheist disposition may seek to resist the introduction of anything into the curriculum that has spiritual or religious underpinnings. In an era increasingly concerned about skewed or impoverished organisational and personal ethics there certainly could be mileage to be gained from exploring the likes of “Occupational Purity”.

The fourth paper is entitled: *The eternal teachings of Hinduism in everyday life* and is by Dr Atish Prosad Mondal. This is an ambitious paper that tackles a vast canvas, as is evident by its title. In seeking to address the enormity of the subject matter head on the author seeks support through those who have made the case that Hinduism is a way of life and not merely a religion. Those who live in the land that gave birth to Hinduism have imbibed certain ideas and thus what has been of India has become for the world. The section on Examples of Philanthropic Practices in Daily Life underscores the importance of the way one treats visitors, guests and even prisoners and benefits from the fact that it draws on devotional texts and history to support such notions. The author makes the case that India’s religious freedom has been instrumental in helping forge certain ideals, as has been the teaching that have emanated from the likes of the *Mahabharata*, the *Upanishads* and *Puranas*. Strands of teaching from Hinduism have ensured

that that deemed eternal has become universal which means that the world in general benefits from values that have long taken root in India. Mention of Kautilya's *Arthashastra* brings to mind the wider value of exploring Indian classical works and history, hence the relevance of scholars of diplomacy tracking down and reading a copy of *Kautilya's Concept of Diplomacy* by Bharati Mukherjee.

For many their journey into the meaning and wisdom of the *Bhagavad Gita* comes through stories and *alochana* (discussion). The next paper, whilst somewhat folksy in nature is a timely reminder of the routes into sacred text as well as the way in which Hindus and non-Hindus have taken inspiration from the *Gita*. In writing: *Knowledge and humanity in the light of the Bhagavad Gita* Nani Gopal Debnath seeks to explain that understanding of Hinduism can be gained through it being anchored in real life tales and experiences. Mention is made of role of the Gita Sangha ('Sangha' being a Sanskrit word variously translated as "association", "assembly" or "community"), a communal institution that for those familiar with them has often been the path to enlightenment. The author of this paper makes considerable play of the relevance of the the *Bhagavad Gita* whilst being sure to mention the importance of "selfless action" and "disinterested work", the latter being a notion that has the potential to confuse if people interpret it incorrectly. The disinterest of course being a spirit of detachment along with work being done absent of the quest for personal gain. The light and darkness anecdote featured in this paper is certainly one that reminds the reader that profundity is often to be found in that which is most simple.

Another interesting aspect of this paper is the connection that it makes between the Vedas and the Universal Declaration of Human Rights (1948), this is a point that warrants further discussion and is a point that is well made. The influence of the *Gita* is further explained through an exploration of influential figures who have found inspiration in this sublime work. The likes of T. S. Eliot, J. Robert Oppenheimer and Nikola Tesla are cited as examples of individuals of prominent individuals who have quoted the *Gita* and sought to discover more of its wisdom and teachings, even to the point where in Oppenheimer's case he was inspired to want to learn Sanskrit.

The penultimate paper of this edition is by Dr Dinesh Bist and is entitled: *Exploring the potential of Human Body and Brain to synchronise with Earth electromagnetic Resonance and Schumann Resonance – A critical reflective learning journey of my Cerebral Spinal Fluid experience and the learning it evoked*. Whilst at a first glance this paper might appear to be decidedly left field for inclusion in this journal, wellness and wellbeing is often enhanced in those who discover a inner harmony that comes through a particular way of living that is grounded in the tenets and practices of religious belief. Hinduism does not take an 'us and them' attitude when it comes to mankind and nature and thus it should be unsurprising that a paper that contains a wealth of fascinating medical information also takes the reader into the diurnal habits of the author in respect of the natural environment, whose degree of self-observation and monitoring has resulted in this highly original paper.

The trigger for this research lies in a high level of self-awareness as well a quest for a life change driven by certain health conditions. Central to the self-study (systematic self-observation – SSO) was the active engagement with and immersion in the natural world and the impact that this had on the author's Central Spinal Fluid (CSF). A key component of the journey towards this study was a heightened sense of inner awareness borne out studying Hindu philosophy and taking up and practicing meditation. As well as sharing a CSF neuroscience perspective the author elucidates something of Kundalini Science (The word Kundalini comes from a Sanskrit word 'kundal' meaning 'coiled up') with emphasis on Kundalini yoga and the awakening that comes from it. In respect of Kundalini Awakening the author states that "synchronicity" requires a controlled diet and a willingness to become attuned with nature coupled with a mind emptied of discordant thoughts. Bist articulates a clear desire "to raise awareness about the potential of the human body" with special reference to the earth's electromagnetism and Schumann resonances and

by so doing brings some fresh perspectives that challenge the reader to view certain experiences and phenomena in a new light.

It is fitting that the final paper also explores human harmonization with the world around us. Dr Richa Baghel's paper: *Purusha and Prakruti of the Samkhyakarika Philosophy: Rationalising Decisions of an Individual in Synchronization with the Environment* takes the reader on a journey into Hindu philosophy. The *Samkhyakarika* (Sanskrit: सांख्यकारिका) is the earliest known surviving text of the Samkhya school of Hindu philosophy. This paper seeks to explore the relationship between the individual (*Purusha*) and the environment (*Prakruti*) with reference to *The Samkhyakarika* which dates from circa 350 CE. Based on her research Baghel posits that an individual's decisions are based on both their internal environment and their external environment and thus the decisions or choices that a person makes are influenced by our degree of consciousness. Those who have heightened consciousness place greater attention on "pre-mid-post decisions" and thus it could be argued are more attuned with self and their immediate environment. This need for heightened self-awareness was a message that was central to the ideas expounded by the previous paper. The ability to rationalise and make decisions that are devoid of harmful effects depends on making the right choice, one that will depend on the dynamics and understanding of both the internal and external environment. The author explains that *Samkya* philosophy defines a person's behaviour in terms of three *guna*, *Sattva*, *Rajas* and *Tamas*, these being fundamental to an individual's outlook and understanding. With decision making being fundamental to life it is easy to appreciate how essential it is that we have a better understanding of ourselves and why we need to be more sensitive to the people around us, as well as at ease with the natural environment. Dr Baghel has certainly made the point that ancient Hindu philosophy remains germane to any discussion of life and living, and thus such a paper is a challenge to the reader to explore that which can bring greater enlightenment and possibly greater contentment.



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Logic and religion working together: implications within India's Nyāya reasoning

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Keywords

Logic
Nyaya
Religion
Theism
Vada

Generally, in the West, religion and philosophy have taken differing paths; however, in India, various scholars of one particular philosophy, Nyāya, developed, over time, a bridge between a materialist, pragmatic model of philosophy and argumentation and Vedic religion, creating a blended scientific and theistic view of reality. Significant Naiyayika scholars offered arguments for the existence of God from within those contexts. In the West, science and religion are often at odds. This paper discusses the possibilities for a bridge between logic and religion implicit in Nyaya's history, emphasizing and describing how each are, and can be, enriched by the other.

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1. Introduction

Generally, in the West, religion and philosophy have taken differing paths, and though some philosophers were religious, and some philosophies made room for and or theorized about religion, the two have often been interpreted as separate channels of human expression, often at odds with one another. The lines between them range from thin to extreme. While metaphysical philosophies like Plato's describe philosophy in quasi-religious terms, most materialist philosophies, like Epicureanism, Stoicism, or even modern Marxism, question any reality beyond the natural world.

In India, various scholars of one particular philosophy, Nyāya, developed, over time, a bridge between a materialist, pragmatic model of philosophy and argumentation and Vedic religion. The solution seems simple: the goal of philosophical discussion becomes *mokṣa*, or liberation from the cycles of birth and death. Philosophy, in this sense, remains tied to its pragmatic truth-seeking motives, even while aligning with a theistic interpretation of the world. Over the course of several centuries, significant practitioners of Nyāya, Naiyayikas, created a materialistic philosophy that potentially offers a way to combine scientific and theistic views of reality. Though some modern interpreters of Nyāya philosophy insist that it functions without its *Vedic* associations, in order to take that position, one must bracket significant verses of the *Nyāyasūtra*, including those that identify its purpose – to provide release from karmic cycles. One also has to bracket its associations with Hindu *Vaiśeṣika* philosophy, with which it became aligned to the extent that they are now referred to as *Nyāya-Vaiśeṣika* philosophy. *Vaiśeṣika* holds that “perceptible experiential things are effects whose material causes are the atoms together with a certain relation [and]... the efficient cause ... is of course God” (Monanty 74).

Though definitions of both religion and philosophy vary, this paper interprets the term philosophy as seeking meaning through logical reasoning, most often seen in the West as a capacity and function of the human mind. Religion is a very broad term, and this paper uses the term to refer only to “theistic”

elements of the philosophy. *Nyāya* philosophy is “religious” only to the extent that 1) its foundational text refers to both karma and a dispenser of karma, a creator god who oversees karmic processes, and 2) many of its key commentators offered proofs of God’s existence based on its methods. However, it is not religious in that it does not involve religious rites or mythologies. In any case, neither term really applies since such distinctions do not fit the Hindu contexts. Perhaps this non-distinction enabled the hybrid approach that this paper explores.

In any case, a series of Naiyayikas combined a general theistic and karmic worldview with a practical form of reasoning adaptable to both physical and internal deliberation, aligning itself as religious in this very narrow sense. While not all Naiyayikas, present or past, believed *Nyāya* reasoning is necessarily theistic, the reflections of those that developed *Nyāya* theism provide a rich basis for considering how science and religion might work together in fruitful ways in our present environment.

2. Review of Literature

Ancient Hindus, like many in the West, were suspicious of logical arguments because they can be used to deny or sidestep the precepts of religion (Vidyabhusana xv-xvi). In the three largest religious traditions in the West, this tension led to a separation of “faith” and “reason.” Christian figures from the Apostle Paul, to Thomas Aquinas, to Søren Kierkegaard assert that ultimately, we have to surrender to God in faith, even if that is “unreasonable.” In Islam, “both reason and faith or rationalism and traditionalism are interlinked and interdependent.” Though they are inter-connected, reason is limited: “Abraham, yes, he arrived at the door of faith through the path of reason. But once he entered that palace, he rose far beyond” (Ali 2012).

Similarly, *Nyāya* “instead of relying entirely upon reasoning came to attach due weight to the authority of the Vedas” (Vidyabhusana xvi). In doing so however, it never loses its basis in logical thought, creating a hybrid of religion and philosophy unique from both and Indian and Western perspective.

In *Nyāya* philosophy, the creation of this hybrid involved three specific permutations. First, pragmatic practices of logical debate and argumentation were theorized through broad mental and philosophical contexts; second, that context was joined with a Vedic (Hindu) perspective; and third, arguments are made for the existence of God that align with those contexts.

Specifically, a five-part argumentative method called the *avayava* (“members,” as in a body) is aligned with four possible ways of knowing the world (*pramāṇa*). Speakers use dialogue and debate to help one another remove doubt, fear, and desire in order to clearly comprehend the world. These practices, combined with meditation, lead to *mokṣa*, liberation from the cycles of death and rebirth. Theistic religion, from this point of view, is not something set aside from practical reasoning, but directly implicated in its processes.

Because we are all human beings, Naiyayikas believed that what we can know about the world is sharable and universal. Though we may differ in culture, practices, and mythologies, the basic questions and meaning of life are accessible and understandable to all. Though *Nyāya* is known as a philosophy, both terms, religion and philosophy, blur together in this context. In practice, *Nyāya* calls for meditation and debate with others who seek truth beyond selfish desires, which leads to a shared knowledge of the universe and its karmic implications. Thus, ancient Hindu philosophers combined the dominant method of reasoning, *Nyāya*, to Hindu *Vaiśeṣika* philosophy, marrying logic with a particular view of God, life, and the afterlife. Given the karmic and liberating motivations for reasoning identified in the *Nyāyasūtra*, Naiyayika’s, beginning with Udayana’s *Nyāya Kusumanjali* (tenth century CE), used their methods to argue for the existence of God, discussed below.

In India today, *Nyāya* is considered a logical and philosophical system as foundational as Plato’s or Aristotle’s in the West, one of six orthodox Hindu schools. Its methods were also adopted and adapted by

non-Orthodox schools like the Buddhists and the Jains. Though its formal teaching has been within the confines of the Brahmin caste, Nyāya-type arguments are common in India, much as Aristotelian arguments are common elsewhere. Scholars like J.N. Mohanty, Bimal Krishnan Matilal and Jonardon Ganeri are recovering its teaching and bringing its ideas to the West.

This paper discusses the possibilities for a bridge between logic and religion implicit in Nyaya's history, emphasizing and describing how each are enriched by the other.

3 Research Methodology

This essay first considers the history and nature of Nyaya reasoning, then explores its relation to theistic religion.

4 Findings Results

The *Nyāyasūtra*, the book of *Nyāya* aphorisms extending from the second century BCE and collected in the first century CE by Akṣapāda Gautama, allies itself with the teachings of the *Veda* (foundational teachings of Hinduism) by saying that most human beings are living in a state of sleep - *samśaya*. The function of debate and reasoning is to create a state of wakefulness in the interlocutors. Once one recognizes, through the study and application of sixteen principles of Nyāya (detailed below), that one has been living in a state of illusion, one can use its methods to accurately perceive the world, to accurately make inferences and comparisons, and to stop embodying the actions of sleeping person – getting caught up in fear, desire, and ignorance. The goal of life in Nyāya, as in Hindu Vedic teaching, is *mokṣa*, or liberation for the cycles of birth and death. What is unique about Nyāya then is that we can find enlightenment not only through meditation, intuition, and revelation, but also through Nyāya *vada*, truth-seeking deliberation among interlocutors committed to helping each other to find fruitful solutions. The goal of dialogue is to create and support a caring community, and most of all, to create a state of *mokṣa* for all involved (Lloyd 2007, pp. 365, 370-71; 2013 pp. 290, 292, 294, 297). Reason can provide some basis for karmic theism.

If we are to ask not what we know, but how we know, the best place to begin are with our ways of knowing (*pramāṇa*). Nyāya philosophers decided that only four ways of knowing were truly separate and identifiable. The first is perception, the *pramāṇa* from which all the others stem. Perception (*pratyakṣa*) extends here beyond the five senses, as in Nyāya the mind is also an organ of sense. The mind functions like the palm of a hand for the five senses or fingers, directing that to which we pay attention. In the modern scientific West, the mind is the home of everything that makes a person a person. In Nyāya, however, the mind is an instrument of human consciousness, which in turn is an instrument of the soul, or Atman, the “self.” Therefore, perceptions can be both internal and external. In Western terms, Naiyayikas erase boundaries between physical and mental, and this advantages the Nyāya system because it sidesteps Western scientific limitations on what is empirical. What we sense though intuition and/or an experience of revelation – provided it is sharable and experience-able by other human beings – is nonetheless empirical, experiential, verifiable, perceptual knowledge. Nyāya then provides a true science of the self, as that which is testable, repeatable, and sharable. A second advantage is that this point of view allows that consciousness is a result of being in a body, which generally fits with current scientific understandings of consciousness, without losing a sense the divine/eternal in human beings.

The second way of knowing is *anumāna*, inference, the basis of logical reasoning. It is reasoning from what is perceptible to what is not, like inferring that a hill is on fire because of the presence of smoke, which in turn is based on our previous perception of the relation (*vyāpti*) of fire and smoke in a hearth. Given that perception, as noted above, is both inner and outer, inference includes both physical and mental insights. The third *pramāṇa*, *upamāna*, or comparison is about how we name things typologically; it concerns the comparison of two things in order to identify one as of the type of the other. For instance,

someone confronted with a water buffalo, being previously told it was like a cow, but with long hair and a highly arched back, infers that this animal must be a water buffalo.

Lastly, there is *śabda*, authoritative words of others. To Naiyayikas such words are authoritative not because they are sacred or sacrosanct, rather because the speakers themselves used the processes of Nyāya to find and vet the truths they shared. Because *śabda* represents the best of previous human reasoning, it functions as a fairly stable knowledge base from which to make further connections, while its conclusions remain sharable and testable. In brief, the *guru* or teacher can teach nothing that is not readily experienceable to the *śeṣa* or student. It makes sense then that Nyāya holds the Vedas, sacred Hindu texts to be true, not because they are divine words or dictated to speakers by a higher power, but because the speakers are authoritative in this broad sense – they speak from truth that is knowable and sharable to all: “The Veda is reliable like the spell and medical science, because of the reliability of the authors” (NS II. I.130). From this point of view, Vedic religion is not some specific kind of mystical gnosis or esoteric knowledge; it is the least specialized knowledge, available to all who seek it, and discoverable by basic human processes of perception, inference, and dialogue.

As noted, before, perception is not limited to the five senses, and Nyāya even lists “soul” (*ātma*) and “consciousness” (*bodha*), and “mind” (*māna*) as objects of perception (*pramāṇa*), erasing the line between physical and mental knowledge (NS I.I.9). As Mohanty notes, however, the *ātma* is “exemplified not in the omnipresent *ātman* of the Upanisads, but in the finite individual selfs (and souls), and in the theistic God” (59). Perception refers to immediate experience, inference from the immediate to the unknown or unseen, and comparison from one thing seen or remembered to another. Though the Buddhists expressed doubt in the reliability of the senses, noting that we might confuse a snake with a stick, or take a post to be a man, *Nyāya* simply responded that in both cases we can use the senses to correct those misapprehensions. As Kisor Chakrabarti (1999) notes, for Nyaya philosopher’s skepticism about cognitions is “self-refuting,” since if we hold that no cognition is reliable, then that assertion is also unreliable. Our sense perceptions are basically reliable, since “a given perception cannot be disallowed without giving credence to some other perception” (p. 6). What is needed is some ability to step beyond our habitual state of sleep and ignorance.

As the *Nyāyasūtra* notes, factors in our surroundings cause *mithyā-jñāna*, or miscomprehension of the world around us. The general world for these hindrances is *doṣa*, translated as “faults.” These faults are identified as desire, aversion, and “stupidity” –which are the three motives of all unenlightened human action. In the NS I.I.2 it says, “Pain, birth, activity, faults and misapprehension – one the successive annihilation of these in reverse order, there follows release” (*mokṣa*). Such a verse clearly connects *Nyāya* practice with a karmic view of reality.

Historically, *Nyāya* philosophy has progressed through series of commentaries on the original *sūtras*, as well as reactions to critics and previous commentators. One of the most important commentators, Vatsayana, notes that affection includes lust, avarice, envy, and covetousness. Aversion includes anger, envy, malignity, hatred, and implacability. Stupidity includes misapprehension, suspicion, arrogance, and carelessness (NS IV. I. 3). In short, we do not truly see the world until we look at it beyond and without any sense of attachment to it. The *Sūtra* offers a vivid analogy: “Our false apprehension is destroyed by a knowledge of the truth, just as objects in a dream come to an end on our awaking” (NS IV. I. 63). As in the snake and stick analogy, the goal is to distinguish between “essence” and “appearance” and this involves a process of both meditation and *Nyāya* discussion or *vada* (NS IV.II, 38, 46, 48).

How do we lessen the forces of misapprehension? Primarily, we study Nyāya’s sixteen categories–the core tenets of *Nyāya* argumentation and philosophy (NS I. I. 1). Second, we meditate to clear our minds of distractions (NS IV. II, 38, 46). Third, we practice the tenets of *Nyāya* with others schooled in

Nyāya (NS IV. II. 48). Through arguments with others who participate in *Nyāya* discussions --- *Nyāyavada* – we can attain a liberated state of consciousness.

As mentioned before, the first two of the sixteen categories-- *pramāṇa* (valid means of knowledge), *prameya* (objects of valid knowledge) -- refer to how and what human beings can know. The next categories refer to the processes of reasoning involved in argumentation and discussion:

- saṁśaya* (doubt)
- prayojana* (aim)
- dr̥ṣṭānta* (analogical example)
- siddhānta* (conclusion)
- avayava* (five-part method of reasoning)
- tarka* (hypothetical reasoning)
- nirṇaya* (settlement)

The search for answers begins with doubt (*saṁśaya*) which leads to our aim (*prayojana*), to define the issue and question at hand. Naiyayikas, recognizing the fundamental need for humans to make analogies, include *dr̥ṣṭānta*, an analogical example, as a key component in reasoning. Understanding begins with the hypothesizing and testing of relevant analogies, which leads to at least a tentative hypothesis (*siddhānta*). Whether in public or individual reasoning, arguments are then set into the five-part form (*avayava*), and discussion/reflection ensues. Through the process of *tarka*, *if... then* reasoning, interlocutors test reasons, applications, and analogical examples for appropriate fit. If they find agreement, they reach *nirṇaya* (settlement), literally a binding up.

The exemplar of the *avayava* (literally “members” of a body) is a smoke/fire inferential scheme:

<i>Nyāya</i>	“Translation”	<i>Nyāya Example</i>
<i>pratijñā</i>	claim	the hills is on fire
<i>hetu</i>	reason	because there is smoke
<i>dr̥ṣṭānta</i>	analogy positive:	as in the hearth;
		negative: not as in a lake
<i>upanaya</i>	comparison	we confirm this is the case
<i>nigamāna</i>	conclusion	the hills are on fire

Vidyābhūṣaṇa’s *Nyāya* process (Gotama 41).

The idea of the method is to connect a claim and reason to a reliable analogy. We know that smoke appears with fire in every known instance of our experience of hearths. On the basis of that established connection (*vyāpti*), we conjecture that the hill, also smoky, is on fire. The method does not so much prove that the hill is on fire as imply that this is a logical and plausible conclusion. Given this tentativeness, *Nyāya* places *Nyāyavada*, public reasoning focused on sharable and fruitful truth, as the most reliable way to reach agreement that will move the community forward in positive ways. Its method of “proof” then, is communal, sidestepping the Western conundrum of objectivity and subjectivity by offering a type of collective objectivity through shared subjective experiences (Lloyd “Reinterpreting,” 2007, p.36).

As noted above, the *Sūtra* stresses seeking truth from a detached perspective (which indeed aligns it somewhat with traditional Platonic philosophy). *Nyāyavada*, is contrasted to the following two categories, two other types of argumentation:

- vāda* (discussion)
- jalpa* (wrangling)
- vitaṇḍā* (cavilling)

Traditionally, *jalpa* is arguing to “win,” and *vitaṇḍā* is arguing only against the position of the other. These terms make the list of categories because the Naiyayika needs to know how they work, and perhaps

when they are necessary to use. Most of the Western rhetorical and philosophical tradition is based in these ends—to argue until one prevails, or to at least discredit, other views. The *Nyāyasūtra* is concerned with *phala*, the fruit of actions (*karma*). The fruit of actions based in attachment lead to pain and rebirth; arguing to win or against, based in obtaining one's desires, also lead to the same fruits. *Nyāyavada*, based in non-attachment, leads to *mokṣa*. *Nyāya* offers a viable alternative to argumentation that is focused on winning or skepticism. The fruit of *Nyāyavada* is *mokṣa*.

The next three categories identify what are often interpreted as four types of fallacious reasoning -- *hetvābhāsa* (fallacy), *chala* (quibbling), *jāti* (sophisticated refutation) and *nigrahasthāna* (point of defeat). Rather than formal fallacies, these categories, in a debate, would be used to eliminate faulty arguments or to encourage the arguer to recast the argument. A careful look at the Sanskrit *hetvābhāsa* reveals that it concerns a mistaken reason, or *hetu*. *Chala*, literally "chatter," involves "quibbling," interpreting a key term in a way not intended by one's interlocutor (NS 2.14). In this case it refers to "fraud," or an insincere argument. *Jati* in common Sanskrit refers to species or family, the whole as sum of the parts. In this context, it refers to a misguided (unfruitful) analogy. *Nigrahasthāna*, bearing the root *sthāna*, a proposition or proposal, refers to when someone assumes what is to be proven already proven in their argument, which causes them to defeat their own argument in the process.

In summary, the *Nyāyasūtra* promotes a five-part method of reasoning, *avayava*, based in a seeking together to find fruitful solutions beyond affection, aversion, and stupidity, which it calls *vada*. *Nyāyavada* moves interlocutors to experience states of *mokṣa*, release from misapprehension, and eventually from the cycles of pain, death, and rebirth.

Given this karmic orientation and argumentation, logically Naiyayikas needed either to align themselves with a Buddhist atheistic view of karma or align themselves with some sort of theistic perspective.

Several historical Naiyayikas, due to the verses that associate a karmic view of reality to *Nyāya* philosophy, found it most logical to align it with a concept of God as *Īśvara*, a general term meaning "supreme being" literally "one who is able." This move sidesteps associations with words like the *Upanisad's Brahman*, or the names of personal Gods like *Vishnu*, *Krishna*, *Shiva*, or *Kali*. *Īśvara's* function and existence is directly connected to *Nyāya's* definition of *mokṣa*. According to Arindam Chakrabarti (1983), Naiyayikas assert that life predominantly a matter of suffering, since all pleasure is mixed with pain, but not the reverse (if for no other reason than that we anticipate the loss of pleasure even while experiencing it). *Mokṣa* is then liberation from both pleasure and pain, and as such to be sought only as a cessation of pain. In *Nyāya* form, their argument might read like this:

<i>pratijñā</i>	claim	<i>Mokṣa</i> should be sought
<i>hetu</i>	reason	to bring the cessation of life's pain
<i>drṣtānta</i>	analogy	like the removal of a thorn

Logically, if *mokṣa* were pleasurable, we would seek it as a pleasure, and never break the chain of seeking pleasure and avoiding pain. Naiyayika's then applied the *drṣtānta* "like the removal of a thorn" (pp. 180-81) because it establishes *mokṣa* as pleasurable only in its ability to end the pain.

Being empiricists, Naiyayikas observe that not only pleasure and pain, but consciousness itself, is a product of the union of the body with the life force (Ram-Prasad, 2001, p. 381), so *mokṣa* must be liberation also from consciousness, or the "sense of I," as it is sometimes translated. According to Naiyayikas, the life force and karma of a person is all that survives the death of the body. If a person owes no karmic debt, they are freed from consciousness, death, and rebirth.

These conclusions are a logical outcome of discussions with Buddhists, who insisted that there is no self at all; what we call the self is but a series of interconnected sense impressions. Naiyayikas resisted this

notion because it could not explain how we can sleep in an unconscious state (an idea Buddhists did not contest) and then wake up with a sense of being the same person as before. The Buddhists had to rely on a kind of thread analogy; we literally pick up where we left off from the clues from previous impressions. Naiyayikas offered instead that there is a life force or self beyond consciousness that provides continuity to our existence. Arguments concerning the idea of a continuous self-remain current in cognitive science. What is significant in this instance is that this view of self naturally lends itself analogically to the Nyāya view of Īśvara. There is something beyond the self and beyond our individual consciousness at work in our lives; similarly, something beyond self and consciousness oversees all the various selves living or between lives.

As noted, before, Nyāya asserts that we can find release in meditation, debate, and dialogue, through those processes prevent actions (karma) based on “faults and misapprehensions,” and thus end the cycles of pain, death, and rebirth. Hindu teachings like those in the *Bhagavad Gita* ask whether the path of *jñāna* (knowledge) or *karma* (actions) lead to liberation; the *Gita* combines the two in the idea of *karma yoga*, doing one’s *dharma* with no expectations of results, gain, or thought of reward. *Nyāya* similarly combines the practices of action and knowledge, but in a rather unique manner. *Jñāna* normally involves renunciation of action and withdrawal into a meditative state. *Nyāya* offers a more community-centered path. It is through dialogue that we can attain the true results of meditation – truth-seeking through discussion. It is no coincidence that the five-part *Nyāya* method became the primary mode of argument for debate among differing schools of thought -- for centuries.

Orthodox Hinduism, and most other Indian philosophies, offer that life is fundamentally suffering and that the goal of life to somehow end that suffering. Most all schools of thought supported the idea of karmic merit and demerit according to our actions. One of the key principles of Nyāya involves simplicity; simpler explanations are preferable and more likely true. It makes sense, from the Naiyayika commentator’s point of view, that some higher power dispenses justice rather than it just happening on its own. Though Buddhists admitted that perception and inference as *pramāṇa*, they limited their function to the conceptual world (our experience of “reality” is conceptual, not actual) while *Nyāya* tied them to the physical and meta-physical world. This interpretation left openings for *Nyāya* arguments. While the Buddhists posit that the world is *either* completely unreal, no more than a dream, or unreal only in the sense that we are not separate from it, Naiyayikas, being atomistic materialists, conceptualize reality much as a modern Westerner – the world is material, and perceptions and inferences can be more or less aligned with it. Both Buddhists and Naiyayikas agree that life is fundamentally suffering in karmic cycles of death and rebirth; the meaning of life is to liberation from those cycles and that suffering.

5a Discussion

Nyāya’s historical arguments for the existence of God reflect this unique perspective. While they offer arguments similar to the so-called “design” arguments familiar in the West (the design/designer or more recent clockmaker/machine analogies), they build a reason for the designer to design based in the view of *mokṣa* outlined above. Designer arguments rely on an artifact analogy (Brown). Clocks must have clockmakers. The universe is orderly, and as such must have a creator. As those who promote designer arguments must allow, there is always a great leap between a designer and a benevolent God. As Arindam.Chakrabarti (1983) notes, such arguments fail to show that the unmoved mover [as in Aquinas] is a spirit” (169). Naiyayikas sidestep that issue somewhat by saying that creation exists for karmic purposes. The universe is designed to produce consciousness (which is found to some degree in all living beings), and consciousness is designed for karmic reasons. We experience the world of pleasure and pain in order to learn who and what we truly are. From this point of view, God is necessarily eternal (in order to dispense merit and demerit when we are between bodies) and all-knowing (so as to dispense karma justly) --- but no more. *Nyāya* theism remains untied to any specific mythological constructs.

Though the *Nyāyasūtra* assumes a karmic role for argumentation and dialogue, it does not tie that perspective, which could be atheistic, to any particular view of God until the fourth book (out of five). It appears in a context in which the author is trying to explain inferential reasoning. Since much of the *Nyāyasūtra* focuses on five-part arguments against Buddhist interpretations, the author considers positive as well as negative examples. Naiyayikas aligned themselves with a belief in the atomic nature of the world—that everything material is made up of atoms. They also believed that ether, the fifth element, is eternal. If one is to argue that something is created, one would look to things like pots. If one were to argue that something, like the soul, is eternal, one would look to ether. We infer a hill is on fire because it exhibits smoke; we infer it rained upriver when the river exhibits rising; but what about pots and potters? We find a pot and infer a human made it because it exhibits creation-ness. Skeptical schools of thought like the Carvaka claimed that only what we can perceive is real, and what we cannot perceive is not real, therefore there is no God since God is not perceptible. The Naiyayika commentator Vacapati responded that since the heart of inference is moving beyond perception, inference is not possible, especially if the second Carvaka assertion is allowed (Vattanky 1993, p. 75).

These kinds of discussions become inter-related in Nyāya commentaries. What things come to be and what things always exist? Is the earth eternal, or did it come to be? Humans seem to be made up of both material and immaterial substances, so are we eternal like atoms? Are we creations like pots? Which *dr̥ṣṭānta* apply; which are positive and which negative?

Thinking about the origins of the earth, as implied above, stems from conjectures about the nature of human beings. The foundation for this way of thinking about the origins of humanity and the earth are found in three simple aphorisms in the *Nyāyasūtra* (IV.I.19-21). They begin, as said before, with the idea of the dispensation of karmic justice.

God must be the cause of the fruits of actions since they don't depend solely on human exertion.

Some fear this isn't the case since there are no fruits without human action.

But since results are not dependent on human action, humans cannot be the sole cause of (karmic) fruits.

Francis X. Clooney (2001), in his book *Hindu God, Christian God*, attempts to create inter-religious dialogue through focusing on what religions have in common, including the idea that God exists. His book is a model of comparative religion. However, he holds that these verses from the *Sutra* are an attempt to *disprove* God's oversight of karma, taking the verses literally as a postulate and consequence followed by a contradictory view to which it concurs (p. 37). However, in the context of the *Sutra*'s hundreds of aphorisms, it seems clear that the last line affirms, rather than contradicts, the first. Many of *Nyāya*'s earliest commentators took the passage in just such a manner. The *Nyāya* philosopher Vidyabhusana explains Gotama's *sūtras* with this simple summary, formulated here in its implicit *Nyāya* form:

Pratijñā: An individual soul cannot get the results desired through her or his actions

Hetu: Because the results depend on [something/someone] else

Dr̥ṣṭānta: Like a farmer's harvest. (Vattanky 1993, p.18).

In short, someone or something must be the dispenser of karmic merit or demerit, and that must be *Īśvara*, the one who is able (Vattanky 1993, p.18).

The fullest expression of these arguments lies in the work of Udayana (tenth century CE), who offered nine "proofs" of the existence of God:

Kāryāt ("from effect)

Āyojanāt ("from combination")

Dhṛitē ("from support)

Padāt ("from word)

Pratyatah ("from faith)
Shrutéh ("from scriptures)
Vākyāt ("from precepts)
Samkhyāviśheshāt ("from the specialty of numbers")
Adriṣhṭāt (lit., "from the unforeseen")

Three of these arguments are most relevant in the current context: *Kāryāt*, cause and effect; *Āyojanāt*, the idea that atoms, being material, cannot just decide to get together; and *Adriṣhṭāt*, the idea that since karmic fruits are not of our own doing and must be dispensed justly, there must be a dispenser of karma. These arguments become foundational for Gangeṣa's later summary argument for the existence of God, discussed below.

The *Adriṣhṭāt* argument rests on the following assumptions and arguments. 1. Karmic dispensation of merit and demerit happens when we are between bodies, so none of us could be the dispensers (similar to *Nyāya* arguments for the existence of the self). 2. No human could make karmic decisions – we would all choose pleasure for ourselves and would be biased in choosing for others. 3. No power less than God could have knowledge extending throughout millions of human and other life cycles. 4. No human could possibly be as just. The being would have to be all knowing and eternal (outside time and space) and not itself karmically indebted. All of this fits the Hindu concept of *Īśvara*.

Contributions to this argument were made over many centuries by various Naiyayikas (*Vātsyāyana* 450–500 CE; *Uddyotakara*, sixth century CE; *Vācaspati Miśra*, ninth century CE; and *Udayana* thirteenth century CE, among others). The Nyāya philosopher Gangeṣa (thirteenth century CE – along with Udayana considered founders of the Navya (new) Nyaya school of philosophy) – streamlined their elaborations and created an elegant *Nyāya* summary argument:

The earth (*pakṣa*) (Vattanky1993, p. 157) is caused by an agent (*sadhya*) (Vattanky 1993, p. 161)

Being an effect (*hetu*) (Vattanky 1993, p.163)

Like a jar (*dṛṣṭānta*) (Vattanky 1993, p. 164)

Gangeṣa is trying to promote this argument against two Indian schools of thought, *Mīmāṃsa* and Buddhist, both of which proposed that the universe just is, that there is no causal agent or sustainer. For this reason, he carefully crafted the reason (*hetu*) so as to be acceptable to those schools of thought; they both supported the idea of karma, and thus of the cause and effect nature of reality (Vattanky 1993, p. 163). As Arindam Chakrabarti (1983) confirms, "a generalization (*vyāpti*) is not reliable (*prāmāṅkika*) unless it is supported by acceptable positive or acceptable negative instances and is not contradicted by any unquestionable counter examples" (163). In fact, [t]he purposes of citing examples is to show that the general proposition being used as a premise has adequate inductive support" (p. 164).

Gangeṣa now has a very workable formulation, since in *Nyāya* arguments, only the relation between the *sadhya* and the *hetu* need be proven invariable (*vyāpti*) (Vattanky1993, p. 166). The issue at hand is whether or not the analogy plausibly applies in this context. His argument is simple, his reason acceptable to all disputants, the example fits the *hetu* and *pakṣa*, and his conclusion is at least plausible, since there is not counter argument that disproves the existence of God. In addition, no material being could produce both eternal things and material things, therefore something eternal, capable of knowing how and why to create, must have. There is not one single counterexample of any material thing that is uncaused or the cause of itself.

Gangeṣa also resists the counter argument that while we can observe potters making pots, we cannot observe God making the world. However, we do not HAVE to see pots made or know how they were made to recognize the work of a potter. All inference is based on the presupposition that we can understand the unseen through the seen. He resists also the counter argument that assuming creation is the result of an eternal being is "against our normal experience," again since in any act of inference, we

need not experience all possible instances of the argument in order to make reasonable decisions. Gangeṣa's argument is also broadly logical. In his view, atoms are eternal, but things made of them are not. Unless atoms are sentient, then they have no reason to band together to make material things. In addition, Gangeṣa's argument circumvents the counter argument that though we can see a potter making pots, no one witnessed God making stones, because that only is true from one side of the debate (A. Chakrabarti 165). To the theist, there are no counterexamples, and according to the method, the premises must be acceptable to both theist and atheist.

All the elements in this argument reflect the tenets of *Nyāya* reasoning by using the *Nyāya* method of inference.

Simplicity

- Acceptability of the *hetu* by all disputants
- Vyāpti* of the *dṛṣṭānta* to the *hetu* and *sādhya*
- No clear counterexamples
- Plausibility of the conclusion

God's existence is not proven, but it is offered in a way that is logical, inferential, reasonable, and based in premises accepted by both sides.

5b Conclusions

Nyāya theism goes all the way to its origins, from it establishing the goal of reasoning as *mokṣa* to the three short aphorisms concerning the dispensation of karmic fruit in the fourth section of the *Nyāyasūtra*. Since they allowed the soul as an object of knowledge (knowable), naturally Naiyayikas had to decide whether it was corporeal or eternal, and this set the stage for Nyāya theism. As Vattanky (1993) notes, "the later [theistic] developments of Nyāya were actually a logical development of the basic intuition of the author of the Nyāya Sūtras." He notes that in their arguments "we see the Nyāya system at its best" (p. 183). Though the Nyāya arguments appear and make the most sense in the context of reincarnation, given that beginning point, they prove plausible, reasonable, elegant. Even in a Western context, they reflect the kind of careful and analytical impulse to truth found in the dialogues of Socrates, even when Naiyayikas sought to establish reasonable arguments for karmic justice and the existence of God. Interestingly, Plato's *Symposium* similarly relies on the belief in reincarnation for his discussion on the origins of love.

So how do we bridge religion and philosophy? Nyāya suggests that we need not sacrifice reason to do so. We can approach life in a very pragmatic, scientific, truth-driven manner and still find good reasons to believe in a karmic and theistic universe. Being theistic, however, Nyāya's solution is not completely philosophical, at least from a skeptic's point of view. At the same time, it is not fully religious, given it supports no particular religion, gods, rites, or mythologies. That is actually what makes it so fruitful.

Widely published Buddhist philosopher Ken Wilbur (1999), lamenting the tensions between faith and science emerging in the current Western world, suggested a very similar path in his book the *Marriage of Sense and Soul*. Like the Naiyayikas, Wilbur focuses the need for evidence, even in the so-called spiritual realm: "authentic spirituality must offer direct experiential evidence" (p. 12). As in Nyāya, this comes about by applying the same rigorous processes of reasoning for both inner and outer perceptions. Humans need to see the "three strands of all valid knowledge (injunction, apprehension, confirmation; or exemplars, data, falsifiability) applied at every level (sensory, mental, spiritual –or across the entire spectrum of consciousness...) (p. 15). Only then, Wilbur asserts, could we bring science and religion together: "Guided by the three strands, the truth claims of real science and real religion can indeed be redeemed..." (p. 12). His suggestions not only mirror Nyāya's emphasis on the testing of experiences, he

also emphasizes a similar focus on meditation: “With this approach, religion gains its proper warrant, which is not sensory or mythic or mental but finally contemplative” (p. 12). Though Wilbur speaks without any direct knowledge of Nyāya, his remarks almost parallel the Naiyayika’s call to test perception, inference, analogies, and contemplation to see which help us live the most fruitful lives. What is most amazing is that Naiyayikas were establishing these ideas millennia before Ken Wilbur was born. A Buddhist now argues from a Nyāya perspective.

In both Nyāya and in Wilbur’s book, the cost of “reasonable” religion is a bracketing off the stories, rites, and notions of particular Gods. Both offers, however, legitimacy to elements of human contemplative experience many times dismissed or neglected, but nonetheless missed and/or cherished, by many in the modern world. Best of all, in both approaches, science and theistic religion can work together productively. Most of the world still believes in some kind of God. Most of it recognizes the realities of science. Unrealistic clinging to the first can lead to denial of scientific truth, lack of recognition of the beliefs of others, and even acts of resistance and terrorism. Clinging to the second ignores the reality of the first and can lead to unnecessary categorizations of religious people as ignorant, backward, atavistic. But science and religion can work together productively. Naiyayikas have been offering a solution all along.

6 Limitations and directions for future research

This essay focuses only on Nyaya theism and its development over time. References to theism in the Nyaya Sutra, as well as its history, can be read from a non-theistic perspective. Nyaya philosophy is a materialist philosophy which could readily be applied to reasoning in non-theistic contexts.

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Karma yoga, its origins, fundamentals and seven life constructs

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Karma yoga is both simple and complex at the same time and as such requires a measured and reflective response. This paper in exploring the origins and fundamentals of karma yoga has sought to present interpretations in a clear and sattvic manner, synthesising key elements into seven life constructs. Karma yoga is revealed to have an eternal relevance, one that benefits from intimate knowledge of the Bhagavad Gita. By drawing on respected texts and commentaries it has striven to elucidate certain sacred teachings and give them meaning so that they become a guide for daily living.

Keywords

Altruism,
Bhagavad Gita,
Karma yoga,
Karma yogi,
Niskama Karma
yoga,
Service
conscious ness

Purpose

The purpose of this study is to gain an understanding of the concept of Karma yoga and its place in the Bhagavad Gita and how this philosophical thought can influence people's conduct and mindset. The study focuses on identifying the various dimensions of karma yoga, with special reference to Niskarma yoga and the life constructs drawn from it.

Design/methodology

The study has employed a qualitative research methodology. To achieve the study objectives, and identify the various constructs of the Niskama Karma yoga, the study used content analysis of three main texts authored by Swami Vivekananda, Mohandas Karamchand Gandhi, Swami Chinmayananda as a source of reference and extensive literature review on various scholarly journal articles and relevant books that discussed extensively the concept of Karma Yoga, Niskarma Yoga and relevant key areas of the study.

Originality

The study identified seven distinctive, but interrelated dimensions of karma yoga termed as the heptagon of life constructs for the first time and these dimensions provide a practical template by which life can be lived.

Study Implications

The findings of this study would help an individual throughout their life journey whether it is in work environment, be it in social or personal life to enhance happiness, peace and satisfaction. The seven life constructs presented in this paper crystallise the relevance of karma yoga and by so doing present a challenge to every individual who seeks to aspire to live and fulfil them daily.

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Introduction

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
 मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥
Karmanyevadhikaraste ma phalesu kadacana
Ma karmaphalaheturbhumar te sanago stoakarmani

“You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction” (Mukundananda, 2014)

This is one of the most significant and popular verses of the *Bhagavad Gita* that offers deep insight into the spirit of the work and is invariably quoted in discussions of karma yoga. Regarding the science of work, the verse give four instructions: 1) You perform the work without expecting any results; 2) The fruits of your actions are not for pleasure; 3) Pride of doer ship should be given up while working; 4) Do not be attached to inaction.

Over the centuries the *Bhagavad Gita* has been viewed as a sublime text and people of Hindu origin tend to consider this work the most important Hindu religious text. *Bhagavad Gita* is not only a holy book that includes a concise description of Sanatan Indian philosophy, but it is also a real handbook and compass to a meaningful life (Rastogi and Pati, 2014) and has the perfect solution for any types of problems in life (Easwaran, 1997). For some it is a universal handbook for humankind and continues to be recognised as a real and profound source of wisdom in many fields including leadership and management (Sharma, 1999; Mulla and Krishnan, 2006) and psychiatry (Jeste & Vahia, 2008).

The context of the *Gita* is such that it has proved inspiration for a huge variety of different individuals. Even Mohandas K. Gandhi in 20th Century claimed that his works in reforming Indian society and campaigning for and achieving India’s independence was inspired by the *Bhagavad Gita*. Despite various school of thought, according to Dasgupta (1991), Indian philosophy is based on three fundamental beliefs:

1. **Theory of Karma:** All actions will have future results that can be good or bad and be the cause of joy or sorrow. If people do bad things in their lifetime, the results of this will be negative, cause sorrow and lead to rebirth in another body.
2. **Atman/soul (the existence of a permanent entity):** This is our real Unknown nature, untouched and pure.
3. **Doctrine of salvation or Mukti:** The end goal of humankind is to achieve moksha or liberation from the cycle of birth and death.

The core philosophy and teachings of the *Bhagavad Gita* is based on these three beliefs and suggest that one can be freed from the cycle of birth and death by performing one’s duty selflessly or without any attachment of interest. Swami Vivekananda (1907) observed that multiple paths are also another unique feature of Indian philosophy that are accepted as ways to reach the same ultimate destination. Therefore, people have their own right to choose the best path most suited to them.

Karma Yoga has been described by Singh (1999) as “the quintessence of the philosophy of life” and is one of the paths people can choose to achieve their ultimate goal - *Moksha* or liberation from rebirth. According to Mulla & Krishnan (2006) the teaching of Karma Yoga forms the heart of the Indian philosophy.

Therefore, the study focuses on the concept of Karma yoga and its place in the *Bhagavad Gita* and how this philosophical thought can influence personal effectiveness and well-being. The study also

focuses on identifying the various dimensions (constructs) of karma yoga, with reference to Niskarma yoga and its influence on life's journey.

Methodology

To understand various types, attributes and dimensions of karma yoga the study embraced qualitative research methodology by applying an exploratory study. The study is based on three main texts and commentaries on karma yoga authored by Swami Vivekananda (1999), Swami Chinmayananda (2008) and Mohandas Karamchand Gandhi (2017) and various scholarly journal articles and relevant books those that discussed extensively the concept of Karma Yoga, Niskarma Yoga and relevant key areas of study. The choice of these three texts are mainly due to their intellectual authority on the subject and as these are widely recognised and respected.

To understand the concept of Karma Yoga, an inclusive approach was used, as it may cause biased and misunderstanding if the concept is only analysed and understood within the few verses or couple of chapters. The concept must be understood within the whole of the *Bhagavad Gita* (Tilok, 1926; Pal, 2001). Emphasis was placed on exploring seven life constructs drawn from karma yoga for these provide a defined code of objectives by which to live by.

Literature review

Karma Yoga: Understanding the concept

The word *Kri* in Sanskrit means *karma* which is activity or doing something or activity that includes all actions performed by a person whether they are of body, speech or mind (Mulla and Krishnan, 2006), individual mental and physical activities (Singh and Singh, 2010). The word yoga originated from the Sanskrit root *yuj* which means 'to join'. According to Mulla and Krishnan (2006) the concept is used in three ways in Mahabharata:

(i) Special skills; most effective and efficient methods/techniques to do the job or as a device. The following verse highlights this well:

Buddhiyukto jahatha ubhe sukrtaduskarte

Tasmadyogaya yujyasva yogah karmasu kausalam

By engaging the intellect (buddhi-yukto) one sets aside both righteous and unrighteous deeds. Therefore, engage yourself in this yoga for yoga is the true art of performing action (Chapter-2 verse-50)

(ii) Equability of mind for the consequences

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanamjaya

siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga uchyate (Ch 2 Verse 48)

Situated in yoga, perform your actions giving up all attachments, Dhanamjaya. Remain equal in success and failure for such equanimity is what is meant by yoga.

(iii) Elimination of creating any bondage through karma

buddhi-yukto jahātiha ubhe sukṛita-duṣkṛite

tasmād yogāya yujyasva yogaḥ karmasu kauśhalam (Ch 2 Verse-50)

One who prudently practices the science of work without attachment can get rid of both good and bad reactions in this life itself. Therefore, strive for Yoga, which is the art of working skilfully (Mukundananda, 2014)

If we look at the following verse no 14 Chapter 2 *Bhagavad Gita*:

It is contact with the senses, Kaunteya, which leads to sensations of heat and cold and pleasure and pain. Being impermanent, these sensations appear and then disappear, and you must learn to endure them, Bharata

Our senses are in contact with the material objects continuously and that brings happiness and sorrow, pleasure and pain in a person's mind. This experience leads to desire to further experience this

feeling again and again that leads to an attachment with the object ultimately. Thus, this goes some way to explaining the desire to acquire material things and the store set by them in many societies.

Although, the term `Yoga` and `Karma Yoga` is used interchangeably in various instances in the *Bhagavad Gita* (tilak, 2000), Mulla and Krishnan (2006) used the karma yoga as “a technique for intelligently performing actions”. Aastogi and Pati (2014) defined karma yoga as a “positive state of mind that is characterised by absorption & Service Consciousness”.

Karma in Buddhism is viewed as action and consequences of action (Singh & Singh, 2010). However, the doctrine of the concept has two meanings in Buddhism: Universal and Psychological. In Buddhist philosophy only psychological karma is profound, which means for all intentional actions of body, mind and speech by individuals will have psychological consequences. For example, for the good and intelligent actions an individual will expect to receive a positive experience while bad actions will elicit a negative experience. On the other hand, Universal law of karma amounts to the theory of universal moral justice which has its origin in ancient Indian religion and philosophical thought. In Vedic philosophy karma was viewed through life's rituals.

In ch-3, verses 12, 13 and 16, Krishna was telling Arjuna that a person who uses life's resources without working are living in sin. Therefore, this is the person's obligation to work without any self-interest or without having any desire for reward. Sublime teachings of this nature have shaped Indian beliefs to such an extent that Mulla & Krishnan (2014) posit that; “the Indian *weltanschauung*” has itself influenced the doctrine of karma yoga.

The ultimate objective of humankind according to Vedanta is to attain Moksha or liberation from the cycle of birth and death (Kapatker, 2015). Indian philosophy advocates that the paths for liberation must be suited to an individual's situation, temperament and disposition (Mulla & Krishnan, 2006). Karma yoga is one of the paths that provide the route to the ultimate liberation. According to Indian philosophy there are four types of paths to achieve moksha in life:

1. The Raja Yoga-The Path of Meditation & Contemplation (Sometimes known as the Path of Discipline)
2. Jnana yoga-The Path of Knowledge
3. Bhakti yoga-The Path of Devotion & Self-Surrender
4. Karma yoga-The Path of Action with the Right Attitudes and Intelligence

However, it must be pointed out that there is no mention anywhere in the *Bhagavad Gita* which only advocates to choose only one path and ignore others. It is important that we create a balancing act by combining these four paths to achieve our ultimate objective. Depending on the individual situation, context and timing people may give priorities to one over the others.

Karma yoga and positive outcomes

Radhakrishnan (1948/1993) anticipates a series of positive outcomes for those who are attuned to and who pursue and live by karma yoga such as: peace of mind (verses 66,70 & 71, ch-2); happiness (verses 66, ch-2), satisfaction in life (verse 17, ch-3) and end of pain/sorrow (verse 65, ch-2). A real karma yogi is always completely satisfied. Mulla & Krishnan (2006) identified four outcomes based on their content analysis of Mahatma Gandhi's commentary on the Gita: Liberation; attainment of oneness with the supreme god; peace in mind, and happiness. These are categorised as spiritual (first two) and psychological states (last two). Many studies indicate that life satisfaction is positively influenced by karma yoga (Mulla & Krishnan, 2006; Radhakrishnan, 1993). According to Menon and Krishnan (2004) karma yoga or complete dedication to individual duties in the workplace will enhance the organisational effectiveness. Rastogi and Pati (2014) found that karma yoga brings positive outcome for the organisation such as job satisfaction, personal growth and higher organisational performance. Kumar & Kumar (2013)

in their examination of the positive psychology of karma yoga highlight its therapeutic properties. According to Vivekananda (1972) Karma Yoga is the system of ethics of religion in the Indian context and that is the core message of the *Bhagavad Gita*.

Karma yoga is a strategic tool that enables work to be done with the right skills, the correct level of competencies, with the right attitude towards others and the world and with commitment and dedication (Chatterjee, 2016). Such an approach to work indicates that an individual can utilise or develop a mental state of balance which is not influenced by emotional dualities such as success and failure; gain and loss, joy and sorrow or pleasure and pain. Therefore, a true karma yogi will always perform their duty according to their best abilities without seeking or desiring any personal rewards. This is because a karma yogi is always working for the wider benefit of the society in which selfish desire has no place. According to Srivastava (1990) the progress and prosperity of self and society at large comes through karma yoga. We can make the point here that the meaning of Niskama Karma is the right skills with right attitude in the right situation towards an action. That lead us to raise the following question: “*Is there any association between Niskama Karma Yoga and personal effectiveness and well-being?*”

Mulla & Krishnan (2014) make the important point that; “Karma yoga shifts individual’s focus away from their rights to their duties.”, such an observation gets to the heart of why by living by the tenets of karma yoga a person gains a true equilibrium borne out selflessness. In sincere service an individual engages in oblation, that lifts their work above the mundane and by so doing makes it a spiritual offering, one that is no longer tainted by personal vanity or petty self-interest. Personal subjugation to a higher objective involves a willingness to give of oneself in a calm and dutiful manner, free from outward show and inner desire. Arguably many of the ills of the world are caused by personal, local and national egoism, an outlook that fosters individual, communal and international disharmony and conflict. Karma yoga offers the opportunity to recalibrate in a life enhancing manner, and by so doing enables a person to be positive and purposeful. The essence of karma yoga is that an individual is duty-orientated, indifferent to rewards and imbued with equanimity. Following such a path raises questions about the prevailing way of ‘living’ and whether karma yoga is counter-cultural or is in fact something that transcends culture.

‘For concentration is better than mere practice, and meditation is better than concentration; but higher than meditation is surrender in love of the fruits of one’s actions, for on surrender follows peace’ *Bhagavad Gita*. Chapter 12 Verse 12

Dimensions of Karma Yoga

According to Sharma (1999), the popularity of the *Bhagavad Gita* has been increasing throughout the world among management and social sciences scholars to address organisational challenges in recent years especially in exploring and applying the concept of karma yoga/Niskama karma yoga. As indicated above the complexity of understanding the concept and having a real consensus about the true meaning of karma yoga there is always possibility having misunderstanding and misconception. Therefore, operationalisation of the dimension/construct differ widely across studies (Rastogi and Pati, 2014). Narayanan and Krishnan (2003) in their study on “relationship between Guna, Karma yoga & Transformational leadership” found two dimensions of karma yoga: (1) Doing one’s duty; (2) No attachment with the actual outcome.

Based on content analysis and commentaries of the *Bhagavad Gita*, a study conducted by Mulla & Krishnan (2006) to measure core beliefs in Indian Philosophy and Karma Yoga, identified two dimensions of Karma Yoga: sense of obligation towards others (duty orientation) and an absence for desire for rewards. Their findings indicate that a belief in Indian philosophy increased duty orientation, and life satisfaction is enhanced when there is an absence of desire for rewards. The findings of their study

further indicate that “higher the individual dutifulness, higher they are on karma yoga”. However, the same authors in 2009 have found three dimensions of karma yoga adding one extra construct which is Equanimity as third construct. Singh and Singh (2010) proposed four dimensions of salesperson’s karma orientation:

1. Work as selfless action
2. Work as a duty towards others
3. Detachment from work-related rewards
4. Equanimity or calmness under environmental influences.

Rastogi and Pati (2014) by reviewing various previous constructs of karma yoga identified two important constructs: (i) Absorption & (ii) Service consciousness.

The above discussion and review of various literature indicate that the concept of operationalisation of karma yoga lacks consensus. While we see an attempt to justify the operationalisation of the concept by Mulla and Krishnan in 2006 but most of the others failed to justify their constructs more robustly and critically.

Table-1: Dimensions of Karma Yoga

Author (s)	Year	Dimensions
Narayanan and Krishnan	2003	Two dimensions (1) Doing one’s duty; (2) No attachment with the actual outcome.
Mulla & Krishnan	2006	Two dimensions: sense of obligation towards others (duty orientation) and an absence of desire for rewards
Mulla & Krishnan	2009	Three dimensions Sense of obligation towards others (duty orientation) An absence for desire for rewards Equanimity
Singh and Singh	2010	Four dimensions: Work as selfless action Work as a duty towards others Detachment from work-related rewards Equanimity or calmness under environmental influences.
Pradhan S	2013	Five dimensions: Emphasis on process than outcome Obligation towards others To act with equanimity Seek perfection/excellence in action Regarding work as an offering to higher self
Rastogi and Pati	2014	Two dimensions: (i) Absorption & (ii) Service consciousness

Sources: Authors of this study

Niskama Karma-Meaning and Philosophical Understanding

The doctrine of Niskama karma yoga is very contemporary in nature and has global relevance and is very practical and can be applied in virtually any context irrespective of psychological, spiritual, religious or societal beliefs.

Niskama karma is a composite concept and is based on two distinctive words namely *niskama* and *karma*. Furthermore, *niskama* also is a composite concept that is made up on *nih* and *kama*. The meaning of

nih means a sense of denial or negation, hence *niskama* means -denial of *kama*. *Kama* is used in the *Bhagavad Gita* to mean of sensuous desires but not the satisfaction of sensuous desires (Pal, 2001). Various literature suggests that both concepts of *karma* and *kama* are used variously with different meanings and in many cases are confused, loosely defined and ambiguous (Pal, 2001). However, in the *Bhagavad Gita* these concepts are used without any ambiguity in which *Karma* is used as a sense of action while *kama* is used to mean of sensuous desires. When we look at the meaning of desires, conceptually this is linked to the notion of attachment. Various scholars of the *Bhagavad Gita* have interpreted or translated the concept of `Niskama Karma` in terms of non-attachment action or desireless action. The *Bhagavad Gita* identifies two distinctive types of actions: desireful and desireless. Now, based on the understanding of *niskama karma*, a logical question is arising: "Is there any human action that is desireless? Is this desire linked to the outcome of the action? This means that an individual will do the tasks without any outcome related desire. Or maybe there is an element of desire in action but no elements of desire for the outcome. These should be understood clearly and explain the position of the *Bhagavad Gita*."

If we assume there is no desire in action that means, there is no action. People become inactive (renunciation of action) which ultimately means *akarma* (non-action). The concept is not promoted in the *Bhagavad Gita* as its profound message. Action is the *dharma* of people and hence, Lord Krishna taught Arjuna the teaching and principles of *karma yoga* throughout his discourse. His teaching of *Karma yoga* means *niskarma yoga* that is without having any desire for the consequences. Arjuna was told by Lord Krishna that no one can give up the action due to their psycho-physical make up. For him, renunciation is not enough, there is no choice but to act. Therefore, the concept of action conceptually involves with the notion of element of desire for a specific action.

Although, there is no elements of desire for the outcome of our action, but it is important that individuals should act with the alignment of their own understanding of truth and such positive awareness or use of tools in such a way that no negative consequences arise from our own actions. The practice of *Niskama karma yoga* helps in the cleansing of self and purifies the *chitta* (mind/thoughts/emotions).

In the quest to negate self and be mindful of others (and where possible help them) the word 'altruism' is germane to discussions. Altruism is an antonym of egoism and essentially means a 'selfless concern for the well-being of others' This word is believed to have been coined by Auguste Comte (1798-1857 CE) a French philosopher and the Father of Sociology. To be of an altruistic disposition sits well with the fundamentals of *karma yoga*, although there is a legitimate debate to be had about whether an individual can be entirely altruistic, for in acting in such a way some personal benefits may well accrue, even though they may not have been sought.

According to Pal (2001) *Niskama karma* is not a deontological concept rather it is well understood and explained from a teleological point of view as it is based on end outcome (consequences). Deontological theory is based on moral duty. The word deontology in Greek means *deon* (duty). In most contemporary philosophy of ethics or morality it is not those normative theories that guide us to decide what to choose from multiple choices. Deontological philosophy is really based on what people do, the ways things are done, and the techniques or tools they apply. This is not depending on the consequences rather consequence is the outcome of what they do in life. Therefore, deontologists are the very antithesis to consequentialists. We also must understand that there are so many theories on moral ethics and one such is Emmanuel Kant's (1724-1804 CE) understanding of duty. It will be wrong if we equate *Niskama Karma* with the Kantian's philosophy of duty as many people do. The concept of duty or ethical duty itself is ambiguous. Therefore, the concept of *Niskama Karma* should be understood from the teleological perspective, based on the core tenets of the whole of the *Bhagavad Gita* not based on certain selected verses.

Heptagon of life constructs garnered from Karma yoga

Diagram: Heptagon of life constructs of Karma Yoga



Source: Authors of this study

There are several key constructs & core messages that can be drawn from karma yoga that can inform a behaviour that is attuned to the world and cosmos, rather than obsessed with self. It is possible to discern Seven aspects that warrant reflection and action: work, duty, service, purpose, giving, now & acceptance.

1 Work (in line with the socio-ethical code)

To be idle is to be devoid of meaning, hence why being unemployed or under-employed can be so debilitating, some even talk of it being 'soul destroying'. Work enables an individual to have not only focus, but the ability to contribute in a manner that can enhance life. Whilst toil is not without challenges and occasionally drudgery the spirit in which work is approached can make all the difference. Karma yoga not only sets store by the value of work but encourages a mindset that encourages the embracing of the task at hand to such an extent that it is to be done with pride and nobility. The American civil rights activist and Nobel Peace Prize laureate (1964 CE) Martin Luther King Jr. (1929-1968 CE) is one such individual who articulated such an approach with clarity:

"If a man is called to be a street sweeper, he should sweep streets even as a Michelangelo painted, or Beethoven composed music or Shakespeare wrote poetry. He should sweep streets so well that all the hosts of heaven and earth will pause to say, 'Here lived a great street sweeper who did his job well.'"

Work should be done with a willing spirit, regardless of the nature of the task. Karma yoga does not place a higher value on certain types of work and thus has an egalitarian approach that sees value in the nature of work assuming of course that it is informed by values that mean that it is not harmful to others. Thus, it behoves each of us to occupy our time wisely, preferably for the betterment of humankind and the world. Even in trying situations there is scope to use time in a constructive manner, a point illustrated by the fact that when during the British Raj the lawyer and independence campaigner

Mohandas K. Gandhi (1869-1948 CE) was incarcerated in Yeravda prison, Pune (formerly Poona) in 1932-1933 CE he used his time to spin his own cotton yarn by using a simple *charkha* (a portable spinning wheel).

All work should be offered up to the Divine and thus be done to the very best of our ability. It is important to understand that any work we do in everyday life should follow the socio ethical codes and should not be against normal accepted socio-ethical code of conduct (dharma). *Bhagavad Gita* Ch 3 Verse 3 does indicate that there are two paths leading to enlightenment and each is suited for a person of a particular temperament: (a) the path of knowledge, meditation and intellectual inquiry, for those who wish to explore the inner life of the spirit, and (b) the path of work for those inclined toward action.

2 Duty orientation

Central to karma yoga is the relationship that an individual has with others and the wider world. In Hinduism duty is encapsulated in *dharma* and thus it helps to reflect on the form that duty should take. Each person has a duty towards him or herself and as such should treat their body as a temple that is held in reverence and treated with respect. In Chapter 6 Verse 5 of the *Bhagavad Gita* there is clear evidence of the challenge and dichotomy at the heart of self:

“One should uplift oneself by oneself; and one should not debase oneself because surely the Self is one's own friend and one's own enemy.”

The point about being; “one's own enemy” is a salient reminder that our own actions or inaction can be our undoing, as in the way that indolence and sloth are the enemy of work. A key element of personal duty is the duty to others that includes family, fellow human beings and society. As humans there are duties (and compassion) owed towards the planet and *daya* - all living creatures and this is a reminder of the importance of stewardship, something that is relevant to every age. In work there are professional duties, just as there are moral duties ordered by the Divine Law. Being mindful of what has gone before individuals have a duty to their ancestors just as they have a duty to show compassion to other people including those of different faiths. With the sublime in mind it is also imperative to do one's duty towards deities and that deemed the Divine with respect and humility. *Bhakti* - devotion to God is a duty of all. All duty must be entered into with enthusiasm and a pure heart, for ultimately it is only of real and lasting worth if done with honest motives. In karma yoga duty is an obligation one premised on notions of self-sacrifice.

Lord Krishna vehemently argued against the decision of Arjuna not to fight against his relatives. His advice to Arjuna was that Arjun should fulfil his responsibilities by doing his moral and ethical duties without getting himself preoccupied with the rewards. According to Chinmayananda (2016), cessation of all duties is the signature of death. Any action can be a glorious sacrifice if it is done in the right way, most effective and efficient manner, with a sense of motive, love and appropriate level of emotion. Karmic yogi does their moral duties for the benefit of wider society without having any selfish desire.

3 Service consciousness

The relationship with others is intimately bound up with a sense of service. Far from being demeaning, service is something that is life enhancing. Each of us should strive to serve others and in so doing find joy in doing so. If we do not currently serve, we should seek opportunities to do so and do so to the very best of one's ability. The ultimate service being *puja* - ‘adoration’ that is a witness to devotion. It pays to reflect on the way that we serve, who we serve and how we might serve more effectively. By aligning personal will with the Divine will one is better able to serve in a meaningful manner. As in work it is vital to stay focused on the central task and not allow ourselves to be distracted or deflected from our service.

4 Purpose

Just as work provides a focus so it is essential that life has meaning. In Hinduism the purpose of life has four objectives based on achieving *Dharma*, *Artha*, *Kama*, and *Moksha*. Collectively these four objectives are called *Purusārtha*. *Dharma* is part of the cosmic law that governs the universe and part of this law is that people should strive to live in a virtuous way. Another dimension of *dharma* is that each person is born indebted to others whether these be to the gods, the family or the world at large. Thus, a primary purpose of life is to live righteously and endeavour to payback that debt through work, good works and personal sanctity. *Artha* involves the quest for personal prosperity, for by successfully making a living an individual acquires the “means of life” which provides the security and resources by which a person is better placed to help others. Whilst wealth and prosperity are deemed laudable objectives, it is vital that they are achieved by ethical means that keeps the purpose within the bounds of *dharma*. Through *kama* a person finds emotional fulfilment and thus reduces stress and feels more positive about life and their personal and professional dealings. Ultimately the purpose of life is to achieve *moksha* – enlightenment and liberation.

According to Vivekananda (1986) there is no work without purpose.

5 Giving (without any sense of doer ship)

Dāna is a Sanskrit word for giving and charitable endeavours are a significant part of a person’s *dharma*. The *Bhagavad Gita* is clear in articulating that charity should be done without expectation and thus it behoves a person to act in an altruistic manner. Through charitable works we purify ourselves and thus behave virtuously and begin to pay back some of the debt that we are born with. Charitable giving with a pure heart is an act of love and devotion.

“Acts of sacrifice, charity and austerity should not be abandoned, but should be performed because sacrifice, charity and austerity are the purifiers of the wise.” *Bhagavad Gita* Chapter 10 Verse 5

Giving can take many forms, *inter alia*, time, knowledge, land, money and other material things, and of course spirit. To not engage in charitable works is to be spiritually impoverished.

6 Focus on Present (now is the best time)

We all should focus and concentrate on the present time or activities, not the fruits of the action. Each of us should appreciate and cherish the eternal present and know that we must not squander the time we have now and the qualities that we have been blessed with. It is imperative to live a purposeful now, one that requires positive action and commitment.

“Considering your dharma, you should not vacillate. For a warrior, nothing is higher than a war against evil. The warrior confronted with such a war should be pleased, Arjuna, for it comes as an open gate to heaven. But if you do not participate in this battle against evil, you will incur sin, violating your dharma and your honour.” *Bhagavad Gita* Chapter 2 Verses 31-35

7. Acceptance

Human relationships are bedevilled by jealousy and resentment, much of this stemming from the fact that people rarely accept their lot in life and covet the lives and possessions of others. Central to achieving a deep inner contentment is the ability to accept situations with equanimity. Far from merely being resigned to things, we must face adversity and good fortune with the same spirit, one where we have courage to accept the fruits of our action or inaction. Moreover, the Gita challenges us to know ourselves and appreciate the impermanence of much of that which humans traditionally hold dear. We must accept the frailty of the human body whilst working assiduously to hone our spirit.

“The impermanent has no reality; reality lies in the eternal. Those who have seen the boundary between these two have attained the end of all knowledge. Realize that which pervades the universe is indestructible; no power can affect this unchanging, imperishable reality. The body is mortal, but he who

dwells in the body is immortal and immeasurable. Therefore, Arjuna, fight in this battle." *Bhagavad Gita* Chapter 2 Verses 16-18

Discussions

Karma yoga should cause a person to ask questions of themselves and their priorities. Timing plays a part as invariably people have a tendency to procrastinate when it comes to matters of import. The seven life constructs afford a way forward, one that requires action sooner rather than later which underscore the core message of an influential work such as Eckhart Tolle's *The Power of Now*. Equally the importance of reflection brings to mind a short story by Leo Tolstoy entitled: *The Three Questions* in which the following three questions play a central role:

1. What is the right time to begin anything?
2. Who are the right people to listen to?
3. What is the most important thing to be doing at any given time?

In karma yoga a person discovers the value of the here and now, especially when it is anchored in selfless service. In order to embark on such a blissful path, it is imperative to develop a clarity of understanding of *Satyam* (Absolute Honesty) and aspire to *Brahmacharya* (Absolute Purity). By focussing on the seven life constructs presented in this paper and drawn from karma yoga an individual is better placed to strive to achieve such ideals.

Conclusion

Karma yoga for all its spiritual origins is far from esoteric in nature. The life constructs that are drawn from it provide a practical template by which life can be lived. For any meaningful enlightenment to take place it is important that a person be familiar with key sublime text such as the *Bhagavad Gita* and endeavour to understand core teachings that can be both life enhancing and life transforming. The seven life constructs presented in this paper crystallise the relevance of karma yoga and by so doing present a challenge to every individual who seeks to aspire to live and fulfil them daily.

Limitations of the study and scope for future research

Inevitably any study of this nature is tempered somewhat by a degree of subjectivity, especially when it comes to the interpretation of Sublime texts. Furthermore, there is also the issue of translation, a key factor that has played a role down the ages when it comes to significant bodies of literature.

Karma yoga and the seven life constructs garnered from it has potential implications for those in leadership and management roles and thus there is scope to explore the way in which karma yoga can have a positive impact on both mindset and behaviour.

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Significance of Indian Philosophy, Tradition, Culture and Indian Management Science (भारतीयव्यवस्थापनशास्त्र)

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Keywords

Bharatiya-
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Cafe Coffee Day founder VG Siddhartha, the coffee tycoon, from India committed suicide, as he had a massive debt pile of over, USD 1540 million, in August, 2019. Indian Corporate have forgotten the principles of financial prudence, of not being too aggressive and entering a debt trap; This is manifestation of overlooking the timeless principles of financial caution, which is in harmony with ecology, economy and all stakeholders. Indian trade, commerce is plagued with greed, market culture, an individualistic perspective of life and human relations and is blindly imitating the west. The purpose of the study is to explore and document management models by revisiting, Ancient Indian text. AICTE Model Curriculum for Management Programme (2018), has reiterated articulating a coherent ideology of Bharatiya business and BharatiyaVyasthapan Shastra (Indian Management Science). The research methodology used is secondary research of Manu Smriti text. The study documents and makes a case for sensitizing management students to Bharatiya Vyavasthapan Shastra for wealth accumulation, trade and commerce from Manu Smriti.

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Introduction

Management has progressed as a science over the course of the twentieth century, and it is still ever evolving, transforming the art and science of doing business and commerce. Management has developed into a dominant and innovative influence on which today's society depends for substantial support and national growth (Cole, 2004).

Olusoji and Ogunkoya (2014), believed that management theories are based on the writings of 20th century, American and European scholars whose disciplinary orientations were heavily grounded in economics and classical sociology. Further, Olusoji and Ogunkoya (2015) cite George, Owoyemi & Okanlawon, (2012), to state that, these thinkers portray people as economic units, being individualistic, utility maximizing, and transaction oriented. Theories of management based on these assumptions frequently lead to mechanistic portrayals of human behavior that largely ignore cultural influences and social differences. But the reality is that, people are more than that; they are influenced by society, community and culture and are won over by emotions than logic.

One also makes a comparison between American, Japanese Management and India Ethos in Management. American paradigm's vision of life is rooted in the struggle for existence and survival of the fittest. The Japanese paradigm's vision of life is rooted in the struggle for quality improvements in a factory setup and the Indian paradigm's vision of life is rooted in a "struggle for co-existence." (Sharma S, 2013). The purpose of the paper is to introduce the study of Dharmashastra, which would which would

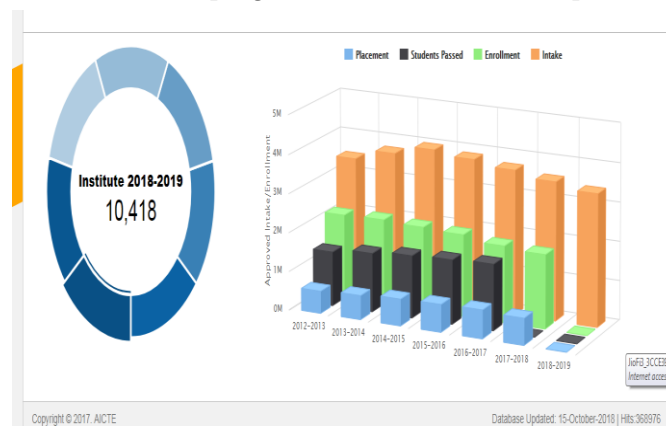
sensitize the students of Management in India to the concept of wealth, trade and commerce in Manu Smriti, thereby giving them an insight into the importance of community living, social norms of wealth creation and the importance of “Dharma” in Indian culture.

1.1 Evolution of Management Education in India

Formal Master of Business Administration was first offered by Harvard Business School since 1908, whereas management education in India is barely 58 years old. The two IIMs in Calcutta and Ahmedabad appeared in 1961 and 62, respectively. With the establishment of Indian Institute of management in 1961 at Ahmedabad and Kolkata and subsequently at Bangalore in 1973; the focus was on application of the time-tested western management concepts in the Indian Corporate World. It was more “transfer of technology paradigm” wherein tools and techniques developed in other countries were implemented in India as they were considered “value neutral” and “culture neutral” in their application. This was the First Phase of Management Education in India. The second Phase made a case for cultural context and value orientation of the Indians or the local people which was a critical aspect for the success of the Management Application. Rajan Gupta (1992) stressed the need for moving beyond the concepts of western and Japanese Management. It was during this phase that the term, Indian Ethos in Management was first coined by Prof. S K Chakraborty IIM Kolkata for his pioneering work in this area. Many scholars have contributed towards making this subject get universal acceptance. This include the work of S K Chakraborty (1997,98,2001); Virmani and Gupta (1991); Subash Sharma (1995,96,98 and 2001) and Prof. Athreya (2002). All these scholars suggested a need for integrative Indianization, of Management by studying the ancient text from “Artha Shastra” of Chanakya to the works of Swami Vivekananda. During the phase the focus was on developing new stream of knowledge through understanding of Ancient Indian scriptures, the Indian culture and suggest management solutions which are indigenous.

1.2 Growth of Management Education in India

As we have traced the evolution of Management Education in India, we also document its growth, which happened after the economic liberalization in India, after 1961. As of 15th October, 2018, there were 10400 Institutes offering MBA/PGDBM programmes approved by AICTE and had a total intake of 3552483 students studying MBA / PGDBM programme across India, as depicted below.



Graph II: AICTE MBA/PGDBM Course – Intake, Enrollment, and Placement Data

Source :<https://www.facilities.aicte-india.org/dashboard/pages/angulardashboard.php#!/graphs>

As can be seen from the above tables, even though more than 3.5 million students took admissions in over 10,400 approved Institutes for MBA/PGDBM programme, just 25% of them were placed. This leads us to examine the reasons for them not being placed. One of the reasons which can be cited is that,

students lack an exposure to their national culture, tradition and philosophy and the भारतीय वानिज्य और व्यवथापन (Indian Commerce and Management). This suggests a need for indigenous models of business management which would give pragmatic, concrete solutions to the business challenges in India, based on national culture, tradition and business practices.

2. Research Questions

- Will the study of Manu Smriti, sensitize the Business Management Students to the principles of wealth creation and Financial Management?
- Will the study of Manu Smriti, make the Business Management students conscious of their dharma, in their corporate life?

3. Literature Review

In the curriculum of Management Education in India, a new subject, "Indian Ethos in Management" is offered by some Universities in India. The syllabus of Indian Ethos in Management covers topics like comparison between American, Japanese and Indian Work Culture. Personal and Professional Values taught in many religious books including Bible, Kuran and Bhagwat Geeta. Topics like concept of Karma, Guna Theory of Personality and Raj Rishi Model of Leadership. (UoM, Syllabus,2016). In addition to this, the paper makes a case for the study of Dharmashastra to be added to the syllabus and formulation of indigenous theories of भारतीय व्यवस्थापनशास्त्र (Indian Management Science). Dharma as a concept is very central to the Indian Philosophy. Dharma does not mean religion. According to Annie Besant, "Dharma is the word, given by India, to the world". Dharma is derived from the word 'Dharana' which means to hold, absorb and assimilate in such a way that it becomes one's nature. Raju P. T. (1954), in a glossary of Indian philosophical terms, gives the following list: 'Dharma-law, nature, rule, ideal, norm, quality, entity, truth, element and category'. Dharma also is interpreted as a path of righteousness. There is a dire need for the students of Business Management to understand the "Righteous Path of conducting Trade, Commerce", in short, the Dharma of Business.

4 Research Methodology

The research design of this paper is exploratory in nature. A sensible view is that exploratory research, saves time and money and should not be slighted because, it covers areas that may be new or so vague that a researcher needs to do an exploration, just to learn something about the dilemma facing the manager" (Cooper and Schindler, 1998:134). One of the texts of Dharmashastra namely, Manu Smriti has been studied to understand its relevance to wealth creation and financial management.

5 Findings and Discussion

Dharma is the greatest and the most valuable contribution of India to humanity. It is one of the key concepts in Indian thought and it has great relevance in the present age. Hence the paper explores the one of the oldest Law of Sage Manu with specific implications for Modern Trade, Commerce and Wealth creation. However, to understand the importance of Manu's view, we must place it in the specific historical context and examine it in the light of the then existing social reality. Sage Manu prescribed a regulation for social conduct, for the social structure which was prevalent in those times. The context is 5000 B.C. in Indian subcontinents. Manu Smriti assumed the four-fold division of the social class defined as "Varna" like Bramhin, Kshatriya Vaisya and Sudra.

भगवन्सर्ववर्णानांयथावदनुपूर्वशः।
अन्तरप्रभवानांचधर्मान्त्रोवक्तुमर्हसि॥२॥

In the beginning of the code, the divine sages request the great *Svayambhuva* to deliver 'the code of conduct for the four *Varnas* (Manu Smriti 1.2).

The regulation as laid down in Laws of Manu is thus a result of the social structure that existed at that point in time. Let us look at the contribution of the trading community, called "Vaishyas". The word "Vaishyas" was first used once in Rigveda in the Purushasukta and "Vis" in many places which means people who followed animal breeding. The Bramhin, Kshatriyas, Vaisyas and Sudras are said to have sprung from the face, arms, thighs and legs of the Supreme Purusha. However, the word "Varna" is used which denoted "colour" of the person.

"Sa naivavyabhavat, saviiamaityajyanyetani devajatani ganash akhyiyante".

The above quote means, the word Ganash were the people who worked in a group, made collective efforts and distributed their wealth creation as per the contribution of each member of the group.

Thus, Vaishyas were called ganasah. The above quote refers to a fairly developed form of corporate activity in economic life as early as the later Vedic period. It was believed that Unity is Strength, thus the traders were united under "Gana" or "Sreni" which gave them protection in times of difficulty. Often travelling long distances and insecure roads, they could individually be no match for robbers or hostile tribes, but they could, when united, where a force to reckon.

Vaisyas were also the agricultural traders who constitute the third eminent *Dvija class*, privileged to be borne twice. It was believed that, the Bramhin and the Vaisyas had the privilege of a thread ceremony, after which they could go to a GuruKul or a residential school of a teacher and stay there for 12 years. As they had thread ceremony, they were called twice born. Vaisyas or the Trading Community, were usually wealthy with rights on land and property. The King and the state took care to protect their property and trade from internal disturbances and external invasions. They were the law abiding, tax-paying community. The prosperity and stability of the state mainly depended on agricultural production and trade. So, *Vaisyas* were very prominent class in wealth creation; Manu Smriti lays down seven forms of wealth creation which is ethical. First is "agama" inherited property. Second is *Vitta* meaning self-acquired wealth. Third is *Daya* means wealth creation through donation. Fourth is *Labha* meaning to seize some wealth or resources. Fifth is *Kraya* meaning wealth acquired through purchase. Sixth is *Jaya* meaning accumulating wealth through conquest or gambling. Seventh is *prayoga* or wealth acquired through *lending* at interest or return to any investment. Finally, *satpratigraha* means wealth bestowed through gifts from good people. (Manu10.115).

In Ancient India, during the Vedic times, we find this spirit of Co-operation and Community Living pervades the entire economic, social and religious life. Jaimini of *PurvaMimamsa* said: "The earth belongs to all beings. All Men should consider it as their extension and hence should be cared for and protected and shared by all mankind and other sentient beings." (6.7.3). Further in the *NaradaSmriti*, it is stated, "A householder's house and his field are central to his existence. The King should always protect this, epicenter of the householders" (11.42). Indeed, if the king and his government did not ensure the safety of the householder's access to land for habitation and work, he would be failing in his primary duty. Further regarding Wealth Creation and Accumulation, he says,

कुसूलधान्यकोवास्यात्कुम्भीधान्यकएववा।
त्रहेहिकोवाऽपिभवेदश्वस्तनिकएववा॥७॥

He shall be either one possessing a granary full of grains, or one possessing a jar full of grains; he may be one possessing what is wanted for three days, or one who does not possess enough for the morrow. (4:7)

चतुर्णामपिचैतेषां द्विजानां गृहमेधिनाम्।
ज्यायान्परः परो ज्ञेयो धर्मतोलोकजित्तमः ॥८॥

Among these four Brāhmaṇa-householders, each later should be regarded as superior, and a superior winner of worlds by virtue of his merit. – (4: 8)

Thus, according to Manu, the Wealthy householder is the one who is Ashwasthanik who has food for only one day. According to Manu Smriti, A householder has four ways of Amassing Wealth – Kusul – One who has a granary which will feed his family for three years; Kumbhi – One who has food grains which will suffice for his family for one year Trihik – One who stores food grain for his family for three days only and lastly Ashwasthanik who has food for only one day. Further Manu mentions that amongst all these the last one is the wealthiest! – Manu Smriti (4: 8 and 4:9). Manu, considered the householder who had food for one day as the wealthiest as he believed that, the society, community was so strong that, if he did not have food the next day, his fellow beings would do anything and everything possible to feed him and also find a good and noble way of making a living, with “Dharma”. Further, the need to uphold dharma with unfailing conscientiousness is then a collective duty of the community and its failure associated with the persistence of injustice weakens the good society and threatens its existence. Community living which is in harmony with ecology, environment and esprit living is the need of the hour today.

Further According to Manu, The Trading Community, called the Vaishashave the "duty" -- towards their businesses as well as themselves. As the "Laws of Manu" state, "Commerce (vartha) is the religious work (tapas) of a Vaishya (trader)." Manu also stated that, business and commerce is not only a way to make and increase wealth but also a religious duty, which came as a set of laws that gave religious significance to secular business dealings. Wealth is necessary to take care of material comforts. A *Grhastha* (Householder) should acquire wealth in a morally acceptable way to pursue *Kama* and *Dharma*. Among the four *Purusarthas*, *Dharma* and *Artha* are means whereas *Kama* and *Moksa* are ends in themselves. *Arthais* needed for *Kama* and *Dharma* is essential for *Moksa*. As Davis explains in his book “The Dharma of Business”, “The whole point of Dharmashastras was to convert ordinary activities into sacred duties by prescribing particular ways of doing them. If you followed the rule for making loans, for paying employees, for securing partnerships, and so on, you were not just conducting fair business but also building religious merit, good karma.” Wealth should be acquired in a way that does not contradict one's *Dharma*. Further, Manu gives believes that righteousness is the highest embodiment of dharma. Further Manu, states,

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः।
तस्माद् धर्मो न हन्तव्यो मानो धर्मो हतोऽवधीत् ॥१५॥

Dharma, preserved, preserves; hence Dharma should not be destroyed, lest shattered dharma destroy us. – (8: 15)

If Dharma is destroyed, it destroys us. If Dharma is protected it protects us. Therefore, do not destroy dharma, lest dharma may destroy us. And He further states that Dharma is so intrinsic to our character that it will transcend and remain when the physical body will perish (MS 8.15). Further, Sage Manu recommends ten fundamental guidelines for the recognition of Dharma: Patience (dhriti), pardoning (kshama), devotion or discretion (dama), genuineness (asteya), sacredness (shauch), control of faculties (indriya-nigraha), reason (dhi), information or learning (vidya), honesty (satya) and nonattendance of outrage (krodha). Manu additionally states, "Peacefulness, truth, non-wanting, virtue of body and brain, control of faculties are the substance of Dharma".

6 Limitation of the Study

The study is based on Manu Smriti. We need to document and create Models of Financial Management which are applicable in the modern world of trade and commerce and test its effectiveness.

Further Research: According to Manu. Of the 2685 verses of the Manusmriti There are 50 verses that are concerned with "Occupational Purity". One can prepare a questionnaire and study the means of wealth creation by ordinary citizen today and suggest ways for "Occupational Purity".

7 Conclusion

As can be seen, Indian Management Science is not based on self-interest, individualistic and transaction oriented like the west. Indian tradition believed in co-operation, harmony and living a holistic life. The objective of study of Dharmashastras for Management Education, is to bring about a holistic perspective, which is aligned and integrated with Indian culture and ethos. Since time immemorial, India has advocated "Yoga" instead of "Bhoga" and "Vayragya as a Sanskriti" and "Sanchaya as a Vikruti".

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The eternal teachings of Hinduism in everyday life

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This paper is an attempt to focus on some illustrious teachings of Hinduism that flow in the minds of the Hindus through generations and enlighten them to find fruitful meaning of life. Slokas of religious strictures, books and historical evidences are used to illustrate the messages. Real life examples are also given. In modern times, when the human society is segmented into conflicting religious groups, castes, creeds and sects that adversely affect the prosperity of mankind, when many countries are suffering from terrorism and extremism, the divine teachings of Hinduism widely practiced by majority Indians in daily life uphold the vision of one world-where every human being is celebrated, every beliefs and thoughts are accepted and considered to be true. These teachings enable the problem-stricken world to find peace and tranquillity amongst the civilised people.

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Introduction

The renowned philosopher Dr. Sarbapalli Radhakrishnan has pronounced in his book "The Hindu View of Life" that Hinduism is not a religion; rather it is a way of life (Radhakrishnan, 1926). Supreme Court of India has upheld this view in due course (Supreme Court of India verdict delivered by three judges Bench led by Justice J S Verma in 1995 in the Bal Thackeray Vs. Sri Pravakar Kashinath Kunte & Others). When we review the major religions of the world, we find that they mostly have one God, one religious book and a particular form of religious practices. In Hinduism, a multidimensional scenario is found. It contains multi-various religious sects, varieties of religious books and many Gods and Goddesses (according to Hindu mythology the number of Gods and Goddesses are thirty-three crores). Even atheism and antagonism as concepts are acclaimed and accepted in this religion. The philosophy of 'Charvaka' who was a proclaimed atheist has been gradually included in the Hindu philosophy and he has been honoured as 'Rishi'- the saint (Burns, 2019). Gautama Buddha- a rebellion of the orthodox Hindu order, when asked about the existence of God remained silent. He has been incarnated as one of the 'Avatars' out of ten 'avatars' of Hindu religion (Mathew, 2005). One of the reasons of this pluralistic nature and vastness of Hinduism may be its secular and holistic vision which not only accept other views but also believe them as true (Prabhananda, 2003).

In *Bishnupurana* a definition of India (*Bharata*) has been given –

Uttaraṃ yatsamudrasya himādreścaiva dakṣiṇam |

Varṣaṃ bhāratam nāma bhāratī yatra santatiḥi |

Source: **Biṣṇupurāṇa**

[North of the sea and South of Himalayas there lays the land which is known as 'Bharata' and the inhabitants of the land is known as 'Bharati'].

This ancient definition has addressed the geographical location of the country rather than any religious description of the place and its people. The constitution of India has announced India as a secular country irrespective of its majority population being Hindu may be due to the influence of this definition.

The Origin of Teachings

If we go through the *slokas* of *Rigveda* - the most ancient of all the Vedas, it is found that various ingredients of nature like wind, storm, rain, fire, etc. are being imagined as powerful deities and being worshipped (Bhattacharji, 1970). Since then the concepts of “*Jaalseva*”, “*Vayuseva*”, “*Brikshaseva*”, (serving water, wind, and trees) etc. has been developed. This feeling of one-ness with natural attributes implanted in the minds of the Indians since time immemorial is continuing. Due to the attachment and love with Mother Nature an Indian utters the following *sloka* in the morning before he or she puts his or her feet on the floor -

Karāgre vasate lakṣmī kara madhye sarasvatī |
Karamūle tu govinda prabhāte karadarśanam |
Samudravasane devi parvata stanamaṇḍale |
Viṣṇupatni namastubhyaṃ pādasparśaṃ kṣamasvame ||

[Devi *Lakshmi* is seating in my fore palm, Devi *Saraswati* in the middle palm and Lord *Krishna* in the root of my palm and I see my palm in the morning to see the divine.

Sea is the clothing of *Narayani*, the wife of *Vishnu*, the mountains are her breasts, and I seek apology to her to put my feet on her body]

This divine feeling for human and nature of most of the Indians have been consecrated through generations and through relationships and teaching of Gurus and his disciples from Vedic period resulted a creation of ‘win-win’ mindset of most of the Indians and they earnestly pray -

Sarve'pi sukhīnaḥ santu sarvesantu niramayāḥ |
Sarve bhadrāṇi paśyantū mā kaścit duḥkhabhāgbhavet ||

Source: *Atharvaveda- Shantipatha*

[Let everyone in this material world be happy, let everyone be cured, let everyone feel the joy of life and nobody should be deserted and unhappy]

The reflection of this mentality is being characterised in the attitude and behaviour of the Indians through the ages- some examples may be cited herewith:

‘*Rishi*’ *Vyas* has written the epic ‘*Mahabharata*’ after listening from Lord ‘*Ganesh*’ who has chanted more than lakhs of *slokas* (*Ganguli and Hare, 1992*). ‘*Rishi*’ *Vyas* has told only two things of his own:

Aṣṭādaśa purāṇeṣu vyāsasya vacanadvayam |
Paropakāraḥ puṇyāya pāpāya parapīḍanam | |

Source: *Panchatantra*

[Benevolence or doing well to others is a blessing of God and oppressing others is a sin.]

The Legacy of Non-Violence and Fellow Feeling

Philanthropy is a medium to earn blessings of God and torturing others is a sin- this feeling enables the Indians to help the poor and the marginalised. In *Kautilya's 'Arthashastra'* it is being advised to donate one sixth of the individual earnings to the poor (*Rangarajan, 1992*). Paying alms to beggars and receiving it is considered virtuous in India, rather it is hated in many countries of the world. Indian history narrates

that India as a country never conquered other country for the sake of invasion and never oppressed other races. Rather they have given shelter to people of other civilisations and conquerors who invaded India. They gradually intermingled with mainstream of people in course of time. Armed with a feeling that 'violence is a sin' – Mohandas Karamchand Gandhi led Indian freedom fighting movement in which thousands of Indians participated and laid down their lives (Saran, 1969). According to the foreign politicians and world leaders of those days, the non-violent movement of Indian freedom struggle was considered as unique and unprecedented. "Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth" – said of Mahatma Gandhi by Albert Einstein (Einstein, 2012).

The essence of philanthropy of Indian mind-set has contributed more concepts of fellow feeling and benevolence in Indian literature and philosophy. Hindu tradition proclaims "*Vasudhaiva Kutumbakam*" (The *Mahopanisada*: 4th Chapter, sloka no. 7)-- people of the entire world are my relatives and "*Atithi Devo Bhavo*" – Guest is my God (Chinmayananda, 2014). It is not only mere proverbs, but these are actually practiced in daily lives of Indian people.

Examples of Philanthropic Practices in Daily Life

In *Mahabharata*, *Upanishads*, *Puranas* and other mythologies there are a lot of stories regarding treating guests as God and even dying for them – but we can find some glaring examples of this gesture from the documented history of India. *Hiuen Tsang*– the famous Chinese traveller wrote a book in 632 AD namely '*Si Yu Ki*' (Beal, 1994). In this book he wrote about a girl of tender age whom he met on his way to *Uttarapath* (Northern part of the country). He was thirsty and asked the girl for drinking water. The girl offered him water along with some sweets. *Hiuen Tsang* asked the girl "Why have you brought sweets? I only asked for water." The girl out of her simplicity replied "What kind of man are you? Don't you know only water cannot be offered to a guest?" According to scientists whatever a human being learns and sees in his or her tender age has a permanent impact on his or her brain, behaviour and character (Platonov, 1959). The gesture towards a guest and sense of fellow feeling has been taught by the mother and parents to a child which he or she bears lifelong. When I find my five year old nephew being rebuked by his mother for giving away his tiffin to others and out of his simplicity he asked "Mom, why don't you give such big tiffin so that all of us can share?" – it assures me that we are on the right track.

In 1971, India and Pakistan, two neighbouring countries, were at war. Sixteen thousand Indian soldiers were martyred, in-numerous people of the then East Pakistan was slaughtered by Pakistani Army, a new country Bangladesh was formed and India won the war (Gill, 2003). Indian Army captured ninety thousand Pakistani soldiers and put in *Binnaguri* Cantonment of West Bengal. General *Sam Manekshaw*, leading the Indian Army asked his men to vacate the barracks for the Pakistani captive soldiers in order to provide them better stay and Indian soldiers were shifted to tented accommodation. General ordered to treat them as guests and to provide them all facilities and treatment as authorised by a prisoner of war as per Geneva Convention. This unique gesture of the Indian army is still adorned when we get the news of atrocities made to the mercenaries at *Abu Ghraib* prison by American soldiers post 9/11 (Hamm, 2007).

Limitations of the Study and Avenues of Further Research

The volume of literature on Indology and Hinduism is enormous. It is not possible to make a holistic study on this issue within the scope of a research article. The knowledge base of the researcher is not adequate to explore the inner meaning and essence of the ancient *slokas* of religious strictures. It results in omission of vast references and limits the study in a sketchy manner. Therefore, a concerted effort is needed to compile important ingredients of teachings in Hinduism from a sea of information scattered in various sources. It is difficult for an individual researcher to make an attempt of doing this

type of research single-handedly. Consortium of academic institutions and research institutes across the world may initiate a comprehensive study on this area of research. The exploration of research findings will surely enrich the world to find peaceful solutions to the global unrest.

Conclusion

Being one of the ancient civilizations, Indian civilization is known as *Hindu* civilization as most of the inhabitants of this country are Hindus (Chandramouli and General, 2011). According to the 2011 census, 79.8% of the population of India practices Hinduism, 14.2% adheres to Islam, 2.3% adheres to Christianity, and 1.7% adheres to Sikhism. Most of the people of this country are religious. Political, social, economic and personal lives of the Hindus are influenced by religious practices and rituals. In one hand those beliefs and scriptures teach them to 'live and let live' focusing on win-win mentality, on the other hand whenever the religious freedom of the people is at stake they rise and protest. Swami Vivekananda has rightly mentioned in his book '*Prachya O Paschatya*' that India's originality is its religious freedom (Vivekananda, 1950). According to him, people of every country possess their own idea of freedom. The French citizens are concerned of their political freedom. French Revolution took place due to the urge of common people in order to get rid of absolute monarchy. British are sensitive of their economic freedom. Similarly, Indian people are cautious of their religious identity and freedom. It can be stated that the first freedom fighting movement in 1857 against the British Rule known as Sepoy Mutiny was occurred due to a religious cause (Chattopadhyaya, 1957). The latest conflict of *Ram Janmabhumi-Babri Masjid* issue that shaken Indian society and politics is also religious. This urge for religious identity and freedom has enabled the Indian society to rise against oppression since many centuries and history of Indian social movement is a history of religious reformation led by reformists. The urge for religious freedom has been reflected in Rabindranath Tagore's song -

**Dharma yabe śaṅkha rabe karibe āhbāna
Nīraba hoye, namra hoye, paṇa kariyo prāṇa ।**

Source: *Gītābitan* – Rabindranath Tagore

[When religion calls, humbly devote your life]

In the conclusion we can say that India may be called holy land based on vibrant religion and spiritualism. Religion in this country has shown light to people from darkness, has transformed human beings to divinity. That is why poet has chanted ...

**Chandana hai iss deśh kī māṭī,
Tapo bhūmi har grāma hai ।
Har bālā devī kī pratimā,
Sab bacchā-bacchā rām hai**

[The land of this country is holy, every village is considered to be place of worship, each and every lady is sacred, and children are like young *Rama*]

Important Notes

Charvaka (IAST: Cārvāka)

Also known as **Lokāyata**, is an ancient school of Indian materialism. Charvaka holds direct perception, empiricism, and conditional inference as proper sources of knowledge, embraces philosophical skepticism and rejects ritualism and supernaturalism. Brihaspati, dating back to at least 1500 BC and earlier is usually referred to as the founder of Charvaka or Lokāyata philosophy. During the Hindu reformation period in the 600 BC, when Buddhism and Jainism arose, the philosophy was well documented and refuted by the new religions. One of the widely studied principles of Charvaka

philosophy was its rejection of inference as a means to establish valid, universal knowledge, and metaphysical truths. Charvaka is categorized as a heterodox school of Indian philosophy. It is considered an example of atheistic schools in the Hindu tradition.

Concept of Avatar in Hinduism

An *avatar*, a concept in Hinduism that means "descent", is the material appearance or incarnation of a deity on earth. The relative verb to "alight, to make one's appearance" is sometimes used to refer to any guru or revered human being. *Dashavatar* refers to the ten primary *avatars* of Vishnu, the Hindu god of preservation. Vishnu is said to descend in form of an *avatar* to restore cosmic order. The word *Dashavatara* derives from *daśa*, meaning 'ten', and *avatar* (*avatāra*), roughly equivalent to 'incarnation'. The Buddha was included as one of the *avatars* of Vishnu under Bhagavatism by the Gupta period between 330 and 550 AD. The adoption of Buddha as an *avatar* in Bhagavatism was a catalyzing factor in Buddhism's assimilation into Vaishnavism's mythic hierarchy. By the 8th century AD, the Buddha was included as an *avatar* of Vishnu in several Puranas. This assimilation is indicative of the Hindu ambivalence toward the Buddha and Buddhism.

Legacy of Briksha Seva (Serving and saving of trees) by Indians

Bishnoi (also known as Vishnoi) is a Hindu religious sect found in the Western Thar Desert and northern states of India. They follow a set of 29 principles/commandments given by Guru Jambheshwar (1451-1536). They are not a caste but a sect comprised mainly of followers of jat and tarkhan caste who gave up their caste claims upon becoming bishnois. The Bishnoi narrate the story of Amrita Devi, a member of the sect who inspired as many as 363 other Bishnois to go to their deaths in protest of the cutting down of Khejri trees in September 1730. The maharajah of Jodhpur, Abhay Singh, requiring wood for the construction of a new palace, sent soldiers to cut trees in the village of Khejarli, which was called Jehnad at that time. Noticing their actions, Devi hugged a tree in an attempt to stop them. Her family then adopted the same strategy, as did other local people when the news spread. She told the soldiers that she considered their actions to be an insult to her faith and that she was prepared to die to save the trees. The soldiers did indeed kill her and others until Abhay Singh was informed of what was going on and intervened to stop the massacre. Some of the 363 Bishnois who were killed protecting the trees were buried in Khejarli, where a simple grave with four pillars was erected. Every year, in September, the Bishnois assemble there to commemorate the sacrifice made by their people to preserve their faith and religion.

In modern times a similar movement was started in India. **Chipko Movement**, started in 1973, was a non-violent movement aimed at protection and conservation of trees and forests from being destroyed. The name of the Chipko movement originated from the word 'embrace' as the villagers used to hug the trees and protect them from wood cutters from cutting them. The movement started in Uttarakhand's Mandal village (then a part of Uttar Pradesh) in the upper Alakananda valley. Soon it spread to other Himalayan districts of the state.

Vyasa and Ganesha in Mahabharata

Vyasa is the legendary author of the *Mahabharata*, *Vedas* and *Puranas*, some of the most important works in the Hindu tradition. He is also called *Veda Vyāsa* or *Krishna Dvaipāyana* (referring to his dark complexion and birthplace). *Vyasa* is traditionally known as the chronicler of this epic and also features as an important character in it. In the first book of the *Mahābhārata*, *Vyasa* asks *Ganesha* to assist him in writing the text. *Ganesha* imposes a precondition that he would do so only if *Vyasa* would narrate the story without a pause. *Vyasa* set a counter-condition that *Ganesha* understand the verses first before transcribing them. Thus *Vyasa* narrated the entire *Mahābhārata* and all the *Upanishads* and the 18 *Puranas*, while Lord *Ganesha* wrote.

Kautiliya's Arthashastra

The *Arthashastra* is an ancient Indian treatise on statecraft, economic policy and military strategy, written in Sanskrit. Likely to be the work of several authors over centuries, Kautilya, also identified as Vishnugupta and Chanakya, is traditionally credited as the author of the text. The latter was a scholar at Takshashila, the teacher and guardian of Emperor Chandragupta Maurya. Composed, expanded and redacted between the 2nd century BCE and 3rd century CE, the Arthashastra was influential until the 12th century, when it disappeared. It was rediscovered in 1905 by R. Shamasastri, who published it in 1909. The first English translation was published in 1915.

The title "Arthashastra" is often translated to "the science of politics", but the book *Arthashastra* has a broader scope. It includes books on the nature of government, law, civil and criminal court systems, ethics, economics, markets and trade, the methods for screening ministers, diplomacy, theories on war, nature of peace, and the duties and obligations of a king. The text incorporates Hindu philosophy, includes ancient economic and cultural details on agriculture, mineralogy, mining and metals, animal husbandry, medicine, forests and wildlife.

Hiuen Tsang

Hiuen Tsang was a Chinese Buddhist monk, scholar, traveller, and translator who travelled to India in the seventh century and described the interaction between Chinese Buddhism and Indian Buddhism during the early Tang dynasty. During the journey he visited many sacred Buddhist sites in what are now Pakistan, India, Nepal, and Bangladesh. He became famous for his seventeen-year overland journey to India (including Nalanda), which is recorded in detail in the classic Chinese text *Great Tang Records on the Western Regions*, which in turn provided the inspiration for the novel *Journey to the West* written by Wu Cheng'en during the Ming dynasty, around nine centuries after *Hiuen Tsang's* death.

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Knowledge and humanity in the light of the Bhagavad Gita

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Keywords

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This study is conducted to illustrate the relationship between knowledge and serving humanity. The Bhagavad Gita as a whole is Song of the Spirit of truth-realization between man and the Creator. Research, dialogue, discussion and advanced acceptability of its practice are improving our lives. Human knowledge and desirability of human society need more research on the Gita globally.

The writer was brought up in a family and association where texts of the Bhagavad Gita are used in regular worship and discussion on the Vedic philosophy. In this paper it may be hoped, readers will have an opportunity of getting in touch with the spirit of the songs as revealed in our sacred texts specially for knowledge and manifestation of humanity in our life. Many great expressions of man have to be judged not by the words but by the spirit - the spirit which evolves itself with the life in history. The writer has keenly observed, the universally comprehensive and everlasting message of the Bhagavad Gita that has inspired many in the world and created profound relations between ancient Hindu philosophy and the development of science. Specifically, writer has quoted T.S. Elliot's reference of the Gita in his poetry; as well as scientific inventor Nikola Tesla's interaction with the verses of the Vedas and the influence of the Gita on the father of atom bomb, J. Robert Oppenheimer during his research and their practical applications.

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Introduction

The Bhagavad Gita, a vast treasure of knowledge is one of the most widely translated books around the world. Since the Gita encloses most of the important aspects of knowledge of the Vedas like the membrane of anatomy, it is even relevant today as it was 5000 years ago. The eighteen chapters (700 verses) are highly philosophical in nature and the teachings are timeless. Although it is Indian philosophy, but it has inspired many philosophers, scientists, architects and literary scholars across the world. The Bhagavad Gita is a divine message for the troubled humanity, and it provides many solutions to human problems that we face in the present world. This idea can be elicited by reflecting on everyday experience.

Personal experience & observation

When we were students in high school, we saw an organization named "Gita Sangha" in our village. We would follow their activities closely. The members usually would go to a fixed house of any member, sit down on a round stage facing each other and read some chapters from the Bhagavad Gita unitedly in a particular tune and rhythm. After completion of reading any chapter they would discuss the sum and substance of that chapter to have a clear understanding of the meaning of the verses. This was called 'alochana' i.e discussion. We could understand almost nothing while they were reading out the

verses in Sanskrit although listening was very sweet and touching, but the discussion was very interesting to us and we would listen very carefully.

One day, a disciple asked the Guru, "We see sky difference between 'light and darkness' or 'day and night' but generally you say knowledge is light. Then what is darkness?" The Guru replied, "I will tell you after sunset." Accordingly, after the sunset when darkness appeared, the Guru called the disciple. In the darkness the Guru showed the disciple another person further away and asked, "If someone provokes you to kill that person because he is a very bad man who is harmful to society, can you really go and kill him?" Thinking for a little while, the disciple replied very firmly, "this is not my duty, why should I kill him, as you have explained from the 'KarmaYoga' i.e., the discipline of selfless action the other day." The Guru became very radiant and joyful, and while opening a small book asked the disciple to read out carefully. The disciple replied strangely, "Guru, in this darkness how can I read from such a small book?" Then the Guru left the place but asked him to come the next day early in the morning. The next day with the rise of bright sun the Guru called the disciple and opened that same small book in front of him and again asked him to read. In the light the disciple read out loudly, "Knowledge is light, ignorance is darkness." The Guru became radiant and joyful again and said, "So be it; last night you could not read the book in the darkness, but in the same darkness your heart was enlightened, as such you knew what your real duty was and what it was not, and you refused to kill a bad man." The disciple touched the feet of the Guru and mentioned emotionally, "Yes Guru, now I realize some differences between light and darkness."

The Guru further explained that darkness is insubstantial, pathless and lifeless, whereas light is existent and full of vitality. In the morning with the sunrise we become revived. Light is pulsation, progress and enthusiasm. Light has power, movement and is generous. Darkness does have nothing and can produce nothing, rather it causes us to stumble, and only light can remove darkness.

In the same way, only our knowledge can remove darkness from our hearts. A knowledgeable person who is sensitive and gracious can distribute knowledge to remove darkness from our society and save us from destruction. Since ignorance is like deadly darkness, a man without knowledge can trip to back sliding easily.

Thus, we need a knowledgeable and enlightened person, not only devout pious man. Ignorant religious madness has captured today's society. That is the reason for all evil in the world and we experience the destruction of human dignity.

In our student life while in the university, we would follow world events carefully. That was how we knew about Human Rights and Democracy. Which is an ongoing discussion in today's world as well. The first Article of the Universal Declaration of Human Rights (1948) that urges us to do something says: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." (UN General Assembly, Art.1,1948) Those of us who were born during the 1940s and 1950s came to know about the above declaration of Human Rights, naturally took interest to know more regarding this declaration since our birth year coincided with the decade of the event. Even as we grew older, we incrementally learned many religious teachings of the Hindu tradition, culture and rituals because of our family and community background. Thus, one day, we were surprised to read some religious texts which were as follows: "No one is superior or inferior; all are brothers; all should strive for the interest of all and progress collectively." (RigVeda, Mandala-5, Sukta-60, Mantra-5)

Immediately, what we read in the Human Rights Declaration of 1948 emerged in our mind and appeared analogous to us. The Vedas emphasized these a thousand years ago for the entire humanity, which today's world is aggressively trying to implement after 1948 as the Human Rights Declaration.

The Vedic and Upanishadic literatures abound in ideas that proclaim universal oneness and universal wellbeing. Hinduism is the essence of all that wisdom handed down to generation after generation. These ideas have shaped and guided the Hindu socio-religious life for millennia as it is shaping today's world of artificial intelligence.

Bhagavad Gita vs Humanity

In the light of the above, let us discuss how the Bhagavad Gita relates to human dignity and how we should uphold its teachings in our activities and actions. Once in a temple in the discussion session one of our friends said, "If God is omnipresent, we can pray at home, so then why do we visit the temple for prayer?" Some scholars mentioned that there were two reasons why we should visit temples. First of all, generally after prayer the priest or some religious scholars discuss about our foundation of the Vedic way of life, where many a time we have heard them to say, "We pray for the wellbeing of all human beings, nobody ever says wellbeing only for the Hindus." This signifies that in our temple we pray for humanity, which to us is the root of Hinduism. Secondly, we experienced human dignity while we visited a temple, where there was always 'alochana' i.e., discussions about the Vedas, the Upanishad and the Gita signifying humanity.

If we look at the essence of humanity and the Hindu way of life, we can be judged from a different perspective and angle. The eternal truth is that all human beings follow a natural way of life subject to their traditions, history and culture. The ancient Hindu culture and traditions explained by great sages and found in texts of the Vedas and the Upanishads are nothing but the Hindu way of life or the way of life, all humans can follow. Here, religion or 'Dharma' means the natural characteristics of a human being which Hinduism promotes; the virtues of truth, honesty, and 'Jnana' i.e., knowledge.

From all the discussion above it is obvious that as a human being we should promote truth, honesty and knowledge in our life to achieve human dignity, and a temple is a place where we can collectively organize for a cause as a community, selflessly to achieve that goal.

Here it could be mentioned the designs of architects, as explained in a book 'A Place in Mind' for designing cities for the 21st Century written by Avi Friedman, a professor of Architecture at McGill University, Montreal, Canada. He has written that the design of everything was hidden in the creation for designers to just pick and choose from in order to give them a visible shape (Friedman, 2016). Going through the discussion by a learned figure like Friedman, we realized that his ideas were so well shaped and nourished by his perception and vision. We were astonished by his words that all the designs were hidden in the primary carpet of creation, which also echoed the Hindu philosophy of love and creation.

Thought is the primary ingredient of creation upon which something is selflessly created with love by our perceptions, until we finally establish our choices for human dignity.

Designers virtually do not own any of the buildings or their landscapes. Ownership brings limitations, but creation brings freedom and fulfillment. The houses the architects have created, the buildings have been erected, and the paths have been carpeted through the garden and parks, all bear the thoughts of love of the individual designer who is hidden and unseen. They do not own them and never wish to own them, but their unseen attachments are there. This is a kind of inner soul satisfaction which is incomprehensible by others and elusive. We wanted to understand their love and the freedom of creation over them, as time pushed us towards the horizon. We looked forward to seeing the reflection of the Bhagavad Gita in this context.

Generally, our nature is obscured by work done by the compulsion of want or fear. But working for love is freedom in action. This is the meaning of the teaching of disinterested work in the Gita. Such as the

mother reveals herself in the service of her children, so too our true freedom is not freedom from action but freedom in action, which can only be attained in the work of love.

While designing, architects study the effect of civilization and their inhabitants to reflect their uniqueness and the proliferation of sustainable development to protect the damage to future humanity. Aim to live with less. Cultivate landscapes to consider the importance of heritage and its many faces to the creation of a sense of a place. Historically they perceived ancient structures as a reflection of human continuity enduring extension of the past. We can imagine the past, present and future in the present time. We can observe the human interaction between the ages and universal progress in the light of humanity. If we imagine journey through time, we see time has no beginning, no middle, no end. Time doesn't stop, it doesn't wait. Time is eternal, there is neither beginning nor a final end to it. In a way architects desire to reflect that in their creations too.

According to the Bhagavad Gita, "Past, present, and future all exist simultaneously in the material world to Maha Vishnu. He sees His dreams of the material universe in full the beginning, the middle and the end." (Bhagavad Gita, Chapter 11, Verse 7) Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future.

Similarly, we saw in the mind of literary scholar Nobel Laureate T. S. Eliot (1888-1965) the reflection of the philosophy of the Bhagavad Gita. In his famous "Four Quartets" four poems 'Burnt Norton', 'East Coker', 'Dry Salvages' and 'Little Gidding', which were written during World War and the air-raids on Great Britain. They have appeared as a constituent of ideas and time, eternity, action, inaction, attachment and detachment, for a philosophical solution to the immediate problems of both emotion and intellect. A Hindu thought, as expressed in the Bhagavad Gita, became the central theme of the poems as Eliot's need of finding solace through the Vedic metaphysics. As such in the very first poem 'Burnt Norton I', mentioned the following:

"Time present time past
Are both perhaps present in time future,
And time future contained in time past.
If all time is eternally present
All time is unredeemable." (Eliot, 1936)

Which in a great sense complied with the Bhagavad Gita, Chapter 11, Verse 7.

Knowledge of the Gita and science about understanding of free energy has dominating the ancient ages as well as modern era. In this regard, the Vedic philosophy influenced the concept of inventor Nikola Tesla (1856–1943). Tesla, a genius and great inventor who virtually lit the world by electrical power, explained how frequency, energy and vibration worked in accordance with nature. He invented great gifts for mankind, his imagination realized to supply the limitless, clean and affordable electro-magnetic energy to the entire humanity which helped the modern industrial development.

"*The Akashic Experience: Science and the Cosmic Memory Field*" Ervin Laszlo noted that "[Nikola Tesla] spoke of an "original medium" that fills space and compared it to Akasha, the light-carrying ether. In his unpublished 1907 paper "Man's greatest achievement," Tesla wrote that this original medium, a kind of force field, becomes matter when Prana, or cosmic energy, acts on it, and when the action ceases, matter vanishes and returns to Akasha." (Prisco, 2015) He used Sanskrit words like 'akasha' (space) and 'prana' (movement) and described the force and matter that existed all around us. This Space is called akasa and through which things step into visible appearance, i.e., through which they possess extension. Akasa is derived from the root 'kas' i.e., 'to radiate, 'to shine', and has therefore the meaning of luminous ether which is conceived as the medium of movement. The principle of movement is 'prana', the breath of life, the all-powerful, all pervading rhythm of the universe, in which world creations and world

destructions follow each other. These words come from the Upanishads. Tesla was influenced by the Vedic knowledge and terminology, he received from Swami Vivekananda (1863–1902) during their meetings in America.

Swami Vivekananda was an Indian Hindu monk and a key figure in the introduction of Indian philosophies of Vedanta and Yoga to the western world. He was one of the most influential philosophers and social reformers in his contemporary India and the most successful and influential missionaries of Vedanta to the Western world. In 1893 Swami Vivekananda began a tour to the west by attending the Parliament of Religions held in Chicago. During the three years that he toured the United States and Europe, Vivekananda met with many of the well-known scientists of the time including Lord Kelvin and Nikola Tesla (Anon., 2015).

According to the Gita “Earth, water, fire, air, space, mind, intellect, and ego—these are eight components of my material energy.” (Bhagavad Gita, Chapter 7, Verse 4); and in the Vedic philosophy, general matter is seen as ‘prakṛiti’ i.e. nature or energy of God and eight divisions of this energy as mentioned in the above verse. We can understand how amazingly insightful this is in the light of the trend of modern science in the last century. More recently, scientists proposed Quantum theory, quantifying the dual particle-wave nature of matter. Then scientists have been looking for a unified field theory, which will allow all forces and matter in the universe to be understood in terms of a single field.

What Shree Krishna presented to Arjun, some 5,000 years before the development of modern science, is the perfect unified field theory. He said to Arjun, “all that exists in the universe is a manifestation of my material energy” (Bhagavad Gita, Chapter 7, Verse 4). It is just one material energy that has unfolded into myriad shapes, forms, and entities in this world.

J. Robert Oppenheimer (1904–1967) the father of the atom bomb would not succeed in his invention if he would not be influenced by the verses of the Bhagavad Gita. While in his research he had many questions in mind whether it would be righteous to develop such a devastating bomb, but he got clear knowledge so as to override these pessimistic thoughts by understanding the verses from the Gita.

“Besides, considering your duty as a warrior, you should not waver. Indeed, for a warrior, there is no better engagement than fighting for the upholding of righteousness.” (Bhagavad Gita, Chapter 2, Verse 31)

Arjuna was a soldier and it was the duty of soldiers to fight. It was Krishna, not Arjuna, who determined who would live and who would die and Arjuna should neither rejoice nor mourn what fate he had for him, since he had no power of the results but only his actions. Here Oppenheimer was convinced that fighting was the duty of Arjun and not doing so would have been a greater calamity or carnage. Oppenheimer reconciled himself with the fact that since he was a scientist, it was his duty to serve on the atom bomb research project. He would not decide how and when the weapon could be used or whether it would be used at all!

Although Oppenheimer was not a Hindu nor had he any devotional sense of the Vedic philosophy, but when he came to know about the Bhagavad Gita, he took up Sanskrit lessons to understand the Gita from his own tongue. His brother said that Oppenheimer found the Bhagavad Gita “very easy and quite marvelous and was really taken by the charm and the general wisdom of the Bhagavad Gita” (Sepehr, 2014). Oppenheimer also claimed that “access to the Vedas is the greatest privilege this century may claim over all previous centuries” (Sepehr, 2014). The following verse influenced his mind in a great way. The Supreme Lord said: “I am mighty Time, the source of destruction that comes forth to annihilate the worlds. Even without your participation, the warriors arrayed in the opposing army shall cease to exist” (Bhagavad Gita, Chapter 11, Verse 32)

After witnessing the first successful nuclear explosion at the Trinity test site in Los Alamos, New Mexico, which took place on 16 July, 1945, Robert Oppenheimer remarked later that it brought to his mind words from the Bhagavad Gita: "Now I am become Death, the destroyer of worlds" (Sepehr, 2014).

While he was giving a lecture at Rochester University, during the question and answer period a student asked a question to which Oppenheimer gave a strangely qualified answer:

Student: "Was the bomb exploded at Alamogordo during the Manhattan Project the first one to be detonated?"

Dr. Oppenheimer: "Well – yes. In modern times, of course." (Sepehr, 2014)

Some people suggest that Oppenheimer was referring to the brahmastra weapon mentioned in the Mahabharata.

During the funeral of American president Franklin Roosevelt, he read a verse from the Gita: "The faith of all humans conforms to the nature of their mind. All people possess faith, and whatever the nature of their faith, that is verily what they are." (Bhagavad Gita, Chapter 17, Verse 3)

However, a question remained as someone remarked that the devastation the bomb caused to Japan represented "inhumanity and evil of modern war" (Sepehr, 2014) and as a follower of the Bhagavad Gita Oppenheimer tried to reconcile himself with the task of creating such a potentially world destroying instrument such as the atomic bomb and yet at the end believed it was the correct thing to do. He believed that the bomb would have saved more lives by stopping the further carnage in World War II. The bomb would frighten other and thereby, in theory prevented many future conflicts by the aggressors.

Our minds are like parachutes. They work best when open. If we can gather more knowledge, opening up our minds, then we can work for human dignity as well. That is the reason in the Bhagavad Gita there was much emphasis for 'Jnana' i, e., knowledge. Finally, we know that discussion and dialogue bring good things to mind. This should be our motto and the root of our power to achieve our intended goal which is nothing but to serve humanity. The great ancient sages, by their dialogue and discussion left for us great verses in texts which today we would follow as the Bhagavad Gita as well as the Vedas and the Upanishads.

Concluding remarks

The subject-matter of this write up has no new philosophy, nor is it been advanced in scholarly view. The writer had tried to explore some sense of purpose through his own observations and opinions of the scholars and scientists on this article. Eventually the writer realized that the reader's perception would be little or not as adequate. It would be impossible to appraise the vast inherent meaningfulness of 'Knowledge and Humanity in the Light of the Bhagavad Gita' in such a short span of learning. The writer aimed for a continuation of further study and research in the future.

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Exploring the potential of Human Body and Brain to Synchronise with Earth Electromagnetic Resonance and Schumann Resonance

A critical reflective learning journey of my Cerebral Spinal Fluid experience and the learning it evoked

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This reflective paper aims to explore the potential of the human body and brain ability to synchronise with the Earth's electromagnetic resonance and Schumann resonance (also known as celestial tower). The paper examines the reasons as to, why I started to feel the flow of Cerebral Spinal Fluid (CSF) in the arachnoid space in the brain and subsequently the hormone secretion from the pituitary gland and how this activity then rejuvenated my whole body and brain.

The paper highlight the information from 8 different traditions (Indian Haṭha Yoga, neo-Advaita Vedānta, the Integral Yoga of Śri Aurobindo, Theravāda Buddhism, Vajrayāna Buddhism, the Christian mysticism of St. Teresa of Ávila, the Zohar in Jewish Mysticism) that refers to a liquid-like, nectar-like, oil-like, or water-like fluid experienced by different people in these traditions. The paper further explores the literature from the ancient Indian texts that demonstrate the evidence of CSF (known as Amrita or Nectar) awareness, its characteristics and the different way of accessing, 1400 years before it was discovered and named CSF in Europe during the 16th CE.

Several Indian spiritual texts dating back from 2nd, 3rd, 7th and 14th CE also demonstrate the awareness of interconnectedness of human body, planet earth and space. In addition, this paper analyses the Kundalini science that is described in the 7th CE text with regards to achieving holistic health by synchronising the human body with nature i.e. earth and space, and the paper attempts to provide a scientific explanation for it.

This paper is aimed at anyone who is interested in having good health and life but will be of special interest to academic colleagues who are teaching subjects related to neuroscience, nursing or any other disciplines that are related to health science or deal with health related topics in universities and colleges, university hospitals or elsewhere.

Keywords

Cerebral Spinal Fluid, Human Body, Brain, Earth Electromagnetic & Schumann Resonance, Kundalini Yoga and Holistic health.

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Motivation

I became interested in knowing about the Cerebral Spinal Fluid (CSF), as I initially begin to feel some liquid dropping on the top of my brain, in the arachnoid space, filling in the left side of my brain. During the next few days I felt hormone secretion inside my forehead from the pituitary gland, following my regular visits to the forest near my house and practicing meditation twice a day for 15 to 20 minutes.

My daily forest trips were due to the advice of my NHS consultant, following my diagnosis of Deep Vein Thrombosis (DVT) in Dec 2016. Rivaroxaban (blood thinner medication) was prescribed to me, and I

was advised not to be sedentary, and walk or jog to avoid further blood clotting in my popliteal vein (left leg).

I have never practiced meditation in my life, but a strong desire came from within and I started meditating, and I am still practicing meditation. Although, my initial motivation was just to relax myself while I was recovering from the DVT, I started studying (*a long desire to understand Hinduism being a born Hindu*) Hindu Philosophy at the Oxford Centre of Hindu Studies - Oxford University. However, due to these new CSF issues, I started reading about the human brain and biology.

As an academic I was contemplating, how simply sitting still and walking in the natural environment can give me this problem and the solution. Therefore, I wanted to understand the reasons from a biological, physiological, neurological and environmental perspective. I do not know why, but I also started observing and recording changes (chronologically) in my body, brain and the environment around me.

Literature Review

My initial literature search about “water or fluid in brain” brought up the word “hydrocephalus” that means the build-up of fluid in the brain and this excess fluid puts pressure on the brain, which can damage it. This was certainly scary but on the contrary, I was feeling well and getting better. Therefore, I turned my focus to the social science literature and that revealed the work of several American and Indian authors of Yoga books, articles and websites, and most were referring to this phenomenon as “Kundalini or Spiritual Awakening”. The search also highlighted the PhD thesis of Dr. Igor Giusti, submitted to the faculty of the California Institute of Integral Studies for the Degree of Doctor of Philosophy in East-West Psychology.

Giusti (2018) researched the eight spiritual traditions: *Indian Haṭha Yoga, neo-Advaita Vedānta, the Integral Yoga of Śri Aurobindo, Theravāda Buddhism, Vajrayāna Buddhism, the Christian mysticism of St. Teresa of Ávila, the Zohar in Jewish Mysticism, and the Diamond Approach*, and explored the experience, function, and realization processes of subtle somatic phenomena, or types of awareness occupying the body. All the eight traditions describe a *liquid-like, nectar-like, oil-like, or water-like fluid* as experienced by people.

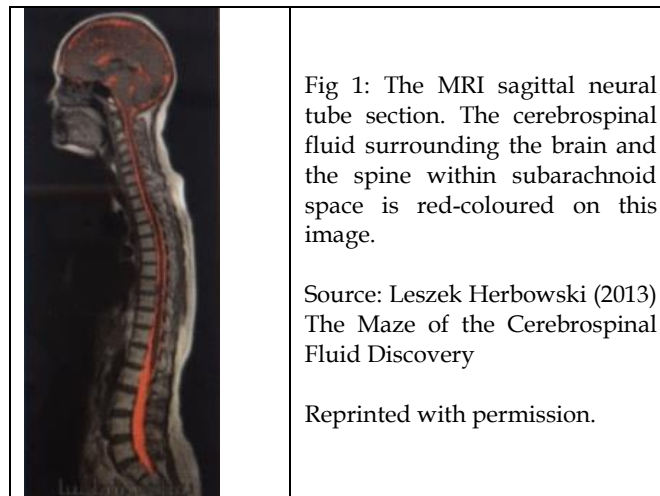
While I appreciate and respect all the different wisdom and traditions, my brain and biology were changing. I was experiencing this fluid in my brain, and sensations in my body. I knew my “fluid” experience was directly linked to my running in the forest. Therefore, in the next section, I explored the literature from the neuroscience (brain), physics (space) and environmental (natural environment) perspectives.

Cerebral Spinal Fluid: Neuroscience perspective

Our Brain or the Central Nervous System is completely surrounded by three concentric connective tissues membranes: pia, arachnoid, and dura. The pia (“faithful”) is the first layer, which is very thin. Then comes the arachnoid (spidery) a web-like structure and finally, the dura (tough) is a thick, inelastic covering (Squire et al., 2008). Choroid plexus in the 4 interconnected cavities deep in the brain called ventricular system produces CSF. CSF occupies arachnoid space of our brain, ventricles and spinal cord.

CSF is produced four times a day in the lateral ventricles and is then passed through the third ventricle known as the “cerebral aqueduct” and then disseminates to the fourth ventricle and then moves into the arachnoid space and spinal cord through the central canal in the spine. The fluid washes our brain and spinal cord and provides nutrients to the brain and spinal cord and removes waste products (Sakka et al., 2011).

Most people do not feel this activity but when I started to experience the CSF and hormone secretion from the pituitary gland it was clearly troubling me. Following my DVT incident, I never wanted another health problem, and I was naturally scared in the beginning.



The first time, I experienced the liquid or CSF flowing on the top of my brain was on the 3rd November 2017, when I was meditating, and I still experience it. It came as spurts, as if a water hose was turned on filling my brain (arachnoid space) smoothly and slowly, like a thick liquid and was settling in the left side of my brain. Initially it felt warm however, in the next few months, it started to feel cold.

Then on 25th November 2017, when I was running in the forest in 4 degrees temperature, suddenly it felt as if something came through my head from top, and immediately, I felt as if something was pulling my forehead from inside. I stopped and check my forehead in my mobile phone's camera. It appeared as if someone had pushed my forehead with their thumb. That evening during meditation, along with CSF, now I was also feeling some liquid flowing inside my forehead. I believe the hormones from the pituitary gland, were making my nose cooler, when fluid or hormones were flowing.

In the next five to six months, my DVT vanished and my fear and anxiety of experiencing CSF and hormone secretion from the pituitary gland subsided because I was becoming healthier, my concentration, reading, writing ability were increasing and most surprisingly, I started to sing. I believe my voice box opened as the thyroid hormone from the pituitary gland worked on my thyroid gland. Singing is something that I never thought was possible for me in my life.

This encouraged me further to know more about CSF and that led me to the paper of Leszek Herbowski, "The Maze of the Cerebrospinal Fluid Discovery" published in 2013. The author undertook a painstaking study to understand the discovery of CSF. Herbowski, (2013) explored the work of 35 physicians and anatomists and on the basis of crucial anatomical, experimental, and clinical works established that there are four physicians who are considered to have discovered CSF: Egyptian Imhotep, Venetian Nicolo Massa, Italian Domenico Felice Cotugno, and the Frenchman Francois Magendie.

CSF was not really discovered in terms of its liquid state of matter until the early 16th CE. It took three more centuries for physicians in Europe to become aware of the location of CSF and its flow and route. What is more striking is the finding that our brain has pulsation similar to our heart (Breasted, 1930). That is something, I have experienced once in a deep meditative state, and I believe that was the turning point for me in this journey.

What fascinated me the most is that whilst physicians in the west were establishing the route of CSF in the human body around the 18th and 19th CE during post-mortems or when repairing wounds. Ancient Yogi's since 2nd CE (or may be much before this date as there is no academic reference currently

available) in India knew CSF as Amrita or Nectar, and were aware of its route, and Yogi's were trying different ways to experience Amrita, since they knew what it could do to their bodies.

The first evidence of CSF or Amrita comes from the ancient Puranic text Shiv Purana - Rudra Samhita, Book 1, Ch. 6 (written around 300-400CE) although it is believed that these texts are much older than these dates. Irrespective of the timeline, the Samhita in the "The creation of the world" section (Verses 50-53) state the following:

- "50 By following the path of meditation, Vishnu thus became enlightened. He was surprised and delighted, exclaiming, "O what is this entity that is Truth!"
- 51 From the body of Vishnu who had thus exerted himself, water currents of various kinds began to flow due to Shiva's maya.
- 52 The supreme Brahman in the form of divine waters then filled the entire void. The very contact of these waters can destroy sin.
- 53 Being weary, Vishnu then went to sleep on those waters and remained in that blissful state for a long time."

The text is written in a very simple language, but one can only understand it, if one knows the human brain, its parts and their functions, and also understands philosophy.

The meditation in verse 50 refers to practicing sitting still. In verse 51 exerted refers to physical and mental efforts one needs to put in when practicing 8 limbs of yoga mentioned in the following section, and water currents refers to CSF and hormone secretion from the pituitary gland. The word "Brahman" in verse 52 refers to the Universe and "Divine water then filled the entire void" refers to filling of CSF in the laterals Ventricles that is produced by Choroid Plexus in the brain, and Shiva is known as Brahman or Universe. Shiva also means that which is nothing and the universe also is made of nothing.

Although there are several other texts that demonstrate the knowledge of CSF or Amrita/Nectar such as Jayakhya Samhita and "The Necklace of Immortality", these texts are written around the 14th CE. The Necklace of Immortality -Amrita Ratnavali by Mukunda Das, clearly demonstrates a thorough understanding of the human brain, CSF/Amrita production and its location. He refers to the lateral ventricles as "Moon Pond" in the text, where CSF originally fills before disseminating to 3rd and 4th ventricles, and clearly explains what it can do to the human body and different ways of accessing it.

Electricity - A Common Thread between - Earth, Human Brain, Ionosphere and Space: Physics Perspective.

My quest to know more introduced me to the work of the Physicist Winfried Otto Schumann, who in 1952 hypothesized that there were measurable electromagnetic waves in the atmosphere that existed in the cavity (or space) between the surface of the earth and the ionosphere.

The Schumann Resonance (SR) is a set of spectrum peaks in the extremely low frequency (ELF) portion of the Earth's electromagnetic field spectrum. SR are global electromagnetic resonances, generated and excited by lightning discharge in the cavity formed by the earth's surface and the ionosphere. SR occurs (36 miles above the earth's surface to 600 miles approx.) between the space and the surface of the earth and the conductive ionosphere.

According to the National Aeronautics and Space Administration (NASA), the ionosphere is an abundant layer of electrons, ionized atoms, and molecules. This dynamic region grows and shrinks, and further divides into sub-regions based on the conditions and is a critical link in the chain of Sun-Earth interaction (Zell, 2017). While this phenomenon is caused by lightning in the atmosphere, many are not aware that this frequency can change human life (Dispenza, 2017). In other words, it acts as a background frequency that can influence the biological circuitry of the mammalian brain, as it seems to have happened in my case.

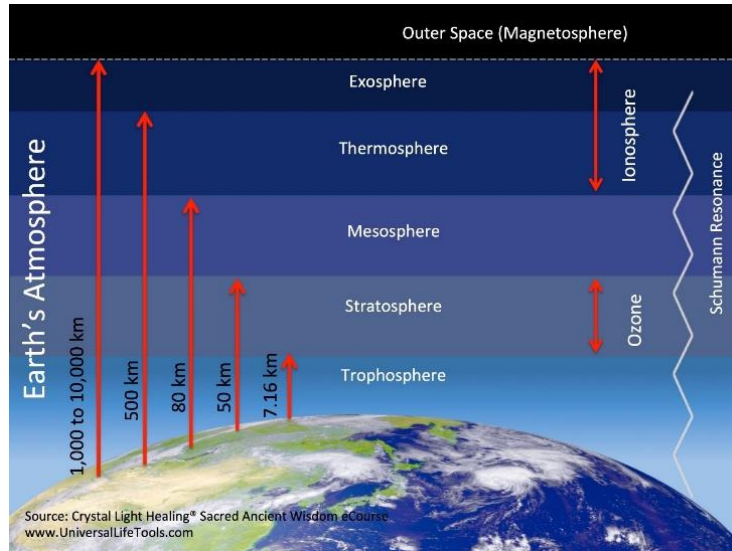


Fig. 2 Earth Surface, Ionosphere and Outer Space

(Source: www.universalLifeTools.com; Reprinted with permission)

Electricity is everywhere, even in the human body. Our cells are specialised to conduct electrical current. Electricity is also required for the nervous system (brain) to send signals throughout the body and to the brain, making it possible for us to move, think and feel (Odell, 1997).

Our brain is a massive source of Extremely Low Frequency (ELF) signals that get transmitted throughout the body through the nervous system, which is sensitive to magnetic fields (Kozlowski & Kozlowska, 2015). Brainwaves and natural biorhythms can be entertained by strong external ELF signals, such as Schumann Resonance. Entrainment, synchronization, and amplification leads towards coherent large-scale activity, rather than typical flurries of transient brainwaves. Thus, resonant standing waves emerge from the brain, which under the right conditions facilitate internal and external bio-information transfer via EFL electromagnetic waves (Nikolaenko & Hayakwa, 2014).

Table 1 below shows the electromagnetic resonance of the earth, human and Schumann Resonance.

Earth's (Frequency)	Human (Frequency)	Schumann Resonance (Frequency)
7.83Hz	5Hz	7.83Hz (Fundamental), 14.3Hz, 20.8, 27.3 and 33.8Hz

Table 1. Earth, Human and Schumann Resonance Frequency.

I have come across several ancient Indian texts that mention Yogis connecting with the "Universe" using their brain which in the past has always perplexed me, but now it started to make some sense to me since earth, human brain, ionosphere and universe all have a common thread, which is "electricity". Although the human brain frequency varies, it seems to me that our nervous system can be influenced by the earth's electromagnetic field and that's why being in natural surroundings has always been so restorative and healing.

To my further surprise, Pattanjali the founder of Yoga, in the 2nd CE text "Pattanjali Yoga Sutra" in Ch1 verse 19 in Sanskrit states: *Bhava-Pratyayah-vidaha-Prakrti-Layanam*, meaning that the human body can be synchronised with nature i.e. earth and space (*Schumann Resonance was not known is 2nd CE*) by practicing 8 limbs of Yoga: Yama (attitude towards environment), Niyama (attitude towards ourselves) Asana (physical posture), Pranayama (restraint or expansion of the breath), Pratyahara (withdrawal of senses), Dharana (concentration), Dhyana (meditation) and Samadhi (complete Integration).

In today's scientific terms, this means synchronising our body with the earth's electromagnetic resonance and allowing our brain to connect with Schumann Resonance or the universe to expand our brain or awareness. In simple terms saving electricity consumption in the body parts (stomach and liver-most important, kidneys, lungs and brain) by practicing the above mentioned 8 steps, for allowing the connection to happen, in other words allowing Schumann resonance to pass through our body.

Forest Walking: Environmental Perspective

Forest bathing "*Shinrin-Yoku*" is a well-known concept in Japan that comprises a short leisurely visit to a forest field, to relax and breathe in the phytoncides derived from trees (Li et al., 2007). These phytoncides indirectly influenced my endocrine and immune systems via the neuro-endocrine immune network, causing a reduction in urinary adrenaline and/or noradrenaline and provided an enhancement in Natural Killer (NK) activity in my peripheral blood that helped decrease my blood pressure and heart rate (Li et al., 2007; Li et al., 2008a, b; Li et al., 2011). I believe all these things prepared my body and the brain for more frequency.

It is widely accepted that our nervous, endocrine and immune systems affect each other through the psycho-neuro-immune network. The nervous system affects the endocrine and immune system by releasing neurotransmitters through the hypothalamus. The endocrine systems affect the nervous and immune systems by secreting hormones (Tsunetsugu et al., 2010; Le et al., 2014), as shown in Fig. 3. Moreover, the immune system feeds back to the nervous and endocrine systems through cytokines (Li et al., 2008b, Park et al., 2010). I believe that forest visiting produced these positive effects on my health which I had no clue of, before this journey.

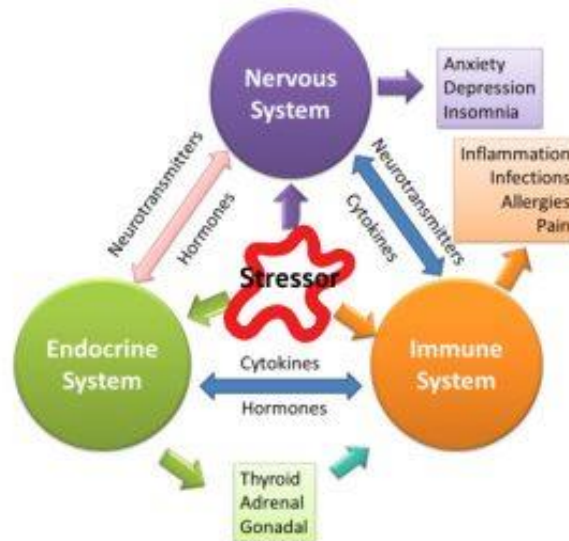


Fig.3: The Psycho-Neuro-Endocrine-Immune network connection
(Source: <https://www.lindenbotanicals.com>: Reprinted with permission.)

Research Method

I used the systematic self-observation (SSO) method for collecting data, since nobody else apart from me could know what is going on internally, in my mind (thoughts & feelings), in my brain and the body. Rodriguez and Ryave, 2002 (2002) highlighted that SSO is a valuable way to gather information about the actions that are hidden, restricted and subjective. I became the “observer” and the “observed”, and this was the only way I could successfully measure changes in my body, brain, my thoughts, emotion and other criteria that were not available for others to observe.

Since July 2017 to April 30, 2019, I have recorded 65 pages of observations in my dairy, which I have summarised and transcribed into 5 pages chronologically. Although, I am still making notes the symptoms of changes now have reduced substantially, and for that reason, I am initially presenting my reflection on “what happened”, and when (with precise dates) and why, with some physical evidence of the changes in me, will be reported in the next paper.

Results & Discussion - How it all came about!

For my body to connect with earth electromagnetic resonance (EER) and Schumann resonance, I think four things played an important role:

1. I started to have one meal a day, I guess initially I wanted to lose some weight, and I did lose 20kg weight in this process naturally.
2. I meditated twice a day for 20 to 25 minutes every day from June 2017 to June 2018.
3. July 2017 onwards, I started reading philosophy and I became quite engrossed in reading it. I believe my spine remained erect for more than 3 hours 5 days a week for more than 6 months.
4. Finally, forest visits played a major role.

In my subjective experience, meditation, jogging in the forest and eating one meal a day prepared my body to synchronise (or become “*Prakritilayam*” as *Pattanjali Yoga Sutra* states) with EER. Furthermore, SR impacted my sensory cortex and pineal gland in the brain and with the heightened sensory cortex, I started to experience the CSF flow in my subarachnoid space. The activation of the Pineal gland released melatonin in my brain that improved my sleep cycle which further impacted my pituitary glands, and hormones started to secrete from my pituitary gland, revitalising all endocrine glands and target organs which changed my entire biological circuitry.

I am not a biologist or a neuroscientist, therefore I do not know if there are any “feelings” that are associated with different hormones. However, I guess to experience this in the body one will certainly need heightened sensory cortex i.e. 7.83Hz, otherwise it is simply not possible to experience CSF and hormones secretion, or to know any feelings associated with individual hormones.

It is difficult to summarise all the feelings associated with this entire experience. However, in my experience, when the hormones from the pituitary gland secretes, I experience the following:

- Cold fluid flowing,
- Something is crawling on the forehead from inside,
- Spine bloating, twisting and turning at the lower end,
- Skin being scorched mildly at forehead and around the right side of the pelvis,
- Warm or hot feeling at the base of spine “sacrum and coccyx”,
- Mild electric current or sparks at the different points in the spine and
- Mild pain in the right and left elbows in a sequence.

On the top of my head and on the top of my brain, I felt:

- Lot of sensations on the top of skull, when initially SR connected.
- As if occasionally a needle is pierced from the top of my head.

- As if dura matter (outer layer on the top of brain) was tightened. A feeling very similar to wearing a swimming hat.
- Lot of needles being poked in my brain and the base of my spine became hot several times, when SR came in the brain.
- Electrical sparks (mild) on the top of brain, as if new connections between neurons are formed etc.

During this process, I experienced mild “pleasurable” electrical sparks in my spine and extremely mild electric current passing occasionally through my toes, fingers and thumbs. This became a normal phenomenon for me.

Adjusting to this extra frequency or electricity that comes through the brain is not easy, it is not very painful, but one experiences mild pain. Furthermore, sometimes the body starts to make involuntary movements such as automatic fast breathing starts from the lower abdomen which is the correct way of breathing. Some days the electric current on the top of the brain and flow from the pituitary gland is continuous. This is not painful but quite annoying and makes one anxious, since one does not know what is happening, biologically and neurologically and that makes things more uncomfortable.

The pineal gland in our brain works as a day or night switch. In my experience, the fluid is directly linked to the waking and sleeping pattern of an individual. In my case when I wake up at 7am or 7.30 am, it will secrete at the following time: between 8.45 am - 9.00 am, 12.45 pm - 13.00 pm, 18.45 pm -19.00 pm and 20.45 pm - 21.00 pm. I firmly believe that if one’s body is synchronised with EER and SR then he or she will, for sure, experience the coordination of the pineal gland and the pituitary gland, because he or she will experience mild pressure on the top of head. Then fluid that is released from the pituitary gland is felt inside the forehead, just before becoming conscious or waking-up from sleep in the morning. Probably for this reason the great saint Nisargadatta Maharaj said, fluid comes together and “I am that” appears.

I believe that hormone production either stops or hormones are not produced in the required quantity, and this perhaps happens due to poor lifestyle, sickness or not being in natural surroundings enough or due to lack of exercise. The feeling of CSF and hormones secretion, in the beginning makes an individual anxious. In addition, most of us do not know that our body can connect with EER and SR, which makes one more worried. There are several ancient Indian texts that refer to this phenomenon as Kundalini Science.

Kundalini Science

The earlier reference in “written” form to Kundalini science and seven chakras is to be found in the Bhagavata Purana, an Indian Spiritual text, which is usually dated between the 7th and 9th CE (White, 2008). Kundalini Science describes the human as existing within three bodies: the physical or gross body, the subtle or energy body, and the causal body (see Table 2).

Physical Body	Made of 5 elements (1) Earth that is (Gross material, the molecular structure, skin, bone, organs etc.) (2) water, (3) air, (4) space and (5) fire or energy or electricity.
Subtle Body	Emotion, thoughts, feeling or senses.
Causal Body	The beginning-less (Sole) that is indescribable is called causal body. It is the cause of gross and the subtle body.

Table 2: Human Body layers as per Hinduism Philosophy

The subtle or energy body is said to be a network of 72000 invisible lines of energy called *nadis*, arranged with numerous chakra which interlace into the physical form. The tradition identifies 36 primary *nadis* and 7 major chakras (Greenwell, 2014). It is asserted that a subtle energy known as *prana* moves within the body along a complex sequence of channels or nerves known as *nadis*. The word *nadi* literally means a channel or river and is also used to indicate the veins and arteries through which the blood flows.

Although they remain invisible, the subtle *nadis* are shown to have a similar form to veins and arteries as they go to all parts of the body, dividing themselves into ever smaller channels.

Those readers who are not familiar with the energy centre and the subtle centre may like to visit the link below:

- <http://sahajayogachicago.org/subtle-system/>

There are said to be three main *nadis*, the *Ida*, *Pingala*, and *Sushumna*, all of which run along the line of the spinal column. The *Ida* is connected to the left nostril and the *Pingala* to the right so that pranayama exercises can be employed in relation to these *nadis*. The *Sushumna* is the main *nadi* for spiritual awakening although it too is used in the practice of *pranayama*. The *prana* energy that travels along the *nadis* is thus said to pervade the body but there are six or seven main centres located along the line of the *Ida*, *Pingala* and *Sushumna* channels. The lowest of these chakras, the *muladhara*, is said to be located at the base of the spine and the others are located upwards along the spinal column to the very top of the head where the highest chakra, the *Sahasrara* is located (OCHS, 2017).

It is highlighted that spiritual or psychic energy remain lying dormant within the human body, which can be awakened and aroused by one who knows the correct techniques. This energy is referred to as *kundalini*, *kundali* or *kubjika* because it is visualised and represented as a coiled serpent that lies sleeping at the base of the spine.

Kundalini Yoga focuses on the awakening of the kundalini Shakti (energy) and raising it upwards through the chakras along the *Sushumna nadi*. When it finally reaches the *Sahasrara* the entire body is energised, and the adept achieves great psychical and spiritual powers. In some of the Tantras, the kundalini energy is understood as representing the Goddess whilst Shiva resides in the *Sahasrara* chakra (Brain centre) of each being. Hence the raising of the kundalini brings about the metaphysical union of Shiva and Shakti.

Lord Shiva in the Indian tradition is known as Universe while Nature or *Prakriti* is known as *Shakti*. It is believed that many people are able to raise their frequency and experience “Kundalini Awakening” by being in natural surroundings, practicing meditation and having a disciplined life. Therefore, the people who had “Kundalini Awakening” experience mild pressure and electromagnetic current on the top of their brain, vibration at 3rd eye centre and electrical sparks at different regions of the spinal cord such as cervical, thoracic, lumbar, sacrum and coccyx.

In my subjective experience, for a Kundalini Awakening experience or to achieve the synchronicity with EER and SR firstly:

- The physical body needs to be prepared by synchronising with the nature and a strict discipline with food intake needs to be maintained.
- The subtle body; that is thoughts, feeling and emotions are to be purified.

Furthermore, one must experience the pulsation in the brain that can only be experienced in deep meditation. The palpation in the brain also means that suture between the bones in the cranium is now flexible for the energy or SR to through into the brain. This is also an indication that body and brain are aligned with the earth frequency or the body is now synchronised with the EER and SR and the brain has now 7.83Hz, meaning heightened sensory cortex and thereafter the body starts repairing itself. In spiritual terms, the energy starts to work on each chakra that than revitalises the adept’s body.

People who experience the Kundalini Awakening or this extra electromagnetic resonance then learn several creative skills during this process (Greenwell, 2014) and have a new wired spine and body, as I have experienced. Finally, the energy settles back around the pelvis area that becomes stiff towards the end of the process and jogging and physical exercises help a lot.

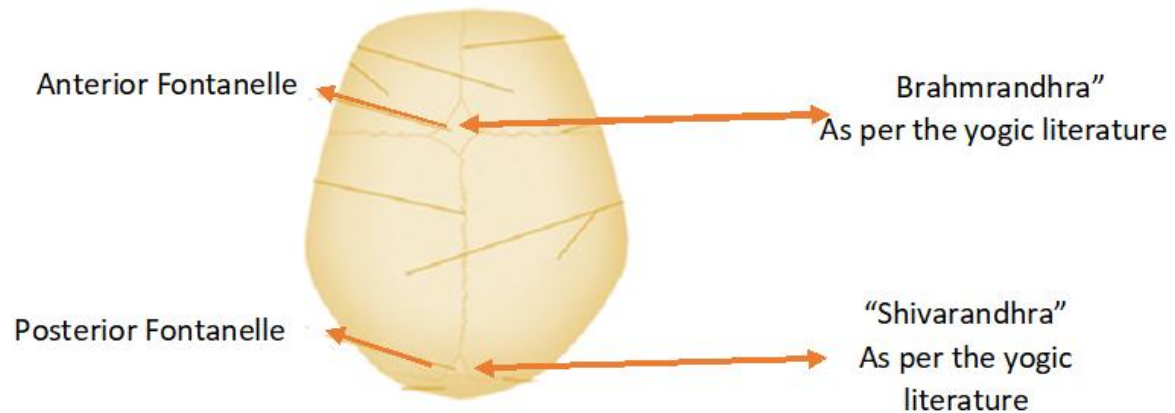


Fig. 4 Skull of the Newborn

The sutures between the bones normally remain flexible during the first few years of postnatal development, and fontanelles are palpable in an infant, but all fontanelle closes within 10-24 months of the birth (Glass, 2004). This palpation in the brain (Breasted, 1930) was experienced by me during meditation. In spirituality, this means that the *Brahmarandhra* is opened and divine consciousness enters the body through the brain, and Shiva and Shakti are merged (see Fig. 4). It seems that running makes our sutures flexible. This also explains why Yogis in the beginnings of their seeking wander from one place to another and spend time in the hills and forest for years.

In scientific terms, the brain now has 7.83Hz and every cell of the body is recharged, and the body starts to repair itself. In the spiritual understanding, the energy starts to work on each chakra or glands that revitalise all endocrine glands and the body. There are several books that are available on the Kundalini topic, as well as blogs about Schumann Resonance and brain, but not many mention the implications for an individual. Several implications are mentioned, furthermore SR or energy takes time to pass through the body. Since it must pass through all the organs of the body, in other words, repairing each chakra as explained in the Yogi literature.

This is a "biological process" however it is not recognised or known by medical science since only the individual experiences the CSF and others only note the changes in the individual afterwards. Subsequently this is not experienced by masses because most of us are "outward" by nature. This is an ancient simple technique for repairing the human body and enhancing the brain that requires "nothing" but to be in the natural environment, practicing controlled breathing and managing food intake, is not been understood appropriately. This fluid is flowing through our brain and everyone should be able to feel or experience it, and for that one needs to turn "inward" by practicing meditation.

The planet earth and the still "unknowable universe" to scientists were known as "divine or supreme powers" that still is the case. I believe for that reason Pattanjali mentioned synchronisation with nature is equivalent to merging with the divine. However, as religion developed around the 5th or 6th century onwards, most faiths explained this as divine grace, and because it was not a common experience mysticism was linked to it (see Fig. 5).

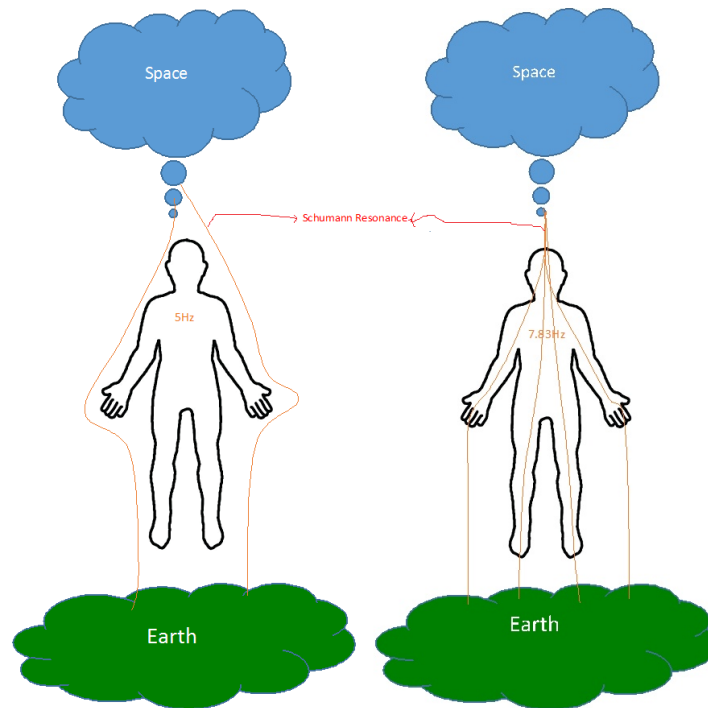


Fig. 5 for Illustration purpose: Schumann Resonance either passing through the body or not: Created by the author

There are many things that have changed in me during this journey, that I am still contemplating, and I aim to write about them in my next paper.

Summary

The main aim of this paper was to raise awareness about the potential of the human body and its ability to synchronise with the earth's electromagnetic and Schumann resonances. Being in the natural environment, following conscious breathing, sitting still and being careful with food intake, one can connect with the earth's electromagnetic and Schumann resonances, and once connected then our intelligent body starts to repair itself.

The paper asserts that even if one has not been able to connect with the earth's electromagnetic resonance and Schumann resonances, one will certainly have positive impact on health and life if one practices meditation and starts to be in the natural environment such as in the forest or woods at least once a month for an hour.

It is evident that awareness of the human body, amrita or CSF, fluid with current as mentioned in the 3rd CE text that are known as hormones now, and its potential benefits were known to Yogis long before scientists identified and named them. Furthermore, the literature from the wisdom tradition since the 2nd CE clearly demonstrates the potential of the human body to synchronise with nature, which in the scientific language now known as earth electromagnetic and Schumann resonances. We all have this fluid in our brain but then why only few can experience it, requires further research.

The potential benefits of meditation are known to professionals in medical or clinical practice, but they have certainly not been acknowledged and explored thoroughly. However, several American

Universities now continue to make advances in terms of Yoga and its use in schools, universities and clinical practices for therapeutic benefits (Woodyard, 2011).

This paper highlights the gap in the understanding of the human body's potential to synchronise with the earth's electromagnetic and Schumann resonances, therefore further research is needed in this area. The paper further stresses the importance of being in the natural environment and how that can enhance health, quality of life and may restore the entire biological circuitry of the human body.

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Purusha and Prakruti of the Samkhyakarika Philosophy: Rationalising decisions of an individual in synchronization with the environment

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Keywords

*Samkhya,
Individual,
Environment,
Elements, Decision
Making, Situations*

The paper examines the changes in an individual's decision in contrast with the environment. An individual is known as Purusha and the environment as Prakruti. The paper explores the tattva theory of Samkhyakarika, a text of Samkhya of Hindu philosophy. It sheds light on the combination of tattva classification of an individual's character. "What-why-how?" is the question that arises while analyzing the past decision. An individual's state of mind leads to particular decision making. The paper states three-fold analysis to observe the influence of the environment on an individual's state of mind for a decision made.

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Introduction

The paper firstly explores the decision making based on external and internal elements of environment. Secondly the paper investigates decision made. Logic is the root to investigate and questions are what, why and how. Conscious minds put attention on the pre-mid-post decisions made; the external environment is the basis for decision (Reynolds, 2010). It is impossible to alter the past decision, although the investigation is possible. Several discussions carried to understand the decision-making pattern of an individual. Samkhyakarika illustrates the relation of individual behavior with twenty-five elements. The elements modify an individual's decisions. The two most important parts of the theory are Purusha¹ and Prakruti². Following part of the study refers to the text Samkhyakarika. Further, the study sheds light on (i) elements of Prakruti, (ii) categorization of guna³, dosha⁴ and its behaviour.

To understand under what circumstances an individual takes the decision. The study is to examine Prakruti affecting Purusha on behavior that leads to decision-making. Purusha's effort to select the best decision according to the situation and Prakruti influences circumstances. The core of the paper is to understand the connection between Prakruti and Purusha for decision-making. Before examining Prakruti affecting Purusha on behavior that leads to decision-making, it is important to gain an understanding of the Samkhyakarika text. Whereas substantial research has been conducted on the behavior and situation. However, the relationship between individual and the situation has not been strongly identified. Samkhyakarika tends to focus on a very particular alteration of the situation on behavior, here an individual is Purusha and situation is Prakruti.

Samkhya Karika

Samkhyakarika is a subtext of *Samkhya* philosophy, Sharma (2000), Larson (1998). Hindu school of philosophy comprises of six metaphorical philosophies. They are (i) the *Nyaya* (ii) the *Vaisheshika* (iii) the *Samkhya* (iv) the *Yoga* (v) the *Mimamsa* and (vi) the *Vedanta* (Agrawal, 2010). *Samkhya* philosophy

comments on the decision-making pattern of an individual. The literal meaning of *Samkhya* is discussion, investigation, and decision. It also means numbers. Founder of *Samkhya* philosophy is *Kapil Muni*. Vikram (2018) demonstrated that *Kapila Muni* lived in 1st M BCE; though dates of origin have many arguments. *Samkhyakarika* is scripted by scholars of *Kapila Muni*; *Asuri* and *Pancasikha* that contains 70 *Shlok*, composed in the period 320-520 CE, Larson (2001). Every *Shlok* is arranged in two half section, Basham (2014). *Davita*⁶ and *Advaita*⁷ are the two major branches of the Hindu school of philosophy. *Samkhya* philosophy is based on *Davita*, (Gupta, S. 1986). *Samkhya* word in *Sanskrit*⁸ means numbers. It has origin in *Vedic*⁹ era and based on the principle of twenty-five *Tattoo*¹⁰, (Burley, 2010).

Samkhyakarika is a significant script that reveals the result of *Samkhya* philosophy. Fourteen verses are selected from *Samkhyakarika*, that explains about decision making pattern.

Purusha and Prakruti

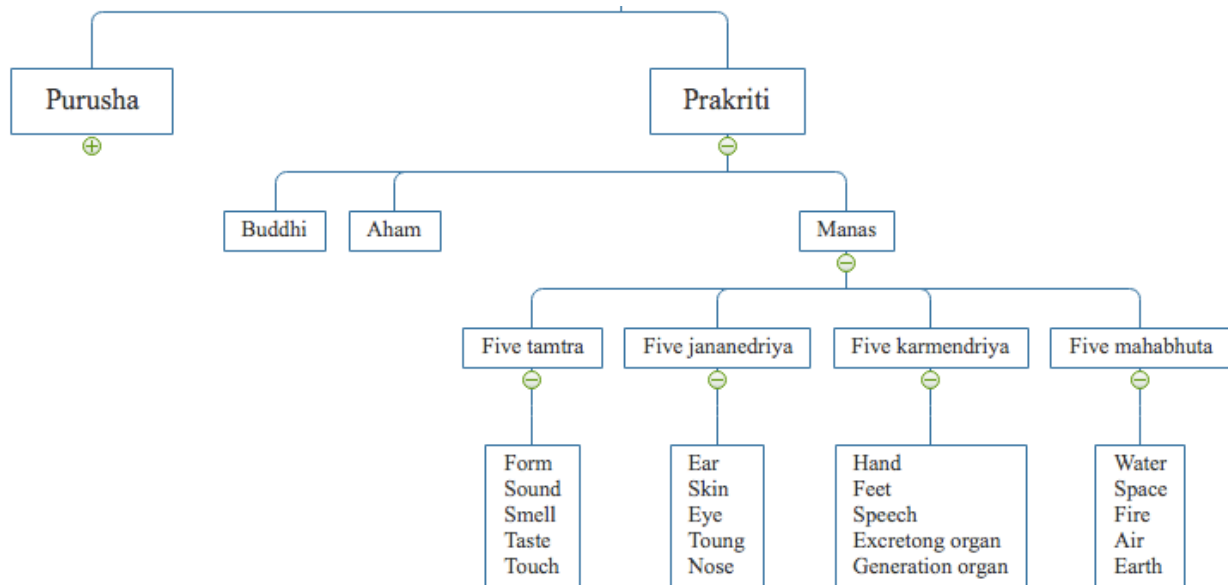
Happiness is the origin of an individual's existence, H.H. Sri Sri Ravishankar, (2008).

Table 1: *Samkhyakarika* Shlok

Sloak	<i>Samkhyakarika</i> (SK)
1	The causes of sorrow are due to self, external influences, and supernatural actions. Body and mind cause suffering. Individual has control over suffering. An individual makes choice every day in life. And these choices define an individual. The right choice is the cause of happiness and unhappiness is due to the wrong choice. Regardless of past activity individual rationalizes one's decision.
2, 3	Two principles of <i>Samkhyakarika</i> are <i>Purusha</i> and <i>Prakruti</i> . Awareness of the present moment leads in understanding in how <i>Prakruti</i> affects <i>Purusha</i> while making a decision. <i>Purusha</i> is neither created nor destroyed. It exists with <i>Prakruti</i> .
4	Individual processes knowledge through perception, implication, and acknowledgment of realizable person.
5	Perception is the result of interaction between sense organs.
6	The observation gives knowledge.
12	The first step in investigation is evaluation of the <i>guna</i> .
20, 21	An individual is a combination of <i>Purusha</i> and <i>Prakruti</i> .
22	<i>Tattva</i> theory twenty-five elements. <i>Purusha</i> is one <i>tattva</i> and <i>Prakruti</i> includes twenty-four <i>tattva</i> (see figure 1).
26,27	Functions of <i>guna</i> and state of mind.
32, 33	<i>Prakruti</i> is always in state of equilibrium, the state of <i>gun</i> (<i>sattva</i> ¹¹ , <i>rajas</i> ¹² , <i>tamas</i> ¹³), the effect of it starts from <i>budhhi</i> ¹⁴ that is evolved through <i>aham</i> ¹⁵ . <i>Aham</i> is caused through <i>manas</i> ¹⁶ . <i>Manas</i> is evolved by five <i>karmendriyan</i> ¹⁷ , five <i>gyanedriyan</i> ¹⁸ and five <i>mahabhuta</i> ¹⁹ . <i>Buddhi</i> , <i>aham</i> , <i>manas</i> supports individual to perceive the situation i.e. internal (<i>antahkaran</i>) and 10 organs (<i>jananedriya</i> and <i>karmendriya</i>) process the external (<i>bahyakaran</i>) situation.

Source: Srinivasan, G., From, T., & Krishna, I. (2000)

Fig 1: Connection between Purusha and Prakruti



1. Purusha (soul/individual)
2. Prakruti (environment)
3. Buddhi (intellect)
4. Aham (ego)
5. Manas (mind)
6. Five tamra (subtle elements)
 - i) Form
 - ii) Sound
 - iii) Smell
 - iv) Taste
 - v) Touch
7. Five jananedriya (sense organ)
 - i) Ear
 - ii) Skin

- iii) Eye
- iv) Tongue
- v) Nose
8. Five karmendriya (action organ)
 - i) Hand
 - ii) Feet
 - iii) Speech
 - iv) Excretion organ
 - v) Generation organ
9. Five mahabhuta (gross elements)
 - i) Water
 - ii) Space
 - iii) Fire
 - iv) Air
 - v) earth

Source: Shlok 22

Both Purusha and Prakruti being an independent entity they work collectively. Samkhya philosophy categorizes individual behavior in three guna; Sattva, Rajas, Tamas. One's nature and behavior constitute a complex interplay of all three gunas, Wingery (1930). Sattva includes qualities of being optimistic, constructive and upright; Rajas is active, urge, prospective either good or bad; and Tamas is ignorance, inertia, destruction, Jan (1986), Barnard (1999). According to Ayurveda²⁰ three properties that exist in an individual are known as Doṣha; those are vatta²¹, pitta²², kapha²³.

The properties of dosha influence an individual's mind and body type through time, food, season and other factors, Bhishagratna (1916), Frawely (1999). Domination of different elements creates different action in the body and feelings in mind, H. H. Sri Sri Ravishankar (2010). Figure 2 explains the relation between elements and an individual's characters.

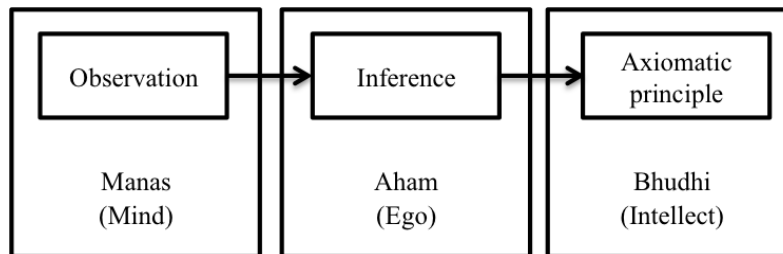
Fig 2: Relation of elements: Manas, Guna, Dosha and an individual's characteristics

Tamtra	Janaedriya	Mahabhuta	Guna	Dosha	Characteristics
Sound	Ear	Space	Sattva	Vatta	Expansion, enhancement
Touch	Skin	Air	Rajas	Vatta	Joy, movement, happiness
Sight	Eye	Fir	Sattva Rajas	Pitta	Power, confidence, fame
Taste	Tongue	Water	Sattva Tamas	Pitta Kapha	Idea, thought, healing
Smell	Nose	Earth	Tamas	Kapha	Stability, peace, harmony

Source: Alban 1930, Prasad et al., 2006, James 2001, Ramesh et al, 2017.

Jananendriya and karmendriya facilitate self-perception. Philosophy of mind supports self-perception theory, developed by Chappell 1962, Ryle 1949. Decision-making process is individualized and situation centric. It combines evidence, experiences and individual's value, Sulmasy et al. (2010). Modification in behavior comprises a change in environment, Skinner (1953). Jananedriya (sense organ) is the means of entrance of feelings. Karmendriya (action organ) is the means of expression. An individual perceives through jananedriya and takes action through karmendriya as presented in figure number 3.

Fig 3: External and internal world



Source: Author, 2019

Discussion

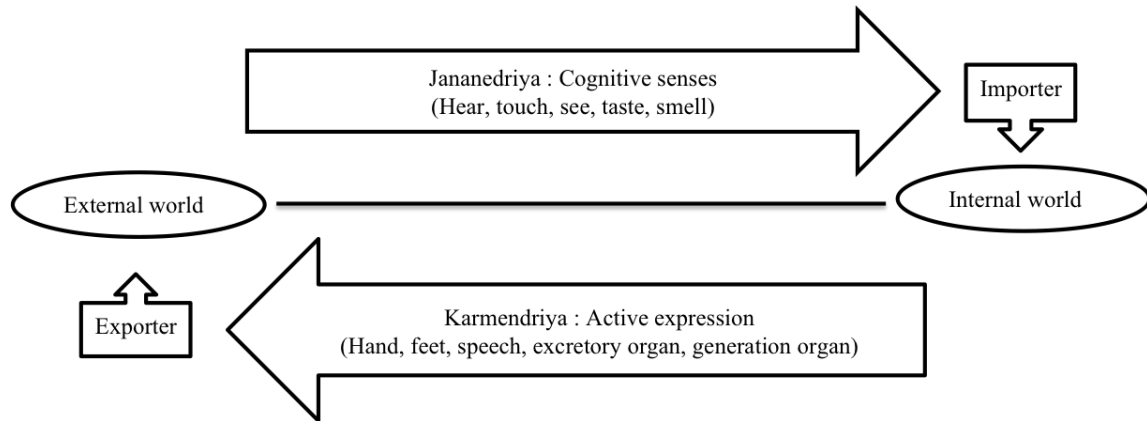
We can now understand from here Purusha gets attracted to the elements characters of Prakruti. According to the elements characters, Purusha's state of mind is adapted and leads in making a decision. This demonstrates the questions "what-why-how" an individual made a decision based on the situation. Samkhyakarika explains investigation of decision is through perception, conjecture, and the principle of an individual. The three-fold analytical process is observation, inference, and axiomatic principle, Samkhyakarika (4,5,6), Larson et al., (1998).

Investigation requires a team, the shlok gives example of the blind and lame men team up to accomplish goals and fill the gaps of each other. Same way the effect from environment on individual could be analysed and reasons could be located step-by-step, Samkhyakarika, (21). The first step in investigation is the cause of action is done through evaluating the gunas of an individual. Manas are

controlled by functions of gunas that modifies the individual's state of presence. State of individual's mind modifies actions on situations, Samkhyakarika, (12,26,27).

Investigation of decisions made: three-fold analysis

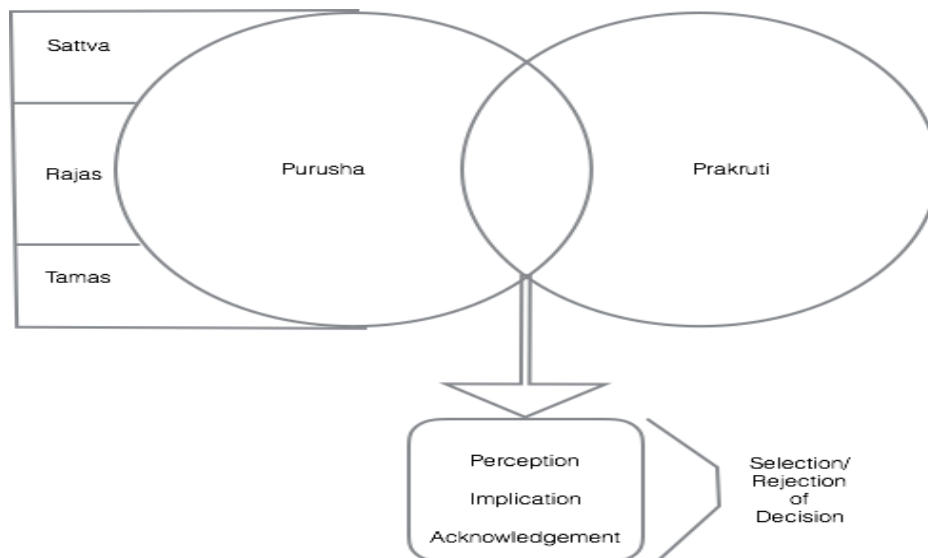
Fig 4: Three-fold analysis



Source: Author, 2019.

Inspection of the situation carries out to put an estimation of self-principle. External environment is observed and experienced through manas. Aham plays a role in mind to put an estimation of situation. Buddhi in the final level takes decision as per value, believes and self-proven principles. The Shlok from Samkhyakarika validates modification of decision-making in Purusha while variation in Prakruti. Gunas affects the Purusha and the correlation of gunas and Prakruti that regulates individual's actions. Conceptual diagram explains of Purusha, Prakruti and decision-making in figure 5.

Fig 5: Conceptual diagram of Purusha, Prakruti and decision making



Source: Author, 2019.

Conclusion

In Hindu philosophy, Samkhya is a major contributor to individual character based on the situation. Choices and decisions make everyone different. Attention on what-why-how an individual made a decision in the past, the same could be analyzed and the possibility of better decision-making in future. This research indicates how an individual's inner world is affected by the outer world, through imported thoughts and exported expressions. Samkhyakarika Shlok 27 intention and control over own state of mind based on present situation leads to clearly state of perception.

Foot notes

¹ Self/ individual, *Samkhya* - Hinduism Encyclopædia Britannica (2014)

² Matter/ environment/ elements, *Samkhya* - Hinduism Encyclopædia Britannica (2014)

³ In *Samkhya* philosophy, a *guṇa* is one of three "tendencies, qualities": sattva, rajas and tamas, Lotchfeld, (2001).

⁴ *Doṣha* is one of three properties that exist in an individual according to *Ayurveda*; those are *vatta*, *pitta*, *kapha* Bhisagratna (1916)

⁵ It is the basis for *Sanskrit* epic verse or Stanza, Macdonell et al, 1927.

⁶ Sanskrit word that means "duality, dualism" The term refers to any premise, particularly in theology on the temporal and the divine, where two principles exist simultaneously and independently, Jeaneane D. Fowler (2002), Sir Monier Monier-Williams, Dvaita, A Sanskrit-English Dictionary.

⁷ Sanskrit word that literally, "not-two"; one's true identity as Atman, Timalsina (2017), Comans et al, (2000).

⁸ It a language of ancient India with a 3,500-year history and the predominant language of most works of Hindu philosophy. Cardona (2012), Keown et al, (2013).

⁹ It is the period in the history of the northern subcontinent between the end of the urban Indus Valle Civilization and a second urbanisation which began in the central Indo-Gangetic Plain c. 600 BCE, McClish et al, (2012).

¹⁰ Sanskrit work that mean an element or principle, Prasad et al, (1997).

¹¹ Characteristics of Sattva are goodness, constructive, harmonious, Widgery (1930).

¹² Characteristics of Rajas are passion, active, confused, Widgery (1930).

¹³ Characteristics of Tamas are darkness, destructive, chaotic, Widgery (1930)

¹⁴ A Sanskrit word for intellect, Haney (2002).

¹⁵ A Sanskrit word for ego, Haney (2002).

¹⁶ A Sanskrit word for mind, Haney (2002).

¹⁷ A Sanskrit word for five sense organs, A (2002).

¹⁸ A Sanskrit word for five organs of actions, A (2002).

¹⁹ A Sanskrit word for five physical elements, Gopal, Madan (1990)

²⁰ A system of medicine with historical roots in the Indian subcontinent, Meulenbeld et al, (1999).

²¹ Vatta (air/ prana) is life force and is the healing energy, Frawley (1999).

²² Pitta (fire/ tejas) is inner radiance and is the healing energy, Frawley (1999).

²³ Kapha (water/ ojas) is the ultimate energy reserve of the body derived, Frawley (1999).

Appendix-1: Important Slokas

1. Du: kha traya abhighātāj jīñāsā thad abhighātake hetho |
Drishte sā apārthā chenna aikāntha atyantha atho abhāvāth | |

Meaning:

Investigating the triad of interactive stresses shows that such interactive modes of stresses exist but it would not have been detectable, had it not been for the existence of the synchronised - perpetual - dynamic - unmanifest state of existence (of the substratum).

2. drishtavad ānuśravik: sahi aviśuddhi kshrayāti śayayukta |
Tad viparīta: śreyān vyakta avyakta jña vijñānāt | |

Meaning:

Standard methods of evaluation through detection are affected by distortion, attenuation and inferior resolution to details; but an alternate method that is totally satisfactory, is based on the principle of discriminating the basic and dynamic substratum into its appropriate components of the unmanifest, manifest, the self-potential and kinetic or dynamic potential.

3. Mūla prakruthir avikruthir mahad adyaḥ prakruthi vikrutaya: saptha |
shodaśa kas tu vikaṛo na prakrutir ni vikrutir puruṣa: | |

Meaning:

Fundamental or root resonant oscillatory state is synchronised, coherent and stable; the first interactive oscillatory state is of maximum intensity; then there are seven levels of the harmonic oscillatory interactive stages followed by an expanding radiation above a sixteenth order of the fundamental value; the nuclear core is neither oscillatory nor harmonically interactive.

4. Drishtam anumānam āptavacanam ca sarva pramāna siddhatvāt |
trividham pramānamam ishtam prameya siddhi: pramānāddhi | |

Meaning:

Siddhi or conclusive holistic proof is arrived at by a process of logical and theoretical analysis of information from observations, inferences and axiomatic principles. When such holistic conclusions are further condensed by using the threefold analytical process with appropriate rationale and theory, it is established as a conclusive axiomatic theorem.

5. Prati vishaya adhyavasāyo drishtam thrividham anumānam akhyaṭam |
thallīngā alīngā pūrvakam āpthasrutir āpthavacananthu | |

Meaning:

With reference to persistent continuous sensory perception of phenomenon there are three aspects of factual information with characteristics like (positive) detectable, (negative) undetectable, (neutral) original characteristics that can be measured, analysed and interpreted to establish an axiomatic theorem or principle.

6. Sāmānya atha asthu drishtād atīndriyānām pratītir |
anumānāt tasmād api ca siddham paroksham apt agamāt siddham 6 | |

Meaning:

And in the case of phenomenon that is imperceptible, mobile, expansive and hence undetectable, inferential method using holistic, deductive, logical, verification technique to mentally experience phenomenon, is known as Siddhi.

12. Prīti aprīti vishād ātmakah prakāśa pravritti niyamārthāḥ |
Niyamārthāḥ abhibhav āśraya janana mithun vṛityāśrava gunāḥ | |

Meaning:

Just as the human being undergoes, when under stress, a three stage transfer from a state of buoyant feelings through a calm state to a state of utter despair; the three interactions of the Guna are from a state of free and mobile expansion through a balanced and resonant interface to a state of compact static contraction. As a result the three states are capable of mutually interacting to override or strengthen or weaken, one or both, at the expense of the remaining aspects; be creative or destructive as a whole; associate or join or pair or combine to form groups; and also exist by itself as self-supporting resonant or dynamic entity.

20. Tasmāṭ thath samyogaṭh acetanam chennāvadat iva lingam |
Gunakartrthva ca tathā kartha eva bhavatyū udāsīnah | |

Meaning:

Because of the proximity of the static and dynamic states the static state seems dynamic and as though the action of the gunas were brought to a standstill

The dynamic seems to behave in a neutral mode that maintains a balance.

21. Purushasya darsān artha kaivalya artha tathā pradhānasya |
Pangav andhavad ubhayor api samyogas tata karithah sarga | |

Meaning:

Fundamental measurement of phenomenon references nucleus in an unhindered and synchronised state. Therefore, the synchronised nuclear state provides the basic background to detect or measure the first, (primary or fundamental) active (manifested) state as a comparative or relative difference. Manifestation of phenomena proceeds on the principle of fulfilling the need to maintain a balance, like when a blind man and lame man team up, to behave normally and effectively. From this combination all manifested phenomena proceeds.

22. Prakrithar maham asth atho ahankārah tasmād ganas cga shodaśakah |
Tasmād api shodaśakah ath pañchabhya pañcabhuṭāni | |

Meaning:

By the action of the primary force in the self-sustaining oscillatory state an intense expanding force is radiated continuously at a calculated value that is at the sixteenth power of the primary value and in a progressive series, it is incremented through sixteen levels that binds or condenses through five orders into five sets of manifested phenomenon.

26. Buddhindriya ani chaksus śrotra ghraṇa rasana sparś akhyāni |
Vāk paṇi pāda pāyū pasthān karmendriyānyahukyu | |

Meaning:

Efferent or input sensory responses are seeing with light, hearing with sound, smelling odours, tasting chemical qualities and touching physical states through contact are defined. The afferent output action responses are defined as communicating, manipulating, moving, expelling and regenerating.

27. Ubhayaṭmakam atra manah Sankalpakam indriyam ca sādharmyāt |
Gunaparinaāma viśeshān nānātvam bahya bhedaśca | |

Meaning:

The cerebral system (as mind) is capable of processing both the efferent or incoming input sensory information and afferent or outgoing action oriented outputs and as it follows the Guna principle of interactive transformations, it can produce a specific output despite the diversity in responses created by the permutations and combinations of the sensory inputs and the external variation in the responses.

32. Karanam trayodaśavidham tad āharana dhāraṇa prakāśakaram |
Kārya ca tasya daśadhā Ahāryah dhāryam prakāśyam | |

Meaning:

The potential rises to the. Power to accelerate superpose and radiate. Consequently the kinetic potential rises to the power to accelerate, superpose and radiate.

33. Anthah karanam thrividham daśadhā bahyam trayasya vishayākhyam |
Sāmprata kalam bahyam trikalam abhyantaram karanam | |

Meaning:

The limit of bonding potential is at the third power. The externalizing factor is defined as power and the third power (from the 13 orders) is defined as the detectable state. If the power exists externally as present time the third power of time forms the internal bonding force.

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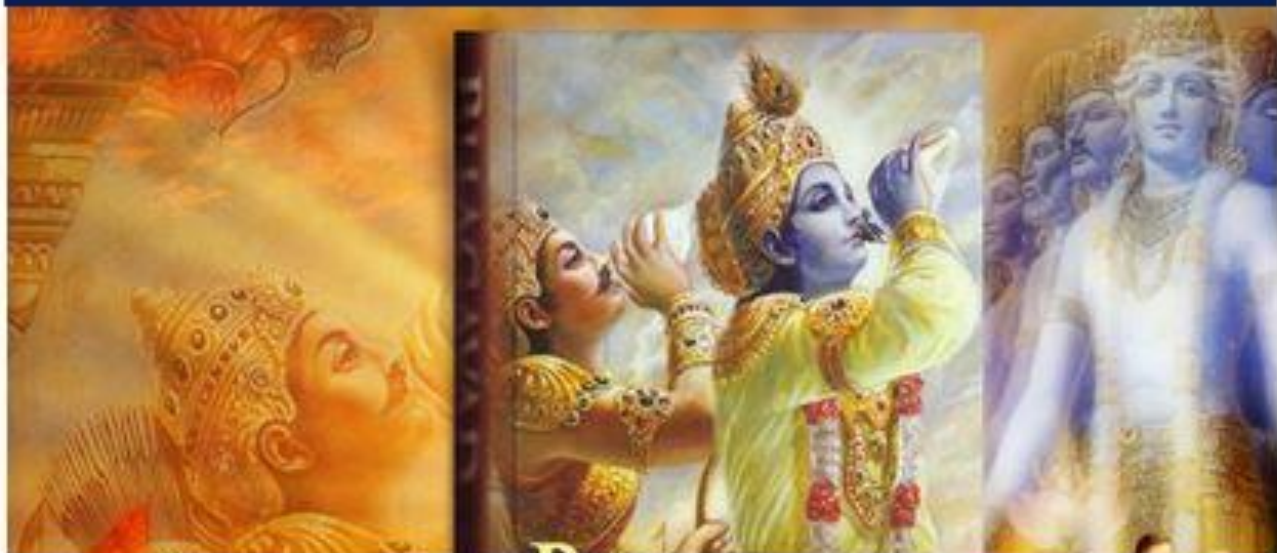
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