

Perspective

Rest in Peace

Domadala Pramod*

Dean, Research and Development
Malla Reddy University, Hyderabad, Telangana, India

Abstract

When a person passes away, all walks of life in the world irrespective of religion use generally a common phrase and send a condolence message saying “Rest in Peace” or “Atama Shanti” to the bereaved families. It implies that let the soul be in rest and peace. This profound mournful message has a lot of philosophical connotations. The general public conveys this message without understanding much of this inherent meaning. What is that place, where can he have rest and can he have eternal peace? Where is that place? Do all or a few pure souls go there? If few souls go, what about others? If they go, will they come back or stay there permanently? Does the birth and death cycle continue? What is the purpose of human life? These have been the metaphysical queries of many people. These are well illustrated in Indian Vedic Scriptures such as Vedas, Puranas, Bhagavad-gita, Srimad Bhagavatham, etc. The Bhagavad-Gita spoken by the Lord Krishna and written by the Srila Vyasadeva is considered to be the fifth Veda. The human form is very rare to obtain. Once obtained the human platform, it must be utilized properly to go to higher spiritual levels. The Lord Krishna says that the final destination to get a rest with peace is His Supreme abode in the transcendental world. One who reaches there, he will not return to this material world. Only one out of a million people reach Him others will undergo the birth and death cycle in accordance with their karma. The soul carries the results of the bad and good karma which are determining parameters for the successive births. The purpose of all Vedic scriptures, spiritual and devotional activities are meant to detach from material enjoyment and escape from the material world and reside in the spiritual world. The metaphysical analysis of the body and soul, modes of nature, the passage of the soul to the Supreme abode and rest in peace in terms of Space, Energy, and Time domains are studied using the Bhagavad-gita and Srimad Bhagavatham. The analysis is systematically presented in this paper as a part of the research project to give a proper illustration for the condolence message "Rest in Peace". These concepts are different from that of sematic religions.

Keywords: Rest in peace, supreme abode, body, soul, karma, nature, energy, space, time.

*Correspondence: Prof. D. Pramod, Dean, R&D, Malla Reddy University, Hyderabad, Telangana, India.
E-mail: dpramod61@gmail.com; dean.rnd@mallareddyuniversity.ac.in

I. Introduction

When one demises people convey a condolence message and pray "May the soul be in Rest in peace" and "Give strength to the bereaved family members". Rest in peace means residing at a place where one gets eternal peace. We are praying and sending messages without any proper destination. What is RIP? Where to rest? Where and What is the destination of the place? What is need for the rest? Where to go? How to go? What is the purpose of life? and What is the procedure to go? Who initiated to go? If he goes and resides, will he eternally stay or will he come back? These philosophical science queries are hidden in the phrase in the condolence message "Rest in peace". These metaphysical answers are pondering and worried all the people for generations. Some may realize this through self-realization by studying the scriptures and associating with philosophers and spiritual masters and implementing and executing in their life. And others may not bother to understand the purpose of life.

The purpose of human life is to attain and to live in the vicinity of the Supreme Lord this is the main goal of all species. Thus, all species are directly or indirectly involved either in a material form or spiritual form or in both to achieve the purpose of life. The competition is so tough that every living entity wants to come to the human form. It is the basic place for entering into the transcendental world. The living entities who are born in the human form are fortunate, and once it is obtained it should be utilized properly to go to a further higher level.

The concept of the body and soul is given in the Bhagavad Gita by Lord Krishna¹. The living entities contain the body and soul and undergo the birth and death cycle as per their karma. The birth and death cycle continues till it reaches the Supreme abode.

Every activity in the universe either the material world or spiritual world consists of space, energy, and time domains. To analyze any activity, one has to study metaphysically in terms of space, energy, and time to understand the depth of the subject. All living beings aim to go to the Supreme abode and rest in peace. The Supreme abode the destination place is considered as a space domain, and living bodies and souls are energy bodies, and leaving time of the soul (time of death) is treated as time co-ordinates^{1,2,3,4}.

This paper is written on the basis of Hinduism. The concepts of Rest in Peace are based on Hinduism (Vedic culture-Vedas, Bhagavad Gita and Srimad Bhagavatam and Puranas) are different from the Semetic religions (Judaism, Christianity and Islam etc.). They believe life is a single opportunity and after death, people wait for the judgment day and then they are sent to hell or heaven. Whereas in Hinduism after death, the soul takes continues birth and death cycle depending on the individual karmas till it reaches the supreme abode or liberation where a permanent peace will be obtained. This is said to be Rest In Peace in a spiritual world.

This process of reaching the abode is metaphysically analyzed through the space, energy, and time domains. The philosophical science of transmigrating contaminated and uncontaminated souls, the entanglement of living entities in the material world with modes of nature (Prakriti) – goodness, passion, and ignorance are metaphysically using the slokas mentioned in Bhagavad-gita are illustrated in fallen sections.

II. Metaphysical Analysis

Metaphysics is the subject that deals with science and society relation between the science and society is also defined as the subject of thinking about topics and domains which are not thought of by ordinary persons. Such fields are generally analyzed systematically and meticulously by philosophers and elite thinkers. The Vedic literature is purely based on "Divya Drishti" of great rishis and sages. The study of spiritual activities is purely imaginary but it has an absolute scientific information ice. It needs to be explored and analyzed scientifically to convince scientists and readers.

Supreme Abode- Space Domain

These are transcendental knowledge one can acquire through experiences in working with organizations and association with like-minded people. Since ages, India is famous for Vedic literature and philosophical theories and produced several philosophers namely Rama, Krishna, Buddha, Aryabhatta, Shankaracharya, Bhaskara, Chanakya, Chitanya, Mahaprabhu, Ramakrishna Paramahansa, Vivekananda, and Prabhupada, etc., These philosophers have excelled in their domains of philosophy and reveled the realization of the "Absolute Truth" to the world. The absolute truth is to understand the Supreme Lord. The place where Supreme Lord resides is called the Supreme abode or Vaikuntam or Krishnaloka, Goloka Brundhavanm)

The sloka in BG (8.21) says¹

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
ꣳ प्राप्य न निवर्तन्ते ऽद्धाम परमं मम ॥१॥

avyaktō.kṣara ityuktastamāhuḥ paramāṇ gatiṁ.
yaṇ prāpya na nivartantē taddhāma paramaṇ mama ॥१॥

The Supreme abode is called unmanifested and infallible and the Supreme destination when one goes there, he never comes back.

It is the place of sat-chit-ananda, if one goes there, he will not return to this material world, and the birth and death cycle does not exist. The objective of all Vedic scriptures (Vedas, puranas, shastras, Bhagavad Gita, Bhagavatham, etc.,) and all other religious books of other religions is to explore the Supreme Lord or Almighty by praising through prayers and to reside in His vicinity. The place where he resides is a sat-chit-anand that place is called the Supreme abode and full of peace, is termed as Rest in peace. In Vedic terminology, it is known as Moksha or liberation. It is the same objective for all walks of people in different religions and every would like to attain this liberation. It is the kingdom of Supreme Lord Krishnaloka or Viakuntham or Supreme abode. It is the place where one who reaches, will have a transcendental peace. Therefore, it is said to be metaphorically resting in peace. Rest in peace is only possible that who reaches the Supreme abode and stays with the Supreme Father. In other words, it can be considered going back to godhead or going back home. One who reaches home will indeed have peace at all times.

Unfortunately, we have lost contact and relationship of the Supreme abode and Supreme Father. Hence, we are moving randomly and aimlessly without the purpose of life in this material world.

The process of exploring the Lord and having Rest in peace has been going on for many millions of centuries. A very few extraordinary people such as philosophers, yogis, monks, and saints who are pure souls, realized the purpose of life must have attained the Supreme abode for liberation and may be resting in peace. But most of the human population has not realized the goal of life and might not be knowing in the philosophy of Rest in peace. Thus, they are moving randomly and continuing the birth and death cycle. The people must realize the purpose of getting the human form out of eighty-four lakhs of living entities and this needs to be utilized properly to go to higher planetary systems. This can be achieved by association with spiritual masters through great sacrifices and tapasya. The meager bookish knowledge of Vedic literature may not be sufficient to understand but it needs to be coupled with devotion and dedication.

All these materialistic miseries of the world are bound to happen because we are fallen souls to the material world. These souls are contaminated with three types of modes of nature (Prakruti) and entangled in the clutches of Maya. Good and bad activities are compelled to occur as we are attached to the material world and that leads to bad and good deeds. Material activities are based on individual freewill power for the gratification of the senses on the bases of the mind. The activities performed on the desire of the senses and performed through the karmendriyas as per the order of the mind are reflected in the body. The effective results (good or bad) of material activities known as karma are carried through the soul to the next birth. One who realizes the aim of life and to have liberation or rest in peace has to eliminate the evil doings by the spiritual activities in this present human form. Thus, there is a one-to-one correspondence between the spiritual effects on material activities and vice-versa. The negative effects of karma are nullified by spiritual activities. The soul gets transmigrated from one form to another based on the determining parameters of karma to the successive birth and passage to the spiritual world. Hence, material activities will influence the transmigrating soul to the next birth.

The Vedic scriptures aim to reduce the negative effects of karma and enhance the positive karma either in this birth or successive births aiming to go Supreme abode for resting in peace. This elimination process of bad karma is achieved by spiritual services. And, the power of nullifying the karma and exemptions for the birth and death cycle, who are entitled to enter His abode, is decided by Supreme Lord. This is factual because He is a king or an owner or a father of the house. He should know who is living and who are leaving and who are going to enter his kingdom. The powers are vested neither in any authorities of His abode nor to any demigods. These were kept with Himself. If a pure soul is found Vishnu duthas are directed to accompany and bring that pure soul to the abode. Thus, all results of the fruitive activities are ultimately rewarded by the Supreme Lord.

Body and Soul – Energy Domains

The Vedic scriptures depict the creations of eighty-four lakhs (sixty lakhs animal kingdom, twenty lakhs plant kingdom, and four lakhs human kingdom) of living entities of the Supreme Lord are incredible and exist in the universe. All living entities have possessed the body, soul, and super soul. The degree of consciousness and intelligence varies from one living entity to another entity. Among all the living entities humans possess the highest consciousness and the most intelligent. The human form is very rare to obtain. Once obtained this human platform must be utilized properly to go to higher levels.

The soul is a massless and energetic subtle part of the body. The body is active as long as the soul exists. Once the soul departs, the body is said to be dead. The name given to the person is related to the body not to the soul. When a body is born in touch with the materialistic world, it will have the good and bad activities of daily life. After demise, the soul takes birth in another form depending on the law of karma whereas that body gets decomposed.

The law of conservation of energy in physics says that material energy is neither created nor destroyed and gets converted from one form to another. Thus, the same scientific principle applies to the soul also. As per Lord Krishna in Bhagavad Gita, the soul is a transcendental energy. The soul is neither created nor destroyed, but it gets transmigrated from one body to another body as per his freewill activities known as karma. The soul waits for another body as per his karmic activities. The body and soul have one-to-one correspondence. The body needs a soul and a soul needs a body. The body does not exist without the soul and the soul needs to the body to reside. The way the human body changes clothes every day, the soul also changes the body with a new form and the transmitting soul carries only the results of karmic activities performed of the present and previous births from one form to another, but does not carry any material object from this world. In technical words, it is a chip that carries the results of bad and good activities to successive births. The activities depend on the modes of nature as well as surrounding places. We humans must have done extremely well (punya karma) in previous births which must have helped us to take birth in human form.

Passage to Abode

In the Bhagavad Gita, Lord Krishna says that "[t]he person who is in the mode of goodness with high quality of devotional works can attain Me." It also says that the body dies. But the soul will never die. The successive births are based on the previous and present karma. Spiritual activities play a major role to go to higher levels if the karmas are virtuous, otherwise, they go back to the lower levels and thus birth and death cycle continues. The Bhagavad Gita says "One out of a million births will approach Me".

The sloka in BG (8.5) says¹

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
ॐ प्रणमि स मद्भावं प्रापि नास्त्यत्र संशयः ॥२॥

antakālē ca māmēva smaranmuktā kalēvaram.
yaḥ prayāti sa madbhāvaṁ yāti nāstyatra saṁśayaḥ॥2॥

Whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature, of this there is no doubt.

This verse is meant for impure devotees who do not perform devotional services to Supreme Lord. Even impure devotees who remember Him at the last moment of quitting the body, still there is a chance to go to the Supreme abode. The rajo-guna and thamo-guna people who hardly know, Supreme Lord may not remember Him at the time of quitting the body. This verse is eye-opening for them so that if they practice regularly, and if they remember Him at the time of quitting the body, still there is a chance to reach the Supreme abode and they can have peace in the Supreme abode. Whereas unalloyed devotees have no question of forgetting the Supreme Lord as their tongue always is in the vibration mode and the mind always is in the thinking mode of the Supreme Lord.

The sloka in BG (8.14) says¹

अनन्यचेतः सततं मे मां स्मरति नित्यशः ।
स्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥3॥

ananyachētāḥ satataṁ yō mām smarati nityaśaḥ ।
tasyāhaṁ sulabhaḥ pārtha nityayuktasya yōginaḥ ॥ 3॥

For one who remembers me without deviation easy to obtain. O son of Pratha because his constant engagement in devotional service.

This verse shows the importance of the bhakti yoga one who is constantly engaged in the devotional service of the Lord either in one or many services such as 1) Sravanam 2) Kirtanam 3) Visnoh smaranam 4) Pada-sevanam 5) Arcanam 6) Vandanam 7) Dasyam 8) Sakhyam 9) Atma-nivedanam. Such devotee is easily attainable to My abode for such unalloyed and committed devotions.

The sloka in BG (8.15) says¹

मामुपेत्य पुनर्जन्म दुःखालोमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताम् ॥4॥

māmupētya punarjanma duḥkhālayamaśāśvatam.
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ॥ 4॥

After attaining Me the great soul who are yogis in devotion never return to this temporary world which is full of miseries because they attained the highest perfections.

The material world is a totally dukkhalayam that contains birth, old age, disease, and death. With devotional services, one who achieves the highest perfection will attain the Supreme abode. The

Supreme Planet is described in Vedic literature as beyond material vision and is considered to be the highest goal. One who reaches there, will have a peaceful life and said to be rest in peace.

The sloka in BG (8.16) says¹

आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य कौन्तेय पुनर्जन्म न विद्यते ॥5॥

ābrahmabhuvanāllōkāḥ punarāvartinō'rjuna ।
māmupētya tu kauntēya punarjanma na vidyatē ॥5॥

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again.

The sloka indicates all planets of the demigods are material planets and they are temporary, and they get destroyed when the annihilation of the universe takes place. But the Supreme abode remains as it is as an eternal. Thus, the people who go to the demigods planets will return and the birth and death cycle continuously till they get an entitlement to go to the permanent abode of the Supreme Lord, and those who reach His abode will never return to the material world so that they will have eternal peace.

The sloka in BG (8.20) says¹

परस्तस्मात्तुभावोऽन्योऽव्यक्तोऽव्यक्तात्सनाऽनः ।
सः सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥6॥

parastasmāttu bhāvō'nyō'vyaktō'vyaktātsanātanah ।
yaḥ sa sarvēṣu bhūtēṣu naśyatsu na vinaśyati ॥6॥

Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is Supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

Krishna's spiritual energy is transcendental and eternal, and it is not under the influence of material changes. This Supreme abode is eternal and never gets annihilated when all in this world are annihilated. But the Supreme abode part remains as it is. Hence it is called a peaceful place so one can rest in peace. These are confirmed in the BG 8.20 and BG 8.21 which is also deliberated in the introduction section.

The sloka in BG (9.25) says¹

प्राप्तिं देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि प्राप्तिं भूतेज्या प्राप्तिं मद्याजिनोऽपि माम् ॥ 7॥

yānti dēvavratā dēvān pitṛnyānti pitṛvratāḥ.
bhūtāni yānti bhūtējyā yānti madyājinō.pi māmll 7॥

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live Me.

All living entities are given a freewill to perform their activities in the materialistic world. They can worship as per their desire any demigods situated on a different higher planet. One can go to ancestors' (pitru) planets by performing specific yagnas. One can go to many ghostly planets by performing yaksha, rakshasa yagnas. Those who worships ghost and spirits will go to ghostly planets and become yaksha, rakshasa, and pisaca. And those who worship the demigods will go to Brahmaloaka, Chandraloka, and Indraloka planets. A pure devotee who worships the Supreme Lord only attains the Vaikuntha or Krishna loka which is the Supreme abode and who reaches there, will never come back.

Thus, only a very few pure souls will approach Him. To obtain Him the person has to be in shuddha satwik (purer than purest of mode of goodness). The pure devotees or yogis who are experts in karma yoga, jnana yoga, and hatha yoga still have to perform devotional service and obtain perfection in bhakti yoga and Krishna consciousness as Harinama sankeerthana is only important in Kaliyuga so that the regular practice of chanting will make them remember at the time of leaving the body (death). Such devotees will go to the transcendental abode. It is also said if there is a devastation of the material universe, the devotees who are constantly engaged in Krishna consciousness even living on temporary planets are transferred to spiritual abode (Krishnaloka), and those who were not engaged get annihilated in that devastation as per the law of material nature.

The sloka in BG (8.23) says¹

ॐ काले त्वनावृत्तिमावृत्तिं च ऋषिः ।
प्रयाता यान्ति ॐ कालं वक्ष्यामि भरतर्षभ ॥८॥

yatra kālē tvanāvṛttimāvṛttiṃ chaiva yōginah ।
prayātā yānti taṃ kālaṃ vakṣyāmi bharatarṣabha ॥ 8॥

Whatever a man may sacrifice to other gods, O son of Kunti, is meant for Me alone, but it is offered without true understanding.

The demigods are subordinates of the Supreme Lord and are assigned specific functions to satisfy the needs of the devotees. If one worships the demigods is indirectly worshipping the Supreme Lord itself. He does not approve of the unnecessary worship of the demigods. One can directly worship Supreme Lord as He is a sanctioning authority to give material benefits as well as spiritual benefits.

Time Domain

Lord Krishna clearly stated in Bhagavad Gita (BG 8.23-26) what are the auspicious and inauspicious timings to reach the Supreme abode, who returns and who does not return to the material world when one passes away from this world.

The sloka in BG (8.24) says¹

अग्निर्ज्योतिरहःशुक्लःषण्मासाउत्तराणम् ।
एतत्र प्रणम्य गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ १॥

agnirjōtirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam ।
tatra prayātā gachChanti brahma brahmavidō janāḥ ॥ १ ॥

Those who know the Supreme Brahman pass away from the world during the influence of the fiery god, in the light, at an auspicious moment, during the fortnight of the moon, and the six months when the sun travels in the north.

When one person dies during the fire God, bright fortnight, and Uttarayanam is sure to attain Supreme abode. The deities that pertain to this period make arrangements for the passage of the soul. If one dies during the night, the pertaining night deity will keep the body in the night and after sunrise, the soul will be handed over to the day deities. The Yogis who were yoga experts can control the time and place to leave the body so that the concerned deities will assist them to go to the Supreme abode. Those who are in Krishna consciousness need not fear to come back when they leave the body during auspicious or inauspicious times. It is well known that the Bhishma Pitamaha in the Mahabharat war when he died in Dakshinayanam had to wait for Uttarayanam to leave his body.

The sloka in BG (8.25) says¹

धूमोरात्रिस्तथा कृष्णः षण्मासा दक्षिणाणम् ।
एतत्र चान्द्रमसं ज्योतिर्गोपी प्राप्य निवर्तते ॥ १०॥

dhūmō rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyaṇam ।
tatra chāndramasaṁ jyōtiryōgī prāpya nivartatē ॥ १० ॥

The mystic who passes away from this world during the smoke, the night, the moonless fortnight, or in the six months when the sun passes to the south, or who reaches the moon planet, again comes back.

One who passes away from this world during the smoke, the night, the moonless fortnight (Poornima to Amavasya), or in the six months when the sun passes to the south (Dakshinayanam) reaches to the moon planet but comes back. The pure devotees (elevated souls) reside on the Moon for about 10,000 years (spiritual calculation) and enjoy drinking samaras but eventually return to the earth. Yogis, who are not devotees of Krishna, go to higher planets but they will come back to the material world. For them, birth and death will continue constantly going and coming back, and they do not attain ultimate salvation. One who wants salvation should be unattached to the material world and should be fully Krishna consciousness. Such a person need not think about which time and place, to pass away.

The sloka in BG (8.26) says¹

शुक्लकृष्णे गती ह्येते जगताः शाश्वदे मते ।
एकं चात्यनावृत्तिमन्यनावर्तते पुनः ॥ 11 ॥

śuklakṛṣṇe gatī hyētē jagataḥ śāśvatē matē ।
ēkayā yātyanāvṛttimanyayāvartatē punaḥ ॥ 11 ॥

According to the Vedas, there are two ways of passing from this world one in light and one in darkness when one passes in light, he does not come back but when passes in the darkness he returns.

This verse explains the two paths one is the bright path and the dark path. If one dies during the light, the path which leads to the Supreme abode is full of lights and effulgent then the person is sure to reach the Supreme abode, whereas if the path is dark in comparison with the bright path is sure to return to the material world.

Entitled People (Pious people) - Energy Bodies

There are a large number of living entities that would like to escape this materialistic world if it is given a better place than this. There is a huge competition to get a human form which is the basic platform to go to higher planets. The human form is very rare to obtain it. Once it is obtained it must be utilized properly to go to higher planets. Otherwise, the purpose of coming to human form is futile. Going to the Supreme abode depends upon many factors. It is a combined effort of many previous births and deaths. In Bhagavad Gita, Lord Krishna said one out of one million people may attain Me provided all conditions are satisfied and based on the karma of the individual body (BG 7.3). Human activities depend on the internal behavior of the person and the external behavior of nature (Prakriti), the three modes of nature - mode of goodness (Sathwik, S), mode of passion (Rajo, R) and mode of ignorance (Thamas, T).

Goodness (Satwik guna) People

The Sathwik people always be involved in the devotional service, away from the material world, and sense gratification and spend their time reading scriptures and worshiping only the Supreme Lord (not the demigods) and helping His children to lift them from the material world. They always consume satwik food and do satwik activities, they know the purpose of life for which they are given a human form as human birth is not possible for all living entities. They always are balanced in happy and distressed situations. They are highly faithful and trusty worthy of the Vedic scriptures.

We are very fortunate that we have obtained this highest intelligence and highest consciousness form than animals. However, their intelligence and consciousness also vary within humans. Even the satwik people have to attain shuddha satwik (i.e., purer than purest) status to go for liberation (moksha) to reside in the spiritual abode. Even if there is small imperfection, they are not eligible to enter the satwik kingdom. These attributes determine the next birth and some evil activities may be nullified by positive activities. Apart from these, one should have the supreme Lord's

mercy to attain and rest in His abode. For that reason, when one demises, everyone wishes the soul to rest in peace saying he should be in an abode and should get liberated, irrespective of passion and ignorance characteristics.

The person must follow the four regulator principles to be in the mode of goodness. They are i) No meat-eating ii) No gambling iii) No intoxications iv) No illicit relationships. The first eight hours of a day from brahma muhurtham (one and of hours before sunrise) to noon is considered to be the mode of goodness. It is the suitable time to perform the auspicious activities but the most appropriate effective time is the early hours of morning four to eight o'clock.

Passion (Rajo gun) People

The persons who worship the demigods including Brahma, Shiva, Indra, Sun God, etc., for material benefits, self-gratification pride, egotism, lust, and attachment are considered to be the mode of passion. They are pure devotees with the mode of goodness but attached to the materialistic benefits. They may go to higher planets of demigods but certainly they will come back. Some may worship the man-made gods without the proper parampara considered to be the mode of passion. Their food habits are mostly vegetarian and non-vegetarian.

Ignorance (Tamo guna) People

The people who worship demons, dead spirits, ghosts, pisaca, and are involved in unethical activities such as butchering, robbery, murder, terrorism, harassing mental and physical, involved in prostitution in sexual harassment are considered to be the mode of ignorance people. Their eating habits are purely non-vegetarian their passion is to kill the animals for business. They never get a chance for liberation or resting peace. They continue to take birth in the womb of a demonic people and their birth and death cycle continues. In order to get an entitlement for Supreme abode they have to undergo a lot of austerities, sacrifices, etc., and have to be in the mode of goodness.

Thus, this analysis shows that only mode of goodness people are entitled to go to the Supreme abode and may have rest in peace.

III. Conclusion

All the Vedic scriptures say there are a large number of living entities who strive to get human form. We, humans, are highly fortunate, highest consciousness, and the most intelligent than other living entities. Once obtained it must be utilized properly, otherwise, this human life is futile. From this human platform, one can either go to higher or lower planets. The demonic people take birth at lower levels and continue to undergo many births and deaths to get human form.

The punya-phalam is a pious merit and accumulation of positive merits due to the nine devotional services to the Supreme Lord. The results of the good and bad activities are determining factors based on the sacrifices, charities, and austerities to reach the Supreme Lord

and reside in the vicinity of the Lord and he won't return to the earth. Thus, he enjoys peacefully in the abode with a rest in peace. In Bhagavad Gita, Lord Krishna says one out of a million people may attain Supreme abode.

The Supreme abode is effulgent, pure and pious. Hence the contaminated souls are not entitled to enter the abode. Once who goes there, he will not return back. It is not an easy task to approve that place in one birth. It is an accumulation of positive deeds of many previous and present births. The people who detach from the material world, not anticipating any results for self-gratification, considering any work is worship and work with devotion and dedication, such people are entitled to the Supreme abode and get liberation and are said to be in rest in peace. The rest in peace means back to home or back to Godhead as we are part and parcel of the abode and Supreme Lord, where one can reside peacefully.

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