

Guidance of Gita - Direction and Goal of life (Class 3)

Verse 16.23 Significance of Scriptural teaching.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥16.23॥

srijiya, ignoring, setting aside; sastra- vidhim, the precept of the scriptures, which is the source of the knowledge of what is duty and what is not-called injunction and prohibition; yah, he who; vartate, acts; kama-karatah, under the impulsion of passion; sah, he; na, does not; avapnoti, attain; siddhim, perfection, fitness for Liberation; nor even sukham, happiness in this world; nor even the param, supreme best; gatim, Goal-heaven or Liberation.

Translation- The one who, being impelled by binding desire, engages oneself casting away the injunctions of the sastra, gains neither maturity, nor happiness (here) much less a higher end.

Scriptural ordinance: The command of the Veda in the form of injunctions and prohibitions, giving us to know what ought to be done and what ought not to be done.

Perfection: Fitness for attaining the end of man.

Happiness: In this world, Supreme Goal, Svarga or Moksha, (as the case may be).

- With out referring to scriptural injunction, a person will not be able to know the unseen results of actions.
- Scriptures becomes very important in knowing consequences involved in following or ignoring our common sense.
- Discriminative knowledge and emotional maturity can come only if you follow scriptural teachings.
- Scriptures becomes very important here in letting us know the consequences of our actions.
- Without scriptural education, not only will there be no sukha in this world, nor will you gain a better end.

Verse 5.22 Problems of all Materialistic goals

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥5.22॥

Hi, since; bhogah, enjoyments; ye samsparsajah, that result from contact with objects, that arise from contact between the objects and the organs; are eva, verily; dukkha-yonayah, sources of sorrow,

Translation- Because those enjoyments that are born of contact (between the sense organ s and desirable objects) are the sources of pain alone, and have a beginning and an end, kaunteya (Arjuna) the wise person does not revel in them.

The pleasures that are caused by contacts of the senses with sense-objects are only generators of pain, since those delights are caused by nescience (avidya). We do find that all troubles arising in the body (adhyatmika), etc., are traceable to them (delights) only. As in this world, so in the other,--as the word 'only' indicates. Seeing that there is no trace of joy in the samsara, the devotee should withdraw the Senses from the mirage of sense-objects. Not only do the delights

cause pain, but also they have a beginning and an end. The contact of a sense with its object marks the beginning of a pleasure, and their separation its end. Delights are temporary, occurring in the moment of interval (between the origin and the end). A man who possesses discrimination and who has realised the Supreme Reality does not rejoice in them. It is only quite ignorant persons that are, like cattle and the like, found to rejoice in the sense-objects.

- Only animals do not have discrimination as no emotional maturity. Indulge only in sense enjoyments.
- Enjoyments or pleasant experience, born of the contact between the sense organs and desirable objects, are the potential causes for dukha. They are sources of sorrow because even before gaining these pleasant experiences, there is that you have to work for them until you get them.
- Either has to come in contact with the object or it has to come in contact with you.
- Then, appearance and experience both should be desirable.
- How long the desirable contact can last is another problem. Law of diminishing factor will set in.
- This kind of happiness is only temporary, if not momentary. Availability, maintain etc
- Fear of losing and when it goes, it leaves you high and dry; it leaves you unhappy.
- This is not at all advisable because of availability of eternal happiness. This karma-yogi, on becoming a brahma-yoga-yukta-atma, one who is endowed with the knowledge of atma as Brahman, gains the happiness that does not wane.

- The person is acting out of the likes and dislikes in his or her mind directly or indirectly, will have no time, priority, reverence, or urge to get freedom.
- Giving oneself to one's desires is the real problem and, is opposed to the pursuit of liberation, the most difficult to deal with.
- Example, if you lose your health due to the over-indulgence of certain desires, you will also lose your money and a variety of other things in the process. Or, losing your money, you may lose your health.

Verse 9.32 This wisdom is Possible for all casts, both genders

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥9.32॥

Hi, for; O son of Prtha, ye api, even those; papayonayah syuh, who are born of sin;-as to who they are, the Lord says-striyah, women; vaisyah, Vaisyas, tatha, as also; sudrah, Sudras; te api, even they; yanti, reach, go to; the param, highest; gatim, Goal vyapasritya, by taking shelter; mam, under Me

Translation- Indeed, Partha (Arjuna)! Even those who are born in families given to improper conduct, and so too, women vaisyas and sudras, take refuge in Me, they also gain the ultimate end.

For, finding refuge in Me, they also who, O son of Pritha, may be of a sinful birth—women, vaisyas as well as sudras,—even they attain to the Supreme Goal.

- This wisdom is possible for all.

- The criterion for gaining freedom is not the parentage or the varnashrama, a person belongs to. They count only in determining what kind of duty the person has to perform.
- Freedom is also an end, which cannot be improved upon; it is the ultimate end called inner freedom.
- Women undergo more physical and perhaps emotional pain than men. And a Vaisyas and sudras cannot have their livelihood strictly adhering to the dharma. Even then women, vaisya & shudras can also gain moksha through this wisdom.

Verse 4.38 This knowledge could take time or doesn't take time.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति॥4.38॥

Hi, indeed; na vidyate, there is nothing; pavitram, purifying, sanctifying; iha, here; sadrsam, comparable; jnanena, to Knowledge. Yoga-samsiddhah, one who has become perfected, who as attained fitness through yoga- the seeker after Liberation who has become samsiddhah, purified, qualified; yogena, through the yoga of Karma and the yoga of concentration-; kalena, after a long time; vindati, realizes, i.e. attains; tat, That, Knowledge; verily svayam, by himself; atmani, in his own heart.

Translation- In this world, there is indeed no purifier equivalent to knowledge. One who has in time attained preparedness through karma yoga naturally gains (knowledge) in this mind.

The seeker of moksha who has perfected and regenerated himself by Yoga—by Karma-Yoga and by Samadhi-Yoga will after a long practice, himself find spiritual wisdom in himself.

- It could take time because karma yoga consumes time. Also depend on the mental maturity level of the individual.
- Mind purification and mind control requires time.

Verse 4.39 This knowledge could take time or doesn't take time.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥4.39॥

Sraddhavan, the man who has faith; labhate, attains; jnanam, Knowledge. Even when one has faith, he may be indolent. Therefore the Lord says, tatparah, who is diligent, steadfast in the service of the teacher, etc., which are the means of attaining Knowledge.

Translation- One who has faith (in the sastra and in the words of the teacher), who is committed to that (knowledge) and who is master of one's senses gain the knowledge. Having gained the knowledge one immediately gains absolute peace.

A man full of faith obtains wisdom. But he may be slow; whence it is enjoined that he should ever be intently devoted to the means of obtaining wisdom, such as constant attendance on the Teachers (Gurus). A man of faith and devotion may not have mastery over the senses; whence it is also enjoined that he should withdraw his senses away from

their engrossment in objects. Such a man of faith, devotion and self-control is sure to obtain wisdom. Mere external acts, such as long prostration before the Guru, may fail to produce the required effect, since they may be tinged with hypocrisy. But hypocrisy is impossible when a man is full of faith and so on. Hence these are the certain means of acquiring wisdom. What is the result of this acquisition of wisdom? The answer follows: Having obtained wisdom, he swiftly attains the Supreme Peace, called Moksha. That the right knowledge quickly leads to moksha is an established truth clearly taught by all sastras as well as reason.

- Once preparedness is sufficient, then it doesn't take time. Just as interval of time, between eating food and pacifying the hunger.

Verse 7.3 Rareness of interest in this pursuit and success.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः॥7.3॥

7.3 Sahasresu manusyanam, among thousands, among a multitude of men; kascit, a rare one; yatati, endeavours; siddhaye, for perfection. [For perfection: for the rise of Knowledge through the purification of the mind.] Siddhanam api, even of the perfected one; yatatam, who are diligent-they (those diligent ones themselves) being (considered to be) verily perfect because they are striving for Liberation; of them-; kascit, one perchance, indeed;

vetti, knows; mam, Me; tattvatah, in truth.

Translation- Among thousands of people, a rare person makes effort for moksha. Even among those seekers making effort, (only) a rare person comes to know Me in reality.

Perfect: they are indeed perfect who strive for moksha.

Rareness of interest in this pursuit and success.

- Since this knowledge has an extraordinary result, moksha, it is difficult to gain. The difficulty lies in the very uniqueness of this knowledge and it is this that accounts for its rarity.
- Generally knowledge itself is not an end. It is made use for an end to be gained later. But here, upon knowing this there is nothing more for you to know or to gain.
- Because of this unique nature of the result, this knowledge becomes a rarity.

THIS KNOWLEDGE IS RARE IN TERMS OF ITS DIFFICULTY TO GAIN

- If a person is prepared, knowledge is simple; if not, it is not that simple. And the preparation for this knowledge is difficult.
- In English we have an equivalent expression — one in a million.
- General qualifications, specific qualifications and interest in freedom.
- Self-knowledge is for self-freedom. This is something one has to know and yet it doesn't strike people as a possibility.

AMONG THE SEEKERS, ONE GIVEN PERSON KNOWS THE REALITY

- Among the successful people, only one fellow knows me.
- Example: not like marathon race but like some long term courses where it is semester like.

To create interest in Arjuna's mind. Why? Because the knowledge that Krishna is going to unfold is something that is very important. So, this verse is to draw Arjuna's attention, and not to discourage him. LORD KRISHNA REVEALS HIMSELF AS THE TWO-FOLD CAUSE OF CREATION

Verse 3.16 Live In line with the wheel of dharmic life.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति॥3.16॥

O Partha, sah, he; jivati, lives; mogham, in vain; yah, who, though competent for action; na anuvartayati, does not follow; iha, here, in the world; cakram, the wheel of the world; evam, thus; pravartitam, set in motion, by God, on the basis of the Vedas and the sacrifices; aghayuh, whose life (ayuh) is sinful (agham), i.e. whose life is vile; and indriya-aramah, who indulges in the senses-who has his arama, sport, enjoyment, with objects, indriyaih, through the senses.

Translation- A person who does not follow here in this life, this cosmic wheel that is already set in motion, in this manner,

and lives in sin given only to the pleasures of the senses, lives wastefully, Partha (Arjuna)

He who ought to perform action, but who, indulging in sensual pleasures, does not follow the wheel of the world thus set revolving by Iswara. On the basis of the Veda and sacrifices, '- he lives in vain.

The main drift, therefore, of this section is that action should be performed by the ignorant man, for whom it is intended. In it was taught that till he attains the qualification for Devotion to the knowledge of the Self, the man who knows not the Self and is therefore qualified (for action only) should resort to Devotion to action as a means of attaining Devotion to knowledge; and, further, there were incidentally propounded many reasons why the man who knows not the Self and is (therefore) qualified for action should perform it. Mention, too, has been made of evils arising from a neglect of action.

Karma- Yoga is not meant for the Self- knower.

Now, the Lord Himself supposes Arjuna to ask the following question: Is the wheel, thus set in motion, to be followed by all, or by him only who has not yet attained to devotion in the path of knowledge which the Sankhyas or Self-knower's tread and which is attainable by the ignorant by means of devotion in the path of action already described? In answer to this question, or with a view to afford, of his own accord, a clear understanding of the teaching of the sastra, He proceeds to show that what is intended to be taught in the Gita-sastra is the same truth that is embodied in the following passage of the sruti:

"The brahmanas (the devotees of the Brahman, the Self), knowing this, the Self, and free from illusory knowledge, shake off all desires of progeny, & etc, cherished, of necessity, by those who are still subject to illusion; and they

lead a mendicant life for the barest necessities of life. They have nothing else to do than resort to devotion to Self-knowledge."

- According to the order, referred to here as the cosmic wheel, chakra. There is an inherent mutual benefit, set in motion by God.
- Indriyarama, meaning one who lives only at the level of the sense organs. Such people waste their lives cosmic provisions and live without any purpose
- Whenever there is, this kind of criticism in the Gita, its purpose is only to direct your attention to what is to be done by you yourself. Knowing that you are a cog in the wheel.
- Story of milk collection. This shows that if you think that you do not need to do what has to be done because everyone else will do it, and if that is the thinking of everyone, everything comes to a halt. This is what makes a person sensitive.
- Ecology starts with one person and that person is you. It never starts with someone else. Whenever you count, count yourself first.

Verse 3.26 Dharmic materialistic people should not be disturbed.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।

जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन्॥3.26॥

Vidvan the enlightened man; na janayet, should not create; buddhi-bhedam, disturbance in the beliefs- disturbance in the firm belief, 'This has to be done; and the result of this action is to be reaped by me'; ajnanam, of the ignorant, of the non-discriminating one; karma-

sanginam, who are attached to work. But what should he do? Himself samacaran, working, performing those very activities of the ignorant; yuktah, while remaining diligent; josayet, he should make them do; sarva-karmani, all the duties.

Translation-The one who knows (the atman) should not create any disturbance in the understanding of the ignorant, who are attached to the results of action. The wise person, steadfast in the knowledge, himself performing all the actions well, should encourage (the ignorant) into performing (all actions).

An ignorant man who is attached to action believes "I should do this action and enjoy its result." No wise man should unsettle that firm belief.—what then should he do? Himself doing diligently and well the actions which the ignorant have to do, he should make them do those actions. In what way is an ignorant man attached to actions?

- Dharmic materialistic people should not be disturbed.
- The seeker should not produce any disturbance in the attitude of those who are ignorant, those who are committed to the results of action, legitimately. Also those who do rituals, pujas, bhajans etc.
- Just as you cannot alter the direction of a river unless you do it very gradually, so too, the direction that a person's life is taking can only be altered gradually.
- Had Krishna and Arjuna lived their lives doing nothing, and had all the enlightened people around them also done nothing, people would certainly have concluded that the right thing to do was nothing.
- Even though such a person does not have anything to accomplish and does not lose anything either, he or she sets an example for others to follow.

- Unlike a life of dharma, atma-gyana cannot be completely taught by living. It must be taught by words, Sabda, whether few or many
- Setting is only with reference to dharma-sastra, not with reference to gyana.

Verse 6.17 Proper & Balanced Daily routine

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥6.17॥

Yogah bhavati, Yoga becomes; duhkha-ha, a destroyer of sorrow-that which destroys (hanti) all sorrows (dukhani)-, i.e., Yoga destroys all worldly sorrows; yukta-ahara-viharasya, of one whose eating and movements are regulated- ahara (lit. food) means all that is gathered in,

Translation- For one who is moderate in eating and other activities, who is mindful in all activities, (and) to one's sleeping and waking hours, (for such a person) meditation becomes the destroyer of sorrow.

To him who resorts to food and recreation (such as walking) within prescribed limits, and who sleeps and who wakes up at the prescribed hours, to him accrues Yoga which is destructive of the misery of samsara.

- Proper Daily routine
- Yukta here means 'proper' in terms of having a sense of proportion in all of one's activities.
- **One whose eating activities are proper and one whose sleeping and waking hours are properly proportionate; yukta-cesta, one whose activities are proper; and yukta-svapna-avabodha.** In other words, this person

follows a certain life of discipline, which in itself is yoga, a yoga that destroys the sorrow of samsara.

- Not allowed to become obsess, which is always possible — especially in terms of food
- Eating only junk food and be obsessed with getting it out of your system by doing aerobics for hours every day. Don't live for eating; eat for living and making use of life.
- Yukta-cesta, with reference to all activities, karmasu, is one who does not waste his or her time fuming and fretting
- Not doing activities in a hazard manner. Doing too many things at the same time. The end result is that nothing gets done.
- Yukta-cesta does each thing that is to be done deliberately and consciously. Zen masters.
- What is gained is a sense of alertness.
- Sleep and waking hours: follow what your constitution tells you. It knows what it needs and it tells you.
- Each person must decide for himself or herself
- The destruction of sorrow is purely in terms of knowledge, gyana, and this knowledge is called yoga here.
- Commit your life to the pursuit of the knowledge that will destroy all sorrow. Do not commit yourself to anything else - not to overeating or under eating.
- Everything in moderation, including asanas, pranayamas, etc. Neither neglect nor over - enthusiasm.
- Too much or too little, one who looks after the body properly without becoming obsessive about it, usually enjoys the necessary health to enable him or her to gain self-knowledge.

- Living a life of discipline, coupled with meditation and contemplation, then can it be said that the person is accomplished
- There is a growing clarity about this knowledge, which takes its own time; but it doesn't matter because it is pleasant all the way. Only when something is unpleasant does the question, 'How long do I have to do?' A knowledge that tells you how wonderful you are.

Verse 17.8 Types of Foods and human health

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विकप्रियाः॥17.8॥

17.8 Aharah, foods; ayuh-sattva-bala-arogya- sukha-priti-vivardhanah, that augment life, firmness of mind, strength, health delight; [Life-a brilliant life; firmness of mind or vigour; strength- ability of body and organs; happiness-pleasure of mind; delight-great joy even at seeing other persons prosperous.] and which are rasyah, succulent; snigdha, oleaginous; sthirah, substantial, lasting in the body for long; [Beneficial to the body for long.] and hradyah, agreeable, to one's liking; are sattvika-priyah, dear to one endowed with sattva.

Translation- Succulent, creamy, fortifying and pleasing foods, which increase longevity, mental clarity, strength, health, pleasure in taste and aesthetic pleasure are loved by sattvika people.

Oleaginous: oily, fatty, substantial: which can last long in the body.

Foods which promote below attributes are dear to Sattvika person:

- Longevity,
- Mental clarity, development and steadiness of mind, capacity to think, tranquillity,
- Strengthening, healthy, pleasing to taste and appearance.
- Succulent or juicy, creamy, fortifying and pleasing foods.
- Sthira, that is, they remain for a long time in the body; like that meant for building bones, etc.

Verse 17.9 Types of Foods to increase for this pursuit.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥17.9॥

Foods that are katu-amla-lavana-atyusna- tiksna-ruksha-vidahinah, bitter, sour, salty, very hot (-'very' is to be connected with all, viz bitter etc.; that is very bitter, very sour, and so on-), pungent, dry [Without fat.] and burning; and dukkha-soka- amaya-pradah, which produce pain, sorrow and diseases

Translation- Foods, which are very bitter, sour, salty, hot, pungent, astringent, and burning, that gives pain, sorrow and ill health are highly desired by rajasika people.

Excessively: should be construed, with all, thus, excessively bitter, excessively hot, & etc.

Foods which promote below attributes are dear to Rajasika person:

- Ati-lavana is excessively salty,
- Ati-usna is so hot you cannot touch it without burning your tongue, or shedding tears, like red chillies.
- Ati-tikSna is excessively pungent, and
- Ati-rukSa is very astringent.
- They are ayurvedic medicines and not foods.
- It causes pain, sorrow and ill health.

Verse 17.10 Types of Foods to increase for this pursuit.

यातयामं गतरसं पूति पर्युषितं च यत्।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥17.10॥

17.10 Bhojanam, food; which is yata-yamam, not properly cooked [Yata-yamam lit. means 'crooked three hours ago', that which has lost its essence; but here it is translated as 'not properly cooked to avoid tautology, for the next word gata-rasam, too,

means lacking in essence.-Tr.] (-because food that has lost its essence is referred to by the word gatarasam-); gata-rasam, lacking in essence; puti, putrid; and paryusitam, stale, cooked on the previous day and kept over-night; and even ucchistam, ort, remnants of a meal; and amedhyam, that which is unfit for sacrifice;- this kind of food is tamasa-priyam, dear to one possessed of tamas.

Translation- Food which is stale or inadequately cooked, from which the essence has gone, which is putrid, over-night, refuse, and also unfit as an offering, is beloved to a tamasika person

Stale: Half-cooked. 'Yatayama ' (lit. cooked three hours ago) meaning 'powerless' is thus explained, to avoid tautology; for, the next word ' gatarasa ' (tasteless) means the same? i.e. 'powerless.' Rotten: the cooked food over which one night has passed. Refuse: left after a meal. Impure: unfit for offering..

Foods which promote below attributes are dear to Tamasika person:

- Yama : cooked about 3 hours ago or insufficiently cooked,
- Gata-rasa has lost the taste, essence and nutrition's,
- Puti is foul-smelling,
- Paryusita is cooked food that has been kept over night all fermented things,
- Ucchistam means what is left over after somebody else has eaten,
- Amedhya means food that has not been or cannot be offered to the Lord.

Verse 3.35 & 18.47 Importance of One's own duties

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥3.35॥

3.35 Svadharmah, one's own duty; being practised even though vigunah, defective, deficient; is sreyaan, superior to, more commendable than; para-dharmat, another's duty; though svanusthitat, well-performed, meritoriously performed. Even

nidhanam, death; is sreyah, better; while engaged svadharme, in one's own duty

Translation- Better is one's own imperfectly performed dharma than the well performed dharma of another. Death in one's own dharma is better. The dharma of another is fraught with fear.

For a man to die doing his own duty though devoid of merit is better than for him to live doing the duty of another though perfectly performed. For, the duty of another leads to danger, such as hell (naraka).

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥18.47॥

Svadharmah, one's own duty; though vigunah, defective-the word though has to be supplied-; is sreyan, superior to, more praiseworthy than; paradharmat, another's duty; su-anusthitat, well performed. Kurvan, by performing; karma, a duty; svabhavaniyatam, as dictated by one's own nature-this phrase means the same as svabhavajam (born from Nature) which has been stated earlier-; na apnoti, one does not incur; kilbisam, sin.

Translation- One's own duty, devoid of merit, is better than the duty of another, well done. Doing action enjoined according to one's nature, one does not gain any blemish.

Just as a poisonous substance does not injure the worm born in that substance, so, he who does the duty ordained according to his own nature incurs no sin.

- In any given situation, there is a certain response required on your part in terms of action and this becomes your duty. It is useless to want to do what someone else is doing. Do only what you have to do.
- In any given position, whatever is to be done by you, whatever that is appropriate for you, that alone is your karma, your dharma or duty. This does not mean that you should not switch jobs. , money and job satisfaction, are important, but a number of other factors must be taken into account. If you are an artist, try to make money with your art. Produce something that will make money, something that is good. In this way, you will have job satisfaction and money also. This is the intelligent way to live.
- If you neglect your own duty and do something else, you will have nothing but conflict, regret, guilt of omissions and commissions. What was to be done was omitted, what was not to be done was committed giving raise to severe conflicts.
- The spirit behind the concept of 'duty' is still valid.
- If inner maturity is such an important factor and freedom is to be gained, what money do you need to have beyond what you need to live a simple life? So, need for money depends entirely upon your aim.
- Which job you have is not an issue. And because you bring a certain attitude to it, you love doing the job that is yours to do. You know that what you require is maturity of mind and that by performing what is to be done by you, you will gain it.
- If you analyze duties, you find that all duties are interpersonal and interrelated duties towards the gods (religious duties), towards the forefathers, towards parents, towards other members of one's family,

towards fellow beings and all living creatures. Therefore, all that we have to do our duties. Rights come to us as a natural consequence. We need not command or demand our rights.