

Scientific Analysis of “The Bhagavad Gita” on God Reflecting Ancient Indian Culture

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“Motto”

To develop spiritualism in society irrespective of religion for the necessity of global peace and global quality of life by understanding spiritual and scientific literatures.

Abstract: *The mark of a human being is to get out of existential problems by using discretion based on intelligence. To lose one's bearing when in difficulty is comparable to a blind man losing his stick. In today's world, we face grim situations arising from conflicts among various religions. Conflicts afflict the whole world. We must use our sharp intellect based on wisdom, not precision weapons, to escape this dilemma. Against this backdrop, a Medical Doctor, Dr Susil Kumar Mohanty, has authored this booklet for the common good of humanity. His thought could have been a voluminous book. However, this booklet offers satisfaction comparable to reading a lengthy treatise on the same subject. A doctor with a scientific bent of mind has chosen this powerful antidote to emancipate us from this dilemma. Analyzing scientific progress, the author has emphasized the discovery of unity in diversity and plurality. The discovery of agreement among the majority is potent thinking. He has paved the way for science and religion to progress by emphasizing unity based on Swami Vivekanand's teachings. Quoting the eternal message of Srimad Bhagavad Gita, he impresses upon us that God is beyond all dilemmas, discriminations and diversities and transcends this ordinary worldly existence. God transcends this world even though we feel His presence all around us. It hardly matters whatever names we suggest for this transcendental unity. Sri Ramakrishna Paramahansa has said that in whatever name one calls God, He readily responds whenever one prays with love and devotion. Being supernatural, He is unsmear, spotless, formless and impervious to all worldly affairs. Being the source of all peccancy (vikara) also, He is not bounded by any of them, the way the sun with all its rays is open to all. Based on this principle, Dr. Mohanty has marked a path to solve dilemmas arising from interreligious conflicts. The world feels God's manifestation; He is present in all religions leading to Him, and a life guided by religious principles feels his presence. But since God is beyond this worldly existence, He is not entirely bound by any particular religion. All religions, both past and future, might fulfil the lofty aims of human lives, but God is detached from and uninvolved in these actions of religions. We pray that let all religions be adored equally in today's society and let them coexist with equal respect under one roof. I express my heartfelt affection and respect to Dr Susil Kumar Mohanty and wish everyone to count his doctrine as a specially valued admitted truth. May his understanding be a harbinger of good luck, happiness and adoration.*

Keywords: Bhagavad Gita, spirituality and science, ancient Indian culture, cosmic energy, philosophical insights

For Better and Smooth Understanding of Scientific Analysis of the Bhagavad Gita on God

These examples are as under:

We can take the example of electrical energy to establish the theory of God. When electric current flows through electric bulbs of different powers (wattage), each of these bulbs radiates light as per its size and capacity. Likewise, when the fan is fed with electric current, so also train engines etc., perform or produce output according to their forms, sizes and inbuilt capacities. We know from this object produce the desired effect as per their capacities when supplied with energy. But the energy is not involved in the workflows of the objects. The objects function according to their forms (sizes). We may, technically, attribute this principle to God. The whole of Mankind, animals, plants and bacteria etc., meaning all living beings cannot function without God's existence. But they perform as per their nature, i. e., Mankind will practise humanity, tigers and lions will kill their beasts of prey for food, and bacteria may cause diseases. Even though God is the motive force behind all these actions, He is not attached to any of these actions. We may cite the example of water here. Water has three states, i. e., solid, liquid and gas, depending on temperature. Accordingly, it behaves differently in all these three states even though the same water exists in them all.

The same is true for a human being also. As a man progresses, his behaviour (action) changes following his physical state, i.

e., childhood, youth or old age, even though the same human being is present in all the states. As another example, if we divide and subdivide an atom into tiny particles, we get micro and nano - sub - atomic particles that encircle the nucleus of an atom as per their states. But all this is not possible without energy. All objects, from the solar system to sub - atomic particles, function as per their forms (sizes) and nature, aided by energy. Moving a step further, if we divide all visible and invisible objects (like light and radioactive waves), we may arrive at the fundamental unit from which all these visible and invisible objects form. Here we may mention Swami Vivekananda's speech on this matter:

Example - 1

“Science is nothing but the finding of unity. As soon as Science reaches perfect unity, it will stop further progress because it will reach its goal. Thus, Chemistry could not progress further when it would discover one element out of which all others can develop. Physics would stop when it can fulfil its services in discovering one energy of which all others are manifestations. And the Science of religion would become perfect when it would discover Him, who is the one life in a universe of death, He who is the constant basis of a never - changing world, one who is the only Soul of which all souls are but delusive manifestations. Thus, it is through diversity and duality that the ultimate unity ensues. Religion can go no further. The constancy of nature is the goal of all Sciences. (Chicago - 1893)

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We may quote the example of the scientific cloning process in this matter. If we plant a tree branch, leaf, root or flower under suitable conditions, all these plant parts come out as a full - grown plant/tree instead of growing as particular parts. Based on this, the scientists decided that cells in living beings have internal unipotent energies. If we place a cell in an egg and put it inside an ovary (like we plant a tree on soil), it gets the right environment for its growth. As in the previous example of the parts of the tree growing into a whole tree, the cell also develops into a complete human being. From this example, we may conclude that if we place a crore of human cells in a crore of eggs and each in separate ovaries, we can get a crore of human beings. Through this, we may prove that God's omnipresence is creating a conducive environment for the creation of human beings in the case of all these cells. This proof shows when a unit of any living being develops in a suitable environment; it produces the exact whole being from which it has originated.

The presence of God is there in all the objects of the world, both manifest and unmanifest, starting from sub - atomic particles to gigantic galaxies. The existence of God is there in all things of the world, both manifest and unmanifest eternally, and these objects' function relying on God's presence. From the beginning of creation, nature, assisted by God, has been constantly creating complete beings /objects, manifest and unmanifest, by placing a unit of each being/object in creating appropriate environments for them to grow. It makes them functional by arranging appropriate settings for the availability of the required energy for each being, from solar rays, i. e., carbohydrates, protein and micronutrients for human beings, to carbon dioxide and nitrogen for plants. It also constantly creates an environment for fusing hydrogen atoms to helium atoms inside the sun, producing energy through solar radiation, both light and heat. Nature runs different life cycles for alien beings in this manner. For example, a zygote is created after the union of male and female chromosomes inside an egg. When we place a zygote inside a womb, it starts producing a human being. Likewise, for all plants to grow, nature makes the soil conducive. In this manner, nature creates various kinds of desired environments for different beings.

Along with nature, all objects and beings, manifest and unmanifest, have been created by God. Because all owe their origins to God, Nature utilizes all things through one another, partially or entirely, to continue the life cycles. For example, when a human being expires, part of its being (body) is utilized as food for other creatures, manure for plants or for enriching the soil and the body's water content is converted to water. A human being also utilizes various plants, edible objects and meats of other animals as food for sustaining life. This process is possible because nature and all things/beings originated from a single source, i. e., God. All living beings are created from similar elements called *panchabhuta*. Lives are created out of this and ultimately lived to end to return to *panchabhuta* only. Spirit of nature could support this activity of running a life cycle because of the principle of *basudhaiba kutumbakam* (the world is one family), which allows the mutual utilization of objects / beings. At the end of the creation (or Kalpa), all things, manifest and unmanifest, dissolve in God. The whole world becomes one with God. We call this *Pralaya* (holocaust). Again, when the *Kalpa*

(creation) begins, nature and all objects originate from God and continue their life cycles till their very end, i. e., *Pralaya*. We call this creation.

Example: 2

Big Bang theory says the universe, as we know it started with an infinitely hot and dense single point that inflated and stretched. Black hole theory says all the world merges into a black hole at *Pralaya*. That means all the objects, manifest and unmanifest, originate from one point and dissolve in one moment, i. e., this verily is God only. Since all the things of the world stem from one single source, i. e., God, all are interrelated, and they utilize one another to sustain the creation. The effect of any action in nature is not limited to the place of occurrence. Instead, it spreads everywhere, and its reaction affects the surroundings as per its threshold potency and the capacity of surrounding objects to convey this reaction. This origin is possible because all objects/beings are interrelated /interdependent, and they owe our existence to one source. We can realize the source of birth as the existence of God.

Scientifically, at the beginning of the universe, in due course of time, one matter is converted or differentiated to all the visible & invisible micro & macro manifestations of the ongoing universe. And at the end, the universe will be restored or disintegrated to one matter. So, that one matter (Differentiated in the beginning and Disintegrated at the end of the universe) is a Unipotent / Omnipotent part of God having the capacity of self-Proliferation / Differentiation and Disintegration. And this Omni - potent or unipotent part of God can be named "Atma". This one matter having the power of self - proliferation / differentiation & disintegration is also inherited and reflected in the present living world. So, when a complete cell from any species of the living world, take for example, of 'Human' and when a human cell, is replaced in an ovum by removing nuclease and placed in the uterus, it will produce an identical male or female child from whom the cell originates in the cloning process. In this way, the cloning process takes chlorophylls from the trees (named tissue culture). Nature has adopted this procedure by uniting males or females, each half cell, to form the zygote, which can produce a male or female child. Zygote is called the seedling process. This cloning and seedling process in the living world are possible due to attributes inherited from the unipotent matter called 'Atma'; these micro and macro manifestations from that one matter (*Atma*) are inherited and have been continuing from the beginning of the world. Also, stem cells see these micro and macro manifestation capabilities in the human body. So, when a stem cell divides in a particular environment according to need, it can produce different organic body parts, such as the liver, kidney, heart, bone marrow etc., in a particularly appropriate recombinant natural process. And this is due to its inheritance, and the process of inheritance properties in the living world is a continuous process running ceaselessly since the time of the creation of the universe.

Scientific analysis of Bhagavad Gita on God reflecting ancient Indian Culture

Superimposing the example of spiritual theory of God i. e. the Bhagavad Gita on the materialistic theory of God (as

explained in the foregoing chapter) we may conclude that all objects, both manifest and unmanifest, including nature are created out of God at the beginning of the *kalpa* and after completing their life cycles all objects dissolve into God at the end of the *kalpa*. Nature and all objects, both manifest and unmanifest, are linked to God's existence but God, after creating them, remains unattached with their actions. They function as per their nature and formative existence.

We can draw a parallel with Chinese Taoism here. Taoism says all objects originate from the Tao and they feel the presence of the Tao and later dissolve into the Tao.

We may bring forth this fact by going through the following *slokas* of the Bhagavad Gita like:

Index of Analysis - 1

All objects, both manifest and unmanifest, including nature are created out of God at the beginning of the *kalpa* and after completing their life cycles all objects dissolve into God at the end of the *kalpa*.

This statement is supported by all the slokas of the Bhagavad Gita quoted in **Analysis - 1**. This has a reflection in Chinese Taoism also.

Index of Analysis - 2

Prakruti (Nature) carries on life cycle till the end of the *kalpa*. God is unrelated to / unattached with all the actions of *Prakruti* which functions as per its own disposition.

This statement is supported by all the slokas of the Bhagavad Gita quoted in **Analysis - 2**.

Index of Analysis - 3

Since the beginning of the *kalpa* all objects, both manifest and unmanifest, are linked with God.

This statement is supported by all the slokas of the Bhagavad Gita quoted in **Analysis - 3**.

Index of Analysis - 4

Since the beginning of the *kalpa* all objects, both manifest and unmanifest, are linked with God but God is unattached with their actions.

This statement is supported by all the slokas of the Bhagavad Gita quoted in **Analysis - 4**.

Index of Analysis - 5

Since the beginning of the *kalpa* all objects, both manifest and unmanifest, are linked with God but God is unattached with their actions. They function as per its own bearings and dispositions.

This statement is supported by all the slokas of the Bhagavad Gita quoted in **Analysis - 5**.

Index of Analysis - 6

All the religions of the world point to a single God.

This statement is supported by all the slokas of the Bhagavad Gita quoted in **Analysis - 6**.

Index of Analysis - 7

People who perform their worldly duties are advised to carry out actions based on *Yajna*. (*Yajna* is any social, communal, national or personal activity into which the individual is ready to pour himself forth entirely in a spirit of service and

dedication).

Based on the *Yajna* as advised by the Gita one should perform duties in favour of developing & proliferating activities of *Prakruti* (Brahman / energy).

This statement is supported by all the slokas of the Bhagavad Gita quoted in **Analysis - 7**.

Analysis - 1

All objects, both manifest and unmanifest, including nature are created out of God at the beginning of the *kalpa* and after completing their life cycles all objects dissolve into God at the end of the *kalpa* (creation).

This statement is supported by all the slokas of the Bhagavad Gita quoted below:

*Sarvabhootaani kaunteya prakritim yaanti maamikaam;
Kalpakshaye punastaani kalpaadau visrijaamyaham. (9/7)*

All beings, O Arjuna, enter into My Nature at the end of a *Kalpa* (creation); I send them forth again at the beginning of (the next) *Kalpa* (creation)!

*Aham sarvasya prabhavo mattah sarvam pravartate;
Iti matvaa bhajante maam budhaa bhaavasamanvitaah.
(10/8)*

I am the source of all; from Me everything evolves; understanding thus, the wise, endowed with meditation, worship Me.

*Etadyoneeni bhootaani sarvaaneetyupadhaaraya;
Aham kritsnasya jagatah prabhavah pralayastathaa. (7/6)*

Know that these two (My higher and lower Natures) are the womb of all beings. So, I am the source and dissolution of the whole universe.

Analysis - 2

Prakruti (Nature) carries on life cycle till the end of the *kalpa*. God is unrelated / unattached with all the actions of *Prakruti* which functions as per its own disposition.

This statement is supported by all the slokas of the Bhagavad Gita quoted below.

*Mayaa 'dhyakshena prakritih sooyate sacharaacharam;
Hetunaa 'nena kaunteya jagadwiparivartate. (9/10)*

Under Me as supervisor, Nature produces the moving and the unmoving; because of this, O Arjuna, the world revolves!

*Prakrityaiva cha karmaani kriyamaanaani sarvashah;
Yah pashyati tathaa 'tmaanam akartaaram sa pashyati.
(13/29)*

He sees, who sees that all actions are performed by Nature alone and that the Self is actionless.

Analysis - 3

Since the beginning of the *kalpa* all objects, both manifest and

unmanifest, are linked with God.

This statement is supported by all the slokas of the Bhagavad Gita quoted below.

*Mattah parataram naanyat kinchidasti dhananjaya;
Mayi sarvamidam protam sootre maniganaa iva. (7/7)*

There is nothing whatsoever higher than Me, O Arjuna! All this is strung on Me as clusters of gems on a string.

*Sarvabhootasthamaatmaanam sarvabhootaani chaatmani;
Eekshate yogayuktaatmaa sarvatra samadarshanah. (6/29)*

With the mind harmonised by Yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere.

*Yo maam pashyati sarvatra sarvam cha mayi pashyati;
Tasyaaham na pranashyaami sa cha me na pranashyati.
(6/30)*

He who sees Me everywhere and sees everything in Me, he does not become separated from Me nor do I become separated from him.

*Sarvabhootasthitam yo maam bhajatyekatwamaasthitah;
Sarvathaa vartamaano 'pi sa yogee mayi vartate. (6/31)*

He who, being established in unity, worships Me who dwells in all beings, – that Yogi abides in Me, whatever may be his mode of living.

*Aatmaupamyena sarvatra samam pashyati yo 'rjuna;
Sukham vaa yadi vaa duhkham sa yogee paramo matah.
(6/32)*

He who, through the likeness of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, he is regarded as the highest Yogi!

*Yathaakaashasthito nityam vaayuh sarvatrago mahaan;
Tathaa sarvaani bhootaani matsthaaneetyupadhaaraya. (9/6)*

As the mighty wind, moving everywhere, rests always in the ether, even so, know thou that all beings rest in Me.

*Yajjnaatwaa na punarmoham evam yaasyasi paandava;
Yena bhootaanyasheshena drakshyasyaatmanyatho mayi. (4/
35)*

Knowing that, thou shalt not, O Arjuna, again become deluded like this; and by that thou shalt see all beings in thy Self and also in Me!

*Brahmaarpanam brahmahavirbrahmaagnau brahmanaa
hutam;
Brahmaiva tena gantavyam brahmakarmasamaadhinah.
(4/24)*

Brahman is the oblation; Brahman is the melted butter (ghee); by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action.

*Yo 'ntah sukho 'ntaraaramas tathaantarjyotir eva yah;
Sa yogee brahma nirvaanam brahmabhooto 'dhigacchati.
(5/24)*

He who is ever happy within, who rejoices within, who is illumined within, such a Yogi attains absolute freedom or Moksha, himself becoming Brahman.

*Aham kraturaham yajnah swadhaa 'hamahamaushadham;
Mantra 'hamahamevaajyam ahamagniraham hutam. (9/16)*

I am the Kratu; I am the Yajna; I am the offering (food) to the manes; I am the medicinal herb and all the plants; I am the Mantra; I am also the *ghee* or melted butter; I am the fire; I am the oblation.

*Bijam mam sarva - bhutanam viddhi partha sanatanam
Buddhir buddhimatam asmi tejas tejasvinam aham (7/10)*

Know Me, O Arjuna, as the eternal seed of all beings; I am the intelligence of the intelligent; the splendour of the splendid objects am I!

*Yachchaapi sarvabhootaanaam beejam tadahamarjuna; Na
tadasti vinaa yatsyaanmayaa bhootam charaacharam. (10 /
39)*

And whatever is the seed of all beings, that also am I, O Arjuna! There is no being, whether moving or unmoving, that can exist without Me.

*Yogayukto vishuddhaatmaa vijitaatmaa jitendriyah;
Sarvabhootaatmabhootaatmaa kurvannapi na lipyate. (5/7)*

He who is devoted to the path of action, whose mind is quite pure, who has conquered the self, who has subdued his senses and who has realised his Self as the Self in all beings, though acting, he is not tainted.

*Vidyaavinaya sampanne braahmane gavi hastini;
Shuni chaiva shvapaake cha panditaah samadarshinah.
(5/18)*

Sages look with an equal eye on a Brahmin endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste.

*Pashya me partha roopaani shatasho 'tha sahasrashah;
Naanaavidhaani divyaani naanaavarnaakriteeni cha. (11/5)*

Behold, O Arjuna, My forms by the hundreds and thousands, of different sorts, divine and of various colours and shapes!

*Pashyaadityaan vasoon rudraan ashwinau marutastathaa;
Bahoonyadrishtapoorvaani pashyaashcharyaani bhaarata.
(11/6)*

Behold the Adityas, the Vasus, the Rudras, the two Asvins and also the Maruts; behold many wonders never seen before, O Arjuna!

*Ihaikastham jagatkritnam pashyaadya sacharaacharam;
Mama dehe gudaakesha yachchaanyad drashtumicchasi.*

(11/7)

Now behold, O Arjuna, in this, My body, the whole universe centred in the one—including the moving and the unmoving—and whatever else thou desirest to see!

*Anekavaktra nayanam anekaadbhuta darshanam;
Anekadivyaabharanam divyaanekodyataayudham. (11/10)
Divyamaalyaambaradharam divyagandhaanulepanam;
Sarvaashcharyamayam devam anantam vishwatomukham.*
(11/11)

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (such a form He showed). Wearing divine garlands and apparel, anointed with divine unguents, the all - wonderful, resplendent (Being), endless, with faces on all sides.

*Divi sooryasahasrasya bhavedyugapadutthitaa;
Yadi bhaah sadrishee saa syaadbhaasastasya mahaatmanah.*
(11/12)

If the splendour of a thousand suns were to blaze out at once (simultaneously) in the sky, that would be the splendour of that mighty Being (great soul).

This fact has been referred to by the Big Bang theory, the Cosmic Ray theory and recent experiments of NASA and also in Einstein's equation of conversion of mass to energy,

i. e., $E = mc^2$.

Oppenheimer after analysing these slokas of the Bhagwad Gita, explained that Gita has proof based on evidence that when a mass of element with a higher atomic number is compacted heavily, under nuclear fusion process it is converted to energy. The energy, in no time, is converted to thermo kinetic energy. Even this is given in slokas by way of experiment on atomic bomb explosion.

*Tatraikastham jagatkritsnam pravibhaktamanekadhaa;
Apashyaddevadevasya shareere paandavastadaa. (11/13)*

There, in the body of the God of gods, Arjuna then saw the whole universe resting in the one, with its many groups.

Analysis - 4

Since the beginning of the *kalpa*, all objects, both manifest and unmanifest, are linked with God but God is unattached with their actions.

This statement is supported by all the slokas of the Bhagavad Gita quoted below.

*Samam pashyan hi sarvatra samavasthitameeshwaram;
Na hinastyaatmanaa'tmaanam tato yaati paraam gatim.*
(13/29)

Because he who sees the same Lord dwelling equally everywhere does not destroy the Self by the self, he goes to the highest goal.

*Yadaa bhootaprithagbhaavam ekastham anupashyati;
Tata eva cha vistaaram brahma sampadyate tadaa. (13/31)*

When a man sees the whole variety of beings as resting in the One, and spreading forth from That alone, he then becomes Brahman.

*Anaaditwaan nirgunatwaat paramaatmaayam avyayah;
Shareerastho 'pi kaunteya na karoti na lipyate. (13/32)*

Being without beginning and devoid of (any) qualities, the Supreme Self, imperishable, though dwelling in the body, O Arjuna, neither acts nor is tainted!

*Mayaa tatamidam sarvam jagadavyaktamoortinaa;
Matsthaani sarvabhootaani na chaaham teshvavasthitah. (9/4)*

All this world is pervaded by Me in My unmanifest aspect; all beings exist in Me, but I do not dwell in them.

Analysis - 5

Since the beginning of the *kalpa* all objects, both manifest and unmanifest, are linked with God but God is unattached with their actions. They function as per their own bearings and dispositions.

This statement is supported by all the slokas of the Bhagavad Gita quoted below.

*Na kartritvam na karmaani lokasya srijati prabhuh;
Na karmaphala samyogam swabhaavas tu pravartate. (5/14)*

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions; it is Nature that acts.

*Sadrisham cheshtate swasyaah prakriter jnaanavaan api;
Prakritim yaanti bhootaani nigrahah kim karishyati. (3/33)*

Even a wise man acts in accordance with his own nature; beings will follow nature; what can restraint do?

For example: When a multi potent human cell, asexual or zygote (sexual), undergoes cell division or meiosis under suitable conditions it produces all the organs of the body like heart, kidney, lungs etc. along with their functions. These organs act differently depending on their placements inside the human body. Likewise, when a God - cell undergoes cell division different structures of the universe starting from huge galaxies to tiny viruses etc are produced. Although these are created from the God -cell God is never involved in their forms or activities. They act as per their structural forms and spatial positions.

Analysis - 6

This is not scientific in nature but it is reliant on analysis narrated in the Bhagavad Gita based on existing cultures and way of life in the society.

All the religions of the world point to a single God. This statement is supported by all the slokas of the Bhagavad Gita quoted below.

While practising *Iswara Dharma or Dharma of Nature*

people covet words of praise uttered in the *Vedas* and other religious rituals which eulogize the fruits of action when they plan to perform duties based on *Yajnas*. These persons are very much attached to material pleasures and wealth and support actions based on elaborate rituals. They are advised to desist from such actions and perform duties in accordance with *Yajnas* to practise *Iswara Dharma or Dharma of Nature* and to realize the presence of God in all beings.

*Yaam imaam pushpitaam vaacham
pravadantyavipashchitah;*

Vedavaadarataah paartha naanyad asteeti vaadinah. (2/42)

Kaamaatmaanah swargaparaa janmakarmaphalapradaam;

Kriyaavisheshabahulaam bhogaishwaryagatim prati. (2/43)

Bhogaishwarya prasaktaanaam tayaapahritachetasaam;

Vyavasaayaatmikaa buddhih samaadhau na vidheeyate.

(2/44)

Flowery speech is uttered by the unwise, who take pleasure in the eulogising words of the *Vedas*, O Arjuna, saying: "There is nothing else!" Unwise people who lack discrimination place great stress upon the Karma Kanda or ritualistic portion of the *Vedas* which lays down specific rules for specific actions for the attainment of specific results. They extol these actions and rewards unduly. Full of desires, having heaven as their goal, they utter speech which promises birth as the reward of one's actions, and prescribe various specific actions for the attainment of pleasure and power. For those who are much attached to pleasure and to power, whose minds are drawn away by such teaching, that determinate faculty is not manifest that is steadily bent on meditation and Samadhi (the state of Super-consciousness).

Vyavasaayaatmikaa buddhir ekeha kurunandana;

Bahushaakhaa hyanantaashcha buddhayo 'vyavasaayinaam.

(2/41)

Here, O joy of the Kurus, there is a single one - pointed determination! Many - branched and endless are the thoughts of the irresolute.

Kaamaistaistairhritajnaanaah prapadyante 'nyadevataah;

Tam tam niyamamaasthaaya prakrityaa niyataah swayaa.

(7/20)

Those whose wisdom has been rent away by this or that desire, go to other gods, following this or that rite, led by their own nature.

Yo yo yaam yaam tanum bhaktah shraddhayaarchitum icchati;

Tasya tasyaachalaam shraddhaam taameva vidadhaamyaham.

(7/21)

Whatsoever form any devotee desires to worship with faith - that (same) faith of his I make firm and unflinching.

Sa tayaa shraddhayaa yuktastasyaaraadhanameehate;

Labhate cha tatah kaamaan mayaiva vihitaan hi taan. (7/22)

Endowed with that faith, he engages in the worship of that (form), and from it he obtains his desire, these being verily ordained by Me (alone).

For example, Astha cultures are based on Individual Social Groups, Regional Groups, Community leaders and rulers of different kingdom groups to follow specific astha cultures in their own ways. In their astha cultures some are specific to fulfil their own purposes and satisfy ego and enforce dominance in the society. All these cultures perform *non - Yajnik* works (karma) because, it satisfies their own ego, own family, own community etc. But some of their works are meant for development of the society, nature, economy, development of education, health, plantation etc. which belongs to the *Yajnik* works (work for propagation of nature). In due course of time, they realise the difference between *non - Yajnik* work and work based on *Yajnik* principles. And by differentiation, they realise & appreciate the presence of God in *Yajnik* work which is defined in the Bhagavad Gita.

These slokas prove that all the religions arising out of God heads like Vishnu, Shiva, Durga, Kali, Brahma, Krishna, Rama, and personalities like Shankaracharya, Rama Krishna, Satyasai, Sri Maa, Sri Aurobinda, Anukula Chandra and established religions like Hinduism, Christianity, Islam, Zoroastrianism, Judaism, Islam and all other future religions will be practised in accordance with this disciplined principle and all practicing persons will realize God following their chosen paths.

Energy - Brahman - Prakruti is differentiated to visible & invisible matters and after formation of visible & invisible matters they are proliferated, differentiated & manifested according to their permutation & combination method, which is genetic sequencing of DNA & atomic numbers in elements and on the basis of physiology and science. A life is a continuous non - interrupted process and it is propagated (to maintain its continuity) by asexual cloning process or sexual seedling process before it meets its end. So there is no reverse of life, rebirth of life and it is a continuous process. The following slokas support this theory of no rebirth.

Ya enam vetti hantaaram yashchainam manyate hatam;

Ubhau tau na vijaaneeto naayam hanti na hanyate. (2 /19)

He who takes the Self to be the slayer and he who thinks He is slain, neither of them knows; He slays not nor is He slain.

Na jaayate mriyate vaa kadaachin

Naayam bhootvaa bhavitaa vaa na bhooyah;

Ajo nityah shaashwato 'yam puraano

Na hanyate hanyamaane shareere. (2 / 20)

He is not born nor does He ever die; after having been, He again ceases not to be. Unborn, eternal, changeless and ancient, He is not killed when the body is killed.

Acchedyo 'yam adaahyo 'yam akledyo 'shoshya eva cha;

Nityah sarvagatah sthaanur achalo 'yam sanaatanah. (2 / 24)

This Self cannot be cut, burnt, wetted nor dried up. It is eternal, all - pervading, stable, ancient and immovable.

Karmano hyapi boddhavyam boddhavyam cha vikarmanah; Akarmanashcha boddhavyam gahanaa karmano gatih. (4/17)

For, verily the true nature of action (enjoined by the scriptures) should be known, also (that) of forbidden (or unlawful) action, and of inaction; hard to understand is the

nature (path) of action.

As per symbiosis of the Bhagvad Gita with other cultures and their ways of life, the Gita describes that even you believe (not in the Gita) in rebirth, ultimately you will be merged with energy, Brahman, Prakruti at the end of the Kalpa.

Atha chainam nityajaatam nityam vaa manyase mritam;
Tathaapi twam mahaabaaho naivam shochitum arhasi. (2/26)

But, even if thou thinkest of it as being constantly born and dying, even then, O mighty - armed, thou shouldst not grieve!

Birth is inevitable to what is dead and death is inevitable to what is born. This is the law of Nature. Therefore, one should not grieve.

Jaatasya hi dhruvo mriyur dhruvam janma mritasya cha;
Tasmaad aparihaarye'rthe na twam shochitum arhasi. (2/27)

For, certain is death for the born and certain is birth for the dead; therefore, over the inevitable thou shouldst not grieve. Due to symbiosis of ancient Indian culture with other coeval cultures and their life styles, ways of life & as per their faiths, the Gita has explained their cultures by concepts of rebirth, holy works, pleasures in heaven etc. & this is not true ancient Indian culture and Gita culture.

N. B: All existing world cultures with their ways of life can be visualized in the slokas of the Gita because the Gita is symbiosis all cultures along with Indian ancient culture.

Analysis - 7

This is not scientific in nature but it is reliant on analysis narrated in the Bhagvad Gita based on existing cultures and way of life in the society.

People who perform their worldly duties are advised to carry out actions based on **Yajna** (any social, communal, national or personal activity into which the individual is ready to pour himself forth entirely in a spirit of service and dedication).

This statement is supported by all the slokas of the Bhagavad Gita quoted below.

*Yajnaarthaat karmano 'nyatra loko 'yam karmabandhanah;
Tadartham karma kaunteya muktasangah samaachara. (3/9)*

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for sacrifice) alone, free from attachment! If anyone does actions for the sake of the Lord, he is not bound. His heart is purified by performing actions for the sake of the Lord. Where this spirit of unselfishness does not govern the action, such actions bind one to worldliness, however good or glorious they may be.

A king performs a **Yajna** by promoting the welfare of the residents of the state and, not by expanding the limits of Kingdom alone. Not to relish delicious foods but to have food to sustain oneself is **Yajna**. Procreating for propagating family is **Yajna** but the same is not true if one produces children for personal comforts. The religion which promotes

the wellbeing of the society and nature is **Yajna**. If it does damage to the society and nature, we cannot call it **Yajna**.

In all ages, great persons arrive to uphold the **dharma**. We may label them as protectors of religion, preachers or prakruti warriors. People who work against upholding the rule of the **yajna dharma** are called irreligious, tyrants, deviants, satans, evil souls, sinners, vampires, demons or **anaaryas** (non - aryan). Persons who have been upholding the traditions of the **yajna dharma** are called sages, hermits, angels, illuminated beings or Gods by us. The persons who fight for preserving the **yajna dharma** are called prakruti warriors or Gods by us as in case of Sri Ramachandra, Sri Krishna, Arjuna, Indra etc. We also call them Gods or angels who like Buddha, Mahavira, Jesus Christ, Mohammed, Shankaracharya, Guru Nanak, Sri Ramakrishna, Vivekananda, Sri Aurobinda and Sri Maa who preached for upholding the **yajna dharma**.

The persons upholding dharma are declared Prakruti Yajna warriors & they existed in all ages past and present and will also grace the earth in future. You may name them as Krishna, Arjun, Jesus, Mohamed, Guru Nanak, Mahaveer etc.

*Yadaa yadaa hi dharmasya glaanirbhavati bhaarata;
Abhyutthaanam adharmasya tadaatmaanam srijaamyaham. (4/7)*

*Paritraanaaya saadhoonaam vinaashaaya cha dushkritaam;
Dharma samsthaapanaarthaaya sambhavaami yuge yuge. (4/8)*

Whenever there is a decline of righteousness, O Arjuna, and rise of unrighteousness, then I manifest Myself! That which elevates a man and helps him to reach the goal of life and attain knowledge is Dharma (righteousness); that which drags him into worldliness is unrighteousness. That which helps a man to attain liberation is Dharma; that which makes him irreligious is **Adharma** or unrighteousness. For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age.

*Yastwindriyaani manasaa niyamyaaarabhate 'rjuna;
Karmendriyaih karmayogam asaktah sa vishishyate. (3/7)*

But whosoever, controlling the senses by the mind, O Arjuna, engages himself in Karma Yoga with the organs of action, without attachment, he excels!

*Niyatam kuru karma twam karma jyaayo hyakarmanah;
Shareerayaatraapi cha te na prasiddhyed akarmanah. (3/8)*

Do thou perform thy bounden duty, for action is superior to inaction and even the maintenance of the body would not be possible for thee by inaction.

*Karmanyevaadhikaaraste maa phaleshu kadaachana;
Maa karmaphalahetur bhoor maa te sango 'stwakarmani. (2/47)*

Thy right is to work only, but never with its fruits; let not the fruits of actions be thy motive, nor let thy attachment be to inaction. Actions done with expectation of its rewards bring bondage. If you do not thirst for them, you get purification of

heart and ultimately knowledge of the Self.

*Yatsaankhyaih praapyate sthaanam tad yogair api gamyate;
Ekam saankhyam cha yogam cha yah pashyati sa pashyati.
(5/5)*

That place which is reached by the Sankhyas or the Jnanis is reached by the (Karma) Yogis. He sees who sees knowledge and the performance of action (Karma Yoga) as one.

Similar types of *Yajnik* works (Karma) are seen in the Upanishads, Puranas and in different short stories, and native folk lores of the world but not manifested in aesthetic personal groups and kings' cultures because while propagating their own cultures, which had disciplinary elaborate ritualistic patterns carried out with much pomp & ceremony, they lost sight of the fact that all those works are prohibited by the Bhagavad Gita as summarised in 'Analysis - 7'.

Scientific Analysis of Bhagavad Gita on God, Reflecting Ancient Indian Culture & Jagannath Sanskriti.

Creator: Thy Almighty thy God

1) God on belief:

Ninety - Nine Percent (99%) of population of world of any religion have beliefs (faiths) that all existing visible and invisible objects in the world like viruses, animals, iron, earth, moon, sun and stars etc. are created by the God. So, we think God is the creator. Then the next question arises who has created the God? The answer will be the Super God. Then question arises how many Gods has the Super God created?

Then who is the creator of the Super God. We can think the Super Super God has created the Super God. Then who has created the Super Super God? So, the answer is infinite.

From a simple analysis of the Creator and His creations it may be explained that creations such as human beings and plants etc. are being created from its Creator generations after generations and this process continues eternally. So, in brief, it may be explained, there is no difference between the Creator and its creations.

Concluding, we may say the whole universe along with visible, invisible objects, mass & energy etc. are not created by the God but these are created from the God itself like we are created from our forefathers not by anybody else.

2) God on faith (astha):

Here astha means non - reversible faith in someone who may or may not physically exist.

Fifty to sixty percent (50 to 60%) of population of the world, generation wise, have faith that God should be worshiped by an Akruti (a form-based deity culture) and a few have told that God is one and some believe in prayers and God has instructed some rituals, discourses and principles, which human beings should follow, otherwise, they will be punished by the God.

In other words, it can be explained astha cultures are based on

individual community social groups and regional groups etc. and also, astha cultures are developed by community leaders, group leaders and rulers of different kingdoms to follow specific astha cultures of their own choice. And it is meant to rule their kingdoms, groups etc. smoothly, and they try to develop their astha cultures worldwide to increase the sizes of their groups.

3) God on scientific view:

We know animals, plants, humans, viruses, bacteria, protozoa have one cell or multiple cells. Those who have one cell, their cellular activities are maintained by one cell producing their own functions as their DNA and RNA. So, on division of a cell, their functions, structure and genum retain the capacity of their own function and genetics. In this respect, we can give example like when hydrogen and oxygen are combined in a fixed proportion they produce water, a distinctly separate entity from hydrogen and oxygen. So, the formation of water is based on nothing but a combination of H₂O. But when we divide the molecules of H₂O, it will give Hydrogen and Oxygen and their functions are totally different from that of water.

As such DNA is a basic molecule which can give identity to existing living organism by their genum sequencing.

For example: humans have 23 pairs of chromosomes, a dog has 36 pairs of chromosomes and plants have also nucleous and chromosome. We can give examples of elementary substances like iron, gold, manganese etc. By changing their atomic number only, we can transform gold to iron and iron to gold.

In humans, when both individual cells (formed by asexual or sexual method) derived from any part of the body and zygote cells formed by sexual process are kept in womb, they will not produce a series of zygotes or body cells (from the part), rather they will be divided and proliferated in a coordinated manner by different endocrine, paracrine and enzymatic effects to produce whole human body having nose, eye, bones etc. In this process the same one cell either zygote or body cell is differentiated and proliferated to heart, kidney, ligament, WBC, RBC etc. of total body by coordinated manner due to genetic DNA sequence of the cell to produce a particular figure.

So, if we again divide the DNA, H₂O and atoms even electrons and protons etc. (however, our knowledge is limited to our discoveries), we will lastly find a particle that is called God particle or Cosmic Ray theory as in Big Bang theory or whatever name you may give of your own, such as God's miracle etc. from which the existing DNA, molecular H₂O, atoms, electrons, protons are created. We can give the example of the stem cells in human beings. It is a pluripotent cell and when it is added to kidney, it will convert kidney's structure, added to heart, it will convert heart's structure, added to marrow it will produce RBC, WBC etc. Likewise, God particle is not a stable one and it will, in no time be converted to produce sun, virus, bacteria etc., and after production they will produce their own proliferation divisions such as DNA, H₂O and others. We can give the example of simple human cells in this reference as under:

- a) **Cell division:** Cells in the body, when divided, produce number of same cells. If we remove half portion of a liver, the liver cell will be multiplied by cell division and fill up the gap. The epithelial cells of the skin are daily removed and replaced by cell division. But heart myocyte cells remain forever, till death, due to their (dormant) nucleous anergy state. And neural cells remain lifelong. And blood cells are continuously produced and destroyed by bone marrow cells and all these are due to only one cell differentiation and proliferation.
- b) Cell proliferated due to disfunction of a regulated cell produces cell growth in local area either in benign growth or malignant growth.
- c) **Cell Apoptosis (slow death):** When cells are dysfunctional, they will create their own messengers and transcription factors producing cell apoptosis or death.
- d) **Cell differentiation and proliferation in coordinations:** If a cell from a multicellular organism producing a particular figure such as plant, human, tiger etc. is proliferated and differentiated in human ovum such as zygote or buccal cells or chlorophyll from plant cell in soil, this will produce the same figure from where the cell has been obtained.

Conclusion

From the above discussion, it is well understood, starting from electrons, protons all living visible or invisible materials including the Earth, the Sun and all of Universe are created out of God particles in the same procedure as in one cell differentiated and amplified to give rise to different structures and functions of the body in a co-ordinated manner. And like this manner, the God particles will be densely condensed and then proliferated and amplified in infinite manners to produce different structures and functions of Universe in the same ways. As one body cell undergoes in G2 and mitosis process of the cell division in a co-ordinated manner to give a body structure from which the cell derives form. God is nothing but God particles / cosmic rays / particles of energy. We can give Example from the Maha Upanishad: **Basudhaiba Kutumbakam**, that is whole world belongs to one *kutumba (family)*, because all are created out of God particles / cosmic rays / particles of energy.

From above examples, it is presumed that during the beginning of creation, God particles create DNA for lives and different chemical molecules such as H₂O for water, chlorophylls for plants and unknown molecules which can create stars including sun, solar system etc.

To describe in detail, eggs will produce hens and seeds will produce trees and in return they produce more eggs & seeds & this cycle will continue. All things and beings will be created in huge numbers. When cells from human beings, trees and plants etc. are put in proper environment of proliferation and growth, then they give rise to similar human beings, trees and plants from where they have been obtained.

And during destruction period (*Bilaya/pralaya*), the main target will be to reduce the number of hens and trees for destroying the creation already created out of the God particles, for which the Bhagavad Gita has already elaborated the above things. Lord Jagannath's culture (*sanskriti*) is a

presentation of the Bhagavad Gita's *Biswa Brahmanda Darshan* explaining that whole universe including all materials (including visible & invisible) are present in Lord Jagannath. Such manifestations of the Lord as electrons, protons, atoms, molecules, good and evil human beings, thieves and sadhus, monks, earth, moon, sun, stars etc. may be worshiped as the God. More elaborately, Shiva, Ram, Vishnu, Mahavira, Buddha, Abraham, Jesus Christ, Mohammad etc. including good and evil souls, are all created out of God particles which are representing God who is none other than Lord Jagannath.

Furthermore, elaborating and defining the Bhagavad Gita culture, we may opine Jagannath culture and initial human culture on the earth were based on tribal cultures followed by different tribal societies. Approximately, 280 tribal societies in and around Egypt and so many tribal societies existed in India, China and Europe etc and also all over the World. But all tribal cultures in the World were concentrated with worship of nature, which has also been revealed in the Bhagavad Gita and culture of Lord Jagannath which is justifying the Ancient Indian Culture (Sanatan Culture), the Bhagavad Gita version and Jagannath Sanskriti are nothing but one culture.

And the ancient Indian culture (Sanatan Sanskriti) of the Bhagavad Gita version and Jagannath sanskriti are not based on belief or astha culture but they are based on scientific analysis of the God's creation or in other words '**THE TRUTH**'.

N. B: Present Indian culture (Hindu Culture) is a symbiosis of ancient Indian culture, old Greek and Mesopotamian deity culture and culture of kings and Abrahamic culture which were coeval. As an example, we may cite the present Bali (Indonesia) Hindu culture which is a synthesis of ancient Hindu Indian deity culture and early Greek deity culture. In future, every culture will revisit ancient Indian culture to draw its sustenance for establishing an international society and for maintaining peace and harmony in the world.

The Universe, Energy, God and the Bhagavad Gita

Energy is the basis of creation of the Universe i. e visible & invisible matters which are in the Universe. Energy is defined as capacity to do work. For example, when we are lifting a paper weight, energy is required for that work and energy should come from external or internal source. Here, human kinetic energy is enabling paper weight to lift to higher level. Similarly, if paper weight is falling down, potential energy of paper weight is converted into kinetic energy and that kinetic energy by way of friction in the ground producing thermo-genic energy like heat, sound etc. Similarly, energy is required to propagate light waves from Sun. Light waves are converted into various types of energy available. For example, production of carbohydrates in plants, vitamin D in humans. Thus, energy neither can be created nor be destroyed but only can be converted from one form to another. During formation of the Universe the whole Universe directly started from energy. From energy electron, proton, bacteria etc. start. Similarly, stars the Sun, planets, bacteria etc. were produced from energy. The total energy in the Universe is constant, it

has only changed its form to produce mass such as electron, proton, Sun etc. Thus, total energy is equal to total present energy available plus energy converted to form Sun, Universe, mass etc. So, scientists have calculated energy source in particular weight of existing mass $\times c^2$ where c = velocity of light. Therefore, 1gm of any mass is converted into energy that can produce energy which can be lit for a day. So from these, it is concluded that energy started producing mass like electron, proton, atoms etc. initially and atoms are compacted to form different matters like various metals / elements. So we can change iron to gold by changing the composition of atoms. Similarly, humans, viruses, bacteria etc. contain atoms in different permutations & combinations. So, energy is omnipotent, multi - potent and is having self - prolific & self - differentiating capacity to produce all visible & invisible masses / matters in the Universe like galaxies, black holes, stars electronic particles and electro - magnetic system etc.

It is concluded that energy in the Universe has produced itself on its own and has all characteristics of self - proliferation, self - differentiation & self - multiplication etc in due course, over extended periods of time by utilizing necessary environments to produce all these. Otherwise, it is instantly produced from someone who is having this capability of self - proliferation, self - differentiation & self - multiplication etc. which existed in someone & inherited by energy, and we can call it God particle, God miracle & atma or any other name (s) we may give it. For example, each product of energy inherits, the capacity of self - proliferation, self - differentiation & self - multiplication etc and only transfers energy in different forms. For example, in plants a chlorophyll asexual (seed is sexual cell) is put in a proper environment condition for chlorophyll and seed to produce a particular kind of tree. Similarly, in humans, cell sexual or asexual is put in uterus will produce self - proliferation, self - differentiation & self - multiplication to produce different parts of body like artery, lung etc. chronologically by epigenetic, paracrine, autocrine, endocrine and with signals producing different parts like liver, artery in a coordinated manner. This is due to inheritance from energy producing humans and vice versa as per DNA inherited, we are maintaining. For example, we can give stem cell due to its inheritance from energy and can be transformed, self-proliferated, self-differentiated & self-multiplied when used in proper environment, it is particularly used in production of blood cells to replace cancer affected cells by normal cell.

It is concluded that all structures existing in universe are inherited and derived from energy by self-proliferation, self-differentiation and self-multiplication. This property inherited by energy is from someone that we say God particle, God's miracle & atma. In comparison with the Bhagvad Gita, atma is someone which produces energy and Brahman / Akruti and energy is one to produce manifest and unmanifest marks in this Universe. Akruti is atom which in different permutation and combinations produces different species like humans as well as other living beings including plants, and existing structures including Universe etc. Their functions & structures depend on their atomic numbers / DNA in living DNA sequencing. In conclusion, the Bhagvad Gita is scientific explanation of the Universe, energy, God and all that exist. As per the Bhagvad Gita, the first sound energy

produced by the thermo - kinetic energy is *Om*.

B Rajgopalan Upadhyaya

Different Examples Explaining Similarity with the Bhagavad Gita:

Before describing the concept of God based on the *Vedanta* philosophy we may cite the example of Dara Sikoh, elder brother of emperor Aurangzeb. Dara Sikoh studied the *Upanishads* after studying Sanskrit for 17 years and then he translated it into Persian. In the preface to his translation, he has written:

“I studied a number of books on self - realization but my thirst for search of God was not quenched by them. I had a lot of doubts and dilemmas in my heart which could never have been resolved without the knowledge of God. I have gone through the Quoran, Tawrat, Injil, Zabur etc, but they never satisfied my quest for knowledge of God. Thereafter I read Hindu religious books on God.

Out of them the *Upanishads* provided me the wisdom for attaining eternal peace and true bliss. ”Hazrat Nabi has also hinted about these ancient treatises.

*Om purnamadah purnamidam purnatpurnamudachyate /
Purnasya purnamadaya purnamevavashishyate //
om shantih shantih shantih //*

What this verse says is the link between un - manifested brahman and the manifested Universe comes out of the Purnam, hence it is also Purnam. When it submerges inside the brahman again, what remains is again the un - manifested brahman which is always purnam. Om purnamadah purnamidam shloka is a reminder to the sadhaka that the entire universe is filled with Brahman (God) at all times. This mantra is commonly chanted as a prayer before the study of Upanishad begins.

This is a very famous shanti paath found in the Isavasya Upanishad. Generally, people think that it is to be chanted at the end, as a purnahuti. But that is not so. It is, actually, a statement of fact.

The word ‘**Om**’ signifies Brahman.

Purnamadah: Purna is whole, complete, Infinite. Adah means ‘that’. That is Infinite, full, whole, complete.

Purnam idam: This is also Infinite. By ‘this’ we refer to something that is pratyaksha, directly in front of us and experienced by us. When we say ‘that’ we refer to something great and far away - God, the Truth, the Reality, Brahman.

Purnat purnam udachyate: Purnat – from ‘that’ purna, (Infinite), purnam udachyate – ‘this’ Infinite has risen. ‘This’ purna has risen from ‘that’ purna.

Purnasya purnamadaya: Purnasya – from ‘this’ Infinite purnamadaya – if you remove Infinity, purnamevavashishyate. Purnam eva avashishyate - then purnam alone remains.

Purnat purnamudachyate: from Infinity, Infinity is born. In other words, ‘that’ is whole, Infinite; ‘this’ is also whole, Infinite. From ‘that’ Infinite, ‘this’ Infinite has come, and from ‘that’ Infinite, if ‘this’ Infinite is removed, what remains is whole – the Infinite.

'That' symbolises the cause. And from 'that' cause 'this' effect has come. 'This' means jagat - the world that we perceive and experience. This world, the effect, is Infinite and 'that', the cause, the Paramatman, is also Infinite. From 'that' paramatman, 'this' jagat has come.

Purnat purnamudachyete - By saying that from Infinity, Infinity is born. Creation (srishti) is indicated. Purnamadah purnamidam – That is Infinite, this is Infinite. 'This' also indicates sustenance - sthiti. Dissolution (pralaya) is indicated by stating that from this Infinite world, if one removes Infinity, what remains is Infinity.

Purnam eva avashishyate. Therefore, during srishti, sthiti and pralaya – at all times - only Infinity is present. Also, as per the 7th sloka of the Ishavasya Upanishad teaches us to narrate the concept of God as per Vedanta, it says to perceive all beings in one's self and to discover one's self in all beings.

Yasminsarvâni bhûtânyâtmaivâbhûdvijânatah /
Tatra ko mohah kah soka ekatvamanupaceyatah || Isha 7 ||

When to the knower, all *Bhutas* become one with his own *Atman*, what perplexity, what grief, is there when he sees this oneness. This other text also expresses the same purport. The word '*Yasmin*' means either 'when' or 'in which *Atman*.' When all the *Bhutas* have become one with the *Atman*, owing to the knowledge of the *Atman*, then or in the case of the *Atman*, how can there be perplexity or grief? Perplexity and grief, the seed of all desire and *Karma*, affect the ignorant, but not him who sees the oneness, pure and like the sky. The negation of perplexity and grief— the effect of ignorance — being shown by the form of a question, the total uprooting of all *samsara* with its seed has been indicated.

If a person has such self - realisation, he will not be differentiating between himself and other persons. The fool who looks for differences is targeted by Shankaracharya in Bhaja Govindam as under:

Bhaja Govindam

Tvayi mayi sarvatraiko visnuh Vyartham kupyasi mayyasaahisnuh /
Bhava samacittah sarvatra tvam Vañchasyacirad - yadi visnutvam
|| 25 ||

In me, in you and in everything, none but the same Vishnu dwells. Your anger and impatience is meaningless.

If you wish to attain the status of Vishnu soon, have samabhava always. We may discover the same principle in the Bhagavad Gita:

Vidyaavinaya sampanne braahmane gavi hastini;
Shuni chaiva shvapaake cha panditaah samadarshinah.
Srimad Bhagavad Gita (5/18)

Sages look with an equal eye on a Brahmin endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste.

Some critics opine this universality in Vedic literature and

culture transformed itself into universal compassion in Buddhism and Jainism and this universal angle of vision popularized these religions quickly.

After this we come to advaitavada. Like other Upanishads *Isha Upanishad* also discusses advaita principle. Man has originated from the Supreme Cosmic Spirit or Brahma like a drop of water originating from the ocean. Water maintains its nature uniformly both in a droplet and in the ocean. So a living being ought to have *brahmatwa*. There is no difference between a living being and the *Brahma*. This is realization of God. Let all realize this. *I am brahman* concept is advaitavada. When *Isha (self)* realized that there is no difference between him and God he ecstatically sings:

Pusannekarse yama surya prajapatya vyuha rasminasamuha /
Tejah yatte rupam kalyanatamam tatte pasyami yo 'savasau purusah so 'hamasmi ||16||

Meaning: O Sun, sole traveller of the Heavens, controller of all, *Surya*, son of *Prajapati* remove thy rays and gather up thy burning light. I behold thy glorious form; *I am he, the Purusha within thee*.

The *Mandukya Upanishad* also says: **Ayam Atma Brahma** meaning "This Self (Atman) is Brahman". The *Chandogya Upanishad* says: *Tat Tvam Asi* – traditionally interpreted as "That Thou Art". The *Brihadaranyaka Upanishad* expounds: *Aham Brahmâsmi* meaning "I am Brahman". *Here God is equated with the Jiva*. There is unity between the Supreme Cosmic Spirit and a living being. This is a discovery of the underlying unifying spirit among the God, Self (*Jiva*) and the world. The following *sloka* may justify this.

Aham nirvikalpo nirakara rupo Vibhut vatcha sarvatra sarvendriyanam Na cha sangatham na muktir na meyaha Chidananda rupah shivo 'ham shivo 'ham Chidananda rupah shivo 'ham shivo 'ham Chidananda rupah shivo 'ham shivo 'ham

(*Nirbana Shatakam*)

I am devoid of duality, my form is formlessness, I exist everywhere, pervading all senses, I am neither attached, neither free nor captive, I am the form of consciousness and bliss, I am the eternal Shiva.

The Upanishad (*Isha*) emphasises the unity of God and the world and the union of the two lives, the contemplative and the active. We cannot have the contemplative and the active. We must cleanse our soul to ascend the heights of contemplation.

This means a man can attain self-knowledge by performing dutiful actions. Gradually, he has to progress to a state of inaction from his multiple actions. He can realize the God through this world. *Brahma Jnana* or Supreme Wisdom is not to differentiate between the world and the God.

For this the first sloka of the *Isha Upanishad* says "*Isha basyam idam sarvam*" meaning everything in the world is controlled by the God and His existence is all pervading.

The question arises “If Jiva is Param brahma, then why can’t he realize this? If man himself is God, why does he feel so small and helpless? Why is he affected by fear and shame?”

To dispel such doubts Swami Vivekananda narrated a story:

Once a dying lioness left of its cub among a pack of sheep. The cub grew among the sheep. It forgot the natural aggression of the lion. It bleated imitating sheep. Even though the cub grew up its lion like aggression could never be found. It became timid, sheepish and innocent like a sheep. Another lion of the jungle discovered the cub in this condition. It explained to the cub: “You are the cub of a lion and the sheep are your beasts of prey. Why are you among them?” The cub was not ready to accept this and it again bleated as it had done previously. The lion thought intelligently and took the cub to a stream and advised to look at its own reflection in the water of the stream to assess its own power and capability. Accordingly, the cub watched its own reflection in the water and realized its own power as a lion. Then he issued a roar. This was different from the docile bleating of a sheep. This was the roar of a lion reverberating in caves of mountains and generating awe in the hearts of other beasts.

A *jiva* is like this lion’s cub unaware of its own capabilities. He does not know how great he is and how limitless his possibilities are. He becomes amazed when he discovers his own actual reflection in the shallow waters of wisdom. Then he ecstatically exhorts: *Aham Brahmâsmi* meaning “I am Brahman”, nothing else.

As Sri Ramakrishna himself explained:

I have practiced all religions - Hinduisim, Islam, Christianity and I have also followed the paths of the different Hindu sects. I have found out that it is the same God towards whom all are directing their steps, though along different paths. You must try all beliefs and traverse all the different ways once. Wherever I look, I see men quarrelling in the name of religion - Hindus, Muslims, Brahmas, Vaishnavas and the rest, but they never reflect that He who is called Krishna is also called Siva, and bears the name or Sakti, Jesus, and Allah as well the same Rama with a thousand names. A lake has several ghats. At one, the Hindus take water in pitchers and call it “jal”, at another, the Musalmans take water in leather bags and calls it “pani”. At a third, the Christians call it “water”. Can we imagine that it is not “jal” but only “pani” or “water”? How ridiculous! The substance is one under different names, and everyone is seeking the same substance; only climate, temperament, and name create differences. Let each man follow his own path. If he sincerely and ardently realizes Him. (The Gospel of Sri Ramakrishna. p35)

Sister Nivedita has expressed the profound consciousness of Vivekananda’s Vedanta via few lines of unparalleled clarity and depth. It is this which adds its crowning significance to our master’s life for here he becomes the meeting point, not only of East and West but also of past and future. If the many and the one be indeed the same reality, then it is not all modes of worship alone, but equally all modes of work, all modes of struggle, all modes of creation, which are paths of religion. No distinction hence forth, between sacred and secular. To labour is to pray. To conquer is to renounce. Life is itself

religion.

The philosophy of Vedanta also confirms as follows: - The philosophies of Vedanta are enshrined in the Upanishads of the vedas (veda). The Vedanta philosophers were not merely intellectual cogitators, they were Mantra - drastas or seers of the universal truth. They were the discoverers of the various universal principles, through the power of their intuition based on pure thought. Here are some truths on which Vedanta philosophy stands.

- 1) Everything living and non - living is interpenetrated by Brahman, all-pervading consciousness (**Sarvam Khalu Idam Brahma**) (**Chandogya Upanishad**).
- 2) The definite has infinite as its background. The smallest contains the greatest (**Anorian Mahoto Mahiyan**) (**Katha Upanishad**). The Individual soul (Atman) is therefore identified with the universal soul (Brahman) (**Aham Brahmasme**) (**Brihadaranyaka Upanishad**).
- 3) The universe is full of energy derived from one cosmic energy or prana.
- 4) It is a holistic universe where everything is fundamentally inter - connected by a common background the Brahman *Mayee Mattah parataram nanyatkinchidas dhananjaya / Mayi sarvamidam protam sutr manigana iva* | (The Bhagavad Gita 7/7).
Meaning: There is nothing higher than Myself, O Arjuna. Everything rests in Me, as beads strung on a thread.
- 5) In this space - time causation world of Maya things can happen without any apparent or local cause. (**Aghatana - ghatana patiyasi maya**).
- 6) The external world which is transitory, therefore unreal is created by consciousness (*Drig Drsya Viveka*). Each soul is potentially divine.

The goal is to manifest this divinity, without, by controlling natures, external and internal.

Do this either by work or worship or by psychic control or by philosophy or by one or more of all these and be free.

The sum total of religions, doctrines, or dogmas or rituals or books or temples or forms are but secondary details.

Now compare these lines with the aphoristic single line statement of Acharya Shankara on the essence of Vedanta:

“Brahma Satyam Jagan - Mithyâ Jivo Brahmaiva Nâparah”

Meaning: “Brahman alone is real; the world is unreal and the individual soul is nothing but Brahman”.

Sanatan Dharma

A comparative analysis of Hinduism, Judaism, Islam, Sikhism, Christianity and other religions between 10000 B. C to 7000 B. C, there was a saying in the Arab world that there is a place called heaven, located beyond the earth. There are kings, courtiers there and in the Arab world leaders of 280 types of indigenous tribes and their heirs continued to rule

their fellow tribe members by anointing themselves as sons of Lord Indra, Lord Varuna etc. In accordance with their view, they created the other worldly concepts of ghosts and wandering spirits. Some kings appointed priests for conducting rituals relating to worship and some made the process pompously elaborate by declaring themselves as Gods. As an example, Alexander Philips - 2 declared himself as the son of Lord Zeus and produced his priest and mother as witnesses. His mother stated that a bright ray of light entered her womb through a window causing her no harm even though the glass of the window broke in the process. He erected a temple dedicated to himself during his life time and arranged for his worship. Other tribal leaders also declared themselves as Gods and made arrangements for their worship. So the concept of multiple Gods, Goddesses and Djinns originated in Arab world only. In those times people were free to change their faiths without any difficulty. Gradually, penal provisions were enacted in 1st century AD for conversion and blasphemy. Slowly, the effects of these developments spread to India.

During the Ramayan age even though the kings were hailed as Gods and were called Suryavanshis and Chadravanshis there were no temples dedicated to worship the kings. Even in the Mahabharat also there are references to Yudhisthir as son of Lord Dharma, Bhima as son of Lord Vayu (Wind) and Arjuna as son of Lord Indra. This has been derived from Arab culture. This cult of erecting temples in honour of kings started in the Arab world since 7500 BC. Minerva Temple, constructed in 4500 BC, exists even today spreading the message of love. The culture of erecting temples entered India after 600 AD.

Following our ancient traditions we still worship *bhumi* (land) on Akshya Tritiya, cattle folk on Gahma Purnima apart from worshipping cows and worship of various trees and plants like the holy basil and raising lamps to them. This is clear from the above that despite the influence of other religions and cultures on us, we still have stuck to our own culture and worship of nature. So it can be inferred that our culture and tradition have been expressed through the Bhagavad Gita. Finally, we may conclude that Indian culture, the teachings of the Bhagavad Gita and culture of Lord Jagannath are one and the same.

Viewing the Shrimad Bhagavad Gita from a Scientific Prespective

Dr. Indramani Jena, M. D. (Medicine)

He was Einstein, who had gone through the *Shrimad Bhagavad Gita* and has expressed, "When I read the Bhagavad Gita everything else seems so superfluous."

The Shrimad Bhagavad Gita is a famous treatise of the world accepted as a masterpiece on human life in general, emerging out of the narrow domain of any religious fervour. It is a work from the 2nd century B. C., about two and half millennia back, and today's evidence - based scientific world is astonished by the usefulness of its hymns on daily life and thoughts of man. It is authored by Krishna Dvaipayana, also called Veda - Vyasa. Vyasa has influenced every Indian life with his Mahabharata masterpiece; Gita is a result of Mahabharata and is composed in such a space and time of the epic - it churns

the mind as a whole and is an allegory for the struggles of human life.

Vedas and Upanishads preceded Puranas by centuries; the concepts of Upanishads postulate the philosophical theorem of the existence of the lower human self or Atman and the higher God Self, the Brahman within each individual. The Bhagwad Gita has been put forth as the dialogue between the prince, psychologically perturbed to get down to the battlefield of Mahabharata, and his charioteer guide, Lord Krishna, the saviour of human civilization. The Mahabharata authors developed *Shrimad Bhagavad Gita* to "bring to a climax and solution the dharmic dilemma of a war". It embodies the deep philosophical ideology of the then India with a Sanskrit linguistic exhibition.

The precious Gita has shaped the lifestyle of the human race in general, and it is a wonder how it could have been composed by the human brain in 2nd century B. C. when science and societal formation had not developed. Adi Shankara (*Shankaracharya*) of the early 8th century and Hindu Monk and Vedantist Vivekananda of the 19th Century acknowledge the Bhagavad Gita is the best - known and most influential of Hindu scriptures. "The synthesis is at both philosophical and socio - religious levels" states the Gita scholar Keya Maitra. Maitra opines Gita is an intellectual and socio - religious synthesis. It openly synthesizes and inclusively accepts multiple ways of life, harmonizing spiritual pursuits through action (*Karma*), knowledge (*Gyana*), and devotion (*Bhakti*). "Vedic ritual, *Upanishadic* wisdom, devotional theism and philosophical insight"

It discusses whether one should renounce a householder lifestyle for a life as an ascetic, lead a householder life dedicated to one's duty and profession, or pursue a householder life devoted to a personalized God in the revealed form of Krishna. Thus, the Gita discusses and synthesizes the three dominant trends in Hinduism: enlightenment - based renunciation, dharma - based householder life, and devotion - based theism. According to Deutsch and Dalvi, the Bhagavad Gita attempts "to forge a harmony" between these three paths.

But today's evidence - based science has its eyes; where are the hypothetical entities accepted in philosophy and religion? But the texts are inevitably prepared with contemporary knowledge and practices out of experience and imagination. This behavioural aspect can pertain to some evidence from the books. After two and half millennia, we are astonished by the correlation of these texts and their humanitarian and social outlook with existing knowledge of physics, chemistry, geology and psychology.

The Srimad Bhagavad Gita is millennia older than modern science. We are aware India is the pacemaker of humanitarian philosophy, and many of the processes of physical and mental exercises fulfil the practice of Yoga as a daily practice. People say every Indian is a philosopher. Philosophy in practice has no religious boundary. Concepts of traditional *Sanatana Dharma* and that of Jainism are mere lifestyle practices much above religious attitudes.

But the time has come now to review the old text of Gita based on modern science. We have reached such advanced

technology that we can determine the composition of the human body: out of elements like Nitrogen, Calcium, Sodium, Potassium, Hydrogen, Oxygen, and so many others. But the text of Veda, Vedanta and Srimad Bhagavad Gita had open - eye observation and outlined a living being composed of *Panchavuta*, the five components of soil of earth, water, air, ocean and the sky. Compared to past and modern, such visualization of the material world is nano versus macro descriptions of body elements. The concept of a moving wheel, daily events on earth and the instinct of the human body and mind have been the fundamental concepts of that era when society was in early stage of formation when each individual was waiting for a sound lifestyle.

The text of Gita has vivid descriptions of the human body, the human mind and human philosophy. Modern science has limited itself to material existence and has gone deep into the subject. We can't designate it as Wholesome, but as part of the whole, it deals with the material aspect of the *Kshara - Virat* or *Apara Prakriti*. Modern science has the Lower Nature of the *Vishwarupa Purushottama*. But the concept of Gita is otherwise: a living being in his body.

This may be a sheer coincidence, the Ten Avatars or Dashavatar of Hindu mythology and Darwin's Theory of Evolution. The Dashavatar ideology resembles Charles Darwin's Theory of Evolution. The sequence of development in Dashavatar fish, tortoise, boar, Narasimha, Vamana, Parshurama, Rama and Krishna is at par with the modern hypothesis of Darwin on evolution.

Our Oriental mind is accustomed to accepting the scientific accuracy of scriptural texts with philosophical issues more than religious diversions. The fundamental comical and cyclical nature of the evolutionary process is the stronghold of the Indian mind - set. The keys to a scientific interpretation of the Universe remain in all of the most significant treatises on the constitution of the Universe and its laws. The *Bhagavad Gita* is the most illuminating synthesis of salient facts. Many authorities, like Mr T. Subba Row, had drawn the attention of Western scholars to its basis of mathematical physics in his *Notes on the Bhagavad - Gita* (published in 1888).

But the Gita, giving glimpses of human knowledge, presents the Holistic Vision of the Universe whereas modern science fails to do so. The concept of the Gita is so universal that it has a full indication of man's daily lifestyle. That's why it can't be confined to one religion; people of all faiths have appreciated its utility. Even Gita was translated into English in 1785 by Charles Wilkins and then translated into different languages of Europe.

Many luminous dignitaries of the world have appreciated this treatise. Some are Mahatma Gandhi, Jawaharlal Nehru, Herman Hesse, Abdul Kalam, and Albert Einstein.

In Mahatma Gandhi's language, "When doubts haunt me when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to *Bhagavad - Gita* and find a verse to comfort me; and I immediately begin to smile amid overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings daily".

Sri Aurobindo speaks, "*Bhagavad - Gita* is a true scripture of the human race, a living creation rather than a book, with a new message for every age and a new meaning for every civilization."

Swami Vivekananda displayed much interest in the *Bhagavad Gita*. He said the *Bhagavad Gita* was one of his two favourite books (another was *The Imitation of Christ*). In 1888 - 1893 when Vivekananda was travelling all over India as a wandering monk, he kept only two books with him - the *Gita* and the *Imitation of Christ*.

The prolific English writer Aldous Huxley found the *Bhagavad Gita* "the most systematic statement of spiritual evolution of endowing value to mankind." He had revealed *Gita* is "one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all of humanity."

Jawaharlal Nehru, India's first prime minister, found that "The *Bhagavad Gita* deals essentially with the spiritual foundation of human existence. It is a call of action to meet the obligations and duties of life, yet keeping in view the spiritual nature and grander purpose of the Universe."

J. Robert Oppenheimer, American physicist and director of the Manhattan Project, learned the Sanskrit language in 1933 and read the *Bhagavad Gita*. He cited it later as one of the most influential books to shape his philosophy of life. Upon witnessing the world's first nuclear test in 1945, he quoted, "Now I become Death, the destroyer of worlds" [verse 32 from Chapter 11 of the *Bhagavad Gita*]

Henry David Thoreau, the great philosopher, comments, "In the morning, I bathe my intellect in the stupendous and cosmogonical philosophy of the *Bhagavad Gita* in comparison with which our modern world and its literature seem puny and trivial."

Hermann Graf Keyserling, the German Philosopher, regarded the *Bhagavad - Gita* as "Perhaps the most beautiful work of the literature of the world."

In the language of Hermann Hesse, the German - Swiss poet, "the marvel of the *Bhagavad - Gita* is its stunning revelation of life's wisdom which enables philosophy to blossom into religion."

Ralph Waldo Emerson was practical in saying, "I owed a magnificent day to the *Bhagavad - Gita*. It was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us."

Wilhelm von Humboldt claims, "The most beautiful, perhaps the only true philosophical song existing in any known tongue. . . perhaps the deepest and loftiest thing the world has to show."

Bulent Ecevit, the Turkish Ex - prime minister, when asked what had given him the courage to send Turkish troops to Cyprus, replied promptly, "He fortified by the *Bhagavad Gita*,

which taught that if one were morally right, one need not hesitate to fight injustice”.

Lord Warren Hastings, the first governor - general of British India, wrote: “I hesitate not to pronounce the Gita a performance of great originality, of the sublimity of conception, reasoning and diction almost unequalled; and a single exception, amongst all the known religions of mankind.”

Sunita Williams, an American astronaut who holds the record for longest single space flight a woman carrying a copy of the Bhagavad Gita and Upanishads with her to space and while talking about her time in space, she said, “Those are spiritual things to reflect upon yourself, life, the world around you and see things another way, I thought it was quite appropriate.”

Annie Besant has justifiably written, “That the spiritual man need not be a recluse, that union with the divine Life may be achieved and maintained amid worldly affairs, that the obstacles to that union lie not outside us but within us - such is the central lesson of the Bhagavad - Gîtâ.”

Albert Einstein deeply regretted the fact that he should have indulged in the Bhagavad - Gita in the early formative years of his life! He said the Gita is full of concrete evidences, realities, scientific sequences – so much so that he feels other texts superfluous.

Rudolf Steiner, an Austrian social reformer, has advised, “If we want to approach such a creation as sublime as the Bhagavad Gita with full understanding, we must attune our souls to it.”

The Gita practices the scientific evidences as was prevalent during its period of conception. The scientific derivatives are observations of nature and simple natural remedies of preliminary macroscopic components. Today’s sophisticated micro and nano studies definitely stand on the primary observations as made in ancient times of *Shrimad Bhagavad Gita*.

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Deliberation

Discussing the concept of God, we came to the conclusion that God is present in all objects starting from galaxies to sub - atomic particles. The existence of God is not related to work flows of objects/beings. All objects of the world, both manifest and un - manifest, function as per their nature and disposition. God is not involved in any of their actions. Basing on this principle, since time immemorial, human society has been carrying on activities relating to arts, spirituality science, industry and physiology etc, depending on their nature. Some God - like persons guide the mankind on the paths of spirituality and we call them angels or Gods. God is not involved in any of the spiritual paths preached since ancient times. Their paths are their own ideologies. As an example, we may take the case of Jesus Christ and Mohammad. Those

who followed Christ were called Christians and those who followed Mohammad were called Muslims. Similarly, those who followed Gautam Buddha were the Buddhists and those following Mahavira were called the Jains. People following Guru Nanak were called the Sikhs. From ancient times, basing on the doctrines of many great sages, rishis and preachers, religions like Hinduism, Judaism and Zoroastrianism have been spread in the world. Many more religions may arrive in future. From this discussion we infer that all the existing and future religions had been preached/will be preached by enlightened human beings or messengers of God. But God has nothing to do with this. Since all religions are creations of mankind and preached by great sages all the religions should be equally adored. We should be respectful of other religions the way we respect our own. All regions should co - exist under one roof and religious animosity should be given up to spread universal brotherhood.

Universal compassion, love and affection is an important aspect of humankind. All human beings should smile together. The upliftment of all human beings should be our aim. Hence a being prays to God:

*Om Sarve Bhavantu Sukhinah
Sarve Santu Nir - Aamayaah /
Sarve Bhadraanni Pashyantu
Maa Kashcid - Duhkha - Bhaag - Bhavet /
Om Shaantih Shaantih Shaantih //*

Meaning: May All Be Happy and Prosperous, May All Be Free from Illness, May All Life Be Auspicious, No One Becomes a Partaker of Sorrow. Om Peace, Peace, Peace.

So, all religions are not religions alone. Every religion is a flow, a way of living life in which many thoughts, doctrines, philosophies and faiths have merged. These are actually human religions.

This narrative review explores the Bhagavad Gita's interpretation of God and its reflection on ancient Indian culture through a scientific lens. It delves into philosophical parallels between spiritual teachings and scientific concepts such as energy and cosmic phenomena. The study underscores the relevance of ancient wisdom in addressing contemporary global challenges.

The article seeks to demonstrate the relevance of the Bhagavad Gita's teachings in understanding universal truths through scientific and spiritual paradigms.

This study highlights the Bhagavad Gita's enduring relevance as a source of insight into both spiritual wisdom and scientific principles, fostering a unified worldview amidst diverse cultural and scientific frameworks

The Bhagavad Gita provides a profound synthesis of spiritual and scientific wisdom. This review illustrates its relevance in understanding universal truths, advocating a harmonious coexistence of science, spirituality, and culture for global peace and quality of life

References

- [1] Scientific Concepts: Big Bang theory, black hole theory, atomic theory, cloning, etc.
- [2] Philosophical Concepts: Taoism, Brahman, Atman, etc.
- [3] Religious Figures: Swami Vivekananda, Sri Ramakrishna Paramahansa, etc.
- [4] Religious Texts: Bhagavad Gita, Vedas, etc.

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