

### **Some Paradoxes in the *Bhagavad Gita***

- (1) How can the embodied be both “unborn” and “reborn”?
- (2) How can one abandon or withdrawal from the senses while still possessing a body?
- (3) How can one have “no purpose at all in action, nor any whatever in nonaction”?
- (4) How can one stop acting for the “fruits of action” and still “desire” spiritual liberation?
- (5) As conscious beings, we have *no control* over (the law of) karma -- over the fact that our actions have necessary and appropriate effects, and...  
As conscious beings, we have *total control* over our karma -- over our “fate” or personal, moral, and spiritual destiny.

### ***Karma*: Self-Realized Action vs. Acting for the Fruits of Action (I-Making)**

- (1) Realize that Atman is the True Self (spiritual insight);
- (2) Realize that the ego is illusory (personal insight);
- (3) Realize that liberation from bondage to karma requires changing the self (moral insight).

### ***Dharma*: Dutiful Action Leading to Liberation**

- (1) Self-Realization leads to Ultimate Freedom; hence, liberation from the material world depends on disciplined action (*karma yoga*) in the material world (disciplining the ego).
- (2) Responsibility is focused: Consciousness of the connection between action and result.
- (3) Control is increased: Self-control as opposed to being controlled by material desire.
  - \* Hence, a TRANSFORMATION OF CONSCIOUSNESS that is spiritual, personal, and moral at once is achieved in this process of “enlightenment”.
  - \* Spiritual awareness is cultivated by decreasing material desire, without a change occurring in *Atman*.

Note: These doctrines (of *karma* and *dharma*) dove-tail in the Process of Enlightenment which leads to *moksha* or liberation from the material world – a process which can be characterized as making the *unconscious conscious*.