

The Sanathan Dharma

The name of the “religion” of [Bharat](#) is not “[Hinduism](#)”.

It is not correct to call the Sanathan [Dharma](#) a “religion”.

Unlike traditional “religions” and even the “religion” practiced by the “[Hindus](#)”, the actual essence of the Sanathan [Dharma](#) is that there is no dogma, single supreme scripture, rituals, pilgrimages, sacrifices or only one single and ultimate path to [Brahman](#).

The actual essence of the Sanathan [Dharma](#) is [philosophy](#).

The meaning of the word [philosophy](#) is “**Love of Wisdom**”.

Like [philosophy](#), the true version of the Sanathan [Dharma](#) is to pursue [Truth](#) and to question and try to answer the most fundamental matters of self, existence, knowledge, reason, liberation and other basic philosophical concepts.

The [Mahakavya](#) (Grand Pronouncement) of the [Vedanta](#) school of the Sanathan [Dharma](#) is:

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ Tat Tvam Asi

That is the Truth, That is the Self, Brahman is You

This is very different from the [Abrahamic Religions](#), which are based not on a pursuit of truth, but a pursuit of the dogma of a “chosen” people who revere a messiah or prophet who is the only source of access to their one and true God.

The [Mahakavya](#) of the Sanathan [Dharma](#) would be considered blasphemy punishable by death according to the dogma of the [Abrahamic Religions](#).

In fact before the advent of the [Abrahamic Religions](#) to the Western World and even to the Middle East, the Greek and Roman traditions and even the traditions of the Middle East

were all derived out of the Sanathan [Dharma](#).

The [maxim](#) "[Know Thyself](#)" was carved on the walls of the Temple of [Apollo](#) at [Delphi](#).

The [maxim](#) "[Know Thyself](#)" is derived out of the [Vedantic Truth](#):

Who is your real and true self?

Who are you really after you remove the Ego of "I", "Me" and "Mine"?

Once you remove Ego, who you really are is [Brahman](#).

Sanathan means Eternal.

There is no correct English translation of the world [Dharma](#).

So the Sanathan Dharma actually means the [Eternal Dharma](#).

It is eternal. It always existed right from the beginning of creation.

It is the only way of the pursuit of [Truth](#).

The Sanathan [Dharma](#) is the most complex and diverse of philosophies.

There are 6 schools of philosophy in the Sanathan [Dharma](#):

- [Nyaya](#)
- [Vaisheshika](#)
- [Sankhya](#)
- [Yoga](#)
- [Mimamsa](#)
- [Vedanta](#)

It is impossible for any human being to learn all paths of the Sanathan [Dharma](#) in a single life time.

For an excellent overview important texts of the Sanathan [Dharma](#), please refer to the [website of the Kanchi Kamakoti](#)

[Peetam](#), one of the mutts established by [Sankara](#) himself.

Another good source and overview and concepts of the Sanathan Dharma is [Dharma Wiki](#).

Another good source is this [Google Drive link](#) though some of the content in this link is critical of Islam and Christianity.

Another good site is the [Vedic Heritage](#) site established by the Government of Bharat.

The most famous school especially in the west is [Yoga](#).

However the “yoga” that we know and practice today is not even 1/100th of the actual philosophy of [Yoga](#).

Among enlightened people, the [Vedanta](#) is also a very popular school of philosophy in [Bharat](#) and also in foreign countries.

The Sanathan [Dharma](#) has a lot of texts, but the [Upanishads](#), [Gita](#), and [Brahmasutra](#) are the foundation of the Sanathan [Dharma](#).

These three texts are collectively referred to as the [Prasthanatrayi](#).

Another important text of the Sanathan Dharma is the [Yoga Vasistha](#).

I was introduced to [Vedanta](#) at a very young age.

My father had a friend Mr Swami.

He said he had found peace in [Vedanta](#). I also find great peace in the Vedanta.

In fact anybody who reads the [Vedanta](#) with an open and unconditioned mind, will find peace in it.

The foremost exponent of the [Vedanta](#) was [Sankara](#). He really

was an avatar of God.

In just 32 years of his young life, he wrote wonderful commentaries on many aspects of the [Vedanta](#), especially the [Brahmasutra](#) and also various other works.

He was solely responsible for reviving the Sanathan Dharma which had fallen into rapid decline due to the spread of Buddhism.

In those times (around 500 BC) he traveled the length and breadth of Bharat mostly by foot.

He established [Muttas](#) (monasteries) in the North, South, East and West of Bharat.

All this was done before his death at 32.

In fact [Charles Johnston](#) said:

By the [Vedanta](#), we mean, I think, the sum of the rivers of wisdom which rise in the [Upanishads](#), and flow through books like the [Bhagavad Gita](#) into the reservoir of the [Brahmasutra](#), made level and water-tight by the commentary of [Sankaracharya](#).

For more about Sankara [read my article](#).

For a person to study the complete works of [Sankara](#), it will take at least 7 years of full time study.

For lesser mortals the [Vedanta](#) as translated into English by [S Radhakrishnan](#) is a good place to start.

Many other knowledgeable people also have written about the [Vedanta](#).

There are [18 Principal Upanishads \(Mukhya Upanishads\)](#), 108 Upanishads and more than 1000 minor Upanishads.

For anybody to get a good introduction to the Vedanta, they should read the [Mandukya Upanishad](#) which is the shortest, most

concise and distilled summary of the Vedanta in just 12 verses.

The main meaning of the verses is:

- [Brahman](#) is everything and everywhere including whole Multiverse and also the source of everything.
- The [Atman](#) (Self or consciousness) is [Brahman](#)
- The four states of consciousness: awake, dreaming, deep sleeping and [Pure consciousness](#)
- The meaning of [ॐ \(AUM\)](#) and how the whole [Atman](#) can be explained in the word [ॐ \(AUM\)](#)

It is not Om, but [ॐ \(AUM\) – A,U and M](#), the [meanings](#) of which are explained in the [Mandukya Upanishad](#).

There are various interpretations of [ॐ \(AUM\)](#) in many [Upanishads](#), but the main underlying meaning is the [ॐ \(AUM\)](#) is the [Brahman](#) which is present in everything in the [Multiverse](#) and in your [Atman](#).

The actual [Mandukya Upanishad can be read here](#).

It is said that one who correctly understands just the [Mandukya Upanishad](#) can be considered to be one who has already understood all the Upanishads and they are fit to achieve [Moksha](#).

Most people have not heard of the above [Upanishads](#) and instead recommend the [Gita](#).

[Here is the entire Gita](#) with good commentaries by [Sankara](#) and others.

Even though the Gita was written millenniums after the [Upanishads](#), it contains the same essence.

The [Gita](#) is a concise distillation of all the [Upanishads](#).

[Jiddu](#) said:

“The mind must free itself from the known to enter into the unknown”.

There are three parts to the Vedas:

- The **Samitha** (hymns)
- The **Karma Kanda** (rituals) which consist of **Brahmanas** and **Aranyakas**.
- The **Jnana Kanda** (philosophical interpretations) or **Vedanta (Upanishads)**.

The Karma Kanda is basically what is followed by most so called “**Hindus**” and under the control of **Brahmins**.

In fact the original intention of the **Vedas** was for the Karma Kanda to just be a brief introduction with deep meaning in symbols and rituals that have now just been reduced to symbolism and its performance solely for self interest.

Once a person was through with Karma Kanda, it was expected that they would proceed to study and understand the Jnana Kanda – **the Vedanta** which is the actual essence of the Vedas.

The notion that the Upanishads were too complicated was a conspiracy by the **Brahmins** to keep their importance in society by promoting the ritualistic portions (Karma Kanda) of the Vedas instead of the Jnana Kanda which was an actual exploration of the self and **Atman** that leads to true path of realisation of **Brahman**.

The **Vedantic** way is complete surrender to **Brahman** and practicing **Dhyana** to truly realise **Brahman**. and the ultimate Truth:

You are Brahman.

Even noted and eminent Karma Kanda followers of the **Vedas**, finally realised the essence of this grand pronouncement and converted to **Vedanta** (Jnana Kanda).

Case in point – The [famous debate](#) between [Sankara](#) (foremost promoter of Vedanta – Jnana Kanda) and [Mandana Mishra](#) (foremost promoter of Karma Kanda).

The [Vedas](#) are quite mystical and abstract and need a good teacher to interpret them for perhaps years, but the [Upanishads](#) are actually quite easy to understand if one has an unconditioned and open mind and a good teacher.

A very good introduction to the [framework of the Vedas is the text](#) by [Sri Chandrasekharendra Saraswati](#), Sankaracharya of the [Kanchi Kamakoti Peetham](#) of which I have [written a summary in this article.](#)

There is no need to study the [Vedas](#) first and then study the [Upanishads](#).

That is why the [Upanishads](#) were taught to young students in the [Gurukulas](#).

[Children](#) have unconditioned and open minds and are open to new thoughts and ideas.

Hence [children](#) and young students are best positioned to learn about the [Upanishads](#) .

In fact the entire meaning of the word [Upanishads](#) is:

To sit near.

The students sat near the [guru](#) to learn his wisdom.

They did not just sit near physically with the guru, they also sat near spiritually to gain his enlightenment.

It is a fallacy that the [Upanishads](#) are very complicated to understand.

In fact due to the wonderful work done by [Sankara](#), the mystery of the Upanishads can be decoded even by a young child with an open mind.

There are a lot of stories in the Upanishads that are meant to be taught to young students.

The first introduction to the Sanathan [Dharma](#) should be the [Yoga Vasistha](#).

It contains descriptions of not just [Brahman](#), but also of [Dhyana](#) and the entire mystery of existence and liberation.

The [Yoga Vasistha](#) though much longer than many [Upanishads](#), is a simpler text to understand.

But though it is simpler it is still as profound as the [Upanishads](#).

The next introduction to the Sanathan [Dharma](#) should be the [Principal Upanishads](#) and the simplest among them being the [Mandukya Upanishad](#) that explains the meaning of [AUM](#) (ॐ).

Another good way to realise [Brahman](#) is according to what the [Gita](#) says by becoming a [Yogi](#) in any of the four ways given below:

- [Dhyana \(Raja\) Yoga](#) – the highest of all yogas – to become a person balanced in all actions and thoughts.

One who has achieved [Samathvam \(equanimity\)](#).

[Sankara Acharya](#) says that [Samathvam](#) can only be done by a person who has renounced everything in the world and is not possible to be achieved by a [Grihastha \(householder\)](#).

- [Bhakti Yoga \(Way of Devotion\)](#) – a person whose whole life is dedicated to true worship of God by love and devotion and without any expectation of reward, or fear of retribution.

Bhakti must be succeeded by Jnana because devotion without knowledge is a waste of time.

- **Jnana Yoga (Way of Knowledge)** – a person who has forever seeking to find true knowledge of God.

Jnana must be preceded by Bhakti because there cannot be knowledge without devotion.

- **Karma Yoga (Way of Action)** – a person who performs all his actions and works in the service and dedication to God by **SEVA (Selfless Service)**.

This mainly includes **SEVA to Nature** and **SEVA to the Brahma Dana**, and without any expectation of reward, or fear of retribution.

We follow the **Dharma** and perform all works and actions with dedication to Brahman and without attachment to the results of our action.

According to the **Upanishads**, the **Yoga Vasistha** and the **Brahmasutra**, **ब्रह्म (Brahman)** can only be reached by those who practice **ध्यान (Dhyan or Dhyana)**.

I have not read all the **Vedas**, it is too much to read and will take many decades to understand.

It is also very abstract and hard to understand without a commentary from an accomplished guru.

The wrath and smite and dogma of the **Torah** cannot even be compared to the sublime beauty and wonderfully mystical and liberating qualities of the **Vedas**, **Prasthanatrayi** and the **Yoga Vasistha**.

The **Prasthanatrayi** (**Upanishads**, **Brahmasutra** and **Gita**) are actually very liberal and mystical.

They are a lot more liberal to read than the books of the **Abrahamic Religions**.

It is very difficult for a person brought up in the dogma of

the [Abrahamic Religions](#) of the one and true God in heaven only favouring a “chosen” people to even try to understand the wisdom of the [Prasthanatrayi](#).

The Sanathan [Dharma](#) has no dogma at all.

There are even [Nastik](#) (iconoclastic) schools that completely reject and even deny the authority of the [Vedas](#).

Some of the highest texts of the Sanathan [Dharma](#) like the [Gita](#) and [Yoga Vasistha](#) are so liberal that they are iconoclastic against the very principles the Sanathan [Dharma](#) holds in the highest esteem.

The [Gita](#) says:

The [Vedas](#) have as much use as a pond in a flooded area to those who are enlightened and realise [Brahman](#).

[Bhagavad Gita](#), Chapter 2, Samkhya Yoga, Verse 46.

The [Gita](#), the most renowned text of the Sanathan [Dharma](#) in modern times, is so great and liberal that it tells you that you do not even need its primary texts the [Vedas](#) once you have realised [Brahman](#).

In fact the [Yoga Vasistha](#) goes one step further.

According to Verse II : 18 of the [Yoga Vasistha](#):

The remark of even a child is to be accepted, if it is in accordance with reason; but the remark of even [Brahman](#) himself, the creator of the world, is to be rejected like a piece of straw if it does not accord with reason.

Unlike the Abrahamic Religions, in the Sanathan [Dharma](#), there is no concept of only a “chosen” people favoured by the one and true God.

In the [Gita](#) it says:

**I am the same to all,
None is hateful to me,
None is dear to me,
But those who worship Me with devotion, dwell in Me, and I too
dwell in them.**

[Gita Chapter 9 Verse 29](#)

One of the highest sayings in the Sanathan [Dharma](#) is:

लोकान् समस्तान् सुखिनो भवन्तु

[Lokah Samastah Sukhino Bhavantu](#)

May all the worlds become happy.

It says all worlds, not just human beings.

Another famous saying from the [Hitopadesa](#) is:

**He is mine and he is another,
Is a thought that narrow minded, selfish and ignorant people
have,
For the truly noble and enlightened,
“The whole world is one family.” ([Vasudhaiva Kutumbakam](#))**

It says “**Whole world**“, not just a “chosen” people.

[Indira](#) and [Agni](#) have a lot of important hymns in the [Vedas](#).

[Agni](#) is really a mighty god, the [God](#) of fire.

Fire is the ultimate purifier.

It can reduce a 6ft, 180 pound man like [Rambo](#) into a pile of ashes that will fit in a shoe box.

Ash is the ultimate symbol of [ब्रह्म \(Brahman\)](#).

Ash cannot be destroyed. It remains even after the body is completely burnt.

That is the essence of the [Atma](#).

It remains indestructible just like ash.

That is why people should cremate instead of bury.

Ashes to ashes, dust to dust.

Even though the [Abrahamic Religions](#) say this, almost all people of the [Abrahamic Religions](#) bury their dead.

The [Gita](#) says:

The body is just a cloth to be discarded when it gets old and that the soul is immortal and cannot be slain.

Unlike modern “[Hindu](#)” worship of only [Vishnu](#) and [Shiva](#), in the [Rig Veda](#) the gods of [Nature](#) were given as much importance and [Vishnu\(Narayana\)](#) and [Shiva\(Rudra\)](#) are mentioned in the same measure as the gods [Indra](#), [Agni](#), [Vayu](#), [Surya](#), [Soma](#), [Yama](#) and [Varun](#).

Interestingly the religion of ancient Iran ([Persia](#)) called [Zarathustranism](#) also has a lot of Gods common to those of the Vedas – [Yama](#), [Soma](#), [Mitra](#), and [Varun](#).

Some claim that the ancient Jews were inspired by [Zarathushtranism](#) since they were slaves freed by the Persians and [Esther](#) was married to a Persian King.

The Mahakavya (Grand Pronouncement) of the [Prasthanatrayi](#) is:

[तत् त्वमसि](#) **Tat Tvam Asi**

[That is the Truth, That is the Self, That You Are.](#)

[You are Brahman.](#)

Realise your [Atma](#) (Consciousness) and you will unite with [ब्रह्म](#) ([Brahman](#)).

The Sanathan [Dharma](#) is the only philosophy I know that says [तत् त्वमसि](#) as its highest and most fundamental truth.

To a person of the [Abrahamic Religions](#), especially one who does not understand the true meaning of the Abrahamic

religions, this is blasphemy punishable by death.

The [Kena Upanishad](#) says:

Brahman is the unknown(beyond comprehension) to a person of true knowledge and understanding of [Brahman](#), it is known only to the ignorant.

[Kena Upanishad Section 2 Mantra 3](#)

Almost all the books of the [Abrahamic Religions](#) contain a lot of wrath and smite and invoke fear of [God](#) and his curses and punishment.

They also prohibit gambling and drinking and idolatry and hatred for homosexuals.

In contrast the [Vedas](#) even have [hymns](#) even for success in gambling.

In all the primary texts of the Sanathan [Dharma](#) ([Upanishads](#), [Gita](#) and [Brahmasutra](#)), **not once**, is the word homosexual even mentioned, leave alone promoting hatred and discrimination of them.

If you read the [Prasthanatrayi](#) ([Upanishads](#), [Brahmasutra](#) and [Gita](#)) and [Yoga Vasistha](#) you will wonder at the greatness of [Brahman](#) who is both [Nirguna](#) (without any attributes) and at the same time [Saguna](#) (with infinite attributes).

Unlike most [Abrahamic Religions](#), that only pursue austerity, strict penance, fasting and multiple daily prayers to [God](#) as the object of human pursuit, the Sanathan Dharma is the only philosophy that espouses four stages of life as objects of [human pursuit \(Puruṣārtha\)](#):

- [Dharma](#)
- [Artha](#) (desire for wealth and prosperity)
- [Kama](#) (pursuit of desires that make one happy, love, sensual desires)
- [Moksha](#) (enlightenment)

Among all of these [Dharma](#) is most essential, since either [Artha](#) or [Kama](#) pursued outside the restraints of [Dharma](#) will only lead to ruin.

But wise philosophers like [Kautilya](#) also agreed that even [Dharma](#) required sustenance by [Artha](#).

If a person was devoid of [Artha](#) even for their basic needs, they may be tempted to violate [Dharma](#) to attain their basic needs.

In the [Gita](#) it also says:

Any attempt to realise [Brahman](#) must be done alone in a solitary place and with a consistently calm and devoted mind. [Chapter 13 verse 8-12](#)

There are no innumerable man made superfluous rules of identity and morality in the Sanathan Dharma.

There is just one absolute, perfect and divine law of [Brahman](#):

The [Rtam](#).

[Dharma](#) along with [Karma](#) are the important and fundamental components of the [Rtam](#).

The highest ideal of the Sanathan [Dharma](#) is:

SEVA or Selfless Service.

SEVA not just to humanity, but to all beings in all worlds.

The Sanathan [Dharma](#) is not just a religion of peace and love and non-violence.

One of the other Mahakavyas(Grand Pronouncements) is:

[Dharma](#) defends those who defend it.

And [Dharma](#) destroys those who destroy it.

Another well known verse from the [Mahabharat](#) is:

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

**“Ahimsa Parmo Dharma
Dharma Himsa Tathaiva Cha”**

**Ahimsa (Non-violence) is the supreme Dharma,
So too is violence in service of Dharma.**

There are many parts to the Vedas:

- Vedas consisting of Rig, Sama and Yajur Vedas. The Atharva Veda is a later addition.
- The Upanishads
- The Brahma Sutra
- Vedanga consisting of:
 - Shiksha : The nose and lungs of the Vedas – the life breath of the Vedas
 - Vyakarana : Grammar or the mouth of the Vedas
 - Chandas : The feet of the Vedas
 - Nirukta : The ears of the Vedas
 - Jyotisha : The eyes of the Vedas
 - Kalpa : The arms of the Vedas
- Upaangas consisting of:
 - Meemaamsa consisting of Poorva Meemaamsa which emphasizes rituals or Karma Kanda and Uttara Meemaamsa or Vedanta which emphasizes self realisation or Jnana Kanda
 - Nyaaya – the science of Logic and expediency
 - Puranas
 - Dharma Shastras
- Upaveda

In fact the agricultural, medical and scientific aspects of the Vedas are better and more useful and beneficial than today's so called “modern” Western “medicine” and “scientific technology”.

“Modern” western “medicine” is no better than drug dealing and

is derived from the horrible torture and suffering of innocent animals.

After the [Upanishads](#), and perhaps the [Yoga Vasistha](#), the [Gita](#) is the finest scripture ever written in the history of mankind.

There is no dogma, rituals or commands to follow in the [Gita](#).

It is just an explanation of sublime wisdom of the different paths of [Yoga](#) to achieve liberation ([Moksha](#)) and unite with [Brahman](#).

The main thing that one learns from the [Gita](#) is that one must do must ones duty to uphold [Dharma](#), regardless of relationships and without attachment to the fruit of ones actions and no expectation or control over the results.

What is Dharma?

If you understand hurting another man is adharma(violation of [Dharma](#)), pleasing another man is [Dharma](#), you have performed [Dharma](#).

[S Radhakrishnan](#), 2nd President of India

In the [Gita](#), [Lord Krishna](#) teaches that [Dharma](#) is above everything.

If you have to break your vow to uphold [Dharma](#), you should break it.

If you have to cheat to uphold [Dharma](#), you should cheat.

If you have to kill your own wicked family to uphold [Dharma](#), you should kill them or you will die a wicked death.

Even [Krishna](#) broke [his own vow](#), to save [Arjuna](#) who was fighting for the cause of [Dharma](#).

[Arjuna](#) killed his own cousins and even his revered granduncle [Bhishma](#) and his half brother [Karna](#) to uphold Dharma.

The [Gita](#) originates from the [Bhishma Parva](#) of the [Mahabharat](#) which is the greatest epic in all of mankind.

The [Mahabharat](#) is not just an epic, it is the greatest epic poem in all of mankind.

The entire [Mahabharat](#) is written in [Sanskrit](#) in poetic stanzas.

In fact, in the Sanskrit original of the [Mahabharat](#), the [Gita](#) also is a poem.

The full name of the text is – [Bhagavad \(God\)](#) Gita (Song) or – **The song of [God](#).**

Most people think the [Mahabharat](#) is basically a story about war between cousins, but a significant part of the epic including the [Gita](#) and [Shanti Parva](#) is dedicated to peace and great spiritual benefit.

The [Mahabharat](#) is a lot of stories and fables within a main story.

The fables within the [Mahabharat](#) itself can form more children's moral fables, than perhaps all books in the Western world.

People mistake the [Gita](#) to mean worship of [Lord Krishna](#) alone.

When Krishna said "me" and "I", he did not mean him as a man, but him as the supreme lord which is part of [Brahman](#).

So the [Gita](#) is actually the spirit of [Brahman](#) thorough the avatar of [Krishna](#).

After all the [Gita](#) was explained, [Lord Krishna](#) said:

"I have given you my wisdom, [it is for you to do as you think fit.](#)"

He did not command [Arjuna](#) like the [Prophets](#) do in the

Abrahamic Religions.

He told Arjuna to do as Arjuna thought fit.

[Arjuna](#) acted out of his own free will after hearing the wisdom of Lord Krishna.

[Arjuna](#) killed his own granduncle [Bhishma](#) who Arjuna loved dearly and adored and learnt many good things from.

Bhishma always followed the [Dharma](#), but he did not follow the advice of Krishna who advised that [Dharma](#) should be followed at all costs, even if you have to break your vow or kill your own wicked family.

His failure to truly follow [Dharma](#) led to a destructive war and he ended up lying on a bed of arrows which pierced every inch of his body.

Once he realised the folly of his vow, he gave the [Shanti Parva](#), which is also one of the finest texts of the Santhan [Dharma](#).

I said that the [Gita](#) can be read in less than 4 hours and that is true, but to really understand it and practice its teachings it will take many lifetimes and even that is not enough.

The [Gita](#) should put to rest the misconceptions of the Caste System followed by so called "[Hindus](#)".

[The ordering of the four Varnas were based on Karma \(conduct\) and Gunas \(Virtues/character\) and not by birth.](#)

Read [my article](#) to understand the importance and true meaning of the [Varnashrama Dharma](#).

According to the Chapter 16 the Gita, there are only two types of beings on this earth:

[Those with Divine Qualities \(Arya\) and those with Demonic](#)

qualities ([Anarya](#)).

Divine Qualities:

Bhagavad Gita(Chapter 16 Verses 1-3)

(1) The Blessed Lord said: Fearlessness, purity of mind, wise apportionment of knowledge and concentration, charity, self-control and sacrifice, study of the scriptures, austerity and uprightness.

(2) Non-violence, truth, freedom from anger, renunciation, tranquility, aversion to fault finding, compassion to living beings, freedom from covetousness, gentleness, modesty and steadiness (absence of fickleness).

(3) Valour, forgiveness, fortitude, purity and cleanliness, freedom from malice, envy and excessive pride – these, O Pandava (Arjuna), are the endowments of him who is born with the divine nature.

(5) The divine endowments are said to make for deliverance and the demoniac for bondage. Grieve not, O Pandava (Arjuna), thou art born with the divine endowments (for a divine destiny).

Demonic Qualities:

Bhagavad Gita(Chapter 16 Verses 4-17)

(4) Ostentation, arrogance, excessive pride, anger, as also harshness and ignorance, these, O Bharata (Arjuna), are the endowments of him who is born with the demoniac nature.

(7) Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

(8) They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust.

(9)Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

(10)Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent.

(11-12)They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.

(13-15)“The demoniac person thinks: “So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him, and my other enemies will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.” In this way, such persons are deluded by ignorance.”

(16)Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell.

(17)Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.

In the [Chandogya Upanishad](#) it clearly says that nobody can become a [Brahmin](#) only by birth:

1. Om. There once lived [Svetaketu](#) the grandson of Aruna.

To him his father said: “Svetaketu, lead the life of a [brahmacharin](#); for there is none belonging to our family, my dear, who, not having studied the Vedas, is a [brahmin](#) only by birth.

[Chandogya Upanishad Part 6 Chapter I – The Non-Duality of the Self](#)

Also read the story of [Satyakama in the Chandogya Upanishad](#).

[Satyakama](#) did not know who his father was and from what family he came from and so he asked his mother who his father was.

His mother told him she was very busy in her youth so she did not remember who his father was, but her name was Jabala and his name was Satyakama, so he could called himself Satyakama Jabala.

So he spoke the truth to [Rishi](#) Haridrumata Gautama and told him the truth as his mother had told him and that he was very eager to learn from the Rishi.

[Rishi](#) Haridrumata Gautama said that fact that he spoke the **Truth** and was eager for learning was enough to qualify him as a [Brahmin](#) and so he went on to teach [Satyakama](#).

The [Mahabharat](#) is an [Itihasa](#) and is the greater work from which the [Gita](#) originated.

Some of it is pretty strange like [Draupadi](#) having five husbands.

But the reason that Draupadi had five husbands is not because of her wish, but [the blind ignorant order](#) of her mother-in-law [Kunti](#) who when told that her son [Arjuna](#) had brought something precious to her, without even thinking or seeing what he brought, she told him to divide the precious thing equally among her brothers.

There is also the [Brahma Sutra](#) which I have read.

It is a summary analysis of the [Upanishads](#) .

The Brahma Sutra [compilation](#) by [S Radhakrishnan](#) is really very good

He has an excellent introduction and interpretations throughout the book.

S Radhakrishnan is the translator and interpreter.

The author is [Badarayana](#) and commentaries are by [Sankara](#), and many others.

[S Radhakrishnan](#) was also a master of Western Philosophy and [Abrahamic Religions](#).

He is probably one of the few individuals in this world who was fortunate enough to have exposure to a global perspective.

[S Radhakrishnan](#) was also the President of India.

The [Itihasas](#) and [Puranas](#) should be read not to learn just about mythology, but about the actual philosophical concepts and essence of these texts.

Another great epic [Itihasa](#) is the story of [Lord Ram](#) and there is also the [Ram Charitra Manas](#) which is a more philosophical and shorter version than the [Valmiki Ramayana](#).

The most important part of the [Ram Charitra Manas](#) is the [Uttarkhanda](#) section.

[There are many versions of the Ramayana](#) spanning from [Bharat](#) to East Asia, and some say there could be more than 300 versions.

The best thing I like about the Sanathan [Dharma](#) is that it can be what you want it to be.

There are no authorities like the [Pope in the Vatican](#), or mullahs in Saudi Arabia, or rabbis in Jerusalem claiming to

speak on behalf of [God](#).

Unlike the [Abrahamic Religions](#), in the Sanathan [Dharma](#), there is no single book containing the final word of the one and true [God](#) that was only secretly revealed only to a chosen messenger who is the only source of access to God..

There cannot be a final word from [God](#) because God is beyond time and definition.

Nothing can be described as final from [Brahman](#), because the creation of [Brahman](#) and the [Rtam](#) is a continuous and ongoing process that will continue even beyond the end of this multiverse.

God ([Brahman](#)) does not communicate through words, [Brahman](#) communicates to your [Atma \(consciousness\)](#) through the sincere and sustained practice of [Dhyana](#) (Dhyan).

There is no final word from [Brahman](#).

The only thing that is final is the [Rtam](#), the final law of [Brahman](#).

And even that can be changed in your favour if you abide by [Dharma](#).

But since the [Rtam](#) is dispensed dispassionately, even if you abide by [Dharma](#) in this life, your bad [karma](#) of past lives and even this life will have to be repaid not only in this life but perhaps even in future lives.

The Sanathan [Dharma](#) is the first philosophy to speak of [Brahman](#), [Atma](#), [Karma](#), [Dharma](#) and [Moksha](#).

Even the [Sakyamuni \(Gautama Buddha\)](#) got his underlying fundamental concepts of [Buddhism](#) from the fundamental principles of the Sanathan [Dharma](#).

Another important portion of the Sanathan Dharma are the

[Puranas](#).

They are an extremely vast storehouse of knowledge about a variety of topics.

I have just glanced through some major [Puranas](#) like the [Garuda Purana](#).

When I have more time after I have outlined other concepts on this website, I will get down to a study of at least the main [Puranas](#).

The problem with most people are that they are only taken up with the mythical tales of the [Puranas](#).

They fail to comprehend the underlying concepts of [Dharma](#) which is also an essence of these mythical tales.

The [Puranas](#) are not just mythical tales.

In fact if the government of [Bharat](#) set up many institutes just to study all technological formulas and mantras in the [Puranas](#), Vedas and other [Shastras](#) (historical texts), major inventions and innovations would be developed by Bharat which would change its future for generations.

The Sanathan [Dharma](#) is not just a study for serious scholars.

Some of the most wonderful and profound concepts of the Sanathan Dharma like [Vasudhaiva Kutumbakam](#) ("The whole world is one family") are found even in children's moral fables like [Panchatantra](#) and [Hitopadesa](#).

In the [Prasthanatrayi](#) ([The Upanishads](#) , [Bhagavad Gita](#) and the [Brahmasutra](#)), and the [Yoga Vasistha](#) they try to arrive between the nature of [Brahman](#) and Man.

Man, removing [Avidya](#) (Ignorance) and removing [Maya](#) (Illusion of material comfort as happiness) is the pure [Atma](#) ([Consciousness](#)) which is the same as [Brahman](#) which leads to

the grand pronouncement of the Arya Dharma:

ॐ Tat Tvam Asi - That is the Truth, That is the Self, That You Are.

You are Brahman.

The Gita explains that we find ॐ by the process of elimination of all material desires.

When they say elimination of material desires it does not mean that one should give away everything and retire into the forest naked.

Elimination of material desires mean that one is not affected by material desires and it makes no difference to them if they have or lose something.

The Bhagavad Gita says in (II.48):

“Perform your duty with equanimity, O Arjuna, abandoning all attachment to success or failure.

Such equanimity (ॐ Samathvam) is called Yoga.”

ॐ (Samathvam Yoga Ucyate)

The highest ideal in the Sanathan Dharma is to become a Yogi who has achieved:

ॐ Samathvam or Equanimity.

The key point that is stressed repeatedly in the Gita is ॐ Samathvam:

Equanimity or even mindedness.

ॐ Samathvam means that one should treat their enemies the same as they would treat their friends and family.

ॐ Samathvam means that one should treat a bucket of manure and a pot of gold equally.

ॐ Samathvam means that one should treat death same as

they would treat birth.

□□□□□□ Samathvam means that they should treat pain same as they would treat pleasure.

□□□□□□ Samathvam is extremely difficult to practice.

But once you reach □□□□□□ Samathvam, you unite with Brahman and achieve Moksha (NO THING or Shunyata).

Moksha (NO THING Shunyata) means freedom from Vasanas or permanent release from the influence of Karma.

Unlike the Abrahamic religions, where the ultimate reward is a heaven or paradise filled with material pleasures or 7th century Arab sexual fantasies, **the ultimate goal of the Sanathan Dharma is Moksha (NO THING Shunyata)**

So finally, its all about nothing □

After all the hard work you put in to understand and practice the Sanathan Dharma hopefully you would have achieved nothing □