

Vedic Geeta -The secret of eternal Life explore the Vedic scientific knowledge used by Lord Krishna to satisfy the quest of archer Arjuna about the mystery of God and Soul in a scientific manner. The soul is unborn, eternal, everlasting, omnipresent, immovable, constant, and everlasting. It is beyond cutting, drying, and fire-proof. The Brahma and the individual self are the same. The God is principle of creation and life. The God - Brahma, can bestow blessings, but it can not share the sins of individual. The man is himself responsible for his actions in life, under the cycle of birth and death. It has forced the Archer Arjuna to change his one eyed decision, " I will not fight"



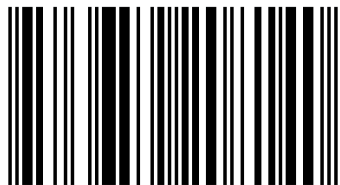
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Vedic Gita -The secret of eternal Life

A Vision of Self conscious Soul



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Dr. C.P.Trivedi

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DEDICATION

In the Service of Supreme Lord
OM TAT SAT

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Vedic Gītā -The secret of eternal Life
A Vision of Self Conscious Soul

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A Vision of Self Conscious Soul

1. Preface

The secret of eternal life has been taught to the Arjuna by Jagat Guru Lord Kṛṣṇa. He is his friend, philosopher and guide. The Gītā is a vision of a Self Conscious Soul from the mouth of Lord Kṛṣṇa. It is a comprehensive vision of the truth contained in the Vedas with Sāṅkhya Yoga. The beauty of Gītā is that it absorbs all the faiths in it self without criticism, and enlighten the reader with his own vision for the liberation of the self.

India is having a great cultural heritage of '*Dharma and a dharma*' what is to be done, and what is not to be done with ethics. Even the 'Mahabharata' the Great War was a *Dharma Yuddha* for legal right. Where the battle was confined to day time, and in the night they may visit each other. Under the inherent traditions of *Dharma* with ethics, under these traditions, the Arjuna was brought up in the life and was a well educated and well cultured in all respect.

In this condition to satisfy the sorrow, grief and quest of the Arjuna was a difficult task. Because the traditions of *Dharma* of which the Arjuna was a part, it was so deep rooted that it was impossible to convince him. The Arjuna was the only warrior to fight with his grand father and teacher Droṇacharya, and to kill them was a great sin, as he was well acquainted with the '*Dharma* traditions and ethics. He was feeling guilty conscious and in grave tension to fight against his own relative, teacher and brothers.

The hell or heaven after the death was a deep rooted thinking. To take the refuge from the sins and to full-fill the worldly desires, the various kinds of rituals and Vedic '*Yajna*' were in practice, for attainment of pleasure, and power with rebirth as their fruit. The Heaven was the supreme goal of life. Arjuna was suffering from the same with fear of death, under the traditions of *Dharma*. Being a Kṣatriya, and man of Royal family, he was having the ego of caste and

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superiority of race also. He was fully conscious about the future consequences of this sin. Hence with sorrow and grief the Arjuna has taken one point decision and said “I will not fight”, and became silent” Gītā 2-9

We are interested to know? How the Lord Kṛṣṇa inspired Arjuna, to take his decision back to fight the battle with self confidence?

The questions raised by the Arjuna, were to the point and beyond the man of the earth to satisfy his inner inherent voice.

To wipe out the fear of death and ego of the Arjuna Lord Kṛṣṇa revealed the secret of creation in the eighteen chapter of Gītā. The knowledge has been expressed in anthropomorphic manner in simple language with symbolism. When, we go into the depth of symbols, then the secret open in a systematic way.

Lord **Kṛṣṇa** a *Yogi*, with full knowledge of the creation. He at once understood the seriousness of the subject. The Lord **Kṛṣṇa** used all his abilities and knowledge to inspire, and teach, Arjuna to follow ‘*Swa Dharma*’- self duty as a human-being and as a warrior - Kṣatriya.

Most of the knowledge revealed in the Gītā about the *Atman* - Soul and *Brahma*, the same has been described in the Upanishads also, Arjuna was also acquainted with them, as well as the conflicting statements of the scriptures. The Lord **Kṛṣṇa** explained the same with higher cosmic knowledge of the creation in its true sense that whatever is going on in the creation is nature only. The consciousness within the body is identity of the self with ‘*Brahma*’. The man is architect of his own fate with his own actions, under the cycle of rebirth and death.

The Upanishads and Vedas were used to teach the students in the *Gurukul* to give knowledge of the creation and life on the earth. Lord Śrī **Kṛṣṇa** used the same to inspire Arjuna in a systematic way with Vedic Science, cosmic principles, and the Sāṅkhya system of Yoga.

Our journey of life in the world as a human-being is also a field of battle for the salvation of the self. What ever mentality we have, it can guide towards new light and inspiration. Because, Lord **Kṛṣṇa** discussed the life on the earth from all aspects with aim of life on the earth. Knowing this eternal knowledge of life, the person can move towards immortality without fear of death. Although, **Lord Kṛṣṇa**, has used this knowledge, only to enlightened his friend Arjuna from ignorance.

Lord Kṛṣṇa expressed that neither the gods nor the great sages know the secret of the creation, from which the creation came into the existence. The Supreme is birth-less, and the prime cause of the creation. He is the Lord of universe. He is the source of all actions. All the components of nature have descended from it and merge into the same.

The same has been explained in anthropomorphic manner, by identifying him self as Supreme. It is a reflection of highest scientific truth from the Vedas, where words are only the indicator of the phenomena, having vast ocean of knowledge in the background. On which modern Science has just reach. Before this what Lord Kṛṣṇa taught to Arjuna in Gītā? It was beyond imagination. The discoveries of modern Science opened the door to interpret it in the light of Vedic Science.

Hence, I have tried to give the references from the Vedas as appropriate first, and then I have discussed it from the point of view of modern Science, which is not different. I feel sorry, if I am anywhere fail to explain the height of Lord Kṛṣṇa's wisdom, due to my little knowledge. If any mistake is there, it is due to me.

It is only due to Lord Kṛṣṇa's blessings that I have tried to explore his vision. I feel great honour, and feel obliged to use interpretation, and translation of Gītā by shri Jay Dayal Goenka, in Hindi and English, published by Gītā press, Gorakhpur.

OM TAT SAT
Pitamber
Dr.C.P.Trivedi

Krishna Janmashtmi
10 August 2012
Indore M.P. India

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2. Gītā - The Glory and wisdom of India

Introduction

India has a great cultural heritage. The same is the identity of India in the world as the centre of civilization, through which India has guided the world in different ways in past. The modern world is facing, the crisis of religious fundamentalism, which is not much different from the Mahabharata war, which was known as '*Dharma Yuddha*' fight for right. The Arjuna, the main warrior of the Paṇḍu was suffering from traditional *Dharma*-duty, Lord Kṛṣṇa inspired him to follow *Swa Dharma* - self duty, through the divine knowledge of Gītā in the battle field.

The life on the earth is it self a manifestation of God. To know the reality of life is quest of human mind from dawn of civilization on the earth. The Gītā opens the door to realize the eternity of life with *Swa Dharma* – self duty. With this wisdom any human-being can cross the sea of life successfully.

Mostly the people consider that the Gītā is for the ascetics *Sannyasi*, who has left the world for salvation of the self. Accordingly, all interpretation and translation of Gītā, moves around spiritualism, it has restricted Gītā to Dharma, and spiritualism with faith, and beyond intellectual discussion. Although, Lord Kṛṣṇa inspire Arjuna with knowledge and said 'knowledge with wisdom is superior to all, and intellectual is close to Me'. It is for intellectuals to search the truth behind the traditions.

As a scripture, the Gītā embodies the supreme spiritual mystery in a scientific manner. Lord Kṛṣṇa expressed that to understand the Gītā, one must know the Vedas, because, he has explored the scientific truth from the Vedas.

It contains essence of the Vedas, which are the oldest literary record of human civilization on the earth. In the words of F. Max Muller, who has the credit to introduce Vedas in the world "What can be more tedious than the Veda, and yet what can be more interesting, if once we know that it is the first word spoken by the Aryan man?", in a similar fashion, we can say that Lord Kṛṣṇa is pioneer to use the Vedas to inspire Arjuna for '*Dharma Yuddha*' in a scientific manner. Otherwise 'Might is Right' may have ruined the country.

Its style is so simple that any one can grasp the knowledge as per his mentality, and may lead the life through '*Karma Marga* (Path of selfless action), '*Bhakti Marga* (path of devotion) or '*Jñān Marga* (Path of knowledge), but the thought behind the words is very deep, hence Gītā inspire with thoughts, eternally new to the seeker of knowledge. Lord Kṛṣṇa also said that Knowledge is superior to Action, and dear to him.

The intellectuals, who are confused with contradictory statements, may find new light with wisdom of Gītā. With this view the interpretation of Gītā with reference to Vedic and modern Science has been prepared, to satisfy their quest. Because Gītā is the essence of Vedas and the Sāṅkhya Yoga, which is first time in the history of world, asserted the complete independence of the human mind and attempted to solve the problems of life solely by the aid of reason. Lord Kṛṣṇa used the same with his wisdom and solved the problem of Arjuna, Arjuna, was too a learned, cultured and great warrior with inherent traditions of Dharma.

Actually Lord Kṛṣṇa used the background of the Vedic Science and the Sāṅkhya Yoga, and Upanishads up to eighth chapter, which is traditionally known. The higher knowledge of the creation has been described from the Vedas to inspire Arjuna, with Vedic symbolism, where the words are only indicator of the phenomena of nature. Accordingly, the Gītā can be interpreted in its true sense with the background of Vedic and modern Science. Where, Lord Kṛṣṇa used the higher knowledge of the cosmic principles. He has explored the origin and evolution of the creation and life, on which the modern

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Science just reach recently.

It has been explained in the Vedas that the creation has a beginning, and it has developed at its own under space, time and the environmental conditions, through a gradual process of evolution, from the supreme fundamental energy with energy transformation. *Puruṣa sūkta*, Rg.10-90, Lord Kṛṣṇa used the same to wipe out the fear of death, hell-heaven, grief and sorrow of Arjuna, with the knowledge of *Vivasvan* - DNA and the atom, as described in the Rīg-Veda 4 – 58

In his gospel, he has used all the modern scientific theories from Vedas, with which, we are just acquainted in modern era. Accordingly, He has instructed.

He (supreme un-manifest energy) is the *sustainers and ruler of this Universe, its father, mother and grand father, the one worth knowing, the purifier, the sacred syllable OM. And the three Vedas Rk, Yajus and Sama Gītā 9 - 17*

Lord Kṛṣṇa; narrated the whole knowledge of the creation, to understand it, one must know the purifier, OM, and the three Vedas. Through it, he has satisfied the quest of Arjuna. The purifier is Ozone layer in the atmosphere, which absorbs the toxic UV rays of sun, OM is the symbol of Magnetosphere around the earth, which produces a shield against the high energetic solar winds, and it feed the creation with ionization. Due to this life is present on the earth.

The successful experiment on Bell's theorem in 1972 by Clauser, Freedman, David Böehm, and Alain Aspect in 1985, science discovered a synchronistic non- locality, where at the base of matter "non - local" causes operate and similar particles at a space like distance are some how "Instantaneously interconnected" without the connection of any signal like light or electromagnetic waves. The discovery of Neutrino, which is uncharged, mass less and travel constantly with more than the speed of light, it was first discovered indirectly by Clyde, L Cowan, and F. Reines 1953

The white visible-light with seven rays and formation of atom have constituted the base of creation. The DNA with four bases is a universal genetic material. It is the base of living-beings universally. Lord Kṛṣṇa explored the same.

Now, it is unanimously accepted that Vedas are oldest literary monuments of the world, as such they represent common heritage of the mankind on the earth. They explore much more about the creation, which is the foundation of Gītā.

He is considered as incarnation of Lord Viṣṇu, as Lord Kṛṣṇa identified him self as *Brahma - Puruṣa*, so he is *Rudra - Mahadeva*, and *Brahma also*, and explained all aspects of life on the earth as a Scientist also. He has justified all as one God, and he take birth to establish righteousness, whenever righteousness on decline.

Lord Kṛṣṇa identified him self as Supreme Brahma - Puruṣa. It is the reflection of the Upanishad's thought '*tat tvam asi*' 'thou art that' or '*Pragyanam Brahma*', '*Sarvam Khalvidam Brahma*' he is every where. So as to explain the supreme knowledge of the supreme Soul at molecular level, which is hard to explain, he has explained it in an anthropomorphic manner in the symbolic language of Vedas, which can be grasped easily. It is Vedic method to express the truth in anthropomorphic manner, with identifying himself as a part of the nature..

So by these knowledge men were raised to R̥sis, when ancient sacrifice sprang up, our Fathers.

With the mind's eye I (Spirit) think that I (Fundamental energy) behold them who first performed this sacrificial worship Rig-Veda 10 72-6

Through the knowledge of the creation, it has been explained that Men- were raised to *R̥sis*, when ancient sacrifice sprang up, our Fathers.

The ancient sacrifice denotes early primitive condition of the creation, the charged particles with actions and interaction have brings forth the solar system, and accordingly, the human species has evolved.

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The creation has its beginning with actions and interactions. The charged particles are the first. Hence the charged particles have been termed as fore fathers metaphorically. It is just like the series of the generations. Accordingly the living-beings have evolved (men), they were raised to *R̥sis* seers. Hence it has been expressed that with my mind's eye I (spirit) behold the charged particles, they who first performed this sacrificial worship.

Lord Kṛṣṇa has not imposed his words on Arjuna, on the contrary, he inspire Arjuna, to realize it with self practise of Yoga. The Yoga is an ancient method of self realization. It is the way to realize the secret of the creation. When a Yogi or ascetic moves on the path of Yogic meditation, he must be acquainted with the creation, nature, and life on the earth. There is a concept of '*Ash tang Yoga*' the eight discipline (*Yama, Niyam, Asan, Pranayam, Pratyahar, Dharna, Dhyan and Samadhi*) *Yama and Niyama* are related with the principles of the creation, what to do and what not to do? For this one must have the knowledge of the creation and nature and its functions. Yoga is not a mechanical exercise only. It is the process to develop wisdom of mind, through concentration on one object with control on breathing in a systematic way. It is the natural process of the purification of heart, mind and the body. It gives longevity with wisdom.

During the meditation followed by eight disciplines, when one closes the doors of physical senses, mind will be empty of thoughts, waves of mind will be still, in that state, he can realize the light of soul, with appearance of universal sky of infinite mind. For attaining this state, one will require a long period of meditation, depending on the nature of the person concern.

Shutting out all thoughts of external enjoyments, with the gaze fixed on all the space between the eye-brows, having regulated the breathing control, *Prāṇa* and *Apan* breaths, flowing within the nostrils, he who has brought his senses, mind, and intellect under control- such a contemplative, is ever liberated Gītā 5 -27, 29

The meditation with concentration of mind on the space between the two eye- brows, with breathing control is the way to realize the truth. Lord Kṛṣṇa expressed that the human body is microcosm

inside a macrocosm, there is a cavity in the brain, which is the seat of soul, it can be realized in the form of flame, light, and OM in extreme state of meditation.

It is interesting to know that *Dharma* traditions were much deep rooted with the Indian doctrine of transmigration of the Soul. It is a sound ethical principle, which makes every man the architect of his own fate. For, as every bad deed done in the existence must be expiated, so every good deed will be rewarded in the next existence. From the enjoyment of the fruits of actions already done there is no escape.

The cycle of existence of the world is having no beginning, it is endless. The every event of present life is the result of an action done in a past one, the same must hold true of each preceding existence ad infinitum. The subsequent effectiveness of guilt and of merit, commonly called unseen, invisible, but often also called simply '*Karma*' 'deed or work' it believed to regulate not only the life of an individual, but the origin and development of every thing in the world; for whatever takes place cannot but affect some creature, and must therefore, by the law of retribution, be due to some previous act of that creature. In other words, the operations of nature are also the results of the good or bad deeds of living-beings. There is thus no room for independent divine rule by the side of the power of '*Karma*' action, which governs everything with iron. Hence, even the acknowledgement of Brahma - God can only assign to him the function of guiding the world and the life of creatures in strict accordance with the law of retribution, which even he cannot break. Hence, it has been said that the '*Brahma*' can give the blessings, but he can not share the sins.

The theory that every individual passes after death into a series of new existences in heaven or hells, or in the bodies of men and animals, or in plants on earth, where it is rewarded or punished for all deeds committed in a former life.

The hell or heaven after the death was a deep rooted thinking. To take the refuge from the sins and to full-fill the worldly desires, the various kinds of rituals and Vedic '*Yajña*' were in practice, for

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attainment of pleasure, and power with rebirth as their fruit. The heaven was the supreme goal of life. It has given way for many superstitions.

Lord Kṛṣṇa, has enlightened Arjuna, by saying that the creation has a beginning with movement and cosmic actions and interactions. Till that it was a common faith that the creation has no beginning, it is endless. Similarly on the God - Brahma and Soul, the ascetics (Sannyasi)| were having the monopoly on it, with salvation as the final aim of life. For this the knowledge of the creation and faith in one's own self is essential. .

Those who thus perceive with the eye of wisdom the difference between the Kṣetra and Kṣetrajna, and the phenomenon of liberation from Prakṛati - nature, with her evolutes reach the supreme eternal Spirit Gītā 13 - 34

God abides in the heart of all creatures, causing them to revolve according to their Karma by His illusive power, seated as those beings are in the vehicle of the body Gītā 18 - 61

Action too which you are not willing to undertake through ignorance bound by your own duty born of your nature, you will helplessly perform Gītā 18 - 60

He has explained the true nature of God - Brahma and Soul as universal identity with reference to Vedas. He has given him true knowledge of salvation. The natural internal, eternal micro body is the vehicle of merits and demerits of an individual. It is different from the Soul. All mental operations, such as perception, thinking, willing, are not performed by the soul, but are merely mechanical processes of the internal organs, that is to say, of matter. The personality and identity of an individual is supplied by the subtle or internal body with mentality and sense organs, they bind the soul in the body.

In modern terminology, the internal micro body is DNA, who carries the hereditary characters from generation to generation with

cell division and off-springs. It records the actions of an individual in its language code as the vehicle of merits and demerits.

The modern discovery of DNA De oxy ribose Nucleic Acid is a major step towards the same. Because, the DNA is universally present in the living-beings and immortal through off-springs and cell division. It has been described as internal micro body, bio-soul, which is responsible for transmigration.

The human species is under the process of mental evolution, under the cycle of rebirth and death as the controller of the self. He is free to think for his welfare with his mental abilities, where, a man is himself a friend or foe of his self. With birth in human species, a man has got the opportunity to evolve one's own self towards humanity and divinity.

The essence of Gītā is “Your right is to work only, but never to the fruit there of. Because the fruit of action depends on the past deeds of previous birth, on which no body has control”. OM TAT SAT, ‘The OM is that truth’ (magnetosphere around the earth)

The aim of Life

The consciousness, in the living-beings, is proof in the self, it is universal, and to evolve one's own self from animal instincts to human instincts, and to the Sattvika divine nature is the aim of life on the earth under the cycle of rebirth and death.

“Your right is to work only, not to the fruit there of, because, no body has control on the fruit of action, every body is in the control of his deeds of previous birth.”

Lord Kṛṣṇa said: Arjuna, God- supreme Soul abides in the heart of all creatures, causing them to revolve according to their Karma by His illusive, invisible power, the past Karma- actions are acting as driver with hereditary characters in the vehicle of the body. To evolve one's own self towards higher humanity and divinity is the aim of life. Harmony with the nature is the best way to attain supreme bliss.

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3. Essence of Vedic Gītā

The scenario of the world is so wonderful and illusive, that it is beyond the imagination of common men. Even the intellectuals and the Scientists are unable to explain it fully. No body knows its origin and end. Hence, forcefully one is bound to say that the creation is beginning less and without end. It is the source of all pleasures and pains of life, which is beyond imagination. Hence, it has been considered as illusion. Otherwise the Scientists, who have gone into the depth of the creation, they know the secret of creation, but hard to satisfy the quest of common men like Arjuna. The nectarine Soma shed from the lotus lips of Lord Kṛṣṇa, is light for the ignorant. It has enlightened the great archer Arjuna with self investigation of the truth.

Brahma - God and Soul

The Brahma - God, Soul and transmigration of Soul with rebirth has influenced the mankind on the earth from time immemorial. The God - Brahma and Soul are formless, it is beyond human perception. No body has seen the Brahma-God or Soul, and no body will be able to see them, but the presence of Brahma-God and Soul can be realized in trance during meditation. It has given it a shape of mystery and supernatural power. No method is there to prove its existence on physical plane, only through logic its existence cannot be proved, and mostly people are not satisfied with logic only. Although to identify its existence Yoga and Meditation has been prescribed, but it is beyond the reach of ordinary human-beings, it is mostly for ascetics - Sannyasi. The Lord Kṛṣṇa opened the door for all.

The soul is unborn, eternal, everlasting, omnipresent, immovable, constant, and everlasting. It is beyond cutting, drying, and fire-proof. The Brahma and the individual self are the same. The God - Brahma, can bestow blessings, but it can not share the sins of individual. The heavenly dreams about it, gives mirage of hope in unseen mystery. It is the cause of unrest with confused mind.

The soul appears with birth and disappears with death of the physical body. It is not related with rebirth. The soul is the source of consciousness with metabolic reactions. The principle of personality and identity are supplied by the subtle or internal body, which chiefly formed of the inner organs and the senses, surrounds, and is made conscious by the Soul.

This internal body, being the vehicle of merits and demerits, It is the basis of transmigration, accompanies the Soul on its wandering from one gross body to another.

The marvellous knowledge of the indestructible has enlightened the pious Arjuna. Otherwise it was hard to divert him from his one eyed decision. Lord has inspired him for self investigation of the truth with easy method.

He who knows Me in reality as birth-less and without beginning, and as the supreme Lord of the Universe, he, un deluded among men, is purged of all sins Gītā 10 - 3

He has given the picture of the solar system and the unfathomed cosmos pervading the solar system. The unfathomed cosmos is beginning less and unborn. The solar system is just like ice in the water.

He, the first origin of this creation, whether he formed it all or did not form it, Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows nor R̥g.10-129-7

Lord Kṛṣṇa in a systematic way clear all the doubts about Brahma, Soul and rebirth, and the Vedas as a proof. He started his gospel with the references of the Upanishads, *Brahma Sutra and Sāṅkhyayoga* up to 8th chapter, with which Arjuna was well acquainted, and then he has used higher knowledge of the creation from the Vedas to explore indestructible Supreme Brahma. Any one, who has scientific knowledge of the Creation, can grasp the truth. As well as, he has given the way and method of self

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realization, through Yoga with meditation. His way of expression is Vedic symbolism. If we are acquainted with Vedic symbolism, where words are indicator of the natural phenomena, then we can understand, how he has convinced the intellectual pious Arjuna, who was confused and feeling guilty conscious. The source of whole Vedic Gītā is sovereign Vedic Science.

He (supreme un-manifest energy) is the *sustainers and ruler of this Universe, its father, mother and grand father, the one worth knowing, the purifier, the sacred syllable OM. And the three Vedas Rk, Yajus and Sama Gītā 10 -17*

Lord Kṛṣṇa; narrated the whole knowledge of the creation, to understand it, one must know the purifier, OM, and the three Vedas. These are the books of Science. Through it, he has satisfied the quest of pious Arjuna.

The purifier is Ozone layer in the atmosphere, which absorbs the toxic UV rays of Sun, OM is the symbol of Magnetosphere around the earth, which produces a shield against the high energetic solar winds, and it feed the creation with ionization. Due to this the life is present on the earth. Lord Krishna has said that ‘OM is that truth’, by that were the Brahmans, the Veda as well as well as sacrifice were created in ancient era.

The creation came into the existence from the Supreme Soul, which is formless. In the modern terminology it is the magnetic-gravitational force, it has created the cordial atmosphere for the creation with the formation of magnetosphere around the earth with actions and inter-actions, accordingly, the human species came into being. The magnetosphere is the manifestation of indestructible Brahma as ‘Sat’. The structure of ॐ with three long elliptical arms is the testimony of the micro model of the magnetosphere around the earth.

The whole of this universe is permeated by Me as un-manifest Divinity, and all beings rest on the idea within Me, just like ice in the water. Therefore, really speaking, I am not present in them Gītā 9 - 4

Arjuna, with Me as the supervisor, Nature brings forth the whole creation, consisting of both sentient and insentient beings; it is due to this cause that the wheel of the world is going round Gītā 9-10

Identifying him self as supreme energy, he said: the supreme energy is just like a supervisor, and the nature brings forth the whole creation, which consist of both sentient and insentient beings. It is due to this the wheel of the visible world is going round in a cyclic manner. It has evolved from the nature. Where on the earth the living-beings are subject to rebirth and death as mortal with bondage of their actions.

Arjun, the Vedas deals with the evolutes of three quality Guṇas of nature, worldly enjoyment, and means of attaining such enjoyment, be thou indifferent to these enjoyment and its means. Establish in Yoga with equipoise mind Gītā 2- 45

Whatever other entities there are, born of Sattva (real), and those that are born of Rajas (light) and Tamas (dark), know them all as evolved from Me alone. In reality, however, neither do I exist in them, nor they in Me Gītā 7- 12

Three fundamental particles of nature, they move rapidly, hence, it has been said that neither I exist in them, nor they exist in Me. The Sattva, Rajas, and Tamas are mental qualities, they have developed with consciousness.

Gāyatrī hath, they say, three bands for kindling: hence it excels in majesty and vigour. A. 9-10-3

*Of her the Indra-electricity was young vatsa (Son) and Gāyatrī
the halter, cloud the udder (milk). A. 8.10.5*

It has been explained that the three charged particles, electron, proton and neutron are the source of atom, they excels in majority and vigour, appearance of electricity has given a place for halt to them, which feed the creation, just like milk.

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The whole world is deluded by three qualities. Therefore, they do not know me above these, the supreme 13

For this most wonderful Maya of Mine, consisting of the three Guṇas (mode of Nature) extremely difficult to break through; those however, who constantly adore Me alone are able to cross It Gītā 7-14

These three particles constitute the building block of the wonderful world, they are difficult to catch. Those intellectual scientists, who concentrate on the supreme energy, they can cross the boundary.

How these three particles have been generated, and produced the atom in series, it has been explained in the Vedas.

The supreme is present every where, and is omnipotent. All actions are due to him and for the same. They all are merged in the Supreme with final dissolution, and again the process of Creation is restarted, just like ionization of water.

In the Gods' mansion stood the first created, and from their separation came the later.

Three warm the Earth while holding stores of water, and two of these convey murmuring moisture Rig. 10- 27- 23

The ionization of the water molecule has been expressed, which gather on the earth with three H₂O, water storage, with ionization into two OH⁺ and H⁻ ions, it is converted into moisture.

The three fertilize the worlds with genial moisture: three noble Creatures cast a light before them.

Three that give warmth to all attend the morning. These entire have they discovered, these Vasiṣṭhas Rig-Veda 7-33-7

The knowledge of the Creation and life has been discovered in a scientific manner by Vasiṣṭhas, it has been expressed symbolically.

The water H₂O, it fertilizes the earth with water.

The Helium H₃ is the source of light of Sun, which cast light before the creatures.

The Ozone O₃, it protects life on the earth, with the absorption of the toxic UV rays of sun in the atmosphere. It gives warmth to

attend the morning.

Earth, water, fire, air, ether, mind, reason and also ego; these constitute My nature eightfold divided. This indeed My lower nature; the other than this, by which the whole universe is sustained, know it to be My higher nature in the form of Jiva & the life consciousness, O Arjuna Gītā7-5

Arjuna, know that all beings have evolved from this twofold Prakṛati- nature, and that I am the source of the entire creation, and into Me again it disappears Gītā7-6

There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me Gītā 7-7

The three quality of the nature is three fundamental particles & electron, proton, and neutron. The electrons move around the nucleus to produce atom, where the electrostatic energy of the nucleus produces the electromagnetic bond energy, which binds the atoms. It produces the molecules and the matter. Accordingly, the force, which bind nucleus in the atom, with generation of energy within it is the building block of the Creation. It has produced the five gross elements sky, air, water, energy-fire, and earth, which constitute the materialistic form, the development of the mind, Ego, and intellect with consciousness is its higher form. They have developed the infinite nature. All the animate and inanimate beings are linked with the infinite nature, just like cluster of yarn-beads.

The Brahma is un-manifest. With the cosmic-dawn, the beings are emanates from the Un-manifest, and with cosmic sunset merge into the same. It is going on under the compulsion of nature. Where the 'Brahma' is male principle and the nature is female principle. The Supreme Brahma is invisible, just like air in the ether moving every where. As the ether does not bind the air, in the same fashion the Supreme is not bind with the beings and stand a part.

The seven great seers, their four earlier elders are manavastatha-Swāyambhuv, from them all these creatures in the world have descended. They are born of My will - consciousness Gītā 10 - 6

Lord Kṛṣṇa symbolically explored the Science of life, through

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seven and four.

The life on the earth is due to the white light, it has seven rays, and DNA De oxy ribose Nucleic Acid has four bases. They are self generated. The living-beings have descended from them.

The life on the earth is present due to the white visible light of sun, which has seven rays. It is the source of food with photosynthesis for the living-beings.

The Metabolism

And permeating the mortal world, it is I who support all creatures by My vital power, and becoming the nectarine Soma, I nourish all plants Gītā 15-13

I have taken the form of fire Vaiśvānar lodged in the body of all creatures and united with the Prāṇ and Apāna breaths, it is who consume the four kinds of food Gītā 15-14

The Supreme Soul is invisible, just like air in the ether moving every where. As the ether does not bind the air, in the same fashion the Supreme is not bind with the beings and stand a part.

The Supreme, is just like a supervisor, the nature brings forth the whole creation of sentient and insentient beings. The invisible nature of the Supreme is its un-manifest form and the sentient and insentient beings are his manifested forms. They all are working under the nature with the electromagnetic bond energy as creator and destroyer. (The electromagnetic bond energy with oxidation and reduction is responsible for the synthesis and degradation in cyclic manner, it has been described as Prāṇ and Apāna breaths Taking the form of fire *Vaiśvānar* lodged in the body of all creatures and united with ~~the~~ *Prāṇ and Apāna breaths, it is who consume the four kinds of food 15-14*). They operate the wheel of the world with oxidation and reduction reactions in the nature. It is due to this the wheel of creation is going round, where the supreme Brahma is supervisor, and the nature brings forth the creation. He has drawn the attention of Arjuna that at micro level all the living-beings exhibit same same functions.

The supreme is present every where, and is omnipotent. All actions are due to him and for the same. They all are merged in the Supreme with final dissolution, and again the process of Creation is restarted.

Having created mankind along with the spirit of sacrifice at the beginning of creation the Creator, Brahma, said to them, 'You shall prosper by this; may this yield the enjoyment you seek Gītā 3-10

All the living-beings have evolved from food; the production of food is dependent on rain; rain ensues from sacrifice, and sacrifice is rooted in prescribed action. Know that prescribed action has its origin in the Vedas, and the Vedas proceed from the indestructible; hence the all pervading Infinite is always present in sacrifice Gītā 3-14, 15

As Brahma, in anthropomorphic manner, he said: *I taught this 'Yoga' to Vivasvan, the Vivasvan conveyed it to 'Manu', and Manu imparted it to his son Ikṣavaku.* The same ancient 'Yoga' I am giving you.

He has identified himself with 'Brahma' to teach that the creation came into the existence from the Supreme Soul, then the first genetic material Vivasvan - DNA, and then the first man, 'Manu' came into the existence from DNA, he has given the knowledge to his son *Ikṣavaku*. Accordingly, from generation to generation, the world of the creatures came into the existence. In the same fashion, the Vedic knowledge has reached to us in series from generation to generation. The consciousness with spirit in the beings is universal in its nature. The universal nature of DNA in series has been explained.

Yama beyond, below Vivasvat beyond that do I see nothing whatever; into Yama has entered my sacrifice, Vivasvat stretched after the worlds (bhū). Atharvaveda 18-2-32

The universal occurrence of genetic material DNA in the living-beings has been indicated symbolically, synonym to our modern knowledge of Genetics, that in the biological world, which is before us, I see nothing beyond *Vivasvat* - DNA. From the DNA the chromosomes have been synthesized. They have stretched in the world in the form of food chains and the food webs have been

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expressed.

Life on the earth is a continuous process of evolution, it has been expressed by saying ‘Arjuna - You and I have passed through many births’, though I am birth less, but whenever righteousness is on decline, I manifest my self to establish righteousness.

Arjuna, God abides in the heart of all creatures, causing them to revolve according to their Karma by His illusive power, seated as those beings are in the vehicle of the body Gītā 18-61

The thought and actions of an individual are imperishable. He has to face consequences of his deeds with time. The internal micro body (DNA) is the instrument, which is universally present in the living-beings as a vehicle of merits and demerits. All actions of an individual are associated with some faults, but the sacrifice, charity, and penance are the purifiers of the self, they should be performed without reward with respect.

The utility of the Vedas is confined only to knowledge, for the enlightened Brahman, They have little utility, as one who stands at the brink of a sheet of water overflowing on all sides has for a small reservoir of pond water Gītā 2-46

It has been expressed that the worship and Vedic rituals are for worldly pleasures and desires, they bestow desired results for short while till, they have good stock of their past deeds, as soon as their stock of meritorious past deeds exhaust, they again reach on the same plane. Similarly, the worship of different deities and Vedic rituals with sacrifice are for worldly pleasures, they bestow worldly pleasure for short while, their offering reaches to respective deities, the same reach to Brahma, but they repeatedly take birth on the earth as per their mentality. Even a little offering with devotion and love without desire of a sinless mind, immediately reaches to Brahma.

He has explained all the things, step by step. The most important is the purifier and OM, then the cosmic principles, through, which the creation is working without end. In this cycle of world, one should know his own duty- swa Dharma.

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4. Chapter 1 The Great War

India is having a great cultural heritage of '*Dharma and a dharma*' what is to be done, and what is not to be done with ethics. Even the 'Mahabharata' the Great War was a *Dharma Yuddha* for legal right. Where the battle was confined to day time, and in the night they may visit each other.

In the first chapter Sañjaya with his divine vision narrated the situation and the introduction of the supporter kings of Kaurav and Pāṇdu, and their army in the battle field of Kurukṣetra. It was just like the running commentary of the Maha Bharat war as we hear live commentary of cricket match.

Arjuna was a well educated and well cultured in all respect. As a great archer he was unparalleled. He was brought up in life under the inherent traditions of *Dharma* with ethics.

During this Arjuna asked Śrī Kṛṣṇa to place his chariot in between the two armies, and keep it there till I have carefully observed these warriors drawn up for battle with whom I have to engage in this war?

He has seen his dear relatives, grand father and teachers, and the Arjuna became nervous, and suffered from guilty conscious. He has narrated the consequences of the war and its results and said:

Oh what a pity! Through possessed of intelligence we have set our mind on the commission of a great sin in that due to lust for throne and enjoyment in killing our own kinsmen **Gītā 1 - 45**

The questions raised by the Arjuna were to the point and beyond the man of the earth to satisfy his inner inherent voice. He has left his arch, and he seat down in the back of the chariot, whose mind was agitated with grief and sorrow.

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5. Chapter II Soul, rebirth and Brahma

Lord Kṛṣṇa said: Arjuna, how this infatuation over taken you at this odd hour? It is shunned by noble souls; neither will it bring heaven nor fame to you Gītā 2-2

O scorcher of enemies; stand up for battle, it is not graceful on your part.

Arjun said; how Kṛṣṇa, shall I fight with my Bhīṣma and Droṇa, with arrows on the battle-field? They are worthy of deepest reverence, O destroyer of foes Gītā 2- 4

It is better to live on alms in this world without slaying these noble elders, because even after killing them we shall after all enjoy only bloodstained pleasures in the form of wealth and sense- enjoyments Gītā 2- 5

My mind puzzled with regard to duty. I am asking your disciple. Pray instruct me, who have put my self into your hands Gītā 2-7

With this Arjuna said 'I will not fight', and became silent Gītā 2-9

Lord Kṛṣṇa understand the situation, and first tried to convince Arjuna, by worldly knowledge of Soul, rebirth and Brahma, and said: You are not speaking like learned; the wise men do not sorrow over the dead or the living, your mind is confused by the conflicting statements on God soul, and rebirth.

Accordingly, to wipe-out the fear, he has clarified that your fear of rebirth with reference to soul and God is not justified no body can kill the soul or immortal Brahma.

The soul is never born nor dies; nor does it become only after being born. For it is unborn, eternal, everlasting and ancient; even though the body is slain, the soul is not Gītā 2-20

The man who knows this soul to be imperishable, eternal and free from birth and decay how and whom will he cause to be killed, how and whom will he kill? Gītā 2-21

As a man shedding worn-out garments, takes other new ones, like wise the embodied soul casting off worn-out bodies, enter into others which are new Gītā 2-22

Weapons can not cut it nor can fire burn it; water cannot wet it nor can wind dry it Gītā 2-23

For this soul is incapable of being cut; it is proof against fire, impervious to water and undriable as well. This soul is eternal, omnipresent, immovable, constant and everlasting Gītā 2-24

This soul is unmanifest; it is unthinkable; and it is spokes of as immutable. Therefore, knowing this as such, you should not grieve Gītā 2- 25

The birth and death is the law of nature. With this knowledge it is your duty to fight, as a *Kṣatriya*-warrior, it is the door for heaven, if you will not fight this righteous war, then shirking your duty and losing reputation, you will incur sin. The infamy brought on a man enjoying popular esteem is worse than death. You should consider, pleasure and pain, victory and defeat as one alike, so that you will not incur the sin for your action. If you will die, you will win the heaven, and if you will win you will enjoy sovereignty of the earth.

Lord Kṛṣṇa said - Arjuna, those who are full of worldly desires and devoted to the letter of Vedas, who look upon heaven, as the supreme goal and argue that there is nothing beyond heaven, are unwise. They utter flowery speech recommending many rituals of various kinds for the attainment of pleasure and power with rebirth as their fruit. Those whose minds are carried away by such words, and who are deeply attached to pleasure and worldly power, cannot attain the determinate intellect concentrated on God Gītā 42-44

Here Lord Kṛṣṇa express the utility of Vedic rituals of sacrifice and heaven for worldly pleasure? The lust for pleasure and power is obstacle in concentration on God - Brahma.

The indestructible Soul and Veda

Lord Kṛṣṇa explained the nature of indestructible Soul, he has

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drawn the attention of Arjuna, about the origin of creation from three charged particles.

Arjun, the Vedas deals with the evolutes of three Guṇa, the quality of nature, worldly enjoyment, and means of attaining such enjoyment, be thou indifferent to these enjoyment and its means. Establish in Yoga with equipoise mind Gītā 2- 45

The Vedas deals with the evolutes of three quality of nature. Every thing has evolved from it.

Gāyatrī hath, they say, three bands for kindling: hence it excels in majesty and vigour. A. 9-10-3

Of her the Indra-electricity was young vatsa (Son) and Gāyatrī the halter, cloud the udder (milk). A. 8.10.5

It has been explained that the three charged particles, electron, proton and neutron are the source of atom, they excels in majority and vigour, appearance of electricity has given a place for halt to them, which feed the creation, just like milk.

How these three particles have been generated, and produced the atom in series, it has been explained in the Vedas.

The three fertilize the worlds with genial moisture: three noble Creatures cast a light before them.

Three that give warmth to all attend the morning. These entire have they discovered, these Vasiṣṭhas Rig-Veda 7-33-7

The knowledge of the Creation and life has been discovered in a scientific manner by Vasiṣṭhas, it has been expressed symbolically.

The water H₂O, it fertilizes the earth with water.

The Helium H₃ is the source of light of Sun, which cast light before the creatures.

The Ozone O₃, it protects life on the earth, with the absorption of the toxic UV rays of sun in the atmosphere. It gives warmth to attend the morning.

The utility of the Vedas is confined only to knowledge, for the enlightened Brahman, They have little utility, as one who stands at the brink of a sheet of water overflowing on all sides has for a small reservoir of pond water Gītā 2- 46

The Vedas are the source of knowledge from time immemorial. These are the books of Science, and higher knowledge of the creation. Their utility is confined only to learn the knowledge of creation. After having the knowledge of the creation, they have little importance for the knower of the Vedas.

The cycle of existence of the world is endless, it is a cycle of rebirth and death, where your duty is to work only, not to the fruit there of, because fruit of action depends on the deeds of previous birth, on which no body has control.

Lord Kṛṣṇa inspired him to investigate the truth, and said; you should not afraid of death, the birth and death is a natural phenomena. The unreal has no existence, and real never ceased to be. Be calm and quiet, and meditate on God- Brahma with Yoga, then you will realize the truth yourself. One can establish in 'even tempered Yoga', with performing duties without attachment, be even tempered in success and failure. With practice of this Yoga, the wise men have attained the blissful supreme state.

Hearing this, the Arjuna asked the definition of God realized Soul with stable mind.

Ajuna, when one thoroughly dismisses all cravings of the mind, and is satisfied in the self through the joy of self, then he is called stable in mind. He is free from passion, fear, and anger.

He, who is unattached to every thing, and meeting with good and evil, neither rejoices nor recoils. His mind is stable.

Such Yogi, who has given up all desires, and moves free from attachment, egoism, and thirst for enjoyment attains peace Gītā 2- 71

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6. Chapter III Creation and Nature

Arjun said: Kṛṣṇa, if you consider knowledge as superior to Action, why then do You urge to this dreadful action, Keśava ! Gītā 3 - 1

With reference to action; Lord Kṛṣṇa said, no body can remain inactive for a moment. He has to perform nature born qualities helplessly, Action and interaction is law of nature. Arjuna do you perform your allotted duty?

The nature is very beautiful and illusive. The functions of the nature are very hard to understand. It has been considered as divine creation.

Lord Kṛṣṇa given a new vision to Arjuna, and said: the creation has a beginning with sacrifice, actions and interactions.

The Brahma ṣ Supreme soul is the creator, he is the source of consciousness with spirit. It has been expressed as the spirit of sacrifice at the beginning of the creation. The sacrifice means actions and inter-actions. It has generated the series of actions and interactions in the nature. Accordingly, the atom is the building block of the creation with three fundamental particles and the generation of the energy in the atom is the source of infinite nature.

Having created mankind along with the spirit of sacrifice at the beginning of creation the Creator, Brahma, said to them, ṢYou shall prosper by this; may this yield the enjoyment you seek Gītā 3-10

Here Lord Kṛṣṇa has revealed a secret of the creation from Vedas, and, the *Bṛhadāraṇyaka upniṣad*

Prajāpati– Lord of beings - the Creator: After creating the beings with spirit of sacrifice at the beginning of the creation, the creator

said: “you shall prosper by this; may this yield the enjoyment you seek”.

The creator is supreme fundamental energy, and the beings are the fundamental charged particles, the spirit of sacrifice denotes actions and interactions in the primeval condition.

Here Lord Krishna has explained that the nature and natural components are working in integrated manner mutually, the man is also a part of it. You can promote them with your activities with natural ethics in turn they will return you to attain highest good.

“Foster the gods - deva through this sacrifice, and let the gods be gracious to you.” Each fostering other disinterestedly, you will attain the highest good. Gītā 3-11

Fostered by sacrifice, the gods will surely bestow on you unasked, all the desired enjoyments.” He who enjoys the gifts bestowed by them, without giving them in return is undoubtedly a thief Gītā 3 -12

The virtues who partake of what is left over after sacrifice are absolved of all sins. Those sinful ones who cook for the sake of nourishing their body alone eat only sin Gītā 3 - 13

All components of the nature are fostering each other without any self interest. By fostering them with sacrifice, you will get enormous gifts with fulfilment of desires without asking for it. He who enjoys the gifts bestowed by them, without giving them in return is undoubtedly a thief.

Whatever we take from the nature, we should pay homage to nature with our sincerity and ethical duty. Those only enjoying the nature for their food only, they eat only sin. The nature should be utilized with proper care, taking only fruits, which are left after completing life cycle of the plants, because all the living-beings have same consciousness.

Lord Kṛṣṇa expressed that the creation is a natural phenomena of mutual actions and interactions in between the components of the

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nature. Being a part of nature, we beings, also satisfy the natural components by our activities in nature, in turn the nature gives us enormous unasked gifts through natural components with enjoyment. The creation and nature are working in cyclic manner under the Supreme Soul as the controller of all.

All the living-beings have evolved from food; the production of food is dependent on rain; rain ensues from sacrifice, and sacrifice is rooted in prescribed action. Know that prescribed action has its origin in the Vedas, and the Vedas proceed from the indestructible; hence the all pervading Infinite is always present in sacrifice **Gītā** 3-14, 15

Here Lord Kṛṣṇa expressed that the food (photosynthesis) is the main cause of evolution of life on the earth, the production of food is dependent on rain (water). The rain is due to the atmospheric actions and interactions as hydrological cycle, the same has been revealed in the Vedas, the actions have been generated from the indestructible Supreme. He is present in all actions. The creation is working in cyclic manner, just like hydrological cycle, he who does not follow the duty in the cycle, he is sinful, sensual, and lives in vain.

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The sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one, This do these Fathers weave who hitherward and cry, Weave forth, weave back R̥gveda. 10-130-1

It has been expressed that the creation sacrifice is just like a spider's web, it has threads on every side stretched by the hundred sacred ministers and one. The food chains and food webs in the nature have been expressed R̥g.10-130

It has been expressed that the components of the nature are operating in cyclic manner in the nature. He who does not follow the wheel of creation, thus set going in this world sinful and sensual, he lives in vain Gītā 3 -16

Through this Lord Kṛṣṇa expressed that the actions and interactions is the root cause of the creation, they are operating in nature in

cyclic manner. All the living-beings have evolved from food. It is the wheel of creation. Those who does not follow their duty in the nature, they are sinful and sensual, he lives invain. Arjuna, try to understand the nature.

Gods sacrificing sacrificed the victim: these were the earliest ordinances. The mighty ones attained height of heaven, there where the Sādhyas, Gods of old, are dwelling Rig-Veda. 10-90-16

The *Yajña*-sacrifice means action and interactions, here it has been said that from actions and interactions again actions and interactions generates, where according to the cosmic law-*Dharma*, *Deva* - fundamental particles are the first, with their activity they get reached to the height of matter and the fundamental particles-*Deva*. It means the fundamental particles are the first in the series of actions and interactions. Through their activity they are converted into the matter and again reach to their original old state of *Deva* - fundamental particle, through the reversible reaction. It is an indication towards the natural cycles, through which the natural components have been synthesized and disintegrate in the reversible direction. Where the eternal fundamental energy is the source of every reaction, hence, it has been said that who is infinite is always present in the sacrifice.

All animate and inanimate have spirit, if you consider soul is to be killed, than it will be a wrong message. If you will not fight, than other will also follow you like a hero. It will be a sin. He has also given his own example that there is nothing for me to gain, nor any duty, even then I am doing my duty, everywhere nature is working, only fools; thinks: 'I am the doer', therefore, dedicate all actions and sin on Me, and follow your duty as Kṣtriya to fight, even death in the performance of one's own duty is better.

The senses are said to be greater than the body; but greater than the senses is the mind, greater than the mind is intellect; and what is greater than the intellect is He. This soul is eternal, omnipresent, immovable, constant and everlasting.

The nature is manifestation of one Supreme-being. You are suffering from illusion, that Soul can be killed? Therefore, Arjuna,

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you might must first control your senses, and then kill this evil thing with knowledge of the self, which obstructs knowledge of the absolute, and the Knowledge of manifest divinity Gītā 3- 41

Hardly any one perceives this soul as marvellous, scares another hears of it as marvellous, while there are some who know it not even on hearing of it. You should know it, and control your senses with wisdom of self to kill desire.

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7. Chapter IV Vivasvan - DNA

Earlier Lord Kṛṣṇa described the evolution of the nature, with mutual actions and interactions of the natural components in cyclic manner through food and rain.

As Brahma, in anthropomorphic manner, he said: *I taught this 'Yoga' to Vivasvan, the Vivasvan conveyed it to 'Manu', and Manu imparted it to his son Ikṣavaku. The same ancient 'Yoga' I am giving you. Gita 4-1*

He has identified himself with 'Brahma' to teach that the creation came into the existence from the Supreme Soul, then the first genetic material Vivasvan § DNA, and then the first man, 'Manu' came into the existence from DNA, he has given the knowledge to his son Ikṣavaku. Accordingly, from generation to generation, the world of the creatures came into the existence. In the same fashion, the Vedic knowledge has reached to us in series from generation to generation. The consciousness with spirit in the beings is universal in its nature.

The universal nature of DNA in series has been explained.

Yama beyond, below Vivasvat beyond that do I see nothing whatever; into Yama has entered my sacrifice, Vivasvat stretched after the worlds (bhū). Atharvaveda 18-2-32

The universal occurrence of genetic material DNA in the living-beings has been indicated symbolically, synonym to our modern knowledge of Genetics, that in the biological world, which is before us, I see nothing beyond *Vivasvat* - DNA. From the DNA the chromosomes have been synthesized. They have stretched in the world in the form of food chains and the food webs. It has been expressed.

Life on the earth is a continuous process of evolution, it has been expressed by saying 'Arjuna - You and I have passed through many births', though I am birth less, but whenever righteousness is on

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decline, I manifest my self to establish righteousness.

Lord Kṛṣṇa said: The living-beings have evolved from single DNA, it has synthesized chromosome, which present everywhere in the living-beings. The human species has evolved from chromosome. Accordingly, from generation to generation has reached to us. The life on the earth is cycle of nature. Accordingly, when this knowledge is enveloped with ignorance, the chromosome it self appear to establish truth. The function of the chromosome is extraordinary, the people worship it in different forms, and as per the feelings it also worships them with action. The invisible Brahma is not involved in any action nor is bind with the action of the beings. In the ancient era the thinkers have performed their action knowing this, you should follow them.

The people in the society are working as per their mental ability and duty in nature. They have been classified into four categories (*Chaturvarṇyam*) as per their mentality. It is not a caste, and the self Soul is not attached with their actions. Accordingly, Lord Kṛṣṇa has wiped out his ego of his caste and race, that all the living-beings have evolved from single DNA, and the people are working in the society as per their mental, and physical ability. You should perform your own duty as warrior Kṣtriya.

He Brāhmin was his mouth, of both his arms was the Rajanya made.

His thigh became the Vaiśya, from his feet Śūdra was produce Rg.10-90-12

Arjuna, whenever righteousness is on the decline, the unrighteousness is in ascendant, then I body Myself forth.

For the protection of the virtuous, the extirpation of evil-doers and for establishing the Dharma - righteousness on the firm footing, I am born from age to age 9

Arjuna, however seek Me; even so do I approach them; for all follow my path in every way 11

The four order of the society were created by me classifying them according to the mode of Prakṛati predominant in each and

apportioning corresponding duties to them; though the author of this creation, know Me, the immortal Lord, to be a non-doer Gītā 4-13

Having known thus, action was performed even by the ancient seekers for liberation; therefore, do you perform such actions as have been performed by the ancients from the beginning of time Gītā 4-15

What is action? And what is inaction? Even men of intelligence are puzzled over the question. Therefore, I shall expound to you the truth about action, knowing which you will be freed from its evil effect Gītā 4 - 16

The truth about the action must be known and the truth of inaction must be known; even so the truth about prohibited action must be known. For mysterious are the ways of action Gita 4 -17

On the earth there is no purifier as great as Knowledge; he who has attained purity of heart through a prolonged practice of Karmayoga automatically sees the light of Truth in the self in course of time Gita 4-39

Be indifferent to pains and pleasure, profit and loss, joy and grief etc, work without attachment and fruit of action. Whatever you do offer it to God, realize the Brahma in every action, work only for the sake of sacrifice. You will not incur the sin.

Arjuna, the Yogīs who enjoy the nectar that has been left over after the performance of sacrifice attain the eternal Brahma. To the man who does not offer sacrifice, even this world is not happy; how, then, can the other world be happy? Gītā 4-31

Many forms of sacrifice have been described in Vedas: know them all involving the action of mind; senses and body.

Understand the true nature of that Knowledge by approaching illumined soul. If you prostrate at their feet, render them service, and question them with an open and guileless heart, those wise seers of Truth will instruct you in that Knowledge 4-34

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Arjuna, when you have reached enlightenment, ignorance will delude you no more. In the light of that Knowledge you will see the entire creation first within your own self, and then in Me (the over self) Gītā 4- 35

To leave the attachment, lust of power, greed, selfishness etc. is known as sacrifice, only to offer oblation in fire is not sufficient, every thing, which is going on in the nature is a form of sacrifice. Knowledge is superior to sacrifice.

The Yogi's enjoy the nectar that has been left after sacrifice, and enjoy the eternal Brahma. In the same way Arjuna, enjoy the ripening fruits of action without attachment, it will culminate in knowledge, and knowledge is superior over all. The Yogic meditation with control of breathing is the way to realize the same. The illuminate soul can guide you with knowledge. When you will reach in enlightened state, ignorance will be deluded, and you will see entire creation within your own self, and then in Me. Lord Kṛṣṇa said that Arjuna, remove your all doubts, for the doubting Soul there is neither this world nor the world beyond, nor even happiness.

The Evolution

Lord Kṛṣṇa expressed the living-beings have evolved from food; it confirm the modern view of the evolution of life on the earth from a single cell.

The evolution on the earth is related with the ecological succession, with the development of the autotrophic cell. Where photosynthesis on one hand is responsible for the development of the carbon skeleton with food, and DNA is responsible for the genetic recombination with multiplication and successive evolution.

One downward to the water drives the crippled cow, other trims the flesh brought on the carving board.

One carries off the refuse at the set of sun. How did the Parents aid their children in their task? Rig-Veda 1-161-10

The Ṛbhu (cell) has expressed the truth about respiration,

photosynthesis and the decomposition of the dead parts, through which the system operates in the nature.

Respiration - Oxidation Reaction

One downward to the water drives the crippled cow,

The cow is the metaphor for the nourishment, the carbon di oxide is the source of food as well as it is poison in the body, through respiration, it moves out of the body. The term '*crippled cow*' has been used for the unwanted CO₂ (carbon di oxide in the cell, it drives away from the cell, just like water moves in the down ward direction.

Reduction Reaction

“Another trims the flesh brought on the carving board.”

It has been expressed that the food material in the cell is sate by the reduction reaction in the cell.

Decomposition § Oxidation out of cell

“One carries off the refuse at the set of sun,”

It has been expressed that one reaction degrades the dead body after the end of life. The term 'set of sun' has been used for the end of life symbolically. The dead cell body under go decomposition with oxidation through microbes in the nature, in turn waste material is released from the surface.

These principles have given the way for the evolution of the living-beings. Hence degradation and decomposition of the waste material by the decomposers has been expressed.

These important ecological and physiological functions are going on in the nature, through which the nature is working as an ecosystem.

The creation is working in cyclic manner, just like hydrological cycle, he who does not follow the duty in the cycle, he is sinful, sensual, and lives in vain.

Through this Lord Kṛṣṇa expressed that the actions and interactions is the root cause of the creation, they are

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operating in nature in cyclic manner. All the living-beings have evolved from food. It is the wheel of creation.

Let him who truly knows (here) tell the set down track of this pleasant bird; the kine extract milk from his head; clothing themselves in a wrap, they drunk water with the foot Rīg-Veda 1-164-7

The pleasant bird is sun, from where the kine extract milk from his head. It indicates about the visible solar rays (VIBGYOR), which are coming on the earth's surface from the head of the sun. These rays have been trapped by the plants for the **photosynthesis**; they act as milk-food (*kṣīra*) through nourishment for the living-beings. Hence the visible rays of the sun have been compared with the milk and plant as kine. The absorption of water by the green plants has been indicated through the drinking of water with the foot, the foot represents root system Rg.1-164-7

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8. Chapter V Dharma and A-dharma

The work to be done and the work not to be done

When ever there is conflict between '*Dharma and A-dharma*' the work to be done and the work not to be done. There are two types of people divine and demon, to protect the divine virtuous people from evil-doer & demons. I manifest to extirpation of the evils. Whenever, the actions of human-beings are polluted and based on *avidhya* & ignorance.

The omnipresent Brahma - God is formless, he does not receive the virtue or sin of any one. By the true knowledge of Brahma, the wisdom shine like a sun reveals the Supreme.

God does not receive the virtue or sin, it was hard to digest. The myths about the miraculous nature of the God were very popular. The self realization is the only to know the reality. Lord Kṛṣṇa inspire Arjuna to investigate the truth him self with inquiry into the self.

Karma marga, Sāṅkhyayogi and ascetic - Sanyas Marga moves on the same path to realize the truth.

Offering all actions to Brahma without attachment is the way of salvation of Karma yogi on path of action, and he who works with a selfish motive, being attached to the fruit of actions through desire, gets tied down in the mortal world.

Whatever is going on in the creation is nature only. The self controlled Sāṅkhyayogi feels it.

The Sāṅkhyayoga was having much importance for the ascetics. The common people were generally not acquainted with this being for the ascetics, who have taken the renouncement from the worldly affairs. Lord Kṛṣṇa has shown easy path for the same with action of knowledge.

Arjuna, the yogi, who concentrate on the space between the eye-brows, and control the breaths, can realize the truth. The Yogi with opening of the inner eye realize the light within himself, when, even the eyes are closed. Arjuna, you can realize the truth your self.

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9. Chapter VI Yoga - Yogi and Meditation

The ascetics are having a great respect for their sacrifice of life in the search of Brahma. An ordinary person can not dare to sacrifice his life in the search of God. Accordingly, the knowledge was restricted and confined to head of the Ascetics. The ascetics were having the monopoly over the Brahma and its way of realization. Lord Kṛṣṇa clarified: The Yogi, who has control over his sense organs, is ascetic and those, who are doing their duties without expecting the fruit of actions is an ascetic, 'Sāṅkhya Yogi' and 'Karma Yogi' both. These are the ways of self purification to realize the truth, and lead to the same goal. All have equal right to know the truth. A man can practice Yoga with doing his duties.

The mind is restless, but it can be controlled by the meditation. The persons, who follow the 'Yoga' meditation on the way of self realization, even if they fall from the path of 'Yoga', they take birth in pious, wealthy, or in the family of enlightened.

A yogi is superior to the ascetics; a yogi is also superior, who perform action with some self interest. Arjuna; do you become a yogi.

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10. Chapter VII The infinite nature

Lord Kṛṣṇa said: Now listen with devotion, you will come to know all, rarely any one try to know the reality of the form less supreme Soul. Hence, they are suffering from ignorance.

For you I will tell you the whole sovereign Science, after knowing this nothing is left to know Gītā7-2

The Earth, water, fire, air, ether, mind, reason and ego have evolved in nature with time from the supreme Soul, it is the lower nature, and the life consciousness in the beings is higher nature of the supreme. Accordingly with the combination of these two, the whole creation has evolved Gītā 7- 4, 5

Whatever other entities there are, born of Sattva (real), and those that are born of Rajas (light) and Tamas (dark), know them all as evolved from Me alone. In reality, however, neither do I exist in them, nor they in Me Gītā 7- 12

Three fundamental particles of nature, they move rapidly, hence, it has been said that neither I exist in them, nor they exist in Me. The Sattva, Rajas, and Tamas are mental qualities, they have developed with consciousness.

Gāyatrī hath, they say, three bands for kindling: hence it excels in majesty and vigour. A. 9-10-3

Of her the Indra-electricity was young vatsa (Son) and Gāyatrī the halter, cloud the udder (milk). A. 8.10.5

It has been explained that the three charged particles, electron, proton and neutron are the source of atom, they excels in majority and vigour, appearance of electricity has given a place for halt to them, which feed the creation, just like milk.

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For this most wonderful Maya of Mine, consisting of the three Guṇas (mode of Nature) extremely difficult to break through; those however, who constantly adore Me alone are able to cross it Gītā 7- 14

These three particles constitute the building block of the wonderful world, they are difficult to catch. Those intellectual scientists, who concentrate on the supreme energy, they can cross the boundary.

How these three particles have been generated, and produced the atom in series, it has been explained in the Vedas.

The formation of atom

Closely was Gāyatri conjoined with Agni, and closely Savitā combined with Uṣṇiha, brilliant with Ukthas, Soma joined Anustup: Brhaspati's voice by Brhati was aided.

The three particles of *Gāyatri* have generated the atom with energy within it. It has been stimulated by the temperature pressure gradient in the early primitive conditions. In the atom the proton and neutron constitute the nucleus, where with joining of Soma with Anustup, the fourth force has been generated, it became just like the voice of nucleus to proliferate the atom.

The answer has been given metaphorically that creation is just like a song of supreme fundamental energy, where *Gāyatri* represent charged particles with energy, *Uṣṇiha* represent heat, which warm up brilliantly with *Ukthas-pressure*, *Soma-magnetism*, is just like *Anūstup* and *Brhaspati*-nucleus of the atom sing the song with *Brhati*. Just like the sound waves move in the sky, in the same fashion, the unseen fourth force which bind the nucleus in the atom acts.

By Soma, the fourth force has been expressed, which bind the nucleus in the atom.

Viraj adhered to Varuṇa and Mitra: here Tristup day by day was Indra's portion.

Jagati entered all the Gods together: so by this knowledge men

were raised to R̥ṣis

The whole creation has evolved from the three modes of nature ṣ Prakrati, in the modern terminology these are three fundamental particles of the nature, electron, proton, and neutron, they have taken shape from the supreme, but the supreme Brahma is not within them, it is only with the movement of electrons around the nucleus that the magnetic energy generates in the atom, which give it existence, and it unite with the electrostatic energy of the nucleus to produces electromagnetic bond energy, it binds the atom. Accordingly the molecules and the matter came into the existence. It has spread in all the directions, and in all the animate and inanimate components of nature. They are interconnected by the unseen magnetic energy, just like inter planetary magnetic field.

The generation of the energy in the atoms and the water molecule has imparted gravity to the water molecule, it has provided sapid ness to water. The light in the moon and the sun is due to the magnetic energy within them. The earth has the geomagnetism. This magnetic energy has connected all with interplanetary magnetic field. The magnetic energy generated in the atom and in the living-beings is invisible just like odour in the ether; all are like clusters of yarn beads threaded in one being.

The people, who are driven by desires, they worship different deities and adopts related rules for worship, whatever the deity, they choose for worship. They get the desired enjoyments through the supreme Brahma, and they reach to respective God, which short lived, but those who worship the Supreme Brahma, they reach to the Supreme Brahma.

The Universal Soul its un-manifest functions, and its manifestation with qualified form

The Infinite Nature

All the components of the creation are interlinked, just like beads in the thread. The supreme Brahma is above it also. They evolve from the supreme and disappear into the same. The nature is his

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manifestation with energy transformation, and they merge into the same with disintegration.

Earth, water, fire, air, ether, mind, reason and also ego; these constitute My nature eightfold divided. This indeed My lower nature; the other than this, by which the whole universe is sustained, know it to be My higher nature in the form of Jiva & the life consciousness, O Arjuna Gītā7-5

Arjuna, know that all beings have evolved from this twofold Prakrati- nature, and that I am the source of the entire creation, and into Me again it disappears Gītā7-6

There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me Gītā 7-7

The three quality of the nature is three fundamental particles & electron, proton, and neutron. The electrons move around the nucleus to produce atom, where the electrostatic energy of the nucleus produces the electromagnetic bond energy, which binds the atoms. It produces the molecules and the matter. Accordingly, the force, which binds the nucleus in the atom, with generation of energy within it is the building block of the Creation. It has produced the five gross elements sky, air, water, energy-fire, and earth, which constitute the materialistic form, the development of the mind, Ego, and intellect with consciousness is its higher form. They have developed the infinite nature. All the animate and inanimate beings are linked with the infinite nature, just like cluster of yarn-beads.

This beautiful one (F) (is) un ageing, an immortal in the house of a mortal; for whom she (was) made, he lies; he who made (her) grew old. Atharvaveda10-8-26

The answer has been given metaphorically that it resides inside the house of mortals as un-ageing and immortal in the womb.

In the nature, the atom binds the atom with bond energy, accordingly the new molecules and matter take shape, similarly, in

the living-beings with cell division, new cells are formed, the fourth force remains the same, but old cells undergo ageing.

Both their father are also their son; both the chief are also the meanest (Kaniṣṭha) of them; the one god, who has entered in to the mind, born the first, and he within the womb. Atharvaveda 10-8-28

It has been expressed that the supreme fundamental life energy-consciousness has generated first in the atoms and in the womb. It has been termed as first born, then the supreme fundamental energy proliferate along with the electrostatic energy of the nucleus-- bond energy. (The fourth force, the strong interaction force that binds the nucleus inside the atom is unified, it binds the nucleus in the atom) They together have been termed as both the father and their son. The electromagnetic energy is present in the universe and at the micro level in the atom and the mind. Hence it has been termed as chief as well as minute (*kaniṣṭha*). The fourth force has been described as unborn eternal, immovable, everlasting, and constant, omnipresent Soul.

The root cause of the creation is eternal supreme fundamental energy 'Brahma' the eight fold infinite nature is his material form. The invisible form is life principle- consciousness, all beings have evolved from these two. All the components of the creation are interlinked, just like beads in the thread. The supreme Brahma is above it also. They evolve from the supreme and disappear into the same.

Arjuna, I am in the water as sapid ness and the light of the moon and the sun ; I am the sacred syllable OM in all the Vedas, the imperishable sound in the sky, and the manliness in men Gītā 7- 8

The formation of the atoms and the water molecule has imparted gravity to the water molecule, it has provided sapid ness to water. The light in the moon and the sun is due to the magnetic energy within them. The earth has the geomagnetism. This magnetic energy has connected all with interplanetary magnetic field. The magnetic energy generated is invisible just like odour of ether, hence, it has been expressed that I am the pure odour in the earth, and all are like clusters of yarn beads threaded in one being.

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The *Soma* & magnetism is the cause of creation, it binds nucleus in the atom with movement of the electrons around the nucleus, the electromagnetic bond energy, bind the atoms into the molecules and matter, the same bond energy disintegrates the molecules and the matter with time. All the components of the creation are interconnected by magnetism, just like interplanetary magnetic field.

Aditi is heaven, Aditi is mid air, Aditi is the mother the Sire and son.

Aditi is all Gods, aditi five classed men, Aditi all that has been and shall be born Rg.1-89-10

It has been expressed that whatever is present in the creation is nature, whatever is present, and whatever shall be born is nature only.

Whatever other entities there are, born of Sattva (real), and those that are born of Rajas (light) and Tamas (dark), know them all as evolved from Me alone. In reality, however, neither do I exist in them, nor they in Me Gītā 7-12

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By Soma, the fourth force has been expressed, which bind the nucleus in the atom.

Viraj adhered to Varuṇa and Mitra: here Tristup day by day was Indra's portion.

Jagati entered all the Gods together: so by this knowledge men were raised to Ṛṣis

Identifying himself with the supreme Soul, he has explained the working of the nature at micro level.

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11. Chapter VIII Brahma - The Supreme Soul

Arjuna asked; What is Brahma? What is Adhyatma? What is Action? What is called Adhibhūt - Matter? And what is termed as adhidaiva- divine intelligence? Gītā 8 -

Kṛṣṇa, who is adhiyajña here and how does he dwell in the body? How you to be realized at time of death by steadfast mind? Gītā 8 -

The indestructible is Brahma, the individual self is known as spiritualism, *Adhyatma*, the consciousness which brings the existence of beings is called action.

All perishable objects are matter *Adhibhūt*, and shining *Puruṣa*, *Adhidaiva*-divine intelligence. I as *Puruṣottam*; dwelling in the body as inner witness.

He who departs from the body, thinking of Me alone attains My state, there is no doubt.

The question raised by Arjuna reflects his intellect. Lord Kṛṣṇa after giving short answer, has explained all his queries in detail in succeeding chapters.

Arjuna asked; What is Brahma?

The indestructible is Brahma. To explain the nature of Brahma, the origin and evolution of the creation has been explained.

Introduction The Brahma, *Brahmaloka* has been explained by the seers in many fold ways; again, it has been expressed that from the region of the Creator - Brahma, is known as *Brahmaloka*. All beings, below this realm are subject to appear and disappear. The *Brahmaloka* is the supreme goal. But it is not so, because the Yogi's know through realization, Brahma's one day is equal to thousand *Mahayugas*- grand period, and his night extends to another thousand *Mahayugas*- grand period, it is bounded by time, and the indestructible supreme is beyond time.

The Brahma is un-manifest. With the cosmic-dawn, the beings are emanates from the Un-manifest, and with cosmic sunset merge into

the same. It is going on under the compulsion of nature. Where the 'Brahma' is male principle and the nature is female principle. The Supreme Brahma is invisible, just like air in the ether moving every where. As the ether does not bind the air, in the same fashion the Supreme is not bind with the beings and stand a part.

The nature brings forth the whole creation of sentient and insentient beings. The invisible nature of the Supreme is its un-manifest form and the sentient and insentient beings are his manifested forms.

It has been expressed that the creation came into the existence, from one, Un-manifest supreme Brahma, and all are merged into the same with end of life. The visible creation is only its one fourth of the un-manifest, above the visible creation yet another un-manifest imperishable in the cosmos, which is the supreme goal. The creatures of the visible world are subject to rebirth and death, but those who attain Supreme goal, which is beyond the visible world, they never return in this mortal world.

The Absolute can be realized with the Yoga and Meditation. *Therefore Arjuna, you constantly think of Me at all times and fights. With mind and reason thus set on Me. You will doubt less come to Me.*

A man can attain the supreme state with the wisdom of the self, through Yoga with meditation. With Yoga, one can held breath in the space between the two eye-brows, then concentration on God with steadfast mind, he reaches verily that divine Supreme.

Far beyond even this un-manifest, there is yet another un-manifest Existence, that Supreme Divine Person, who does not perish even though all beings perish Gītā 8-20

Arjuna, that eternal un-manifest supreme Puruṣa in whom all beings reside and by whom all this is pervades, is attainable only through exclusive Devotion Gītā 8-21

There is yet another un-manifest, which does not perish, even though all beings perish is also called the supreme Goal; that is My

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supreme Abode. Gītā

It has been expressed that whatever we see from the eye is only a fraction of that immortal un-manifest supreme, The Vedas term it as indestructible, who attain supreme goal, they never return. He is Sat - being and Asat - non-being both.

Arjuna, that eternal un-manifest supreme Puruṣa in whom all beings reside and by whom all this is pervades, is attainable only through exclusive Devotion Gītā

The visible world is confined to solar system. It has been described as Brahma-Loka (the region of Brahma), and controller of the visible world is Brahma. The Brahma is the unborn, un-manifest supreme energy.

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12. Chapter IX Being and non-being both

Arjuna, with Me as the supervisor, Nature brings forth the whole creation, consisting of both sentient and insentient beings; it is due to this cause that the wheel of the world is going round Gītā 9-10

Identifying him self as supreme energy, he said: the supreme energy is just like a supervisor, and the nature brings forth the whole creation, which consist of both sentient and insentient beings. It is due to this the wheel of the visible world is going round in a cyclic manner. It has evolved from the nature. Where on the earth the living-beings are subject to rebirth and death as mortal with bondage of their actions.

I. Supreme Unfathomed Cosmos

This knowledge is a sovereign Science, a sovereign secret, supremely holy, most excellent, directly enjoyable, attended with virtue, very easy to practice and imperishable Gītā 9- 2

Arjuna, being without beginning and without attributes, this indestructible supreme Spirit, though dwelling in the body, in fact does nothing, nor gets contaminated Gītā 9- 31

(It is beyond the solar system, the unfathomed universe) Rig-Veda 10-90, 129

The full from the full he bends up (ud-ac); the full is poured with the full; also that may we know today, whence that is poured out. Atharvaveda 10-8-29¹

From the supreme unfathomed cosmos, an unfathomed supreme sky - universe appeared, one should know, when it has appeared?

The unfathomed infinite cosmos is beyond human senses. From it the universe appeared as an independent unit, it has its connection in infinite. The electrical activity in the sky triggered of unending reactions with formation of charged particles. The attraction and repulsion between the charged particles created an atmosphere for electromagnetic energy in the atom. It is the base of the creation.

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Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature: a part from it was nothing what so ever. Rgveda 10-129-2

Prior to the origin of cosmos, when neither time nor space was created, it has been expressed *then was not non--existent nor existent*: in this pre-cosmic condition, there was only one force, which began to disintegrate from infinite to finite with its back ground in the infinite cosmos. It has been expressed symbolically through breathless, breathed by its own nature. Accordingly, the forces of nature came in to function with generation of heat energy.

The creation came into the existence from ASAT & non existence. Prior to the cosmic condition, there was a pre-cosmic condition, when there was nothing in existence. It has been described as indestructible un-manifest, it is the unfathomed cosmos. From the cosmos, the visible world appeared with un-manifest supreme unborn energy, as the controller and the sustainers of all beings in the visible world.

This visible world is only a small part of the un-manifest, unfathomed cosmos, which is above it and within it also as supreme unborn energy. Hence, the visible world is connected with the unfathomed cosmos by the supreme invisible unborn energy.

The unfathomed sky is the sustainers, the imperishable seed and ruler of the universe. The unfathomed sky is resting place, origin and, end. It has been described as beginning less. The sky is the cause of sun to shine, rain, immortality as well as death of the beings, hence; the sky is being and non-being both. From it, the visible world came into the existence.

(He is being as well as non-being Rig-Veda 10-129)

The whole of this universe is permeated by Me as un-manifest Divinity, and all beings rest on the idea within Me, just like ice in the water. Therefore, really speaking, I am not present in them Gītā 9 - 4

Identifying himself with Supreme Brahma, He said: The appearance of the Supreme energy with charged particles in the unfathomed universe is just like the ice in the water, where in them the space is not there, they are under the control of supreme energy and moving every where, it is the wonderful power of the universe, just like the extensive air, which is moving everywhere, and ever remains in ether, in the similar fashion the ether is the creator and sustainers of all, and invisible. The charged particles continue to dwell, the ether is not dwells within them.

The ice ball and the water have same constituents, but ice appears different till it is merged in the water with time, in the same fashion the components of the creation appeared in the creation with change in temperature pressure gradient from the Supreme, and they merged in the Supreme as per their nature with time, just like ice in the water. The Supreme Brahma is invisible, just like air in the ether moving every where. As the ether does not bind the air, in the same fashion the Supreme is not bind with the beings and stand a part.

The Supreme, is just like a supervisor, the nature brings forth the whole creation of sentient and insentient beings. The invisible nature of the Supreme is its un-manifest form and the sentient and insentient beings are his manifested forms. They all are working under the nature with the electromagnetic bond energy as creator and destroyer. The electromagnetic bond energy is responsible for the synthesis and degradation in cyclic manner. They operate the wheel of the world with oxidation and reduction reactions in the nature. It is due to this the wheel of creation is going round, where the supreme Brahma is supervisor, and the nature brings forth the creation

The supreme is present every where, and is omnipotent. All actions are due to him and for the same. They all are merged in the Supreme with final dissolution, and again the process of Creation is restarted.

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It has been expressed that the worship and Vedic rituals are for worldly pleasures and desires, they bestow desired results for short while till, they have good stock of their past deeds, as soon as their stock of meritorious past deeds exhaust, they again reach on the same plane. Similarly, the worship of different deities and Vedic rituals with sacrifice are for worldly pleasures, they bestow worldly pleasure for short while, their offering reaches to respective deities, the same reach to Brahma, but they repeatedly take birth on the earth as per their mentality. Even a little offering with devotion and love without desire of a sinless mind, immediately reaches to Brahma.

He is the sustainers and ruler of this Universe, its father, mother and grand father, the one worth knowing, the purifier, the sacred syllable OM. And the three Vedas Rk, Yajus and Sama Gītā 17

Lord Kṛṣṇa; narrated the whole knowledge of the creation, to understand it, one must know the purifier, OM, and the three Vedas. These are the books of Science. Through it, he has satisfied the quest of Arjuna.

The purifier is Ozone layer in the atmosphere, which absorbs the toxic UV rays of Sun, OM is the symbol of Magnetosphere around the earth, which produces a shield against the high energetic solar winds, and it feed the creation with ionization. Due to this the life is present on the earth. Lord Krishna has said that 'OM is that truth', by that were the Brahmans, the Veda as well as well as sacrifice were created in ancient era.

The creation came into the existence from the Supreme Soul, which is formless. In the modern terminology it is the magnetic-gravitational force, it has created the cordial atmosphere for the creation with the formation of magnetosphere around the earth with actions and inter-actions, accordingly the human species came into being. The magnetosphere is its manifestation as 'Sat'

The structure of OM with three long elliptical arms is the testimony of the micro model of the magnetosphere around the earth.

Heaven is your Sire, Your Mother Earth, Soma your brother, Aditi

Your Sister, seeing all unseen, keeps still and dwell ye happily Rig-Veda 1-191-6

II. The Cosmic source of the creation

He who knows Me in reality as birth-less and without beginning, and as the supreme Lord of the Universe, he, un deluded among men, is purged of all sins 3

Lord Kṛṣṇa expressed that the creation came into the existence from the unfathomed cosmos, who is birth less, unborn and without beginning. It appeared as an independent unit in the unfathomed cosmos. It is dwelling in the unfathomed cosmos, just like ice in the water.

Forming the water-floods the Gāuri)buffalo hath lowed one footed or two footed or four footed she, Who hath become eight footed or hath got nine feet the thousand syllable in the sublimest heaven. Rg.1-164-41

In the primeval condition of the creation, the charged particles have been generated, which feed the creation just like buffalo. According to Sāyaṇ, *Gāuri is Vāc*-speech, it has been expressed that just like the *Gāuri - Vāc*-speech spread in all the direction. In the same fashion the charged particles have spread in countless channels in sublimite heaven.

The sublimite heaven is expression for the appearance of space from the unfathomed cosmos.

From her descend in streams the seas of water; thereby the world four regions have their being. Thence flows the imperishable flood and thence the universe hath life. Rg. 1-164-42

It has been expressed that the charged particles have descending from the cosmic ocean in countless channels, just like streams of sea water. They have filled all the four quarters of the world with existence.

I saw from far away the smoke of fuel with spires that rose on high that beneath it. The Mighty men have dressed the spotted bullock. These were the customs in the days a foretime. Rg.1-164-

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43.

The smoky clouds of the charged particles constitute the nebula with generation of internal force. It has been expressed by the smoky clouds of fuel with spires that rose on high,

The formation of the nebula in the primeval condition of the solar system has been expressed by 'The Mighty man Soma, the Supreme energy has dressed the spotted bullock. With the movements of the charged particles, the Soma has occupied the centre. It has taken the first seat, under cosmic principles.

III. Origin of Solar system

Visit to prove us free from sin, O Sūrya, Lord of great might, the bright Gods sprung from Dakṣa. Twice-born and true, observing sacred duties, Holy and full of light, whose tongue is Agni 6-L-2

And, O ye Heaven and Earth, a wide dominion, O ye most blissful Worlds, our lofty shelter,

Give ample room and freedom for our dwelling, a home, ye Hemisphere, which none may rival

6-L-3

The Sun has been invoked, who is responsible for the creation of the blissful world with full of light, with earth, he is twice born, first in the form of nebula - Dakṣa, and then the Sun in the solar system, as the main source of light. It has brought forward the two hemispheres, earth and heaven.

a. Magnetosphere

Soma when pressed excels the impressed Soma, better, for one who knows, to give him pleasure.

Come to this sacrifice of ours, O victor: replenish all thy powers with this libation. 6-XLI-4

The magnetosphere take shape with compressing the earth's magnetic field by the sun's magnetic field, it has been expressed by Soma when pressed excels the impressed Soma.

Thou art the Bull of earth, the Bull of heaven, Bull of the rivers, and Bull of standing waters.

For thee, the Strong, O bull, hath Indu swollen Juice pleasant, sweet to drink, for thine election Rig-Veda XLIV -21

Metaphorically, the magnetosphere has been expressed as the bull of heaven, Bull of the rivers, Bull of the standing rivers, and Bull of Swollen Indu- source of oxygen (Indu is term for oxygen), due to the presence of magnetosphere, they all are mighty.

He stayed and held the Heaven and earth asunder: the chariot with the seven-fold reins he harnessed.

This Soma set with power within the milch-kine a spring whose ripe contents ten fingers empty Rig-Veda XLIV -24

With the formation of magnetosphere around the earth, it became the source of nectar with Magnetospheric processes, and ionization.

b. Magnetic field of Sun and Earth

May Aja-Ekpada and Ahibudhnya, and Earth and Ocean hear our invocation:

All Gods who strengthen Law, invoked and lauded, and holy texts uttered by sages, help us Rig. 6 - 50 - 14

The Gods who strengthen the Law of nature should be invoked, holy order of the Earth and Ocean, which is set by *Aja-Ekpada and Ahibudhnya*, the *Aja-Ekpada* represents, Sun's magnetic field as unborn, and unidirectional, which strike the earth.

The *Ahibudhnya* represents, the serpent in the bottom, he is invoked as Dragon of deep bottom, and sits beneath the streams in middle air. Metaphorically it represents Earth's magnetic field with Geomagnetism. It has checked the Sun's magnetic field with the formation of magnetosphere around the Earth. It acts as shield against the high energetic solar wind. It acts just like many headed serpent sprung from the bottom of the earth. The Ocean, the evaporation of water with ionization, and rainfall has fertilized the earth with water. They should be invoked, as creator of the holy order.

With louds I sing the Dragon born of floods: he sits beneath the

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streams in middle air Rig-Veda 7-34-16

c. The purifier - white light

Once upon a time the purifier has purified the atmosphere, and the magnetosphere around the earth has developed with time. It has developed the cordial atmosphere for evolution of life on the earth. The magnetosphere feed the creation with ionization, and initiates sacrifice, actions and interaction in the nature.

Once only once, the heaven was made, once only once, the earth was formed. Once only, Prīṣni's milk was shed; no second, after this, is born Rig-Veda 6-48-22

It has been expressed that the earth and the atmosphere have been created once only, the Prīṣni is name of cow, who give all type of food. It is metaphor for food with photosynthesis and generation of chemical energy in plants, which feed the creation with all types of food. Once the process of the creation has been started, it has maintained its continuity with evolution.

Agni the Bull, the manly, hath been sprinkled with oil upon his back, by Law eternal.

He who gives vital power goes on unswerving, Prīṣni the Bull - white light hath milked the pure white udder. Rg. 4-3-10

It has been expressed that the Prīṣni white light has been converted into the chemical energy, which feed the creation, just like milk.

d. The Purifier Ozone layer

Whose might the very heavens regard with wonder: bright as the Sun. He cloth himself with lustre. He, who sends forth, Eternal purifier, hath shattered e'en the ancient works of Aśna. Rg. 6-4-3

The conversion of bright light into Vaiśvānara energy is a wonder of heaven, enveloped with lustre; it is a wonder of nature. It has produced the eternal purifier (ozone layer), and changed the earth's atmosphere.

HIM, messenger of earth and head of heaven, Agni Vaiśvānara,

born in holy Order,

*The Sage, the King, the guest of men, a vessel fit for their mouths,
the Gods have generated Rg. 6-7-1*

It has been expressed: The Vaiśvānar energy has been generated under cosmic principles from the light, as a messenger of the head of heaven, Vaiśvānar energy is the guest of men, which fulfil his mouth with food.

*How shall we give with one accord oblation to Agni, to
Vaiśvānar the Bounteous?*

*Great light, with full high growth hath he uplifted, and as a pillar
bears the roof, sustain it Rgveda 4-5-1*

It has been expressed that the *Vaiśvānar*-energy, is just like the pillar of the creation, which sustain the biological world.

*Now, ye people, take knowledge, he will speak a great mystery (?
Brāhman); that is not on the earth, nor in the sky, where by the plants
breathe Ath. 1-32-1*

It has been said that he will speak a great mystery about the plant breathing-respiration. That is not on the earth, nor in the sky. Where by the plants breathe.

*In the atmosphere is the station of them, as of those sitting wearied;
the station of this that exists (bhūta); that the pious know or they do not
Ath. 1-32-2*

The truth has been revealed by an indication about the presence of the ozone layer in the mid atmosphere by saying that atmosphere is the station of them, who are sitting wearied and station of this that exists, it means life is present on the earth due to the Ozone layer and the magnetosphere in the atmosphere, The atmosphere is the place of ozone layer in the atmosphere, which absorbs ultraviolet rays, due to which the earth has cordial atmosphere for life *Athrvaveda 1-32-2*

e. Photosynthesis

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White - hued and thundering he dwells in splendour, Most Youthful, with the loud voiced and eternal -- Agni, most vermiform, the Purifier, who follows crunching many ample forests. 6-6-2

The white light has been invoked as eternal purifier, who feed the creation.

The red wave length of light

HIM, to be praised at each tribe's sacrifices, the Two young Matrons' sober- minded Herald, The Son of strength, the Child of Heaven, the signal of sacrifice, red Agni will I worship Rig. 6 - 49-2

For the photosynthesis red wave length of light is important, which is converted into chemical energy. It has been expressed symbolically as the signal of sacrifice, red Agni will I worship. The two young matrons is symbolic expression for the light and dark reaction of photosynthesis, and the son of strength, child of heaven is symbolic expression for the immortal chemical energy.

I As envoy of Vivasvān, Mātariśvan brought Agni Vaiśvānara hither from far away.6-8-4b

As messenger of Vivasvan DNA, the Mātariśvan brought it from far away. The light energy, which is converted into chemical energy is coming from the head of the sun, hence, it has been said that Mātariśvan brought it from far away.

As 'twere some goodly treasure Mātariśvan brought, as a gift, the glorious priest to Bhrgu, banner of sacrifice, the good protector, child of two births, the swiftly moving envoy Rig. 1-60-1

It has been expressed that Mātariśvan carbon di oxide brought Vaiśvānara energy as a gift for the Bhrgu (chlorophyll), accordingly, with two reaction Vaiśvānara energy has been generated. It has been expressed symbolically by the child of two

birth as immortal it moves in the food chains, as swiftly moving envoy.

It has created holy order with its creative power of photo oxidation. It has given the way for life on the earth, and the living-beings stand on firm ground on the earth.

f. Electromagnetic energy

This God, with might, when first he had his being, with Indra for ally, held fast the Paṇi.

The Indu stole away the warlike weapons, and foiled the arts of his malignant father Rig-Veda XLIV -22

The Dawn he wedded to a glorious Consort, and set within the Sun the light that lights him.

He found in heaven, in the third lucid regions, the three fold Amṛta in its close concealment. Rig-Veda XLIV -23

The association of electricity with magnetism of rising sun is just like, he wedded with glorious consort, with this, he set light in the Sun, and gain the strength, which was held by Paṇi- obstacle, which was stolen by *Indu*. The formation electromagnetic energy has been expressed, which explode the sun spots with light.

He stayed and held the Heaven and earth asunder: the chariot with the seven-fold reins he harnessed;

This Soma set with power within the milch-kine a spring whose ripe contents ten fingers empty Rig-Veda XLIV -24

In every figure he hath been the model: this is only form for us to look on. Indra moves multiform by his illusions; for his Bay Steeds are yoked, ten times a hundred 6- XLVII-18

The electromagnetic energy of Indra is set in heaven and earth, he acts with seven fold electromagnetic rays of Sun, the nectarine Soma in the plants, who acts as milk-kine , is due to him, he acts in multifarious ways, he yoked his bay steeds - charge, ten times a

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hundred, but this is the only form worth to look.

Here Tvaṣṭar, yoking to the car the Bay Steeds hath extended sways.

Who will for ever stand upon the foeman's side, even when our princes sit at ease? 6-XLVII- 19

They whose high glory in a moment like the God, the Sun, goes round the space of heaven, The Maruts have obtained bright strength that destroys the Vṛtras, strength Vṛtra-destroying excellent 6-XLVIII-21

Due to the electromagnetic energy, the Tvaṣṭar - DNA, has yoked his car, and he spread in all the direction with biodiversity in nature. Due to the electromagnetism, the Sun goes round the space of heaven, the Maruts- Wind have got bright strength, which destroy all obstacles of Vṛtra in function of wind.

g, Indra - Varuṇa - Formation of the Atmosphere

O Indra - Varuṇa, mighty and very rich! One of you is called Monarch and One Autocrat.

All Gods in the most-lofty region of the air have, O ye Steers, combined all, all power and might in you.

The Indra is electricity with to two charges positive and negative, the Varuṇa, the gravitational force of the molecules, and matter, with force of gravity they fall down on earth, and with ionization, they spread in the atmosphere.

Ye with your strength have pierced the fountains of the flood: the Sun has ye brought forward as the Lord in heaven

O Indra - Varuṇa, as ye created all these creatures of the world by your surpassing might Rig-Veda 7-LXXXII 2 to 5

Speak forth the three words, the words which light precedeth, which milk this udder that produceth nectar.

Quickly made manifest, the bull hath bellowed engendering the germ of plants, the infant VII- CL -1

It has been expressed that the *Indra* electricity and *Varuṇa* gravity have played the great role, which brought forward the Sun as the Lord of heaven, and all these creatures have been created. The germ of plants, and the milk, which acts as nectar for the living-beings with light has been manifested.

h. The ionization

In the Gods' mansion stood the first created, and from their separation came the later.

Three warm the Earth while holding stores of water, and two of these convey murmuring moisture Rig. 10- 27- 23

The ionization of the water molecule has been expressed, which gather on the earth with three H₂O, water storage, with ionization into two OH⁺ and H⁻ ions, it is converted into moisture.

Varuṇa cut a Pathway out for Sūrya, and led the watery floods of rivers onward.

The mares, as in race, speed on in order. He made great channels for the days to follow.

The wind, thy breath, hath sounded through the region like a wild beast that seeks his food in pastures.

It has been expressed that with ionization, the upward flow of the ions of watery floods, cut off the path of Sūrya's rays. It has generated great channels of air and, wind in the form of atmospheric layers in the universe.

Within these two exalted Earth and Heaven, O Varuṇa, are all the forms thou lovest.

The Varuṇa's gravitational force is active on the earth as well as in the heaven. The water moves in the heaven, and with rain it fertilise the earth.

Varuṇa's spies sent forth upon their errand, survey the two world-halves well formed and fashioned.

To me who understand hath Varuṇa spoken, the names born by the Cow are three times seven

The sapient God, knowing the place's secret, shall speak as 'twere

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to teach the race that cometh.

On him the three heavens rest and are supported, and the three earths are there in six fold order.

It has been expressed that ions are just like the Varuṇa's spy, who have spread in the universe as invisible. It has generated twenty one fuels (twelve month, six seasons, and three centre sky, heaven, and earth) for the creation sacrifice. And the creation operates in six fold order.

The wise king Varuṇa hath made in heaven that Golden Swing to cover it with glory.

Like Varuṇa from heaven he sinks in Sindhu, like a white shining spark, a strong wild creature.

Ruling in depths and meting out the region, great saving power hath he, this world's controller Rig-Veda 7 LXXXVII- 1 to 6

It has been expressed that *Varuṇa*, with his gravitational power and ionization has filled the heaven, and the earth, he gather in the Ocean, with gravity. He is ruling in the depth and in heaven, he is the controller of the world with gravitational force.

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13. Chapter X The glory of Supreme Brahma

Neither gods nor the great sages know the secret of My birth; for I am the prime cause in all respects of gods as well as of the great seers Gītā 10- 2

He, the first origin of this creation, whether he formed it all or did not form it, Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not Rg.10-129-7

The seven great seers, their four earlier elders are manavastatha-Swāyambhuv, from them all these creatures in the world have descended. They are born of My will śconsciousness Gītā 10 - 6

Lord Kṛṣṇa symbolically explored the Science of life, through seven and four.

The life on the earth is due to the white light, it has seven rays, and DNA De oxy ribose Nucleic Acid has four bases. They are self generated. The living-beings have descended from them.

The life on the earth is present due to the white visible light of sun, which has seven rays. It is the source of food with photosynthesis for the living-beings.

The genetic material DNA - De oxy ribose nucleic Acid has four base and the seven bonds in between the triplet nucleotide pairs of the DNA, through which, they exhibits their functions in the nature. They are self born with consciousness. It has been expressed by *madbhāvā mānsā jātā*. Accordingly, all the creatures of the world came into being from the light and DNA. It is universally present in the living-beings. Hence, it has been expressed that from them all these creatures in the world have descended.

Four are his horns, three are the feet that bear him; his heads are two, his hands are seven in number.

Bound with a triple bond the Steer roars loudly: the mighty God hath

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entered in to mortal's Rg.4-58-3

The four horns is a symbolic expression of the DNA, where four horns represents –four base of the DNA., two head represents two strips of the DNA, three legs represents- a triplet code of the DNA, the seven hands represents seven bonds in between triplet nucleotide pair, with its triple bond the DNA roars loudly just like a steer. It has entered in to mortals (living-beings).

Yama beyond, below Vivasvat beyond that do I see nothing whatever; into Yama has entered my sacrifice, Vivasvat stretched after the worlds (bhū). Atharvaveda 18-2-32

The universal occurrence of genetic material DNA in the living-beings has been indicated symbolically, synonym to our modern knowledge of Genetics, that in the biological world, which is before us, I see nothing beyond *Vivasvat* - DNA. From the DNA the chromosomes have been synthesized. They have stretched in the world in the form of food chains and the food webs have been expressed.

He who knows in reality this supreme divine glory and supernatural power of Mine gets established in Me through unfaltering devotion; of this there are no doubt 10- 7

Lord Kṛṣṇa expressed all the traditional knowledge about soul and Brahma, and clarified that their concepts confined to nature. And they are talking about the solar system as Brahmaloka. There is no other world like hell or heaven. The creatures and components of the solar system are subject to synthesis and degradation, under the cosmic principles of nature. The supreme energy is involved in every action of the Creation. All the components of the nature have been synthesized from the supreme energy. The creatures and the components are the manifestation of the supreme energy. Nature is working every where, and supreme energy is the controller as well as in action of all, and nothing else. It has been narrated by Lord Kṛṣṇa, with identification of self as Supreme Soul, to wipe out the fear of hell and heaven of Arjuna. He has given all the references from the Vedas as proof. It has been expressed in the chapter 9, 10, and in the chapter 11, he him self has realized it, by identifying him self as supreme soul.

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14. Chapter XI Self realization by Arjuna

Lord Kṛṣṇa said: that the human body is microcosm in side a macrocosm, Arjuna, you can realize it your self. The inquiry into the self is Adhyatma, spiritualism.

Understand the true nature of that Knowledge by approaching illumined soul. If you prostrate at their feet, render them service, and question them with an open and guileless heart, those wise seers of Truth will instruct you in that Knowledge Gītā4-34

Arjuna, when you have reached enlightenment, ignorance will delude you no more. In the light of that Knowledge you will see the entire creation first within your own self, and then in Me (the over self) Gītā 4- 35

It has been expressed that the human body is microcosm inside a macrocosm, the entire creation is in ones own self body. You can realize it with the knowledge of the creation and life on the earth. It has generated the quest of self realization in the heart of Arjuna, and he has requested to Lord Kṛṣṇa, they I want to see your glories, which you have narrated. The Arjuna was the devotee of Viṣṇu, hence he was able to realize the same, the four arm nature of Kṛṣṇa as Viṣṇu, and he has realized the universal consciousness, that all are going to merge rapidly in the supreme Soul.

A self conscious Soul can generate the quest of self realization, and he can impart the capacity to realize the self to other by preparing him with appropriate wisdom and knowledge, as instructed by Lord Kṛṣṇa, to approach illumined Soul.

He has realized that whosoever present in the creation, they are destined to merge in the same, from where they come into the existence.

The lord Krishna has given all the knowledge about the ‘Brahma ṣ Supreme Soul and the self Soul. The ‘Brahma and Soul has no form, they are beyond the human senses. It was not sufficient to

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convince Arjun from his one point decision. Hence Lord Krishna has used his divine power to prepare Arjun for self realization. The Arjun has realized the self and the existence of 'Brahma' with divine power of Lord Krishna. He has realized the fact that whatever is going on in the creation is nature only.

Any human-being, who has the lust to know the 'Brahma' and the self Soul he can realize it in the same fashion as per his mentality.

Self realization by Arjuna

Lord Kṛṣṇa said

Understand the true nature of that Knowledge by approaching illumined soul. If you prostrate at their feet, render them service, and question them with an open and guileless heart, those wise seers of Truth will instruct you in that Knowledge 34

Arjuna, when you have reached enlightenment, ignorance will delude you no more. In the light of that Knowledge you will see the entire creation first within your own self, and then in Me (the over self) 35

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A self conscious Soul can generate the quest of self realization, and he can impart the capacity to realize the self to other by preparing him with appropriate wisdom and knowledge, as instructed by Lord Kṛṣṇa, to approach illumined Soul.

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15. Chapter XII Divine worship - Bhakti Yoga

Lord Kṛṣṇa said: Knowledge is better than practice, meditation on God is superior to knowledge, and renunciation of the fruit of actions is even superior to meditation; for peace immediately follows from renunciation Gītā12

To meditate on the self with endowed supreme faith in ‘Brahma’ is best. For those who are even-minded towards all and devoted to the welfare for all beings with full control over sense organs, but it is very difficult to concentrate on un-manifest for those who are centred in the body. Even a little offering with devotion and love without desire of a sinless mind, immediately reaches to Brahma.

Those who depends exclusively on Me, and surrendering all actions to Me, worship on Me, and constantly meditating on Me with single minded devotion. I specially deliver them from the cycle of rebirth and death from the ocean of life. It is the path of devotion ‘Bhakti Marga’

Lord Kṛṣṇa expressed the devotion to God with worship should be performed without attachment with concentration on God. Even this profound knowledge was not sufficient for the Arjuna. Hence, Lord Krishna has drawn his attention towards higher knowledge of the creation.

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16. Chapter XIII Sovereign Science of Creation

Introduction

In this chapter Lord Kṛṣṇa explored Sovereign Science of Creation. The creation has evolved from the Supreme Brahma fundamental energy, under the cosmic principles, and energy transformation. The Supreme energy is Lord of all, and he is the knower of the field as inner controller.

Field and the knower of the field - Kṣetra and Kṣetrajña

The body is the field, and the knower of field is his overlord, the one who knows the overlord of all fields, and he, who knows the evolution of the matter and nature, is wisdom.

Lord Kṛṣṇa expressed that the nature is working everywhere. The human body has evolved from the five gross elements of nature, it is the combination of micro nature and Spirit, and all the beings have evolved in the similar fashion. Among these creatures, the human-beings are highly evolved with wisdom. As a man, he should know the Supreme Soul, which is said to be Sat neither (being) nor Asat (non-being), to know this is true knowledge.

The infinite supreme Lord

The supreme Brahma is said to be neither Sat-being nor ASAT-non-being. It has hands and feet on all sides, eyes, head, and mouth in all directions, and ears all round; for it stands pervading all in the universe Gītā13-13

A thousand heads hath Puruṣa, a thousand eyes, a thousand feet. On every side pervading earth, he fills a space ten finger wide. Puruṣa 10-90-1

The fundamental energy has been metaphorically imagined in the form of a *Puruṣa* The *Puruṣa*-fundamental energy has been imagined symbolically with innumerable head, eyes and feet, who

pervade the earth and even above it. It indicates that the fundamental energy is universally present every where.

This Puruṣa is all that yet hath been and that is to be;

The lord of immortality, which waxes greater still by food

Rig-Veda 10-90-2

It has been indicated here that the fundamental energy is eternal but undergo transformation, through which it increases, which is its food symbolically. The lord of immortality, it means it remains constant in all state and imperishable.

Though perceiving all sense objects it is really, speaking, devoid of all senses. Nay though unattached, it is sustainers of all nonetheless, and though without attribute, it is the enjoyer of the qualities (The three Guna of the nature) 13-14

So mighty is his greatness; yea greater than this is Puruṣa. All creatures are one-fourth of him, three-fourths eternal life in heaven Rg. 10-90-3

The Supreme Brahma exists without and within all beings, and constitutes the animate and inanimate creation as well. And by reason of subtly of it, It is incomprehensible; it is close at hand and stands afar too 15

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With three-fourths Puruṣa went up: one fourth of him again was here. Thence he strode out to every side over what eats not and what eats Rig-Veda. 10-90-4

Here it has been said that the three-fourth part of the fundamental energy is invisible in the heaven. Only its one-fourth part is under going transformation again and again, which spreads on every side as animate and inanimate creation.

Polytheism

The supreme is undivided in space it appears divided as it were in all animate and inanimate beings. The Godhead, which is worth knowing, is the sustainers of being as Viṣṇu, the destroyer as Rudra, and Ceator of all Brahma.

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The Supreme Lord is universally present and imperishable. The Supreme is one undivided, but it appears as divided, *Viṣṇu* as sustainers, *Rudra- Mahadev-* destroyer and *Brahmā* as creator. Accordingly, he has given the picture of Vedic deities, who have acquired a different form in *Puraṇa*.

The infinite nature

Lord Kṛṣṇa expressed that all the animate and inanimate creation have born from the union of micro nature and Spirit. Accordingly, the nature came into the existence with evolutes of three qualities, and the supreme Soul is present within it also. The nature and the supreme spirit, both are endless. The nature is the cause and the Biosoul § Jivatma enjoy the fruit of life.

The nature and the supreme spirit, both are endless. The nature is the cause of merits and demerits in life, and the Biosoul § Jivatma enjoy the fruit of life.

The Prakṛti - nature is said to be responsible for bringing forth the evolutes and the instruments; while the individual soul is declared to be the cause of experience of joys and sorrows 20

The supreme lord is present everywhere in the nature. He is the cause of life in association with internal micro body in the womb. It has been described as Biosoul. The gross physical body develops from the internal micro body, accordingly the biosoul enjoy the life with merits and demerits of life in three fold manner. The association of soul and internal micro body is the cause of rebirth in good or evil womb with merits and demerits.

The Spirit dwelling in this body is really the same as the Supreme. He has been spoken of as the witness, the true Guide. He is sustainer of all as Absolute as well. 22

Two Birds with fair wings, Knit with bonds of friendship, in the same sheltering tree have found to being a refuge. One of the twain eats the sweet tree fruitage; the other eating not regardeth only.

Rgveda. 1-164-20

The eternal supreme Soul is present in all beings as Soul & consciousness. He perceives all sense objects, but all mental operations, such as perception, thinking, willing, are not performed by the soul, but are merely mechanical processes of the internal organs, this indestructible supreme Spirit, though dwelling in the body, but does nothing, nor gets contaminated. All actions of the body are performed by the nature alone, and the self is non doer. Where, in the body the supreme Soul is only a spectator and witness as overlord.

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17. Chapter XIV The aim of life

Lord Kṛṣṇa said: - I shall discuss once more the supreme wisdom, the best of all wisdom, acquiring which all sages have attained highest perfection, being liberated from mundane existence 14-1

Lord Kṛṣṇa said - My primordial Nature, known as the great Brahṁā, is the womb of all creatures; in that womb I place the seed of all life. The creation of all beings follows from that union of Matter and Spirit, O Arjuna 14-3

It has been expressed that the creation came into the existence from one supreme Brahma. The primordial nature of Brahma is micro nature, which constitute the fundamental charged particles; the electron proton and neutron. The formation of the atom has been expressed by 'I place the seed of all life'. It constitutes the base of the creation. The force which binds the nucleus in the atom has been expressed as spirit'. Accordingly, the animate and inanimate beings have evolved from the nature. The supreme energy is the seed giving father and micro nature is seed receiving mother.

Both their father are also their son; both the chief are also the meanest (Kaniṣṭha) of them; the one god, who has entered in to the mind, born the first, and he within the womb Atharvaveda 10-8-28

It has been explained that the three charged particles, electron, proton and neutron are the source of atom, they excels in majority and vigour, appearance of electricity has given a place for halt to them, which feed the creation, just like milk.

How these three particles have been generated, and produced the atom in series, it has been explained in the Vedas.

The Life on the Earth

The three fertilize the worlds with genial moisture: three noble Creatures cast a light before them.

Three that give warmth to all attend the morning. These entire have

they discovered, these Vasiṣṭhas Rig-Veda 7-33-7

The knowledge of the Creation and life has been discovered in a scientific manner by Vasiṣṭhas, it has been expressed symbolically.

The water H₂O, it fertilizes the earth with water.

The Helium H₃ is the source of light of Sun, which cast light before the creatures.

The Ozone O₃, it protects life on the earth, with the absorption of the toxic UV rays of sun in the atmosphere. It gives warmth to attend the morning.

! Of all embodied beings that appear in all the species of various kinds, Arjuna, The nature is the conceiving mother of all, and I am the seed giving Father 14-4

All the components of nature have evolved from the combination of the Spirit and matter, where nature is mother and the infinite Supreme Soul is father. The nature is working with its three qualities (electron, proton and neutron), and the Supreme soul induce the seed of consciousness in all the creatures, the three qualities of the living-beings *Sattva*, *Rajas* and *Tamas* have been born out of nature, they are working everywhere.

The Sattva, Rajas and Tamas § These three qualities born of Nature, they tie down the imperishable soul to the body 14-5

The people are working in the nature with these three inherent mental qualities. They are inherent with birth and only go out with death. They tie down the soul in the body.

Lord Kṛṣṇa said whatever is going on in the creation is nature only. The human species is under the process of mental evolution, under the cycle of rebirth and death. The three quality of the mental nature are inherent from the birth. To evolve one's own self from animal instincts towards higher Human, and divine quality is the aim of life.

The human species is under the process of mental evolution, under the cycle of rebirth and death as the controller of the self. He is free to think for his welfare with his mental abilities, where, a man is

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himself a friend or foe of him self. He has expressed that according to the mentality, the human-beings acts in the society, and accordingly as per their predominant mentality in life, they are subject to take birth in higher or lower family or even in the animals or plants.

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18. Chapter XV Creation - The Eternal Life

Arjuna asked: Who is adhiyajña here and how does he dwell in the body?

Lord Kṛṣṇa said; I as Puruṣottama; dwelling in the body as inner witness.

The immortal creation is just like a Peepal tree, whose roots are above. The components of the nature are just like his leaves. The person, who knows the root cause of Creation, is a 'Veda vit' he knows Vedas Gītā 15-1

Fed by the three Gunas and having sense objects for their tender leaves, the branches of the aforesaid tree (in the shape of the different orders of the creation) extend both downward and upward; and its roots, which bind the Soul according to the actions in the human body, are spread in all regions, higher as well as lower Gītā 15 - 2

The Lord Kṛṣṇa said; The eternal 'Jīvātmā' in this physical body is a particle of My own being; and it is that alone which draws round it self the mind and the five senses, which rests in Prakṛati Gītā 15-7

By saying that the eternal *Jīvātmā* is part of my own, the imperishable nature of the internal micro body has been expressed.

Even as the wind wafts scents from their seat, so too the 'Jīvātmā', which is the controller of the body etc., taking the mind and the senses from the body which it leaves behind forthwith migrates to the body which it acquires Gītā 15-8

The internal micro body '*Jīvātmā*' is the controller of the body and it carries the mind and senses from the body. Just like wind wafts from their seat.

It has been expressed that the eternal *Jīvātmā* is the controller of the body, which records the merits and demerits of the

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individual. It carries the record of the individual with it after death from the body, just like wind wafts scents from their seat. It means the transfer is air to air. When the Jīvātmā, who is the controller of the body, acquire new body, it attracts the mentality resting in the nature with development of the sense organs.

It is while dwelling in senses of hearing touch taste and smell, as well as in the mind, that the Jīvātmā enjoys the objects of senses Gītā15-9

It is internal micro body, Jīvātmā enjoy the objects of senses through sense organs.

The ignorant know not the soul departing or dwelling in the body, or enjoying the objects of the senses etc; even when it is connected with the three quality, Guṇas only those endowed with the eye of wisdom are able to realize it Gītā15-10

The internal imperishable micro body is invisible, hence ignorant are unable to recognise it, even when it is dwelling in the body and enjoying the senses with mental qualities. It has been expressed that the imperishable internal micro body Jīvātmā enjoy the life with sense organs, which are perishable with gross physical body. It is related with the imperishable thought, which reflects mental qualities of the individual, which rest in the nature after death.

Striving Yogīs too are able to realize this self enshrined in their heart. The ignorant, however, whose heart has not been purified, knows not this self, in spite of their best endeavours Gītā15-11

The light in the sun, that illuminates the entire solar world, and that which shines in the moon and that too which shines in the fire, know that light to be Mine Gītā15- 12

And permeating the soil, it is I who support all creatures by My vital power, and becoming the nectarine Soma, I nourish all plants Gītā15-13

The sun, moon, and the earth are the part of the solar system, they have inherent source of gravitational and magnetic field

Taking the form of fire Vaiśvānar lodged in the body of all creatures and united with the Prāṇ and Apāna breaths, it is who consume the four kinds of food Gītā15-14

It has been expressed that all the vital activities are due to the supreme Soul, which is present in sun, moon, earth, other planets and the plants, the same is present in the living-beings as consciousness. The plants, who feed the living -beings is due to the nectarine Soma- chemical energy of the photosynthesis, it has generated the food chains and food webs in the nature, the food in the living-beings is digested by the metabolic reactions (*Vaiśvānar energy*) in the body with respiratory oxidation- and reduction reaction (Prāṇ and Apāna breaths), through this Lord Kṛṣṇa expressed that the supreme Soul is universally present, which is the source for all the activities in the creation, and is hidden in the heart of all as controller of all creatures, the Yogīs, who have the purified heart, they realize it.

He has given the picture of the magnetic energy as Soma, which is universally present in the creation.

The root cause of the imperishable tree is Soma, gravitational force of the magnetism. It has connected all in one being.

Taking the form of fire Vaiśvānar lodged in the body of all creatures and united with the Prāṇ and Apāna breaths, it is who consume the four kinds of food Gītā15-15

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How shall we give with one accord oblation to Agni, to Vaiśvānar the Bounteous?

Great light, with full high growth hath he uplifted, and as a pillar bears the roof, sustain it. Rg. 4-5-1

It has been expressed that the *Vaiśvānar*-energy, is just like the pillar of the creation, which sustain the biological world.

The immortal *Vaiśvānar* is the product of photosynthesis and food for the living-beings. It has brought forward the creation with photo oxidation, and ozone layer in the atmosphere. It sustains the biological world, through immortal chemical energy and oxygen.

It is I who remain seated in the heart of all creatures as the inner controller of all; and it is I who am the source of memory, knowledge and the ratiocinative faculty. Again, alone am the only object worth knowing through the Vedas; I alone am the father of Vedant and the knower of the Vedas too Gītā15-9

The perishable and imperishable too- these two types of Puruṣa in the world. Of these, the bodies of all beings are spoken of as the perishable; while the Jivatma or the embodied soul as called imperishable16-11

The two types of imperishable Puruṣa, the one is the life energy- consciousness in the body and the other is the internal micro body, they live together in the physical body, the physical body is perishable after death.

The supreme Puruṣa is yet other than these, who, having entered all the three worlds, upholds and maintain all, and has been spoken of as the imperishable Lord and the supreme Gītā 15-17

It has been expressed that besides these two imperishable, the consciousness and the internal micro body, there is the imperishable Lord as supreme Soul, which uphold and maintain all.

Here Lord Kṛṣṇa described the imperishable nature of God-Brahma, life energy & Soul, and the ‘Jīvātmā’ - the internal micro body. Where the Brahma is the Supreme cosmic energy, which is the source of the creation, the Soul is the life energy - consciousness in the body, and the micro body is DNA, who is responsible for the development of the physical body with hereditary characters, and remains imperishable through off-springs and the cell division. It is responsible for transmigration with the language code, through off-springs in the succeeding generation.

Since I am wholly beyond the perishable world of matter or Kṣetra, and am superior even to the imperishable soul, hence I am known as Puruṣottama in the world as well as in the Vedas Gītā 18 (unfathomed universe beyond the Solar system)

Arjuna, the wise man who thus realizes Me as the Supreme Person- knowing all, he constantly worships Me (the all pervading Lord) with his whole being Gītā 15-19

Arjuna, the most esoteric teaching has thus been imparted by Me; grasping it in essence man becomes wise and his mission in life is accompanied Gītā 15- 20

The Creation - The Eternal Life

Lord Kṛṣṇa expressed that all the animate and inanimate creation have born from the union of matter and Spirit. Accordingly, the nature came into the existence with evolutes

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of three qualities, and the supreme Soul is present within it also.

The nature and the supreme spirit, both are endless. All the components and functions of nature have born from nature. The individual Soul enjoys the three qualities evolved from nature. It is due to the contact with these qualities of nature, the individual soul is subject to take birth in good or evil womb.

If we analyze the above statement in terms of Vedic and modern Science, then the life energy consciousness in the body is the cause of life, which appears with birth and disappears with death, and is imperishable without attributes. It is only a spectator in the perishable physical body. The internal, imperishable micro body is DNA, which records the deeds and actions of an individual in its language code. It is imperishable, through off-springs and cell division. It has maintained its continuity with the origin of life in the first cell in the nature. In this way all the creatures have same DNA, which is universally present in the living-beings. It carries the hereditary characters from generation to generation, without end.

After the death of the individual, the thought energy and the sound energy of words of an individual are imperishable. They remain in the universe even after the death. When they find suitable host as per their mentality, and synonym language code on the duplicating DNA in the womb, they attract each other and the language of a particular individual opens on the DNA with his past actions. Accordingly, the physical development of the individual is as per the hereditary characters, where he has taken the birth, and the language of his past deeds on the DNA, decides the fate in present life with new birth.

Accordingly, the individual may take birth in good cultured family, uncultured lower family, animals or the plants, as rewards, as per his mentality and deeds in life.

In a symbolic fashion Lord Kṛṣṇa expressed the chain of evolution in nature from single stock, and all the creatures are interconnected through the infinite nature and Supreme Soul. The Supreme Lord is universally present, and all are connected with him, just like the branches of the imperishable tree, which has its root in the cosmos, and its branches are on the lower side.

The visible solar system came into the existence from the unfathomed cosmos, and it is related with the same with sky and supreme Lord, which has its root in the unfathomed cosmos.

The building block of the creation is atom, in the same fashion the building block of the living-beings is DNA and cell.

In the cell body, magnetic energy generates due to the rotation movements of the protoplasm. The magnetic energy interconnects the multi cellular body, and the force is just like the strong interaction force that binds the nucleus inside the atom. The energy generates in the atom and the cells are instantaneously interconnected, accordingly the whole universe is interconnected with this single unified force.

The immortal creation is just like a Peepal tree, whose roots are above. The components of the nature are just like his leaves. The person, who knows the root cause of creation is a 'Veda vit' he knows Vedas Gītā 15-1

Fed by the three Guṇas and having sense objects for their tender leaves, the branches of the aforesaid tree (in the shape of the different orders of the creation) extend both downward and upward; and its roots, which bind the Soul according to

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the actions in the human body, are spread in all regions, higher as well as lower Gītā.

The sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one, This do these Fathers weave who hitherward and cry, Weave forth, weave back Rg. 10-130-1

It has been expressed that the creation sacrifice is just like a spider's web, it has threads on every side stretched by the hundred sacred ministers and one. The food chains and food webs in the nature have been expressed Rg.10-130

The life has evolved from a single cell. It has maintained its continuity with cell division and off-springs in different directions, and the food webs and food chains have spread, just like branches of a tree, they feed each other.

A great monster' (yakṣa) in the midst of the creation (bhūvana) strode? (krānta) in penance on the back of the sea- in it are set(cri) whatever gods there are like the branches of a tree roundabout the trunk Atharvaveda 10-7-38

The internal micro body and Soul

Lord Kṛṣṇa said: The eternal 'Jīvātmā' in this physical body is a particle of My own being; and it is that alone which draws round it self the mind and the five senses, which rests in Prakṛati 15-7

The Soul present in the body is God. He is spectator as witness and guide in the physical body Gītā 13 - 22

The Soul has been described as imperishable without attributes. It is the source of consciousness, which attracts the sense objects resting in the nature, through internal micro body. The internal micro body is responsible for the development of the gross physical body with hereditary characters. Where in the body, internal micro body leads the life with merits and demerits, and enjoy the fruit of life. The

soul is only spectator and guide as source of consciousness.

Even as the wind wafts scents from their seat, so too the 'Jivātmā', which is the controller of the body etc., taking the mind and the senses from the body which it leaves behind forthwith migrates to the body which it acquires Gītā15-8

The internal micro body is the controller of the body, and record the deeds and actions with merits and demerits, as a controller, it is the instrument of merits and demerits, it takes the mind and five senses from the body, which it leaves behind forth with migrate to the body which it acquires.

The supreme Soul - Brahma is without beginning and end, it is imperishable. It has maintained its continuity in the womb from the parents. It acquires independent status after coming out from the womb as individual self. In this sense the self consciousness is self generated in the womb in an individual. It appears with birth in the womb, and disappears with death of the physical body. After the death the physical body disintegrates in the nature, and Soul merged into the supreme Soul. But the objects of the sense organs pertaining to thought and words remain imperishable in the nature. And they search synonym instrument for operation. It has been expressed by: *The eternal 'Jivātmā' in this physical body is a particle of My own being; and it is that alone which draws round it self the mind and the five senses, which rests in Prakṛati* Gītā15-7 ***theSoul is spectator as witness and guide.***

As internal micro body, DNA is the instrument, which is universally present in the living-beings. Hence, during the fertilization anywhere in the womb, the infant take the shape from DNA. With the first division of the DNA in the womb, a mental code open on the DNA, which attract its synonym objects of thought mentality, if the thought mentality resting in the atmosphere and the mental codes have synonym

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frequency, then the language code of an individual get open on the DNA, accordingly, the physical development of the body is as per hereditary characters of the DNA, where the individual has taken the birth, and his mental language on the DNA decide the fate in life with merits and demerits of his past life. Hence even the time twins have different fate in life.

The self Soul, being without beginning and without attributes, is neither act nor is tainted. Gītā 13/31

The perishable and imperishable too- these two types of Puruṣas in the world. Of these, the bodies of all beings are spoken of as the perishable; while the Jīvātmā or the embodied soul as called imperishable¹⁶

It has been expressed that there are two imperishable Puruṣas in the physical body, the one is internal micro body and other is soul. The physical gross body is perishable.

The internal micro body and Soul are counter part of each other in the body. These two are imperishable. The gross physical body undergoes decomposition after death, and the soul merged into the supreme Soul. The micro body is responsible for the development of the body with hereditary characters from the parents, and the soul is the source of consciousness with Prāṇ and Apāna breaths (oxidation and reduction reactions in the body). The supreme is yet above it, which upholds and maintains all.

The supreme Puruṣa is yet other than these, who, having entered all the three worlds, upholds and maintain all, and has been spoken of as the imperishable Lord and the supreme Gītā 15- 17

The single unified force of the nature is the supreme Lord of all, he upholds and maintains all. Therefore, the example of imperishable tree has been given. All are connected with him, just like branches of the tree, which has no end.

The imperishable tree denotes that the life has evolved from single stock, with the combination of matter and energy. With the development of the infinite nature, the living-beings are dwelling on it with bondage of actions.

The life emanate from pre-existing cells only. It maintains its continuity with cell division and reproduction without end in nature. Hence it has been said that the tree of the creation does not reach to maturity. The living-beings constitute its branches, where they enjoy the fruit of life with actions, and the leaves denote food.

The infinite nature and the supreme energy, both are endless. The physical body with internal micro body represents nature, and individual Soul represent Supreme energy.

The different forms of the living-beings are due to the DNA De oxy ribose Nucleic Acid. It has maintained its continuity with cell division and reproduction, and acts as immortal Lord of the creatures. In the cell body, it is the counter part of soul with consciousness as instrument.

The individual soul and internal micro body, both are living on the same tree in mutual association. They are counter part of each other, they represent the branches. Where the individual soul is spectator and the internal micro body enjoy the fruit of eternal life.

The fire *Vaiśvānar* lodged in the body of all creatures and united with the Prāṇ and Apāna breaths, it is who consume the four kinds of food 15-14

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The immortal fire *Vaiśvānar*, it is the chemical energy of photosynthesis, and the immortal source of food for all. It has generated the food chains and food webs in the nature with evolution of the living-beings, it is just like the leaves of imperishable tree, which appear and disappear with seasons.

The sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one, This do these Fathers weave who hitherward and cry, Weave forth, weave back Rg. 10-130-1

It has been expressed that the creation sacrifice is just like a spider's web, it has threads on every side stretched by the hundred sacred ministers and one. The food chains and food webs in the nature have been expressed Rg.10-130

Once the DNA has been generated in the cell body with consciousness, it is the counter part of Soul. It records the actions and deeds of individuals in its language code. It is the carrier of hereditary characters from generation to generation. The single unified force upholds and maintains all as supreme Lord, just like a Yakṣa in the centre, which represent the centre stock.

a. The Life and spirit

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Two Birds with fair wings, Knit with bonds of friendship, in the same sheltering tree have found to being a refuge. One of the twain eats the sweet tree fruitage; the other eating not regardeth only. Rgveda. 1-164-20

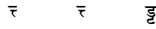
On this stanza *Sāyaṇa* say that the two birds are the vital and the supreme spirit, dwelling in one body The vital spirit enjoys the fruit or rewards of actions while the supreme spirit is merely a spectator.

Through the example of two birds on the same tree, out of which one enjoy the sweet fruit and other one is only a spectator. Here the Vedic seers have indicated about the existence of the DNA (De oxy Ribose Nucleic Acid) in the body, who through its hereditary characters leads the life in the body with its actions, through protein synthesis and regulates the life. The same has been termed as *Jīvātma* – bio-souls, and the other one is life-energy, which is in no way different from the fundamental energy, the same is the supreme spirit in the body as spectator, commonly known as soul. Accordingly the soul in the body and the fundamental energy (*God*) are one and the same



Where those fine Birds hymn ceaselessly their portion of life eternal, and the sacred synods, There is the Universe's mighty Keeper, he, wise, hath entered into me the simple Rgveda 1-164-21

The earth where the creatures enjoy the fruit of life, where the two birds (life energy and bio soul) are living in association, the lord of the creatures has entered in to me. It means the life energy and the supreme fundamental energy is same which is present in the body as life energy. It has been indicated here in an anthropomorphic manner that *the Universe's mighty Keeper, he, wise, hath entered into me the simple.*



The tree where on the fine Birds eat the sweetness, where they all rest and procreate their offspring- Upon its top they say the fig. is luscious: none gaineth it who knoweth not the father. Rig-Veda 1-164-22

The earth where in the creation the beautiful creatures eat the sweet fruits of life, they enjoy the life and produces offsprings, at the top of their life they say that life is beautiful, but he, who knows not his generator father, he is in the dark, he gains nothing. It means one should know the purpose of life?

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b. The modern view

Now it is a universal fact that the building block of the creation is atom and the building-block of the living-beings is DNA. The life has evolved from the single cell and the single DNA with genetic recombination. The chlorophyll with photosynthesis is the source of food, and chemical energy universally on the earth. The streaming of the protoplasm in the cell body has generated the metabolic energy. It has maintained its continuity with cell division and sexual reproduction with off-springs.

The life originates from the pre-existing cells only. The genetic recombination is the cause of biodiversity on the earth. In this fashion, with continuity of cell division and sexual reproduction, the primitive DNA has reached into its present form after crossing innumerable different life forms. The immortal chemical energy of photosynthesis has generated food chains and food webs in nature. In the similar fashion the soul - consciousness generated in the cell has maintained its continuity from pre-existing cells.

Accordingly all the living-beings are inter-connected with each other at micro level of consciousness and the DNA. It has generated the imperishable tree of the creation, which has no end. Hence, Lord Kṛṣṇa said: *All the creatures are just like his branches on lower side, they have spread in all the directions. The human-beings are dwelling on the earth with bondage of their deeds, and actions* 15- 2

The nature of this tree of creation does not on mature thought turn out what it is represented to be; for it has neither beginning nor end, nor even stability.

c. The single unified force and indestructible Soul

The modern Science has explored the secret of creation gradually with modification of their past experiences. In this

reference Einstein conceived of a grand unified theory (GUT) of all the five forces of nature. Today with the discovery of electro-weak force by Abdus Salam, Sheldon Glashaw and Steven Weinberg, three of the five forces in nature (electricity, magnetism and weak & interaction force) have been unified. The fourth force, the strong interaction force that binds the nucleus inside the atom is expected to be unified, as it is claimed today by some scientists. The final stumbling block remains with gravity. For quoting gravity as Stephen Hawking puts it. The scientists have to reach a state of singularity beyond space and time when this one force existed without disintegration.

The successful experiment on Bell's theorem in 1972 by Clauser, Freedman, David Böhm, and Alain Aspect in 1985, science discovered a synchronistic non- locality, where at the base of matter non - local causes operate and similar particles at a space like distance or some how instantaneously interconnected, without the connection of any signal like light or electromagnetic waves.

David Böhm wrote on this great finding. The essential new quality implied by quantum theory is non - locality. This leads to the radically new notion of the unbroken wholeness of the universe. (Foundation of Physics, 5, 1975, P 94)

Vedic Science

Now the scientists have realized the notion of 'Holistic paradigm' in the light of recent quantum theory, which leads to unbroken wholeness of the universe. The same echo is coming from the Vedic science, where the one unified force has been imagined metaphorically as *Yakṣa*.

The full from the full he bends up (ud-ac); the full is poured with the full; also that may we know today, whence that is poured out Ath. 10-8-29

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This beautiful one (F) (is) un ageing, an immortal in the house of a mortal; for whom she (was) made, he lies; he who made (her) grew old Ath. 10-8-26.

The creation has been evolved from the primeval fundamental energy under space, time and the environmental conditions. The primeval energy is unborn, un-ageing, as an immortal it resides in the house of mortals. It has been expressed that the synthesised components of the nature like atom and cells are complete in them selves and as a mortal they under go deterioration with ageing. In the atom and the cell the primeval fundamental energy resides as immortal. It has been indicated that with the reproductive capacity of the cells, the life energy became young through cell division and the old cells under go ageing. The supreme fundamental energy remains constant in all condition.

The electromagnetic energy

It has been expressed metaphorically that electromagnetic energy is present every where.

Both their father are also their son; both the chief are also the meanest (Kaniṣṭha) of them; the one god, who has entered in to the mind, born the first, and he within the womb Ath. 10-8-28

It has been expressed that the supreme fundamental life energy- consciousness has generated first in the atoms and in the womb. It has been termed as first born, than the supreme fundamental energy proliferate along with the electrostatic energy of the nucleus as electromagnetic bond energy. They together have been termed as both the father and their son. The electromagnetic energy is present in the universe and at the micro level in the atom and the cell. Hence it has been termed as chief as well as minute (*kaniṣṭha*)

The both energy are working with Prāṇa and Apāna oxidation

and reduction in unending chain reactions. One of them *Soma* is cause of consciousness, it has entered in the womb from the parents, the one entered in the mind, it is symbolic expression for the sense organs, which attract the synonym mentality from the cosmos, it stimulates DNA with parental hereditary characters for the physical development, and mental code opened on DNA, it decides the fate in present life. Accordingly, the Consciousness guides the individual. It has been expressed by of them; the one god, who has entered in to the mind; born the first, and he within the womb. It is the mentality of the individual, which bind the soul with consciousness.

d. The Soma-magnetism Single Unified force

In the Atharvaveda XIV.1.1-5 it has been expressed that under the cosmic principles. The *soma* is set in the sky, due to the *soma*, sun has been established in the sky, due to the *soma* the *Adityas* are strong and earth is mighty; like wise in the midst of asterism *soma* has been placed. It has been also expressed here that *soma* is not a plant or moon but an energy, which no one ever tastes. The *soma* represents magnetic energy, According to the principles of modern Astronomy. The magnetic energy can be generated due to the movements of the electrons in side an atom and in all the Astronomical bodies, who are moving at their axis, as due to the movement at their axis, a dynamo is being developed in their centre. Due to this all the rotating astronomical bodies have their own magnetic field and the magnetosphere around them. The position and the importance of the sun, earth and other planets in the universe are due to their magnetic field and the magnetosphere. The interplanetary space is filled with the interplanetary magnetic field. Along with this due to the movements of electrons around the nucleus, the magnetic energy generates. It is associated with the electrostatic energy of the nucleus and produces the bond energy, it bind the atoms and molecules through the bonds. In the living-beings due to the streaming movements of the protoplasm, the

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magnetic energy is generated, which is responsible for the origin of life. Hence it has been expressed that *soma* (magnetic energy) is present every where. Accordingly in the wedding hymn first of all *soma* has been appreciated. It has been said that *soma* is the bride seeker. It is due to the presence of *soma*- magnetic energy in the living cells, which is also the house in which the sun's light energy is going to enter for the transformation. The presence of magnetosphere around the planets has been indicated by *Guarded by covering-arrangements* symbolically Atharvaveda XIV.1.1-5

Guarded by covering-arrangements, defended by watchmen (?? bārḥata), O Soma, thou standest hearing the pressing-stones; no earthly one partakes of thee.

By truth is the earth established (ut-stabh); by the sun is the sky established; by righteousness the Ādityas stand;

Soma is set (śrita) upon the sky.

2. *By Soma are the Ādityas strong; by Soma is the earth great; likewise in the lap of these asterisms is Soma placed (a-dha).*

3. *One thinks himself to have drunk Soma when they crush up an herb; what Soma the priests (brāhmaṇa know, of that no earthly man partakes.*

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19. Chapter XVI The divine and the demon

Even then Lord Kṛṣṇa was not convinced, and said in the last that there are only two kind of people Sur-divine and Asur-demons, you are Sur- divine by nature, and to fight with Asur- demons is inevitable. Being a Kṣatriya, and man of Royal family, he was having the ego of caste and superiority of race. To wipe out his ego of caste and race, Lord Kṛṣṇa shown him the evolution of human species from single DNA, and express the nature of two categories of human mentality.

The people in the society are working as per their mental ability and duty in nature. They have been classified into four categories (*Chaturvarṇyam*) as per their mentality. It is not a sign of caste or race.

The Sur- divine - Non violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, disclaiming doer-ship of actions, compassion towards all creatures, away from malicious gossip, a sense of shame in transgressing against the scriptures in usage, and abstaining from frivolous pursuits Gītā 16-2

Sublimity, forbearance, fortitude, external purity, bearing enmity to none and absence of self-esteem- these are marks of him, who is born with the divine gifts, Arjun Gītā 16-3

Asur demon - Hypocrite, arrogance, pride, and anger, sternness and ignorance, these are marks of him, who is born with demoniac properties Gītā 16-4

They have no external or internal purity. Nor good conduct nor even truthfulness. These are the enemies of mankind prove equal to the destruction of the universe Gītā 16- 9

Cherishing the insatiable desires, and embracing false doctrines through ignorance, these man of impure conduct

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*move in this world, full of hypocrisy, pride and arrogance
Gītā16-10*

*They are devoted to the enjoyment of sensuous pleasures and
are positive in their belief that this is the highest limit of joy
Gītā16- 11*

*Intoxicated by wealth and honour, those self conceited and
haughty men worship God through nominal sacrifices for
ostentation without following sacred rituals Gītā 16-17*

*They are born life after life in demoniac womb and then verily
sink down to a still lower plane Gītā 16-20*

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20. Chapter XVII OM is that truth

Magnetosphere around the earth

The OM is the symbol of 'Brahma'. Hence the enlightened persons start their acts of Yajna- sacrifice, charity, and austerity with utterance of the name OM. With the idea that it all this belongs to Brahma.

OM TAT SAT; The name of Brahma 'Sat' is used in the sense of truth and praise worthy, it denotes action for the sake of truth 'Sat' and for the sake of Lord 'Brahma'. Any action without faith is known as 'Asat'.

The OM is the symbol of the magnetosphere around the earth. It has generated the cordial atmosphere for the life on the earth.

Lord Kṛṣṇa said that 'OM is that truth' by that were the Brahmanas, the Veda as well as sacrifice were created in ancient era Gītā17-23

Symbolically, he has expressed the beginning of the creation, where Brahman represents the living-beings, Veda represents knowledge, and the Yajña - sacrifice is the expression for the actions and interactions.

Through the Brahmana, Veda, and Yajña, he has given the picture of the origin of the human species on the earth symbolically, the Brahmana represents the human-beings, the Veda signifies knowledge, and Yajña reveal actions and interactions. With this he has clarified that after 'OM' the actions and interactions have been generated in the magnetosphere, the human species known as Brahman, and the knowledge accordingly have evolved.

The creation came into the existence from the Supreme Soul, which is formless. In the modern terminology it is the magnetic energy, it has created the cordial atmosphere for the creation with the formation of magnetosphere around the earth with actions and interactions, accordingly the human

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species came into being. The Lord *Kṛṣṇa* has revealed a great secret of the creation that the magnetosphere around the earth with actions and interactions in the magnetosphere is manifestation of eternal Brahma as 'Sat' truth.

It can be confirmed from the structure of OM with three arms in elliptical manner, it is the structure of magnetosphere around the earth. The structure of OM with three elliptical arms is the testimony of the micro model of the magnetosphere around the earth. The same can be realized by the Yogī in the highest state of Yoga, it reflect the magnetic energy surrounding the body, which is generated with stimulation of nerves during the meditation.

The importance of OM has been described in Mandukya and other Upanishads also, it has three and half syllables, but in the Maitrayana Upanishad it has been said that the OM has three syllables and not three and half, it is an expression of the universe.

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21. Chapter XVIII Sacrifice - Tyāga and charity

Arjuna, God abides in the heart of all creatures, causing them to revolve according to their Karma by His illusive power, seated as those beings are in the vehicle of the body Gītā 18-61

The thought and actions of an individual are imperishable. He has to face consequences of his deeds with time. The internal micro body (DNA) is the instrument, which is universally present in the living-beings as a vehicle of merits and demerits. All actions of an individual are associated with some faults, but the sacrifice, charity, and penance are the purifiers of the self, they should be performed without reward with respect.

The acts motivated by desire, should be given up, but it is not advisable to abandon a prescribed duty. By worshipping his own natural duties, man attains highest perfection.

Thus has this wisdom, more secret than secrecy itself, been imparted to you by Me. fully pondering it, do as you like. The nature will force you to that action, which you are not willing to undertake through ignorance.

Arjuna said: Kṛṣṇa, by Your grace my delusion has fled and wisdom has been gained by me. I stand shorn of all doubts. I will do your bidding Gītā 18 -73

It is due to this only, that Lord Kṛṣṇa, able to wipe out the ego of caste, race and Dharma traditions, from the mind of Arjuna, it is Vedic Gītā, which inspired Arjuna to follow *swa Dharma* - self duty, and he prepared him self to fight the battle of '*Dharmayuddha*' - fight for right and self duty in the nature. Otherwise, it was impossible to convince an archer like Arjuna, and 'Might is right' may have ruined the ethical foundation of the earth. To establish the self duty, Lord Kṛṣṇa

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taught the highest truth of the creation.

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Conclusion

22. Scientific Vedic Gītā

The grief and sorrow of Arjuna as human-being ethically right, his one point decision 'I will not fight' was correct, but to surrender against evil is bigger sin. Lord Kṛṣṇa enlightened him to follow the Swa- Dharma- self duty as a warrior. He has convinced him from all points of view of life on the earth in a scientific manner with ethics. He has wiped out his fear of death, hell - heaven, and traditions, by saying; 'the man is friend and foe of self', he is him self responsible for his fate in life. The action is right of an individual, but he has no right on the fruit, because the fruit of action depends on the past deeds of previous birth, on which no body has control. The hell and heaven is on the earth with reward of actions.

Lord Kṛṣṇa said: The ignorance of the truth is the cause of desire and lust of power. The self ego is the cause of conflict and chaos in the society. It has created the condition of Mahabharata war. Arjuna, you are only the instrument as a part of this. In the nature one should follow his own duty.

He has shown him the comprehensive scientific vision of the Creation. The creation came into the existence, from one, Un-manifest supreme Brahma, and all are merged into the same with end of life. The visible creation is only its one part. Above the visible creation yet another un-manifest imperishable in the cosmos, it is the supreme goal, as supreme bliss. The conflicting statements of the scriptures have created confusion, and for the confused mind, there is no place in this world or in the heaven.

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The creatures of the visible world are subject to rebirth and death, but those who attain Supreme goal, which is beyond the visible world, they never return in this mortal world. The Supreme Soul is invisible, just like air in the ether moving every where. As the ether does not bind the air, in the same fashion the Supreme is not bind with the beings and stand a part. The un-manifest nature of the supreme Brahma has given it a shape of mystery.

Lord Kṛṣṇa expressed all the traditional knowledge about soul and Brahma, and clarified that their concepts confined to nature. And they are talking about the solar system as Brahmaloka. There is no other world like hell or heaven. The creatures and components of the solar system are subject to synthesis and degradation, under the cosmic principles of nature. The supreme energy is involved in every action of the Creation. All the components of the nature have been synthesized from the supreme energy. The creatures and the components are the manifestation of the Supreme energy. Nature is working every where, and supreme energy is the controller as well as in action of all, and nothing else. Like clusters of yarn-beads formed by knots on a thread, all this is threaded in one being.

All beings emanate from the Un-manifest (Brahma), at the coming of the cosmic day; at the cosmic nightfall. They merge into the same, under the cosmic principles. The intellectuals know that the components of the creation are subject to synthesis and degradation with time, the synthesis is dawn, and disintegration is like night- dark. It is a time bound phenomena. The supreme energy is beyond time.

It is due to this that the wheel of the visible world is going round in a cyclic manner. The creation has evolved from the

actions and interactions in nature with spirit of sacrifice.

Having created mankind along with the spirit of sacrifice at the beginning of creation the Creator, Brahma, said to them, 'You shall prosper by this; may this yield the enjoyment you seek" Gītā 3-10

*He who knows Me in reality as birth-less and without beginning, and as the supreme Lord of the Universe, he, undeluded among men, is purged of all sins*Gītā 3

He has given the picture of the solar system and the unfathomed cosmos pervading the solar system. The unfathomed cosmos is beginning less and unborn. The solar system is just like ice in the water.

*He (supreme un-manifest energy) is the sustainers and ruler of this Universe, its father, mother and grand father, the one worth knowing, the purifier, the sacred syllable OM. And the three Vedas Rk, Yajus and Sama*Gītā 17

The Vedas are the books of Science. To know the reality, one should know the purifier, ozone layer in the atmosphere, which absorbs toxic UV rays, and purify the sunrays with entry of white visible light on the earth. The sacred syllable OM, it is the symbol of magnetosphere around the earth, which protects the earth from the high energetic wind of sun. It is the zone of ionization. With this only the life has evolved on the earth. The three Vedas reveal the scientific secret of the creation and life on the earth.

The purifier

Whose might the very heavens regard with wonder: bright as the Sun. His cloth himself with lustre

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He, who sends forth, Eternal purifier, hath shattered even the ancient works of Aśna.

The eternal purifier is ozone layer, which absorbs the toxic UV rays from the Sun. It has changed the earth's atmosphere.

The seven great seers, their four earlier elders are manavastatha-Swāyambhuv; from them all these creatures in the world have descended. They are born of My will consciousness Gītā 10 - 6

Lord Kṛṣṇa expressed that these components (the seven seers, and their four elders) are self generated. The living-beings have descended from them. The life on the earth is present due to the white visible light of sun, which has seven rays. It is the source of food with photosynthesis for the living-beings.

The genetic material DNA De oxy ribose nucleic Acid has four base and the seven bonds in between the triplet nucleotide pairs of the DNA, through which it exhibit its functions in the nature, they are self born with consciousness. It has been expressed by *madbhāvā mānsā jātā*. Accordingly, all the creatures of the world came into being from the light and DNA. The chemical energy of photosynthesis and DNA are universally present in the living-beings. Hence, it has been expressed that from them all these creatures in the world have descended.

Four are his horns, three are the feet that bear him; his heads are two, his hands are seven in number.

Bound with a triple bond the Steer roars loudly: the mighty God hath entered in to mortal's Rg.4-58-3

The four horns is a symbolic expression of the DNA,

where four horns represents –four base of the DNA., two head represents two strips of the DNA, three legs represents- a triplet code of the DNA, the seven hands represents seven bonds in between triplet nucleotide pair, with its triple bond the DNA roars loudly just like a steer. It has entered in to mortals (living-beings).

Arjuna, the Vedas deals with the evolutes of three qualities - Guṇas of nature, worldly enjoyment, and means of attaining such enjoyment, be thou indifferent to these enjoyment and its means, rising above pairs of opposite like pains and pleasure etc., established in the External Existence (God) absolutely unconcerned about the supply of wants and the preservation of what has been already attained, and self - controlled Gītā 45

He has given the picture of nature with reference to Vedas, the nature is working with its three inherent properties, they are known as *Sattva, Rajas, and Tamas*, these three **Guṇas** of nature are the means of enjoyment of pains and pleasure in life. These qualities of nature can be controlled by only self control over the senses with establishment in God, he is not different from the self, and is unconcern about the worldly desires.

*The three fertilize the worlds with genial moisture: three noble Creatures cast a light before them.
Three that give warmth to all attend the morning. These entire have they discovered, these Vasiṣṭhas Rig-Veda 7-33-7*

The knowledge of the Creation and life has been discovered in a scientific manner by Vasiṣṭhas, it has been expressed symbolically.

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The water H₂O, it fertilizes the earth with water.

The Helium H₃ is the source of light of Sun, which cast light before the creatures.

The Ozone O₃, it protects life on the earth, with the absorption of the toxic UV rays of sun in the atmosphere. It gives warmth to attend the morning.

He who knows in reality this supreme divine glory and supernatural power of Mine gets established in Me through unfaltering devotion; of this there are no doubt 7

Arjuna said: Kṛṣṇa, I believe as true all that You do not tell me, Lord, demons nor gods are awake of Your manifestation through sport Gītā 14

O Creator of beings, O ruler of creatures, god of gods, the Lord of the universe, O supreme Puruṣa, You alone know what You are by Yourself Gītā 15

Therefore, You alone can describe in full Your divine glories, whereby You stand pervading all these worlds Gītā 16

Arjuna asked to Śrī Kṛṣṇa, that whatever you have described is true, but whereby you stands?

Whatever other entities there are, born of Sattva (real), and those that are born of Rajas (light) and Tamas (dark), know them all as evolved from Me alone. In reality, however, neither do I exist in them, nor they in Me Gītā 12

Three fundamental particles of nature, they move rapidly, hence, it has been said that neither I exist in them, nor they exist in Me. The Sattva, Rajas, and Tamas are mental qualities, they have developed with consciousness.

It has been explained that the three charged particles, electron, proton and neutron are the source of atom, they excels in majority and vigour, appearance of electricity has given a place for halt to them, which feed the creation, just like milk.

How these three particles have been generated, and produced the atom in series, it has been explained in the Vedas.

and

Closely was Gāyatri conjoined with Agni, and closely Savitā combined with Uṣṇiha, brilliant with Ukthas, Soma joined Anustup: Brhaspati's voice by Brhati was aided.

The three particles of *Gāyatri* have generated the atom with energy within it. It has been stimulated by the temperature pressure gradient in the early primitive conditions. In the atom the proton and neutron constitute the nucleus, where with joining of Soma with Anustup, the fourth force has been generated, it became just like the voice of nucleus to proliferate the atom.

The answer has been given metaphorically that creation is just like a song of supreme fundamental energy, where *Gāyatri* represent charged particles with energy, *Uṣṇiha* represent heat, which warm up brilliantly with *Ukthas*-pressure, *Soma*-magnetism, is just like *Anūstup* and *Brhaspati*-nucleus of the atom sing the song with *Brhati*. Just like the sound waves move in the sky, in the same fashion, the unseen fourth force which bind the nucleus in the atom acts.

By Soma, the fourth force has been expressed, which bind the nucleus in the atom.

Viraj adhered to Varuṇa and Mitra: here Tristup day by day was Indra's portion.

Jagati entered all the Gods together: so by this knowledge men were raised to Ṛṣis

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With Varuṇa and Mitra, it has been expressed that with the formation of the atom, the rays of light-received gravity and place in the sky, accordingly, the three particles became integral part of electricity with bond energy, it has produced molecules and matter, and by this the human species, and the seers have evolved.

The sky has provided the space to gravity, and light, and in series the three particles became the part of Indra- electricity, and all gods - Viṣvedeva entered in the Jagati as part. Accordingly the men and intellectuals have evolved in series.

So by these knowledge men were raised to Ṛṣis, when ancient sacrifice sprang up, our Fathers.

*With the mind's eye I (Spirit) think that I (Fundamental energy) behold them who first performed this sacrificial worship.*⁶

Through the knowledge of the creation, it has been explained that Men- were raised to Ṛṣis, when ancient sacrifice sprang up, our Fathers.

The Seven God like Ṛṣis, they who were versed in rituals and meters, it is a metaphoric expression for the seven solar rays of the sun light and the seven planets, they are well versed in rituals and meters of the cosmic principles. They operate and regulate the system through their electromagnetic waves and the infrared rays with sun in the centre. The rays and the fundamental particles follow the path of old ancestors in cyclic manner, just like ecological succession.

The ancient sacrifice denotes early primitive condition of the creation, the charged particles with actions and interaction have brings forth the solar system, and accordingly, the human species has evolved.

The creation has its beginning with actions and interactions. The charged particles are the first. Hence the charged particles

have been termed as fore fathers metaphorically. It is just like the series of the generations. Accordingly the living-beings have evolved (men), they were raised to *R̥ṣis* seers. Hence it has been expressed that with my mind's eye I (spirit) behold the charged particles, they who first performed this sacrificial worship.

The supporter of the creation

The Seven God like *R̥ṣis*, they who were versed in rituals and meters, it is a metaphoric expression for the seven solar rays of the sun light and the seven planets, they are well versed in rituals and meters of the creation system. They operate and regulate the system through their electromagnetic waves and the infrared rays with sun in the centre.

Viewing the path of those of old, the sages have taken up the reins like chariot-drivers R̥g. 10-130-7

The seven rays and the seven planets are just like the chariot driver of the solar system. They follow the path of their old ancestors, and in succession the evolution proceed further with rotation of the sun at its axis.

For this most wonderful Maya of Mine, consisting of the three Guṇas (mode of Nature) extremely difficult to break through; those however, who constantly adore Me alone are able to cross it Gītā 14

These three particles constitute the building block of the wonderful world, they are difficult to catch. Those intellectual scientists, who concentrate on the supreme energy, they can cross the boundary.

The Infinite Nature

Earth, water, fire, air, ether, mind, reason and also ego; these constitute My nature eightfold divided. This indeed My lower nature; the other than this, by which the whole universe is

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sustained, know it to be My higher nature in the form of Jiva ṣ the life consciousness, O Arjuna Gītā4-5

Arjuna, know that all beings have evolved from this twofold Prakrati- nature, and that I am the source of the entire creation, and into Me again it disappears Gītā 4-6

There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me Gītā 4-7

The three quality of the nature is three fundamental particles ṣ electron, proton, and neutron. The electrons move around the nucleus to produce atom, where the electrostatic energy of the nucleus produces the electromagnetic bond energy, which binds the atoms. It produces the molecules and the matter. Accordingly, the atom with generation of energy within it is the building block of the Creation. It has produced the five gross elements sky, air, water, energy-fire, and earth, which constitute the materialistic form, the development of the mind, Ego, and intellect with consciousness is its higher form. They have developed the infinite nature. All the animate and inanimate beings are linked with the infinite nature, just like cluster of yarn-beads.

Ref.

This beautiful one (F) (is) un ageing, an immortal in the house of a mortal; for whom she (was) made, he lies; he who made (her) grew old. Atharvaveda10-8-26

The answer has been given metaphorically that it resides inside the house of mortals as un-ageing and immortal in the womb.

In the nature, the atom binds the atom with bond energy, accordingly the new molecules and matter take shape, similarly, in the living-beings with cell division, new cells are

formed, the fourth force remains the same, but old cells undergo ageing.

Both their father are also their son; both the chief are also the meanest (Kaniṣṭha) of them; the one god, who has entered in to the mind, born the first, and he within the womb Atharvaveda 10-8-28

It has been expressed that the supreme fundamental life energy- consciousness has generated first in the atoms and in the womb. It has been termed as first born, then the supreme fundamental energy proliferate along with the electrostatic energy of the nucleus-- bond energy. (The fourth force, the strong interaction force that binds the nucleus inside the atom is unified, it binds the nucleus in the atom) They together have been termed as both the father and their son. The electromagnetic energy is present in the universe and at the micro level in the atom and the mind. Hence it has been termed as chief as well as minute (*kaniṣṭha*). The fourth force has been described as unborn eternal, immovable, everlasting, and constant, omnipresent Soul. It binds the nucleus in the atom.

The root cause of the creation is eternal supreme fundamental energy 'Brahma' the eight fold infinite nature is his material form. The invisible form is life principle- consciousness, all being have evolved from these two. All the components of the creation are interlinked, just like beads in the thread. The supreme Brahma is above it also. They evolve from the supreme and disappear into the same.

Arjuna, I am in the water as sapid ness and the light of the moon and the sun; I am the sacred syllable OM in all the Vedas, the imperishable sound in the sky, and the manliness in men Gītā 8

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The generation of the energy in the atoms and the water molecule has imparted gravity to the water molecule, it has provided sapid ness to water. The light in the moon and the sun is due to the magnetic energy within them. The earth has the geomagnetism. This magnetic energy has connected all with interplanetary magnetic field. The magnetic energy is in the atom and in the living-beings. It is invisible just like odour of ether, hence, it has been expressed that I am the pure odour in the earth, and all are like clusters of yarn beads threaded in one being.

The *Soma* & magnetism is the cause of creation, it has generated in the atom with movement of the electrons around the nucleus, which bind the nucleus in the atom. The electromagnetic bond energy, bind the atoms into the molecules and matter, the same bond energy disintegrates the molecules and the matter with time. All the components of the creation are interconnected by magnetism, just like interplanetary magnetic field.

That oil in triple shape the Gods discovered lay down within the Cow, concealed by Paṇis.

Indra produced one shape, Sūryā another: by their own power they formed the third from Vena Rīg-Veda. 4-58-4

The formation of the atom is associated with the electrostatic energy of the nucleus. Hence it has been said that *Indra* has produced one shape.

The other shape by *sūryā*-it means the source of the charged particles is the sun.

The third shape from *Veṇa*- Due to the spinning and vibrations of the electrons around the nucleus they enclose magnetism, which bind the nucleus in the atom. It has been explained as that the third shape from *Veṇa*, which is hidden in them just like *Paṇis*-concealed the wealth. The invisible force, which binds the nucleus in the atom is invisible, it connects all without any medium. It has been expressed by

Lord that all are connected, just like beads in one thread.

Ref.

Aditi is heaven, Aditi is mid air, Aditi is the mother the Sire and son.

Aditi is all Gods, aditi five classed men, Aditi all that has been and shall be born Rg.1-89-10

It has been expressed that whatever is present in the creation is nature, whatever is present, and whatever shall be born is nature only.

It has been narrated by Lord Kṛṣṇa, with identification of self as Supreme Soul, to wipe-out the fear of hell and heaven of Arjuna. He has given all the references from the Vedas as proof. It has been expressed in the chapter 9, 10, and in the chapter 11, Arjuna, him self has realized it, by identifying him self as supreme soul. It was not a hypnotism or illusion, Lord Kṛṣṇa given him the scientific proofs from the Vedas, and its method of realization with identification of the self through Yoga, and there are many things in the nature it self, that the phenomena can be proved easily.

Lord Kṛṣṇa established the faith of Arjuna in Supreme Brahma, God and Soul in its true sense with proof from the Vedas, which no body can deny.

Holistic paradigm

Arjuna, know that all beings have evolved from this twofold Prakṛati- nature, and that I am the source of the entire creation, and into Me again it disappears Gītā 7- 6

There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me Gītā 7-7

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In a symbolic fashion Lord Kṛṣṇa; expressed the chain of evolution in nature from single stock, and all the creatures are interconnected through the infinite nature and Supreme Soul. The Supreme Lord is universally present, and all are connected with him, just like the branches of the imperishable tree, which has its root in the cosmos, and its branches are on the lower side. The animate and inanimate creation is born from the union of matter and Spirit. Accordingly the nature came into the existence with evolutes of three qualities, and the supreme Soul is present within it also.

The nature and the supreme spirit, both are endless. All the components and functions of nature have born from nature. The individual Soul enjoys the three qualities evolved from nature. It is due to the contact with these qualities of nature, the individual soul is subject to take birth in good or evil womb. Even a men, can take birth in the plants or animal, as per rewards of his actions in nature.

The Metabolism, Life and Spirit

And permeating the mortal world, it is I who support all creatures by My vital power, and becoming the nectarine Soma, I nourish all plants 15-13

I have taken the form of fire Vaiśvānar lodged in the body of all creatures and united with the Prāṇ and Apāna breaths, it is who consume the four kinds of food 15-14

The sun, moon, and the earth are the part of the solar system, they have inherent source of gravitational and magnetic field as nectarine Soma.

By saying ‘I nourish all plants’ the photosynthesis in the plants has been expressed, which nourish the plants and all

the creatures with food and chemical energy, *Vaiśvāna energy*. It has generated the food chains and food webs in the nature. Hence, he said: 'I have taken the form of fire *Vaiśvānar* lodged in the body of all creatures. 'I consume the four kinds of food with *Prāṇ* and *Apāna* breaths' oxidation and reduction reaction.

He expressed that at micro level all the creatures exhibit same functions with *Prāṇ* and *Apāna* breaths with oxidation and reduction reactions. It is due to the *Vaiśvānar energy of food*, which is universally present in all the living-beings as chemical energy of food. It moves among the living-beings as immortal.

The internal micro body and Soul

Lord Kṛṣṇa said: The eternal 'Jīvātmā' in this physical body is a particle of My own being; and it is that alone which draws round it self the mind and the five senses, which rests in Prakṛati Gītā 15-7
The Soul present in the body is God. He is spectator as witness and guide in the physical body Gītā 13 - 22

The Soul has been described as imperishable without attributes. It is the source of consciousness, which attracts the sense objects resting in the nature, through internal micro body. The internal micro body is responsible for the development of the gross physical body with hereditary characters. Where in the body, internal micro body leads the life with merits and demerits, and enjoy the fruit of life. The soul is only spectator and guide as source of consciousness.

Even as the wind wafts scents from their seat, so too the 'Jīvātmā', which is the controller of the body etc., taking the mind and the senses from the body which it leaves behind forthwith migrates to the body which it acquires Gītā 15-8

The internal micro body is the controller of the body, and record the deeds and actions with merits and demerits, as a controller, it is the instrument of merits and demerits, it takes the mind and five senses from the body, which it leaves behind forth with migrate to the

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body which it acquires.

The supreme Soul - Brahma is without beginning and end, it is imperishable. It has maintained its continuity in the womb from the parents. It acquires independent status after coming out from the womb as individual self. In this sense the self consciousness is self generated in the womb in an individual. It appears with birth in the womb, and disappears with death of the physical body. After the death the physical body disintegrates in the nature, and Soul merged into the supreme Soul. But the objects of the sense organs pertaining to thought and words remain imperishable in the nature. And they search synonym instrument for operation. It has been expressed by:

The eternal 'Jivātmā' in this physical body is a particle of My own being; and it is that alone which draws round it self the mind and the five senses, which rests in Prakṛati Gītā15-7 the Soul is spectator as witness and guide.

As internal micro body, DNA is the instrument, which is universally present in the living-beings. Hence, during the fertilization anywhere in the womb, the infant take the shape from DNA. With the first division of the DNA in the womb, a mental code open on the DNA, which attract its synonym objects of thought mentality, if the thought mentality resting in the atmosphere and the mental codes have synonym frequency, then the language code of an individual get open on the DNA, accordingly, the physical development of the body is as per hereditary characters of the DNA, where the individual has taken the birth, and his mental language on the DNA decide the fate in life with merits and demerits of his past life. Hence even the time twins have different fate in life.

The supreme Puruṣa is yet other than these, who, having entered all the three worlds, upholds and maintain all, and has been spoken of as the imperishable Lord and the supreme Gītā 17

The single unified force of the nature is the supreme Lord of all, he upholds and maintains all. Therefore, the example of imperishable

tree has been given. All are connected with him, just like branches of the tree, which has no end.

The imperishable tree denotes that the life has evolved from single stock, with the combination of matter and energy. With the development of the infinite nature, the living-beings are dwelling on the earth, with bondage of actions.

The life emanate from pre-existing cells only. It maintains its continuity with cell division and reproduction without end in nature. Hence it has been said that the tree of the creation does not reach to maturity. The living-beings constitute its branches, where they enjoy the fruit of life with actions, and the leaves denote food.

The infinite nature and the supreme energy, both are endless. The physical body with internal micro body represents nature, and individual Soul represent Supreme energy.

The different forms of the living-beings are due to the DNA Deoxy ribose Nucleic Acid. It has maintained its continuity with cell division and reproduction, and acts as immortal Lord of the creatures. In the cell body, it is the counter part of soul with consciousness as instrument.

The individual soul and internal micro body, both are living on the same tree in mutual association. They are counter part of each other, they represent the branches. Where the individual soul is spectator and the internal micro body enjoy the fruit of eternal life.

The fire Vaiśvānar lodged in the body of all creatures and united with the Prāṇ and Apāna breaths, it is who consume the four kinds of food Gītā 15-14

The immortal fire *Vaiśvānar*, it is the chemical energy of photosynthesis, and the immortal source of food for all. It has generated the food chains and food webs in the nature with evolution of the living-beings, it is just like the leaves of imperishable tree, which appear and disappear with seasons.

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The single unified force upholds and maintains all as supreme Lord, just like a Yakṣa in the centre, which represent the centre stock.

The creation is a complex network system just like a spider's web in the nature. Accordingly the origin and evolution of the creation has been described symbolically, it is very difficult to grasp the conclusions drawn by the seers in the Vedic hymns. Hence it has been expressed in the final conclusion.

The waters they received that germ primeval wherein the Gods were gathered all together. The creation is rested set upon the Unborn's navel, where in abide all things existing Ṛg. 10-82-6, accordingly to search the truth behind the creation, the self enquiry of the truth has been suggested with a warning. By saying, *Ye thoughtful men enquire within your spirit whereon he stood when he established all things* **Rg.10-81-4**

Sṛṣṭi Yajña - Creation Sacrifice

The structure and function of the creation has been indicated symbolically. It has been expressed that 101 elements in the nature are just like 101 ministers, they have stretched the creation, just like a spider's web in the nature. It is due to the cyclic chain reactions in the nature. Accordingly, the food chains and food webs in the nature have been expressed in a symbolic fashion.

The sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,

This do these Fathers weave who hitherward and cry, Weave forth, weave back Ṛg. 10-130-1

It has been expressed that the creation sacrifice is just like a spider's web, it has threads on every side stretched by the hundred sacred ministers and one. The food chains and food webs in the creation-system have been indicated Rg.10-130

The essence of the Creation

The nectarine Soma, (The single Unified force) is the Creator,

cosmic principle

The Supreme Energy is the cause of Creation with energy transformation

The life on the earth is present due to the purifier and OM (ozone layer and magnetosphere around the earth)

The individual self and the Brahma - God are the same, it is life principle.

The life has evolved from food and Vivasvan DNA

The immortal *Vaisvānar*, chemical energy of Metabolism is the Source of Consciousness and life

The DNA internal micro body is the imperishable instrument of life, which is universally present in the living-beings.

The creation is the cycle of rebirth and death

The aim of life is to evolve ones own self towards humanity and divinity

The unfathomed Cosmos is Supreme bliss and salvation

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24. Vedic Genetics

God abides in the heart of all creatures, causing them to revolve according to their Karma by His illusive power, seated as those beings are in the vehicle of the body Gītā 18-61

The supreme Soul - Brahma is without beginning and end, it is imperishable. It has maintained its continuity in the womb from the parents, as an individual soul. It acquires independent status after coming out from the womb. In this sense the consciousness is self generated in the womb in an individual. With streaming of protoplasm and generation of metabolic energy it gets strength. It appears with birth and disappears with death of the physical body. It takes shape from the pre existing cells, from parents. Therefore, the appearance of the consciousness has been expressed by Lord Kṛṣṇa symbolically that 'I induce the seed in the womb'.

It has maintained its continuity with cell division and reproduction. Where, its counter part in the womb is DNA from the parents, which is responsible for the development of the physical body with hereditary characters. The soul is the source of consciousness, and spectator, and DNA lead the life with development of the body, and enjoy the fruit of life.

These two are imperishable with cell division and reproduction. The gross physical body is perishable with death.

After the death of the individual, the individual Soul merged into the Supreme Soul. They are synonym. The thought energy and the sound energy of words of an individual are his identity and imperishable. They remain in the universe even after the death. It has been expressed by Lord Kṛṣṇa: that the thought mentality and words (product of mind and senses), rest in the nature, just like the wind wafts the scents from their seat.

The DNA is the vehicle of hereditary characters as well as merits and demerits of an individual. It records the deeds of the individual persons in its language code. As internal micro body, and

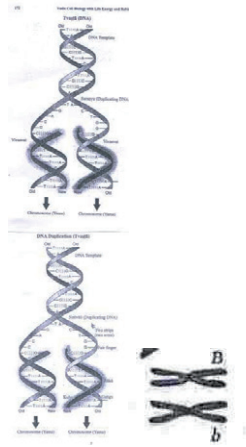
controller, the DNA is the instrument, which is universally present in the living-beings.

Hence, during the fertilization anywhere in the womb, the infant take the shape from DNA duplication. With the first division of the DNA in the womb, a mental language code open on DNA, which attract the synonym thought mentality resting in the universe, in the same fashion the resting thought mentality search synonym thought mentality. If both have same frequency, then the language code and thought mentality of an individual get open on the DNA. Accordingly, the physical development of the body will be as per the hereditary characters of DNA from parents, where the individual has taken the birth, and his mental language on the DNA decides the fate in life, hence even the time twins have different fate in life.

The individual soul is the source of consciousness with metabolic reaction as spectator, and the DNA is the instrument to enjoy the fruit of life, or consequences of his past deeds.

Accordingly, the individual may take birth in good cultured family, uncultured lower family, animals or the plants, as rewards, as per his mentality and deeds in life. Because the instrument and vehicle of merits and demerits DNA, is universally present.

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Thought energy

The role of thought energy in the life has not been established so far in the scientific world, similarly the structure and function of the DNA is restricted to the protein synthesis and gene manipulation. Now the scientists have realized 'holistic paradigm.' in the same way importance of the *Vāc*- energy may be established in the future.

The Vedic knowledge reflects that they were fully acquainted with the structure and function of the DNA as we know today. Hence, looking to the similarity of the knowledge up to the DNA, cosmic principles and theories of modern science, it is worth to examine the role of thought energy and DNA in the cycle of thought energy, as expressed in the Rg. 10-184-1, 2, 3

De oxy ribose Nucleic Acid - DNA

The whole play of life on the earth is due the two

complimentary DNA base pairs (Adenine, Guanine, Thymine and Cytosine.) A=T, G ≡ C, the universal nature of the DNA has been expressed by the omni-form nature of Tvaṣṭā

The discovery of DNA by the Watson and Crick and Vedic knowledge confirm the universality of DNA in the living-beings. On the same line scientists may be able to search the language code of rebirth in future as indicated in the Vedic hymns.

Tvaṣṭā the lord hath made all forms and all the cattle of the field:

Cause them to multiply for us Rg.1-188-9

The DNA has been termed as *Tvaṣṭā*, who is shaper of all creatures with multiplication, hence it has been termed as omni-form (*Viśvarūpa*), it means the DNA is present in all the living-beings.

For *Tvaṣṭā*, he who knows each sacred song, brought thee to life, pre eminent o'er all the things that are.

It has been expressed that *Tvaṣṭā* – DNA is a supreme genetic material, which is the source of life, and it bears the information of life and death. It regulate the life cycle of the individual through hereditary characters received from the parents.

The supreme fundamental energy is eternal and imperishable. In the same fashion, *Vāc*- thought energy is synonym to fundamental energy and imperishable. They persist in the atmosphere even after the death of an individual, and particular to an individual person. They exhibit their impact with the function of DNA in the living-beings. The thought energy has described as 'footless'.

She that is footless goes first of them that have feet: who understood that of you, O Mitra and Varuṇa? The embryo brings the burden of her; she (?) fills (? Pr) truth protects (ni-pa) untruth.

The footless thoughts of an individual reach to the developing embryo, which has a motion, the speed of thoughts is more than the light and gravity, it brings the burden to the developing embryo with opening the language code on the DNA.

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It suggests that the thought energy of a dead person persists in the universe, who move from the heaven into the embryo, who has feet-life, and during the duplication of the DNA in the embryo, it initiates the burden of his deeds - it means the language code, which open on the DNA, it decides the fate of the individual as per his 'footless' thought energy, which has its appearance with the birth. It has been expressed by *the embryo brings the burden of her.* Atharvaveda-IX-10-23

Stand firm; viraj art thou; as it were, Viṣṇu here O Sarasvatī; O Sinīvālī, let her have progeny; may she be in the favour of Bhaga, Atharvaveda. 14-2-15

So it has been prayed for a pregnant girl, O *Sinīvālī*, O *Sarasvatī* grant her good progeny.

Where *Sinīvālī*, represents the duplicating DNA and *Sarasvatī* is thought energy moving in the universe. The duplicating DNA and the thought energy play important role in opening the code on the DNA in the womb. Hence they have been prayed to grant her good progeny, accordingly a dead person's thought mentality may get rebirth.

1. May Viṣṇu form and mould the womb, may Tvaṣṭā duly shape the forms.

Prajāpati infuse the stream and dhata lay the germ for thee.

2. O Sinīvālī set the germ, set thou the germ Sarasvatī. May the twain gods bestow the germ. The Aświns crowned with lotuses.

3. That which Aśvins the Twain rub forth with the attrition stock of gold that germ of thine we invoke that in the tenth month thou may bear. Rg.10-184-1, 2, 3

In the *Rgveda*, it has been expressed that the *Tvaṣṭā* -DNA give shapes to the infant, the lord of beings infuse the seed of eternal life, and the *Viṣṇu* feed it with food in the womb. It is all from the parents.

The germ is get set by the *Sinīvālī* and *Sarasvatī* in the womb.

Accordingly *Aśvins* (nucleotide pairs) crowned with lotuses, it means the development of the children is there according to the hereditary characters from the parents.

Where the *Sinīvālī*, *duplicating DNA* is the code initiator and the *Sarasvatī* (thought energy) opens the door of a language of the past birth, which is particular to an individual through the difference in the base sequence and the language code. It means the first code, which is present on the single strand of the DNA template. It acts as the language code initiator for a particular mentality, which is particular to an individual. Due to this even the time twins have different characters, mentality, and fate.

The *Aśvins* crowned with lotuses, it indicates the function of the nucleotide pair with triple bond, which blossom with development of the physical body just like lotus flowers, it has been expressed by germ of gold metaphorically, which has been invoked in the tenth month after the birth.

The phenomena of rebirth of sound energy of words and thought energy is a phenomena related with quantum Genetics. Hence *Sarasvatī* - *Vāc* ṣ word's energy, resting in the nature has been invoked for good progeny in tenth month, the *Sinīvālī* represents duplicating DNA in the womb, during conception. The same has been expressed by Lord Kṛṣṇa:

The human-beings are dwelling on the earth with bondage of their deeds. How it is going on in the nature? He has explained that the eternal Jīvātmā (DNA) is part of the supreme soul as internal micro body of the individual self. He attracts the mind and the five senses, which rest in nature.

15- 2, just like the wind wafts scents from their seat, in the similar fashion, the Jīvātmā (DNA), who is the controller of body, taking the mind and the senses from the body to the body which it acquire after death.

The DNA is the vehicle of hereditary characters as well as merits and demerits of an individual. It records the deeds of the individual persons in its language code. As internal micro body, and

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controller, DNA is the instrument, which is universally present in the living-beings.

Salvation- Mokṣa

Those who thus perceive with the eye of wisdom the difference between the Kṣetra and Kṣetrajña, and the phenomenon of liberation from Prakṛati - nature, with her evolutes reach the supreme eternal Spirit Gītā 13- 34

Lord Kṛṣṇa said: The eternal 'Jivātmā' in this physical body is a particle of My own being; and it is that alone which draws round it self the mind and the five senses, which rests in Prakṛati 15-7

The Soul present in the body is God. He is spectator as witness and guide in the physical body Gītā 13 - 22



Two Birds with fair wings, Knit with bonds of friendship, in the same sheltering tree have found to being a refuge. One of the twain eats the sweet tree fruitage; the other eating not regardeth only Rgveda 1-164-20

On this stanza *Sāyaṇa*, says that the two birds are the vital and the supreme spirit, dwelling in one body. The vital spirit enjoys the fruit or rewards of actions while the supreme spirit is merely a spectator.

The supreme Soul and the individual self are the same. The individual self and the imperishable internal micro body constitute the eternal 'Jivātmā'. They have found refuge in the same imperishable sheltering tree. Where one enjoys the fruit of life with bondage of the actions, and the Soul is spectator. It has been expressed by the two birds on the same sheltering tree metaphorically.

Where those fine Birds hymn ceaselessly their portion of life eternal, and the sacred synods, There is the Universe's mighty Keeper, he, wise, hath entered into me the simple Rgveda 1-164-21

The earth where the creatures enjoy the fruit of life, where the two birds (life energy and bio soul) are living in association, the lord of the creatures has entered in to me. It means the life energy and the supreme fundamental energy is same which is present in the body as life energy. It has been indicated here in a anthropomorphic manner that *the Universe's mighty Keeper, he, wise, hath entered into me-mind the simple.*



The tree where on the fine Birds eat the sweetness, where they all rest and procreate their offspring- Upon its top they say the fig. is luscious: none gaineth it who knoweth not the father. Rig-Veda 1-164-22

The earth where in the creation the beautiful creatures eat the sweet fruits of life, they enjoy the life and produces off-springs, at the top of their life they say that life is beautiful, but he, who knows not his generator father, he is in the dark, he gains nothing. It means one should know the purpose of life?

The supreme indestructible is seated in the mind as spectator, the life is beautiful. One should know the purpose of life, and generator father with, which all are connected by invisible force.

Lord Kṛṣṇa expressed: Those, who are moving on the path of salvation, they should know first the field and lord of the field, and liberation from the nature and her evolutes. Mostly the people think about the individual self as lord of the field, but it is not so, the individual is not different from the Brahma, he is lord of all. All actions in the nature are controlled by the nature it self. The person moving on the path of salvation should control his sense organs and desire first internally, as well as externally. Whatever, he is thinking or doing is recorded in his mind, it is the cause of rebirth. Only to control the sense organ externally, and thinking about the objects of the sense organs is not Yoga or liberation from the world.

The three mental qualities Sattava, Rajas, and Tamas are inherent by birth, and they will go with death only. They stimulate with circumstances, to control them with wisdom is aim of life. With firm faith in God and feeling that who so ever is present in the

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creation is God, accordingly all actions in the nature are motivated by God. With this thought, he can follow path of equanimity in all actions. The action without desire with equipoise mind in all circumstances is the way of salvation.

Man attains the highest perfection by worshipping through his own natural duties Him from whom the tide of creation has streamed forth and by whom all this universe is pervaded Gītā 46

God abides in the heart of all creatures, causing them to revolve according to their Karma by His illusive power, seated as those beings are in the vehicle of the body Gītā 61

Lord Kṛṣṇa said: Knowledge is better than practice, meditation on God is superior to knowledge, and renunciation of the fruit of actions is even superior to meditation; for peace immediately follows from renunciation Gītā 12

To meditate on the self with endowed supreme faith in 'Brahma' is best. For those who are even-minded towards all and devoted to the welfare for all beings with full control over sense organs, but it is very difficult to concentrate on un-manifest for those who are centred in the body. Even a little offering with devotion and love without desire of a sinless mind, immediately reaches to Brahma.

The people, who are driven by desires, they worship different deities and adopts related rules for worship, whatever the deity, they choose for worship. They get the desired enjoyments through the supreme Brahma, and they reach to respective God, which short lived, but those who worship the Supreme Soul, they reach to the Supreme Soul.

The polytheism

Though integral like space in its undivided aspect, it appears as it were in all animate beings. And that Godhead, which is the only object worth knowing, is the sustainers of being (as Viṣṇu), the destroyer (as Rudra) and the creator of all (as Brahmā) Gītā 16

The Supreme energy is one undivided, but it appears as divided into *Viṣṇu* as sustainers, *Rudra- Mahadev-* as destroyer and *Brahmā* as creator. These are Vedic deities, and are related with the functions of the nature.

In an anthropomorphic manner, their worship is the source of inspiration from very beginning of the civilization. The mythological expressions have given it a different turn in *Purāṇa* by Maharshi Veda Vyas.

Lord Kṛṣṇa expressed their Vedic connection with supreme energy, where *Brahmā* - supreme energy is consciousness as Creator, *Rudra-Mahadev* represents electromagnetic bond energy, which is responsible for the synthesis and disintegration in the nature, the *Viṣṇu* is identified as visible light on the earth, its three steps represents the journey of solar rays from sun to earth through the atmospheric ozone layer, which feed the creation with photosynthesis, hence, the *Viṣṇu* has been designated as sustainers.

Lord Kṛṣṇa explained the same to Arjuna that the Creator of the creation is present every where, all the actions in the nature are due to him, but he is not involved in action, because he is devoid of any sense. He can bestow blessings, but he will not share actions.

The human society

The people in the society are working as per their mental ability and duty in nature. They have been classified into four categories (*Chaturvarṇyam*) as per their mentality. It is not a sign of caste or race.

The three qualities of the living-beings **Sattva, Rajas and Tamas** have been born out of nature. They tie down the soul in the body, and are working everywhere. The human species is under the process of mental evolution, under the cycle of rebirth and death as the controller of the self. He is free to think for his welfare with his mental abilities, where, a man is himself a friend or foe of his self.

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He has expressed that according to the mentality, the human-beings acts in the society, and accordingly as per their predominant mentality in life, they are subject to take birth in higher or lower family or even in the animals or plants.

Being a Kṣatriya, and man of Royal family, Arjuna was having the ego of caste and superiority of his race. To wipe out his ego, Lord Kṛṣṇa shown him the evolution of human species from single DNA, and express the nature of two categories of human mentality.

Even then Lord Kṛṣṇa was not convinced, and said in the last that there are only two kind of people Sur-divine and Asur-demons, you are Sur- divine by nature with human instincts, and to fight with Asur- demons, the people with animal instincts is inevitable.

Hypocrisy, arrogance, pride, and anger, sternness and ignorance, these are marks of him, who is born with demoniac properties 16-4 They have no external or internal purity. Nor good conduct nor even truthfulness. These are the enemies of mankind prove equal to the destruction of the universe Gītā 16-9

The Sur- divine - Non violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, disclaiming doer-ship of actions, compassion towards all creatures, away from malicious gossip, a sense of shame in transgressing against the scriptures in usage, and abstaining from frivolous pursuits Gītā 16-2

It is due to this only, that Lord Kṛṣṇa, able to wipe out the ego of caste, race and Dharma traditions, from the mind of Arjuna, it is Vedic Gītā, which inspire Arjuna to follow swa Dharma - self duty, and he prepared him self to fight the battle of 'Dharmayuddha - fight for right and self duty in the nature. Otherwise, it was impossible to convince an archer like Arjuna, and 'Might is right' may have ruined the ethical foundation of the earth. To establish the self duty, Lord Kṛṣṇa

taught the highest truth of the creation.

In the service of Supreme Lord
OM TAT SAT

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