

Summation of Vedic divinity

Sanskrit literature can be classified under six orthodox heads and four secular heads. The six orthodox sections form the authoritative scriptures of the Hindus. The four secular sections embody the latter developments in classical Sanskrit literature.

The six scriptures are:

(i) Srutis, (ii) Smritis, (iii) Itihasas, (iv) Puranas, (v) Agamas and (vi) Darshanas.

The four secular writings are:

(i) Subhashitas, (ii) Kavyas, (iii) Natakas and (iv) Alankaras.

VEDA-THE REVEALED WISDOM

The *Srutis* are called the Vedas, or the *Amnaya*. The Hindus have received their religion through revelation, the Vedas. These are direct intuitional revelations and are held to be *Apaurusheya* or entirely superhuman, without any author in particular.

The Veda is the glorious pride of the Hindus, universally for the benefit of the whole world, the whole existence!

The term Veda comes from the root '*Vid*', to know. The word Veda means knowledge. When it is applied to scripture, it signifies a book of knowledge. The Vedas are the foundational scriptures of the Hindus. The Veda is the source of the other five sets of scriptures, why, even of the secular and the materialistic. The Veda is the storehouse of Indian wisdom and is a memorable glory which man can never forget till eternity.

The Vedas are the eternal truths revealed by God to the great ancient Rishis of India. The word *Rishi* means a Seer, from *dris*, to see. He is the *Mantra-Drashta*, seer of Mantra or thought. The thought was not his own. The Rishis saw the truths or heard them. Therefore, the Vedas are what are heard (Sruti). The Rishi did not write. He did not create it out of his mind. He was the seer of thought which existed already. He was only the spiritual discoverer of the thought. He is not the inventor of the Veda.

THE UNIQUE GLORY OF THE VEDAS

The Vedas represent the spiritual experiences of the Rishis of yore. The Rishi is only a medium or an agent to transmit to people the intuitional experiences which he received. The truths of the Vedas are revelations.

All the other religions of the world claim their authority as being delivered by special messengers of God to certain persons, but the Vedas do not owe their authority to any one. They are themselves the authority as they are eternal, as they are the Knowledge of the Lord.

Lord Brahma, the Creator, imparted the divine knowledge to the Rishis or Seers. The Rishis disseminated the knowledge. The Vedic Rishis were great realised persons who had direct intuitive perception of Brahman or the Truth. They were inspired writers. They built a simple, grand and perfect system of religion and philosophy from which the founders and teachers of all other religions have drawn their inspiration.

The Vedas are the oldest books in the library of man. The truths contained in all religions are derived from the Vedas and are ultimately traceable to the Vedas. The Vedas are the fountain-head of religion. The Vedas are the ultimate source to which all religious knowledge can be traced. Religion is of divine origin. It was revealed by God to man in the earliest times. It is embodied in the Vedas.

The Vedas are eternal. They are without beginning and end. An ignorant man, may say how a book can be without beginning or end. By the Vedas, no books are meant. Vedas came out of the breath of the Lord. They are not the composition of any human mind. They were never written, never created. They are eternal and impersonal. The date of the Vedas has never been fixed. It can never be fixed. Vedas are eternal spiritual truths. Vedas are an embodiment of divine knowledge. The books may be destroyed, but the knowledge cannot be destroyed. Knowledge is eternal. In that sense, the Vedas are eternal.

DIVISIONS OF THE VEDAS

The Veda is divided into four great books: the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharva-Veda. The Yajur-Veda is again divided into two parts, the Sukla and the Krishna. The Krishna or the Taittiriya is the older book and the Sukla or the Vajasaneya is a later revelation to sage Yajnavalkya from the resplendent Sun-God.

The Rig-Veda is divided into twenty-one sections, the Yajur-Veda into one hundred and nine sections, the Sama-Veda into one thousand sections and the Atharva-Veda into fifty sections. In all, the whole Veda is thus divided into one thousand one hundred and eighty recessions.

Each Veda consists of four parts: the *Mantra-Samhitas* or hymns, the *Brahmanas* or explanations of Mantras or rituals, the *Aranyakas*, and the *Upanishads*. The division of the Vedas into four parts is to suit the four stages in a man's life.

The Mantra-Samhitas are hymns in praise of the Vedic God for attaining material prosperity here and happiness hereafter. They are metrical poems comprising prayers, hymns and incantations addressed to various deities, both subjective and objective. The Mantra portion of the Vedas is useful for the Brahmacharins. Purity is the essence of Vedic way of life. Devotion and good deeds are foundation of Vedic dharma.

The Rig-Veda Samhita is the grandest book of the Hindus, the oldest and the best. It is the Great Indian anthology, which no Hindu would forget to adore from the core of his heart. Its style, the language and the tone are most beautiful and mysterious.

Its immortal Mantras embody the greatest truths of existence, and it is perhaps the greatest treasure in all the scriptural literature of the world. Its priest is called the *Hotri*.

The Yajur-Veda Samhita is mostly in prose and is meant to be used by the *Adhvaryu*, the Yajur-Vedic priest, for superfluous explanations of the rites in sacrifices, supplementing the Rig-Vedic Mantras.

The Sama-Veda Samhita is mostly borrowed from the Rig-Vedic Samhita, and is meant to be sung by the *Udgatri*, the Sama Vedic priest, in sacrifices.

The Atharva-Veda Samhita is meant to be used by the *Brahma*, the Atharva-Vedic priest, to correct the mispronunciations and wrong performances that may accidentally be committed by the other three priests of the sacrifice.

The Brahmana portions guide people to perform sacrificial rites. They are prose explanations of the method of using the Mantras in the Yajna or the sacrifice. The Brahmana portion is suitable for the householders.

There are two Brahmanas to the Rig-Veda-the *Aitareya* and the *Sankhayana*.

The Rig-Veda", says Max Muller, "is the most ancient book of the world.

The sacred hymns of the Brahmanas stand unparalleled in the literature of the whole world; and their preservation might well be called miraculous."

The Satapatha Brahmana belongs to the Sukla-Yajur-Veda. The Krishna-Yajur-Veda has the Taittiriya and the Maitrayana Brahmanas.

The Tandya or Panchavimsa, the Shadvimsa, the Chhandogya, the Adbhuta, the Arsheya and the Upanishad Brahmanas belong to the Sama-Veda. The Brahmana of the Atharva-Veda is called the Gopatha. Each of the Brahmanas has got an Aranyaka.

The Aranyakas are the forest books, the mystical sylvan texts which give philosophical interpretations of the rituals. The Aranyakas are intended for the Vanaprasthas or hermits who prepare themselves for taking Sannyasa.

The Upanishads are the most important portion of the Vedas. The Upanishads contain the essence or the knowledge portion of the Vedas. The philosophy of the Upanishads is sublime, profound, lofty and soul-stirring. The Upanishads speak of the identity of the individual soul and the Supreme Soul. They reveal the most subtle and deep spiritual truths. The Upanishads are useful for the Sannyasins.

The subject matter of the whole Veda is divided into *Karma-Kanda*, *Upasana-Kanda* and *Jnana-Kanda*. The Karma-Kanda or Ritualistic Section deals with various sacrifices and rituals. The Upasana-Kanda or Worship-Section deals with various kinds of worship or meditation. The Jnana-Kanda or Knowledge-Section deals with the highest knowledge of Nirguna Brahman. The Mantras and the Brahmanas constitute Karma-Kanda; the Aranyakas Upasana-Kanda; and the Upanishads Jnana-Kanda.

Law of Karma

God is All-blissful, Formless, Almighty, Just, Merciful, Unborn, Infinite, All-pervading, Omniscient, Controller of All from within, Immortal, Fearless, Eternal, Pure and Creator of the Universe.

Souls are numerous. They are neither created nor ever cease to exist. The physical world is made of matter. Matter always exists and never gets destroyed, it only changes shape. God creates the universe from matter for the benefit of souls. Without creation of the universe, the souls are in deep sleep and as good as dead. Everything we see, feel, hear, touch, smell is made of matter. All bodies are also made of matter. When the soul joins the body, it is called birth and when the soul separates from the body, it is called death.

Humans are the only species who perform good or bad deeds and reap the rewards or punishment from their deeds in done previous and present human life. Deeds performed by humans never go un-rewarded or un-punished.

Animals on the other hand, do not do any deeds. They are rewarded or punished with the life and the environment they are given. This is called the Law of Karma.

God is Just, therefore souls are born either human or animal, based on the deeds they performed when in human life. Based on that, one person is born with all the luxuries and the other is born in extreme poverty. Furthermore, a *good* person (soul) is born again as a human being after his/her death, but a *bad* person (soul) endures millions of lower lives (as animals, birds, insects, etc.) before being reborn as a human being.

Moreover, no life, human or animal, is without suffering. The real purpose of human life is to get rid of the cycle of birth and death. Escaping the cycle of birth and death is called Moksha [emancipation]. Moksha is the highest spiritual point, when no birth or death occurs, and the soul enjoys Godly bliss. Moksha is possible only thru piety, contemplation, devotion and meditation.

DHARMA is a Sanskrit word that encompasses all that a human being should do or not do. A human being should walk on the path of 'Virtue' and 'Righteousness'.

He and she should keep all that is EVIL at bay. Just follow the Dharma and your action or inaction will not go haywire. One does not have to do a hair splitting between faith and religion.

Right from the time one opens one's eyes in the morning, goes through all kinds of activities till the time he or she hits the sack it is ACTION done by an individual's soul. The soul is responsible for every action done by it and the reward or punishment will follow. In the Vedic philosophy of life, it is called the KARMA and the reward or punishment that a soul receives is called KARMAPHAL or fruits of action and/or inaction.

Ten basic principles that go to define DHARMA: Patience, Forgiveness, Sublimation of desires, Not entertaining the thought of Stealing, Purity of body, mind and soul, Control of human urges, Sharpening of BUDDHI or intellect, Openness in receiving Spiritual knowledge, Pursuing the TRUTH, Eliminating ANGER - these are the TEN COMMANDMENTS that guide a human being's life of righteousness.

Thus we see that the Vedic way of life is devoid of religion and rituals and there is no requirement of reposing FAITH in a prophet or a godly man.

It is through the Karma that a soul is elevated or goes into abyss of nirvana. It is in the cumulative effect of Karma we call it collective karma one's fate is assessed and the individual soul may earn the credit of being freed from the cycle of birth, death and rebirth. That soul that is "divya-atman" has thus attained MOKSHA or liberation from the cycle of birth, death and reincarnation of the soul.

Divine Knowledge: Knowledge is that which gives us the correct and true idea of a thing. Without knowledge one is ignorant. Ignorance is that which does not give us the right notion of an object, but, on the contrary, gives us quite a different idea of a thing from what it naturally is.

Salvation is accomplished by performance of virtuous deeds – holy works, righteous devotion, sacred knowledge. Love for knowledge, true virtuous thoughts, and true virtuous righteous actions are caliber of true ascetic. Worship of God with its true characteristics. There is one and only one God. Different people call Him with different names. The real name of God is Om (Aum). God is omnipresent. He is present at all places. He is present inside of our body and outside of our body. He is present inside of all living and non-living things and outside of them. He is present in the smallest thing as well as in the biggest thing. He is present in the mind and in the soul. He is present in the whole universe.

God is never born. He never dies. He has no beginning and no end. He is always living. He is free from aging process. He is fearless. He is flawless. He is free from happiness and misery. He is pure. He is kind. He is unique. There is no one like Him nor equal to Him. There is no one greater or bigger than Him. He is the greatest of all. He is the biggest of all. God creates, supports and runs the universe. God is formless. He is always without a body. Therefore, there is no picture or statue of God. He cannot be sensed with 5 senses (eyes, ears, nose, tongue or skin). God cannot be even sensed with the help of a microscope. However, there are occasions when we realise God's existence and His actions. Occasions, when in utter disappointment, help arrives or an idea flashes into the mind, and the situation begins to improve. Also, thought of doing bad deeds brings feelings of fear, suspicion and shame. Thought of doing good deeds brings feelings of happiness, encouragement, excitement and fearlessness; which come from worshiping God in devotion, satt karma and dharma and knowledge.

God's existence is also realised from His works. What a wonderful, intelligent, beautiful creation of the universe. The regular, logical and mathematical motions of the planets; meaningful and rightful functioning of the universe; the beautiful creation and growth of the plants and the living beings – all these works prove existence of some super, intelligent, living power – The God. God is omniscient. He knows the thoughts in the minds of all. God is the source of all knowledge. In the beginning of the universe, God gives knowledge to the human beings. God appeals directly in to the minds, he does not need hands to write or a mouth to speak. God is omnipotent. He is all powerful; He performs his works by himself. He does not need anybody's assistance to run the universe. He manages all His affairs by himself. He is always just and never does injustice. He always follows His just code. God is equally accessible to all. He is the father and the mother of all living beings. No agent or broker is needed to approach Him. God does not favor any one, nor does God disfavor any one. God is always in a state of ecstasy (bliss). Getting close to Him gives comfort, just like a fire gives comfort to the cold (persons). God has his own work field, and humans have their own different work fields. Worshipping God is essential part of Vedic Hindu religion. All kinds of God worshipping we do, is not for God. It does not affect God any which way. Any action of ours has no effect on God. God feeds all. Everything is in God, and God is in everything. Therefore, feeding God does not make any sense. There is no place where god does not exist. He sees and hears all. He also knows our thoughts. Therefore, there is no need of loud voice, bells or loud speakers, etc. God is out of smell, therefore, God has no use of incense. God has no shape or body, therefore no sense in clothing or decorating Him. Everything we do is for ourselves. God gives us the good or bad fruit based upon our own deeds. Some deeds get fruit immediately, others get fruit at different times, when and where deserved. This getting fruit at deserving time is called luck or destiny. Worshipping God means, thinking of qualities of God, and making those qualities part of your life. God is just. He always does justice without any favoritism. He does not accept any approach. He is never unjust. God is always right. He is never wrong. God knows all. God has all the true knowledge. He is never ignorant. God is holy and does not have any weaknesses. God is kind-because of his kindness he has given thousands of things for our use. We too ought to be just, righteous, knowledgeable, holy, kind etc. This is the meaning of God Worship.

Meditation - With meditation, soul becomes so much powerful, that it is not afraid of even the biggest hardship, and it will be able to tolerate it easily.

How to meditate:

1. Find a clean and quiet place; sit down in a right posture and close your eyes.
2. First stop the senses from wondering then start the Pranayam.
3. Point and hold the mind on the heart, navel or throat (at one of these places); get lost in God by thinking of soul and God.
4. By doing this repeatedly, soul and the conscious are purified, and the person becomes interested only in truthfulness.

Three Eternal Entities

God, souls and matter – always exist. They have no beginning and no end.

God – read the topic on ‘God – His Qualities, Nature and Works’.

Souls – There are numerous souls, but fixed in number. The total count of souls does not change ever. Each living being has an individual soul. In the God’s kingdom, one is identified from the soul, not from the body. Because, soul keeps changing bodies one after another. Same soul may become an ant, elephant, man, woman, lion etc.

Soul, when in a human body, is more or less free to do actions; this is not the case when in a body of an animal; animals act on the natural instinct. Therefore, by the God’s justice system, humans face the consequences of their actions. As a result, one suffers or enjoys in his present life, and also may be born as human, animal, bird or insect after the death. When soul and body joins together, it is called birth; its separation is called death.

Matter – matter is constantly changing but never destroyed. All we see, smell, taste, touch or hear is matter. Human body and other living beings are made of matter. Matter changes shape. By burning wood, it changes into carbon, moisture and gases. It just changed its shape. Vegetables are grown from seed basically they are changing shape with the help of soil, water, sun and air. After eaten and digested, they change the shape again.

Soul – macro and micro cosmic soul - Every living being – human, animal, bird or insect has a soul. Presence of the soul in a body keeps one alive. Departure of the soul, causes death. Therefore, bodies of people and animals are pure as long as the soul is present, they are impure after the soul leaves. Soul stays at one place in a body, but it affects the whole body; just like a lit candle, placed at one place, brightens the whole room. Soul is not capable of doing anything without a body. It performs actions only with the help of a body. Through manas and budhi, one acquires knowledge; effort, desire, resentfulness, happiness and sadness are the qualities of a soul. Dead body is without a soul, therefore, lacks these qualities. A body changes, because of the presence of a soul. Right from the conception, the growth begins, because of the presence of the soul. There is no growth without a soul. Soul is never born; it never dies; it always exists. Weapon cannot cut a soul, fire cannot burn it, water cannot spoil it, and air cannot dry it. Soul, by itself, is neither a male, nor a female, nor an unisex. Its sex depends upon the body it gets. Same soul may move from male to female bodies or vice versa, but only after the death of the present one.

Mind: Soul's actions are done through the mind. Soul connects with mind, mind connects with body and body connects with the outer world; which causes knowledge and action. If the Mind is not with the body, then no action takes place. If the Mind is not with the eyes, we don't see; if the Mind is not with the ears then we don't hear. A dead body does not feel the pain or pleasure, because of the absence of the mind and the soul. The Mind leaves the body along with the soul. The Mind stays along with the soul in the body near the heart. Mind itself is not a living thing. Therefore, it cannot do anything by itself. Mind is made of matter. Food is made of matter as well. The kind of food one eats, has a significant effect on one's mind. Mind is a storage box of all impressions. All effects of one's actions, all the knowledge one has acquired, all the experiences one has gained; in this life and in previous lives, stay in the mind. So, it has everything, one has ever experienced. The stronger impressions appear on the surface, the weaker stay buried deep down. Efforts can bring up the impressions on the surface which are buried deep down. Thought, word and action bring good karma or bad karma. One reaps the fruit good or bad by receiving or paying for the deeds done with similar organs. Harsh talker, liar, back stabber etc gets a life of an animal or of a mute human being. The soul adjusts in the body it gets, whether it is a human, an animal, a bird or an insect.

Soul is like water, without a color. Color makes the water colored. Same way, the soul is known as by the body it is in. Soul continues to move from one body to another. It starts body at the time of conception, and departs at the time of death. Same soul can be a man, woman, elephant, ant or any other living being, and back and forth as well. As humans discard worn out clothes and wear new ones, similarly soul discards the useless old body and starts a new body. To achieve happiness, one has to get the right knowledge, do the good deeds, and regularly meditate. There is a process and training of oneself, to achieve this goal.

On the other hand, bad deeds (e.g. untruthfulness, injustice) knowingly and unknowingly, lead to miseries. The human body is considered to be a rented one. It continuously requires rent in the form of air, water and food. It is said that the human body is great, but the mind is greater, brain is much greater and the soul is the greatest.
Ref: Kathopnishad

Humanity is considering others pleasure and pain, profit and loss as your own. Not being afraid of unjust person, no matter how powerful he is, and be afraid of just person no matter how powerless he may be. Humanity is working with the full force for the protection and promotion of humble and innocent poor and just persons, even if one has to suffer heavy losses, even if one loses one's life during the pursuit. All the living beings other than humans have a common characteristic. i.e. be afraid of the strong and frighten the weak; they even kill others for their selfish motive. Humans with similar characteristics be considered non-human beings. Being kind and helpful to the weak is a human characteristic.

Non Violence is the basis of dharma and satt-karma. Never to have enmity of any kind, towards any living being – human, animal, bird or insect, is defined as non-violence. Hurting, punishing or killing a living being does not by itself make the action violent. It is the cause behind it that matters. To punish a person with foul abusive tortures is not a remedy for the no crime committed. The purpose of punishment is to deter the criminal from committing the crime again and to alert the others not to engage in such an act. Only harsh punishment can reduce the crime and save many people from the miseries of the crimes. To protect children, women, widows, daughters and housewives from wrath of attack is non-violence.

If someone attacks you and you respond with force, it is not violence. Anyone trying to harm the society or the nation, should be dealt with firmly and with force. That will save millions from sufferings. Therefore that is non-violence. - Ved Vyas

Red meat is conducive to deterioration of the brain and the intellect.

Five Causes of sufferings- Yoga philosophy talks about five Causes of Sufferings

- Ignorance – Root cause of all the other four.
- Arrogance
- Attachment
- Fear of Pain
- Fear of Death

Qualities necessary for Integrity, dignity and self-development are:

1. Patience - Having patience during happiness or misery, gain or loss, admiration or insult. Success and failure alike, gain and loss alike.
2. Tolerance - Being tolerant of the harm done to you by someone who is stronger or weaker than you are. This does not entail that we remain suppressed.
3. Control of Mind – Keeping the mind away from the bad thoughts and engaging it in the good thoughts. Discrimination and use of higher consciousness.
4. Refrain from Stealing or false ownership.
5. Cleanliness – Inner cleanliness shunning jealousies and grudges; Environmental cleanliness helps to keep the mind happy.
6. Proper use of Body – Engage body parts like hands, feet, mouth for a good cause.
7. Intelligence – Improve intelligence by eating right food, reading good books and keeping good company.
8. Knowledge – acquire as much knowledge as possible. Learn qualities and uses of all the things around.

9. Truth – Accepting what you know, saying what you accept and doing what you say.
10. Avoid Anger – too much anger should be avoided. Normal anger for a right cause may be justified.

Styles of hair and clothes do not make a person or the society. Accepting the truth and rejecting the untruth and following the path of justice, without prejudice, are the real qualities that make a person and the society. [Ref: Manusmriti]

A Person who is particularly in a happy situation is said to be in Heaven and one who is in a particular sad situation is said to be in Hell. There are no special places or planets like Heaven or Hell.

Intoxication: Use of all kinds of intoxicants – opium, wine, tobacco etc. - is prohibited by Vedic Dharam. These are harmful for the body and the mind. They make a criminal mind, thereby increasing the crime.

Speculation: All types of speculations are prohibited by Vedic Dharam.

Namaste: Namaste is a Sanskrit word. It means and stands for – My regard for you or my love for you or my wishes for you, based on the situation.

All our scriptures use the word Namaste for greetings whenever two people meet.

Government: Just like husk is separated very carefully without breaking the rice, the wicked and criminal people should be separated and punished without hurting the innocent.

As a pregnant female protects the unborn even at the cost of her comfort, the government personnel should watch the public interest even at the cost of their own interests.

PURITY: Water purifies the external body, not mind and soul. Mind is purified by being truthful in word, thought, and action. Soul is purified by being righteous at all costs. Intellect is purified by analyzing the Universe and the God.

Purity of different kinds of people: A scholar is purified by having patience. A pervert is purified by giving donations. A wicked by repenting and a Vedic scholar by practicing Vedic philosophy.

Sanskrit and Hindi Languages: Sanskrit language is written in Devnagri alphabet – Sanskrit and Devnagri are as old as the universe itself - about two billion years old. From the beginning of this universe until couple thousand years ago, there has been only one language – Sanskrit, and only one alphabet – Devnagri, in the whole world. Devnagri is the only alphabet, in the whole world, that has all the possible sounds. And all letters of Devnagri alphabet have natural sounds. All words in Sanskrit language are read and spoken exactly as they are written. Thus, Devnagri is the most scientific alphabet and Sanskrit is the most scientific language. Hindi language is also written in Devnagri alphabet. And, most of the words used in Hindi are from Sanskrit language.

Why the Dead is Cremated: After a person dies the body should be burnt and not buried. Burial spoils that piece of land and creates lot of foul smell. Burning a dead body with wood and with stuff that gives good smell like butteroil and saffron does not give foul smell. If a dead body is thrown in water, the water animals will eat the body, but the water will get polluted. If a dead body is thrown in the woods, the wild animals and birds will eat the body but the air will get polluted. Last rites are performed on around 12th day after the death. After that there is no other ceremony is suggested.

Age of the Universe: The total age of the earth (past and future) is 4.32 billion years. This is called Brahma Day. After this period God converts all matter into Paramanus. It remains in Parmanu form for the same length of time. i.e. 4.32 billion years. That is called Brahma Night. After Brahma Night God again creates the universe. This cycle of Brahma Day after Brahma Night and Brahma night after Brahma day goes on forever. In one Brahma day, there are fourteen Manvantras of human life. Each Manvantra has seventy-one Chaturyugis. There are four Yugas in one Chaturyugi. Satyug has 1,728,000 years; Tretayug has 1,296,000 years; Dwaparyug has 864,000 years; And Kaaliyug has 432,000 years. Their sum – Chaturyugi = 4, 320,000 years.

Total Human life on earth, past and future

$$= 14 \times 71 \times 4,320,000 \text{ Years}$$

$$= 4,294,080,000 \text{ Years}$$

This is equal to $14 \times 71 = 994$ Chaturyugis.

Total time of Brahma day is said to be equal to one thousand Chaturyugis. 994 Chaturyugis is the total time of human life on earth. Out of the remaining six Chaturyugis, three Chaturyugis time is spent in creating the universe and three Chaturyugis time is spent in Converting the matter into Parmanu form. Sanvantras have passed. Twenty-seven Chaturyugis of seventh Manvantra have passed. Of the twenty-eight Manvantra Satyug, Tretayug and Dwaparyug have passed. In February 2000, 5099 years of the Kallyug have passed. Thus, the total past age of human life one earth is calculated as:

$$\text{Past six Manvantras} = 6 \times 71 \times 4,320,000 = 1,840,320,000 \text{ Years}$$

Past 27 Chaturyugis of Seventh Manvantra

$$= 27 \times 4,320,000 = 116,640,000 \text{ Years}$$

28th Chaturyugi - Satyug = 1,728,000 Years

- Tretayug = 1,296,000 Years

- Dwaparyug = 864,000 Years

- Kaliyug = 5,099 Years

Total = 3,893,099 Years

Total of all past years of human life on earth.

$$= 1,960,853,099 \text{ Years}$$

Total remaining years of human life on earth.

= 4,294,080,000 - 1,960,853,099 Years

= 2,333,226,901 Years

All the matter was in the form of 'Parmanu', the smallest particle. Omniscient God combined those Parmanus and created the universe. Sixty paramanus make one Anuu. Two Anuu Make Air. Six Anuu Make Fire. Eight Anuu Make Water. And Ten Anuu Make Earth. After the Paramanus are combined to create the universe, the left out space is the sky. God firstly made air, then fire, then water, then earth then herbs, then grains, then living beings. Men and women was the last to be created after all the animals, birds, insect's etc. were created. In the beginning, God created many men and women, all in their youth. No children or elderly people were created. The reproduction system started after that. God created the human life at the place now known as Tibet. After some time, when the population grew, some people known as Aryas moved to the place now known as India. And, the place was named as Aryavrat. Thus, Aryavrat is the original name of India. Later, people moved to other parts of the world from Tibet. In February 2000, number of years passed since God first created men and women on earth is 1,960,853,099. Aryas have been counting each day since the creation for the human life on earth. They have been writing these dates in their calendar and Astronomy books. Even now, while performing certain ceremonies like marriage, an Arya priest reads the date since human life began on earth. Men and women now are in the same style and shape as were created by God in the beginning. They did not descend from any other species.

उत्तिष्ठत जाग्रत प्राप्यवरात्रिबोधत । (वेद)

Arise, awake and seek the holy association of true Saints and acquire knowledge of God.

क्रतुमयोऽयं पुरुषः तस्मात्क्रतुं कुर्वीत । (वेद)

As a man determines, so he becomes.

नृदेहमाद्यं सुलभं सुदुर्लभं प्लवं सुकल्पं गुरुकर्णधारम् ।
मयानुकूलेन नभस्वतेरितं पुमान्भवाब्धिं न तरेत् स आत्महा ॥
(भा. ११/२०/१७)

You have received the most valuable human body, which is like a strong boat to take you across the ocean of maya. It is propelled by the favorable wind of God's grace and steered by the Spiritual Master. If with all this facility a soul does not cross this ocean, he is spoiling the golden opportunity he has received.

न मानुषं विनान्यत्र तत्त्वज्ञानं तु लभ्यते । (गरुड़ पु.)

The supreme knowledge of God can only be attained in a human form of life.

साधन धाम मोक्ष कर द्वारा । पाय न जेहिं पर लोक सँवारा ॥
(रामचरितमानस)

This human body is the gateway leading to liberation. Having attained it, you must strive to take care of your spiritual progress.

मनुजदेहमिमं भुवि दुर्लभं समधिगम्य सुरैरपि वांचितम् ।
विषयलंपटामपहाय वै भजत रे मनुजाः कमलापतिम् ॥
(शंकराचार्य)

You have been blessed with a human birth, which is difficult to attain. Don't waste the precious moments of your life in pursuit of sensual pleasures.

लोके न हि स विद्येत यो न राममनुव्रतः । (वल्मीकि रामायण)

There is no one in the world who is not a sincere lover of and believer in God. (Valmiki Ramayan)

A human birth is a rare achievement, as is the desire for Godhead. The association of a true Saint is the blessing from GOD, a divine grace and a reward from celestial. A soul very rarely receives a human birth, and that too, is due to God's grace. Of those who have received a human birth, even more rare are those who are true seekers of God's love. But just possessing these two is not enough to succeed spiritually unless you also have the association of a true Saint. If all three occur in the same birth, that soul's spiritual success is virtually guaranteed. To this end, the Saint gives many opportunities for his association. The Guru and God are equal. The Vedas tell us that one who gains the knowledge of God becomes like God. Neither is superior to the other. The Saint attains all the powers possessed by God, and as such, both are equal. Those who fake dharma and pretend to be Gurus in disguise are greatest sinners on earth.

Finding God to attain authentic spiritual happiness is the essence of all Hindu teachings.

In a world where there is unlimited variation and variety, Hinduism teaches there are only three paths or means to attain God. With so many developments that are taking place in material science, you might wonder how spiritual science could produce only three paths for finding God. Still, no matter what the human mind creates through any kind of science, science can't be contrary to our fundamental nature.

For example, our eyes perform the action of seeing. No matter how technology develops, we will never be able to create a way to see through our ears. Similarly, because of the fundamental divine nature of God, the scriptures of Hinduism explain there are only three paths:

- Karma or action
- Jnana or knowledge
- Bhakti or devotion

There is no fourth path; whatever other style of devotion, meditation or practice exists, it is included within these three. The science behind this is that God (or *brahm*) has three powers, corresponding to three natures, which directly relate to these three paths.

He is *sat brahm* (eternal existence), *chit brahm* (unlimited knowledge), and *ananda brahm* (unlimited bliss). The nature of sat is *karma* or action, the nature of chit is *jnana* or knowledge, the nature of ananda is *prem* or divine love. Here is a simpler way to see this:

1. Sat brahm --> nature of karma or action
2. Chit brahm --> nature of jnana or knoweldge
3. Anand brahm --> nature prem or divine love

The soul is your original spiritual self. As an eternal but infinitesimal fraction of God the soul also has these three kinds of natures: karma (action), jnana (knowledge), ananda (bliss). Thus, the three paths of how to find God or Divine attainment correspond to these three natures -- the path of karma (karma yoga), the path of jnana (jnana yoga), and the path of bhakti (bhakti yoga). God does not possess a fourth nature -- all of His powers, forms, names, abodes, aspects, qualities and so on are within these three. These paths were originally revealed in the Vedas. To know we could learn how to find God so easily is an extremely elegant and simple solution. But what happened to make these three into three thousand or even the thirty thousand we may observe nowadays? Astonishingly, this same question was asked in the Bhagwatam by Uddhava to Krishna over 5,000 years ago.

"My Lord, so many paths have been told for the spiritual upliftment of the souls. Which ones are true and which are not? Why have so many of them come into existence? How can an ordinary person decide what to do? It's like asking a blind person to describe something he could only do if he had sight. It's impossible!" Krishna's response was that although these paths were revealed in the Vedas in their original form, the complication and confusion was due to *interpretation*. Those who read these teachings were under the influence of the three qualities or gunas of maya. Because of this, those who were predominantly governed by the quality of satva, produced a satvik interpretation of the Vedas. Those dominated by the quality of rajas, gave a rajasi interpretation. Those dominated by tamas, gave a tamasi interpretation. In this way over time, many paths were created for how to find God. On top of this, other traditional ideologies came into existence whose inner devotional essence was long since lost or forgotten. This was due to misinterpretation -- not seeing and therefore not accepting the truth for what it was.

The Current Age - Fortunately, the knowledge for how to find God remains the same in every age, because not only our own spiritual nature, but also God's nature is unchanging. From time to time, true Saints also appear in this world to re-invigorate and re-establish the knowledge of these paths in their original form. By following their guidelines, we can follow the path to God in its original form and successfully fulfill our ultimate spiritual aim.

What is Karma? The simplest explanation for karma is an action whose effect is experienced as a future consequence. "Your life is like a big white sheet of newly fallen snow. Be careful how you walk on it, for every mark will show." Our lives are often touched by inexplicable events. Especially when we undergo physical or mental suffering, we may complain and view it as some kind of unfair disciplinary lesson from forces we don't understand. Similarly, there are many unexpected good situations that occur spontaneously in our lives without any apparent cause.

These all relate to the science of what is karma or the universal law of cause and effect.

What is Karma ? Cause and Effect cause and reason, cause and consequences. One of the very first and most important teachings of Hinduism directly related to what is karma is that the mind alone is the performer of action, not the physical body. Whatever we physically do is originally inspired by a thought. Because of this there are only two kinds of action:

1. Mental actions
2. Mental actions combined with physical actions

In either situation, the mind is the governor, and the physical body is the loyal servant following the inspiration of the mind. Every life form is active because of the presence of the soul. When the perishable body dies, the soul continues on its journey and enters a new life form. In Hinduism, 8.4 million different life forms have been described, and there seems to be almost endless variety in nature, yet from the point of view of what is karma, there are only two types of life forms a soul enters:

1. Bhog yoni
2. Karma yoni

Yoni means 'birth'. A 'bhog' yoni refers to such a birth where a soul can only undergo the consequences of actions he has performed in a previous (human) birth. Every living being continuously performs actions, but they are not actions that yield future consequences. This law applies to every life form except a human form. A human form is a 'karma yoni'. This is considered a very special opportunity for a soul because of two qualities the human body possesses:

1. The ability to discriminate
2. The ability to perform consequence-yielding actions

With the help of these two qualities, we have the intelligence and freedom to choose what to do, and the comfort of knowing that action will yield a future effect or result. This whole process of analyzing, thinking, determining and acting produces the future consequences of what is action.

Reincarnation and the Kinds of Karma

Actions are of three kinds:

1. Sanchita -- what is karma that is stored yet to be fructified
2. Prarabdha -- what is karma whose effects you receive in this birth in the form of destiny
3. Kriyamana -- what is karma you perform every moment with free will

Imagine in an archery competition that an archer's quiver is full of an unlimited supply of arrows. It is up to him how frequently he takes an arrow from his quiver and how and when he releases it against the target. This is his ability to perform actions with free will. But once the arrows have struck the target, their impact creates an effect. He is scored immediately according to the nature of the impact. This is equivalent to future consequences or what we refer to as 'destiny', 'luck' or 'fate'.

Consequences and free will are simultaneously active. We are always free to perform new actions, but never free from the consequence of that choice. The mind is a subtle energy that is closely associated with your soul energy. It acts as an enormous suitcase. It has an unlimited capacity to store information about your karmic history from time immemorial. This is referred to also as the *sukchma sharir* or subtle body.

In a social sense, we know if we break a law, we may be convicted of that crime and have to suffer a punishment. But oftentimes criminals are not caught.

But no one can escape the law of cause and effect because it is overseen by the spiritual government. There is an aspect of supreme God called *paramatma*, which resides with every soul as an ever-present divine witness. He doesn't interfere with our choice of action, He merely observes our choices.

This power of God ensures that every single action we perform is being noted and also calculates how, when, and where we will receive a future consequence for those actions.

A human birth is limited to a certain number of years. All our new actions from one birth aren't fructified during the course of any given lifetime, but it is the law that we must undergo their effect.

Therefore excess, unfructified consequences force the soul to enter a new birth so that these effects could be 'discharged'. When the soul leaves the body, it leaves with the subtle body, so the full record of your karmic information from uncountable lifetimes is preserved from birth to birth.

Karmic consequences that we refer to as destiny include: the time of our birth and death, poverty or prosperity, fame or anonymity, and other helpful or detrimental physical events that may experience in the course of your lifetime.

The Path of Karma

There are four terms to understand in Hinduism that are related to what is karma:

1. Karma -- or good action
2. Vikarma -- or bad action
3. Akarma or Karma Yoga-- non-action or devotional action
4. Karma Sanyas -- non-action or devotional renunciation

What is Karma? Karma is considered a good or virtuous action, and it specifically refers to the observance and performance of actions or rituals (such as Vedic *yagya*) prescribed in the Vedas and other scriptures, and also includes religious rules, regulations and guidelines for one's stage and order in life. This does not include devotion to God (*bhakti*).

This aspect of what is karma is also considered *apar dharma*. Dharma is of two types:

- Apar (or lower) dharma -- what is karma that includes practices, knowledge and teachings that produce physical and mental happiness (mayic or material happiness);
- Par (or higher) dharma -- what is karma that includes practices, knowledge and teachings that produce the happiness of the soul (divine and authentic happiness)

If these rules of what is karma or dharma are observed, then one receives a positive future outcome of material happiness. The greatest expression of happiness from a material point of view is attaining *swarga* or the celestial abodes.

It is important to note that this does not correspond to the Judeo-Christian concept of heaven as a permanent dwelling place of God. Swarg is a subtle region of comprised of several abodes predominated by the mayic guna of sattva.

If a soul enters this region, the stay is temporary, but imbued with great pleasure. After some time he again receives a human form on this earth plane.

What is Vikarma - Vikarma is a bad, wrong or sinful action that is the result of not following the rules and regulations of the scriptures, being willful, undisciplined and disrespectful towards not only God and religious matters, but also towards Saints.

The immediate consequence of such actions is material suffering, or the greatest expression of suffering from a material point of view is attaining *narak*, or the abodes of hell. It is important to note that this does not correspond to the Judeo-Christian concept of hell as a permanent dwelling place of unending suffering. Narak is a subtle region of several abodes predominated by the mayic guna of tamas. If a soul enters this region, the stay is temporary, but imbued with suffering. After some time he again receives a human form on this earth plane.

Which of the Two is Worse?

From the point of view of obvious unhappiness, naturally vikarma is considered a highly undesirable approach. But from a karmic point of view, both good actions (karma) and bad actions (vikarma) bind the soul in maya. Ultimately their consequence is the same in this regard: consequences that must be undergone.

From the performance of extremely good actions one could enter swarg. From the performance of extremely bad actions one must enter narak. From a mixed performance of both (which is closer to everyone's situation) one attains birth on this earth.

For example, a stay in the celestial abodes is like being bound by gold shackles - it is highly enjoyable, but still a part of Maya.

A birth on earth is like being bound by shackles of steel.

If a soul enters the abodes of hell, this is like being bound by shackles of iron.

A rebirth on this earth is considered best because at least we have the right to perform karmas here -- something not possible in either swarg or narak. Simply because of this, both swarg and narak and the actions that must be done to attain them are considered completely undesirable.

What is Karma Yoga or Akarma

Akarma or karma yoga is single-minded devotion to God while engaged in daily personal and family activities. This teaching was given to Arjuna in the Gita by Krishna as,

"Keeping your mind continuously attached to Me, do you your duty."

This means while physically performing the actions of life, remembering God every moment. As a consequence of this devotion (which is also *par* or higher dharma) you will attain God realization, freedom from maya and absolute supreme divine bliss. Plus, you won't be subject to the consequences of your actions - because consequences follow your mental attachment. If the mind is attached to God, even though engaged in the world, the result is not karmic, but divine.

The path of karma yoga has been highly praised for these reasons.

What is Karma Sanyas - Karma sanyas is also single-minded devotion to God, but the difference is the renunciation of religious, social, and family responsibilities. Another way to think of this is that a fully renounced karma yogi (one who follows karma yoga) is a karma sanyasi (renunciate). According to the consequence of his devotion, he fulfills his aim of God realization, and because he doesn't perform any karmas, he is also freed of these consequences. The practice of karma sanyas has also been highly praised.

When both a karma yogi and karma sanyasi receive God realization, why go through all the trouble of performing the 'karma' of karma yoga?

Krishna answered a similar question made by Arjuna in the Bhagavad Gita, "The path of a karma yogi is superior to that of a karma sanyasi." He further elaborated, "In the world, the actions of great people are imitated...Arjuna, even I still perform good actions although I am completely self-contented. If I were not to do this, those who imitate Me would stop performing good action, and as a result fall into great danger." "Therefore for the welfare of the world, I perform good action so that those who imitate Me will be benefitted. This is why I consider the karma yogi to be best, and why I advise you to be a karma yogi and perform your duty."

At the very least, a karmi will develop some discipline. If by chance he receives the opportunity to associate with a true Saint, that Saint can then instruct him to offer those good actions to God and absorb his mind in devotion. If a vikarmi meets a Saint, his undisciplined approach and resistance to scriptural teachings will make it very hard for him to do devotion. Thus one's spiritual aim can be fulfilled through what is karma yoga, plus a karma yogi sets a good example for other who imitate him. Bad karma from past lives is the root cause in this lifetime of sickness, hardship and lack of success in business, career, relationships, and so on. It is also the cause of diseases that defy all healing efforts without reason. These consequences are caused by our own wrong actions of the past.

No one, not even a divine Saint, can pay off the karmic debt, misdeeds or bad destiny of another human being. Furthermore, even if this were possible, it's impossible to remain "karma-free". The human mind is active every single second - and every moment we are generating new karmas. Besides this, even if you erase all your karmic effects, you haven't transformed your tendency to perform bad actions. Without changing this, you end up in the same rut over and over again. There is one and only one solution to eliminating karma forever and there is no charge for that -- we have to perform devotion or spiritual action (karma yoga). This can't be done for us by others; we have to do this ourselves. For example in the Bhagavad Gita, Krishn tells his disciple Arjun, "I will erase all the consequences of any action ever performed by you in uncountable births, and liberate you from the cycle of birth and death." What is required to receive that? Krishn said, "Love me wholeheartedly."

In other words, be a bhakta and a karma yogi. This means our karmic debt can definitely be eradicated, but only through divine grace, and that grace is received on the base of our love, dedication, faith and devotion to God.

The dawn and the dusk are called “Sandhya”. To pray at the dawn and the dusk are most auspicious part of Hindu way of life. Praying to God is easy and natural. To pray means to communicate with God. To express ourselves to God in any manner is a prayer. We may be singing devotional hymns, chanting mantras, writing *mantras*, speaking to God mentally, and performing social services or charity in God’s name or contemplating on God. These are all different forms of prayer. Effective prayer is prayer that reaches God. The key principal of effective prayer is devotion [vandana-bhakti-bhava-dhyaana]. Devotion is love for God and having no fear of God. Devotion is possible if we remove any fear we may have of God. *Hinduism* teaches that the very nature of God is love. God looks upon all devotees with His Eyes of love and bathes them in soothing compassion. Best way to perform “Sandhya” without formalities is as follows:

Prelude to the jaapas’ one must be prepared mentally to perform sandha vandana. Emotionally empty all the external feelings of all this, that and the other. Thereafter, recite the GURU mantra: Aum Hrim Shreem Gumm Guru Ganapattayeh Namah 108 times followed by Gayatri mantra: 108 times.

Aum bhur bhuvah suvaha, tat savitur varenyam; Bhargo devasya dhimahi; Dhiyo yo nah pracodha yatt.-from the Rig Veda

Aum, Dear God, Thou are the giver of life, the bestower of happiness and the remover of pain and sorrow.

O Lord Creator of the universe, may we receive your sin-destroying light. May Thou guide our intellect in the right direction.

Then the shantih mantra: “Aum Shantih Hari Aum Tat Sat Shantih Aum Namoh Narayanayah Sarva Shantih Shantih Shantih”.

Aum Jaya shree Raama

Hari Aum Tat Sat

Jyotikar Pattni

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