# धर्मशास्त्र

# DHARMA ŚĀSTRA

## DE HINDOE-SCHRIFTEN

door Ātma Muni

# DHARMA ŚĀSTRA

## DE HINDOE-SCHRIFTEN

## INLEIDING

Elke religie heeft zijn Heilige Schrift.

| | | | |
|---|---|---|---|
| Zo hebben: | de joden... | de **bijbel** | |
| | de christenen... | de **bijbel** + de **evangelies & annex** | |
| | de moslims... | de **koran** | |
| | de parsis... | de **avesta** | enz. |

Er is echter een groot verschil tussen deze religies met hun welbepaalde Schrift en de 'religie' van India. De Indische godsdienst is niet enkelvoudig. Er is ook geen historische stichter! Ze heeft een ongelimiteerd aantal Heilige Schriften, waarvan de continuiteit nog voortduurt tot in het heden! Toch kunnen we de **Hindoe-Schrift** beperken tot de (vier) **veda's**.
De naam **hindoeïsme** is een erfenis van de tijd van Alexander de Grote. Hindoe is een verbastering van het woord ***sindhu* (stroom, rivier)**, speciaal toepasselijk op de stroom in het huidige Pakistan die we kennen als de **Indus** (Indoes uitspreken). Dus: de Grieken noemden de **Sindhu** de Indus, en de bewoners van de overzijde: de indus of hindoes... Vandaar de naam *hindoeïsme*.

Intern noemt men sedert aloud deze leef- en denkwijze met de heel betekenisvolle term: **Sanātana Dharma**, het **Eeuwige Dharma**.

Het woord **dharma** neemt in de Indische denkwereld een centrale plaats in. Wie dat verstaat begrijpt meteen het verschil tussen het hindoeïsme en de Semitische godsdiensten (judaïsme, christendom en islam). En tevens de overeenkomst!

Dharma komt in essentie overeen met de joodse term ***Thora***.

Het betekent zoveel als **Wet, Plicht, Roeping, Weg...**

Het omvat het ***doel*** van de **Kosmische Programmatie** (de schepping) alsook het **beantwoorden** daaraan. Het is dat wat aanwezig is in het hart van alle schepselen. Wie zijn dharma volgt leeft in harmonie met deze Kosmische Programmatie, wie afwijkt van zijn dharma leeft in disharmonie...

Het is het doel van de schepping de eeuwige spiegel te zijn waarin God zich bewust wordt van Zijn eigen Zijn en elk onderdeel van de schepping heeft daarin zijn **eigen** dharma...

Alhoewel de Veda's de centrale bron vormen van het Sanātana Dharma, zijn ze dat vooral in hun universele vorm die door de ***ṛṣi's (rishi's)*** (klassieke en moderne) kan gezien (gehoord) worden en slechts in mindere mate in de overlevering uit het verleden die verder leeft in het geheugen en/of die neergeschreven is in de vier boeken die wij kennen als de veda's...

Maar naast de veda's bestaan en bestonden nog vele andere geïnspireerde schriften, even oud of zelfs ouder dan de veda's zelf. Ze behoorden deels tot de oudere beschavingen van Indië en van de rest van de wereld, die zich wisten te handhaven naast de veda's en deels tot de latere neerslagen van *Verlichting*.

Dat alles versmolt met de 'vedische cultuur' en vormde aldus een **veelzijdige, tolerante en assimilerende** nieuwe cultuur met een nieuwe leefwijze, nieuwe 'religie'.

De engere, op de superioriteit van de brahmanen gebaseerde, opvatting noemt het hindoeïsme bij voorkeur ***Ārya Dharma***.

Door al deze gemengde invloeden gedraagt het Sanātana Dharma zich als een kosmische **amoebe** - het kan alle richtingen uit en alle vormen aannemen. Het is ongelimiteerd en heeft een ongelooflijk assimilatievermogen. Dit alles echter zonder zijn **wezenlijke aard** te verliezen. Daarom ook is het onmogelijk de structuur van dit levensvatbaar wezen strak te bepalen.

Alhoewel er een zogeheten orthodoxe indeling bestaat, loopt die steeds ergens mank. Altijd duiken er strekkingen en tendensen op die geen plaats hebben in het 'systeem'...

**Tara Mata** (Self-Realization Fellowship) zegt het in haar in het SRF-magazine gepubliceerde artikelenreeks over dit onderwerp zó: *"Het onderwerp (Hindu-Śāstra) willen dekken in zijn geheel, betekent zoveel als het meest uitgebreide veld van menselijke kennis willen dekken".*

Ondanks die onvolkomenheden zullen we een algemene indeling maken.

## INDELING VAN DE HINDU-ŚĀSTRA

**I.** **ŚRUTI:** (Openbaring, dat wat gehoord is) - **Vier Veda's + Upaniṣads**

**II.** **SMṚTI:** (Traditie, geheugen, Codex van de Wet)

| | | |
|---|---|---|
| **1.** | **Smṛti** | **- wetboeken (3-tal)** |
| **2.** | **Itihāsa** | - de **epen** (Mahābhārata & Rāmāyaṇa)<br>- ook **Vijfde Veda** genoemd. |
| **3.** | **Purāṇa** | **- kronieken en legenden (18) ?** |
| **4.** | **Āgama** | **-** handboeken voor **rituelen & aanbidding (49.000)!** |
| **5.** | **Darśana** | **- filosofische scholen (6)** |

Dit is de meest essentiële indeling, die duidelijk het onderscheid maakt tussen de directe **openbaring (Śruti)** en de **overlevering (Smṛti).**

De meest klassieke indeling ziet er echter als volgt uit:

| | | | | |
|---|---|---|---|---|
| **I.** | **ŚRUTI (openbaring)** | **VEDA'S** | **1. ṚG-VEDA + UPANIṢADS**<br>**2. YAJUR-VEDA**<br>**3. SĀMA-VEDA**<br>**4. ATHARVA-VEDA** | |
| **II.** | **SMṚTI (herinnering)** | **MANU SMṚTI**<br>**YAJÑAVALKYA SMṚTI**<br>**PARĀŚARA SMṚTI** | **WETBOEKEN** | |
| **III.** | **PURĀṆA (oude boeken)** | **MAHĀBHĀRATA (± 100.000 dubbelverzen)**<br>**RĀMĀYAṆA (± 24.000 dubbelverzen)**<br>**LIṄGA PURĀṆA,**<br>**VIṢṆU PURĀṆA,**<br>**ŚIVA PURĀṆA?**<br>**BHĀGAVATA PURĀṆA, enz.** | | |
| **IV.** | **DARŚANA (zienswijze)** | **1.** | **NYĀYA**<br>**VAIŚEṢIKA** | **(Gautama)**<br>**(Kaṇāda)** |
| | | **2.** | **SĀṂKHYA**<br>**YOGA** | **(Kapila)**<br>**(Patañjali)** |
| | | **3.** | **MĪMĀṂSĀ**<br>**VEDĀNTA** | **(Jaimini)**<br>**(Bādārāyana - Śaṃkara)** |

Hierop bestaan echter nog verschillende varianten.

**DE ZEVEN AKṢARA'S (geschreven Schriften)**

| | | |
|---|---|---|
| **I.** | **VEDA'S** | (Weten = Kennis = **gehoord** = geopenbaard) |
| **II.** | **VEDĀNGA'S** | (VEDA-AṄGA - Aṅga = trede, lid, afdeling, onderdeel) |
| **III.** | **DARŚANA'S** | (zienswijze, begrip, visie, onderzoek, offer) |
| **IV.** | **SMṚTI'S** | (geheugen, herinnering, overlevering, traditie) |
| **V.** | **PURĀṆA'S** | (oude verhalen, legenden, mythen) |
| **VI.** | **TANTRA'S** | (ritueel, hoofdpunt, voornaamste wetenschap) |
| **VII.** | **UPA-VEDA'S** | (lagere Veda's) |

Tenslotte is er nog de indeling van het **Tantrisme**.

| | | |
|---|---|---|
| **I.** | **ŚRUTI** | VEDA'S + UPANIṢADS<br>De Schrift voor SATYA- of KṚTA-YUGA |
| **II.** | **SMṚTI** | DHARMA ŚĀSTRA van Manu e.a.<br>De Schrift voor TRETĀ-YUGA |
| **III.** | **PURĀṆA** | VIṢṆU PURĀṆA e.a.<br>De Schrift voor DVĀPARA-YUGA |
| **IV.** | **TANTRA** | MAHĀNIRVĀṆA TANTRA e.a.<br>De Schrift voor KALI-YUGA<br>(Tantra wordt beschouwd als VIJFDE VEDA |

## DATERING

Het dateren van de Indische Schriften is allesbehalve eenvoudig. Ondanks de uitgebreidheid en de grote omvang van de klassieke literatuur is het voor de meeste teksten daarvan nagenoeg onmogelijk ze correct te situeren. Daarvoor bestaan er verschillende oorzaken.

I. De Indische mentaliteit verschilt sterk van die van de meeste andere volkeren en culturen, vooral in het feit dat ze vooral gericht is op het **eeuwige**.
Geschiedenis zoals wij die kennen is vreemd aan de Indische geest. Niet dat de Indiër geen belang stelt in het verleden. Verre vandaar! Maar hij stelt geen belang in de **chronologie** - in feiten gebonden aan een bepaalde tijdsindeling hier op deze wereld.
Men hecht echter veel belang aan het **kosmische tijdspatroon** met zijn **KALPA'S** en **YUGA'S**. Hierdoor komt het deels dat er weinig exacte dateringen bestaan. Men onthoudt alleen de gebeurtenissen met hun **wezenlijke boodschap** en hun **lessen**.

II. Er is een tweede oorzaak van het gebrek aan dateringen. De Indiërs schreven weinig of niet in steen, zoals de Sumeriërs, Assyriërs, Babyloniërs en Egyptenaren. Het **materiaal** waarop ze schreven was **vergankelijk** (bladeren of schors), vooral vanwege het **vochtige** en warme klimaat. Dit is de oorzaak dat, buiten de ***Aśoka-pilaren***, de oudst beschikbare teksten slechts dateren van rond 1200 na Chr.

III. Door dit fel bemoeilijkt onderzoek enerzijds en de overlevering anderzijds is er een **groot verschil** ontstaan tussen de **westers-wetenschappelijke** dateringen en de data die de **overlevering** opgeeft.

## ENKELE POGINGEN TOT DATERING

**1.** De **veda's** worden algemeen beschouwd als de oudste schriften.

**I. Indische benadering**

**a.** Essentieel beschouwd men de veda's als zijnde zo oud als de schepping (Gods Schepping sluit tevens Zijn Openbaring in! De ***Veda's*** worden beschouwd als een emanatie van God).

**b.** Op **geologische** basis (zie AUM nr. 5; Yoga, Universele Religie van Shrimati Ram Pyari Shastri) kent men de veda's een ouderdom toe van vijfenzeventigduizend jaar!

**c.** Op **astronomische** basis varieert de ouderdom tussen enkele honderduizenden jaren en vijfentwintigduizend jaar!

**II. Westerse benadering**

Volgens het modern wetenschappelijk onderzoek behoren de veda's tot het cultuurgoed van de **Ariërs**. De veda's zouden mondeling doorgegeven zijn gedurende honderden en mogelijk duizenden jaren. Ze zijn aldus niet allemaal even oud; ze zouden langzaam gegroeid zijn, steeds weer aangevuld en uitgebreid.
De oudste is de **Ṛg-Veda**. Deze zou **op schrift gesteld** zijn tussen ± 2000 of 1800 v. Chr. en ± 600 v. Chr. De andere veda's werden eveneens beëindigd ten laatste ± 600 v. Chr. Zij werden geschreven in een voorloper van het Oud-Sanskriet: het **Vedisch** (verwant aan het Perzisch van de Avesta).

NB: In de Ṛg-Veda komen reeds zogezegd niet-Arische godsdienstige elementen en begrippen voor.

**2.** **De Upaniṣads**: Alhoewel deze beschouwd worden als een onderdeel van de veda's, is dit in feite slechts waar voor een beperkt aantal (14) ervan. Deze vormen het laatste uitvloeisel van de veda's, het einde of **Vedānta**. In feite vormen zij reeds een commentaar op een commentaar (Āraṇyaka's) op de veda's.

### I. Indische benadering

De upaniṣads (meer dan 200, waarvan 108 meest bekende) worden meestal beschouwd als zijnde ouder dan 3000 v. Chr.

### II. Westerse benadering

De oudste upaniṣads (waaronder de aller oudste: de Bṛhadāraṇyaka Upaniṣad) dateren zeker van vóór 600 v. Chr. Zij bestonden reeds toen Boeddha predikte! Zij werden echter mondeling reeds honderden jaren doorgegeven (vanaf 1000 v. Chr.). De allerjongste upaniṣads zouden pas na Chr. te boek gesteld zijn.

## 3. De Purāṇa's

### I. De Itihāsa's

#### 1. Indische benadering

Volgens de hindoes behoren de **Rāmāyaṇa** en het **Mahābhārata** tot een ver verleden.

**a.** De Rāmāyaṇa zou volgens astronomische gegevens een verslag zijn van gebeurtenissen die plaats vonden op 't einde van **Treta-Yuga** (meer dan 432.000 jaar geleden)!

**b.** Het Mahābhārata is een verslag van gebeurtenissen ten tijde van het leven van **Śrī Kṛṣṇa** (± 3000 v. Chr.).

#### 2. Westerse benadering

Westerse geleerden geloven dat zowel Mahābhārata als Rāmāyaṇa verslagen zijn van de plaatselijke oorlogen tussen de invallende Ariërs en de oorspronkelijke bewoners van India. Ze vormen het relaas van gebeurtenissen die plaats grepen tussen ± 2000 v. Chr. en ± 1500 v. Chr.
Samengesteld rond ± 1000 v. Chr. Zouden ze te boek gesteld zijn tussen 700 v. Chr. En 300 v. Chr.

**II.** De andere purāṇa's behoren tot de mythologische en legendarische verhalen van de goden. Zij vormen de opslagplaats van alles wat bewaard werd in het geheugen der mensheid aan gebeurtenissen uit de oertijden. De westerse wetenschap laat ze alle op schrift stellen tussen 1000 v. Chr. en 1500 nà Chr.

**4. De Smṛti's:**

**De Indische overlevering** laat **Manu** de rol vertolken van **Adam** én **Noach** uit de bijbel. Zij plaatst hem tijdens de zondvloed.
**Westerse benadering** dateert de schriftelijke neerslag tussen 1000 v. Chr. En onze tijdrekening. De huidige vorm van de **Dharma Śāstra** of de **Manu Smṛti** zou tweeduizend jaar oud zijn.

**5. De Tantra's**

**I. Indische benadering**

De tantristen geloven dat de tantra's even oud zijn als, of nog ouder dan de veda's.

**II. Westerse benadering**

Hier gelooft men dat de tantra's de neerslag vormen van de samensmelting tussen Vedānta en Sāṃkhya. Alhoewel de mondelinge overlevering veel ouder kan zijn, zouden ze pas op schrift gesteld zijn nà 1000 na Chr.

# BESLUIT

Tot slot herhalen we dat dateringen uiterst moeilijk zijn. Ten eerste omwille van de vooraf reeds gegeven redenen. Ten tweede, omdat vergelijkende tekststudie geen houvast geeft. Ook hier werpt de Indische a-chronologische geest roet in het eten. De huidige beschikbare teksten zijn kopieën van kopieën van kopieën, enz.

Kopiisten van klassieke teksten, om hun mening te staven en meer kracht bij te zetten, maken gebruik van de vermelding van de namen van auteurs die wel vóór hen hebben geleefd, maar soms véél láter dan de tijd van oorsprong van het te kopiëren stuk! Tevens hebben er voortdurend inlassingen plaats, zodat oorspronkelijke teksten uitgroeien tot imposante oeuvres...

Verder is er het probleem dat India tot heden toe de mondelinge traditie heeft bewaard. Tal van hedendaagse *pandits* en *brahmanen* kennen enorme teksten uit het hoofd. Er zijn er vandaag nog die de **hele veda** als geheel van buiten kennen (**zes keer** de omvang van de bijbel !). Zo bestond de noodzaak van op schrift stellen eigenlijk niet. Tevens beschouwde men sommige teksten als te **heilig** om ze op papier of wat dan ook neer te schrijven.

Daardoor komt het dat zéér oude teksten soms pas zeer laat te boek gesteld werden (sommige teksten werden pas zeer recent op schrift gesteld, terwijl andere wellicht nog nooit neergeschreven zijn!).

In verband met dit laatste is het nuttig te verwijzen naar de ***kennis*** (= ***veda***) van de ***druïden*** (eveneens van Arische of Indo-Europese afkomst), waarvan het **verboden** was ze op schrift te stellen, omwille van de ***heiligheid*** en de ***geheimhouding*** (vergelijk met upaniṣad = geheimleer = esoterisch).

Dit moge ons herinneren aan de uitspraak van Jezus:

**"Werp geen parels voor de zwijnen"**

# VERKLARENDE WOORDENLIJST

| | |
|---|---|
| **Āgama** | **dichterbij komen, benadering, oorsprong, verschijning, heilig werk, geheime doctrine** |
| **Akṣara** | **onvergelijkelijk, onvergankelijk, de lettergreep 'OM', een klank, offer** |
| **Atharvan** | **een priester van het vuuroffer (met soma en gebeden)<br>eerste leraar van Brahma-vidya - formules tegen ziekte en ongeluk** |
| **Bhāgavata** | **in betrekking tot Kṛṣṇa of Viṣnu, heilig, goddelijk** |
| **Itihāsa** | **van Iti-ha-āsa: zo, werkelijk, was het<br>= verhaal, legende, geschiedenis, heroïsch verhaal** |
| **Liṅga** | **teken, embleem** |
| **Rāmāyaṇa** | **de handelingen van Rāma** |
| **Ṛg** | **lof, vers = een heilig vers gereciteerd als lof aan een godheid** |
| **sāman** | **zonde vernietigend - gezongen lof, een lied** |
| **Smṛti** | **herinnerd door menselijke leraars** |
| **Śrutin** | **iemand die gehoord heeft, die gehoorzaamt<br>= geopenbaard door de Ṛṣi's** |
| **Tantra** | **essentieel deel, hoofdpunt, systeem, doctrine, regel, wetenschappelijk werk, magische en mystieke formuleringen tussen Śiva en Durgā<br>= vijf onderwerpen - 1) de schepping<br>- 2) de vernietiging van de wereld<br>- 3) de verering van de goden<br>- 4) het bereiken van alle objecten<br>- 5) de vier manieren van eenheid met de Opperste Geest door meditatie** |
| **Upaniṣad** | **dichtbij neergezeten - vertrouwelijk onderricht<br>ook: stopzetten van onwetendheid door het openbaren v.d. kennis van de Opperste Geest** |
| **Veda** | **kennis - ware of heilige kennis - ook: kennis van de rituelen** |
| **Yajus** | **religieuze verering, aanbidding, offer<br>= offergebed, mantra's op een bepaalde manier herhaald bij offer** |

# FILOSOFIE OF RELIGIE

Filosofie betekent: "Liefde voor Wijsheid".

> "*Het betekent een noodzakelijke drang in het menselijk wezen om zichzelf te kennen, alsook de wereld waarin men leeft en beweegt en zijn bestaan heeft. Het is onmogelijk voor de mens te leven zonder filosofie. De keuze, zoals Aldous Huxley het stelt, is niet tussen metafysica en niet-metafysica; het is altijd tussen een* ***goede*** *metafysica en een* ***slechte*** *metafysica*".
>
> Uit: "A Critical Survey of Indian Philosophy"
> Dr. Chandradhar Sharma.

Blijft de westerse filosofie vooral een **intellectuele** aangelegenheid, dan is de Indische filosofie intensief **spiritueel** en heeft deze altijd de **praktische Realisatie** van ***Waarheid*** vooropgezet.

Het woord **darśana** betekent ***visie*** en ook ***instrument voor visie***. Het staat voor een directe, onmiddellijke en intuïtieve visie van de Werkelijkheid, de feitelijke Waarneming van de Waarheid, en ook sluit het de middelen in die leiden tot deze Realisatie.

**"Zie het Zelf (Ātman)"**

is de sleutel van alle scholen van *Indische filosofie*. En daarom zijn de meeste scholen van Indische filosofie tevens religieuze sekten!

Alle scholen hebben tot doel het **uitschakelen** van de **drie soorten van pijn (lijden)** -

| | | |
|---|---|---|
| **I.** | **ĀDHYĀTMIKA:** | **fysiek en mentaal lijden** veroorzaakt door **natuurlijke** en **intra-organische** oorzaken (ziekte en ongezond leven, in het lichaam; lage begeerten, woede, trots, domheid, hebzucht enz. in de geest). |
| **II.** | **ĀDHIBHAUTIKA:** | **fysiek en mentaal lijden** veroorzaakt door **natuurlijke** en **extra-organische** oorzaken (door andere levende wezens: mensen, dieren, enz.). |
| **III.** | **ĀDHIDAIVIKA:** | **fysiek en mentaal lijden** veroorzaakt door **bovennatuurlijke** en **extra-organische** oorzaken (door het **lot**, natuurrampen, epidemieën, deva's, elementalen, enz.). |

En het **bereiken -uiteindelijk -** van **opperste Gelukzaligheid**.

De **middelen** daartoe zijn:

| | | |
|---|---|---|
| **a.** | **ŚRĀVAṆA:** | horen van de Waarheid. |
| **b.** | **MANANA:** | overwegen, ontleden en komen tot overtuiging. |
| **c.** | **NIDIDHYĀSANA:** | praktische Realisatie door diepe, herhaalde meditatie. |

# DE VEDA'S

Over de veda's is betrekkelijk weinig geweten.

Zij zijn de oorsprong van de Indische filosofie, alhoewel ze zelf bezwaarlijk filosofie genoemd kunnen worden!

Ze zijn in hun ontwikkeling lange tijd onberoerd door vreemde invloeden.

Zeer **eng** gezien staat de naam **Veda = Weten**, voor de verzameling **mantra's**.
Minder eng neemt men er ook de **Brāhmaṇa's** bij.
Ruim gezien omvatten ze nog verschillende delen.

De verzameling *mantra's* noemt men **Saṃhitā**.

# SAMENSTELLING VAN DE VEDA'S

**1. Saṃhitā's:** Oudste deel - hymnen, spreuken, mantra's.

- **a. Ṛg-Veda** - lofzangen aan de goden.
- **b. Yajur-Veda** - offerspreuken en formules.
- **c. Sāma-Veda** - rituele gezangen
- **d. Atharva-Veda** - magische liederen en incantaties

**2. Brāhmaṇa's:** Voorschriften en theologische beschouwingen over de almacht van het **offer**, plus een groot aantal legenden.
(De naam brāhmaṇa is afgeleid van 'brahman' dat oorspronkelijk **gebed** betekende.

**3. Āraṇyaka's:** Woudboeken - horen bij de brāhmaṇa's.
Commentaar en geheime riten.
**Mystieke interpretatie** van de offerrituelen.

**4. Upaniṣads:** Deze sluiten aan bij de āraṇyaka's.
Het zijn wijsgerige teksten - de **nectar** uit de veda's.

**5. Sūtra's:** Bondige samenvattingen.
Ritualistische uitlegkunde.

**Saṃhitā + Brāhmaṇa** noemt men **Karma-Kāṇḍa -** hoofdstuk van **handeling**.
**Āraṇyaka + Upaniṣad** Noemt men **Jñāna-Kāṇḍa** - hoofdstuk van **kennis**.

# ENKELE BEMERKINGEN

**I.** De Ṛg-Veda is de oudste. Zij ontstond waarschijnlijk nog in het **Indus**-gebied.
De andere veda's ontstonden later in het bekken van de **Ganges** en van de **Yamuna**.
Sommige van de **brāhmaṇa's** ontstonden helemaal in Bengalen.
Sommige upaniṣads zagen het licht helemaal in het zuiden.

**II.** Oorspronkelijk waren er slechts 3 (drie) veda's !

**"Trayam brahma sanātanam"**
"Drievoudige eeuwige Veda"

De **vierde veda**, de Atharva-Veda, vermeldt de openbaring aan Atharvam.

**III.** De **taal** verschilt in de verschillende veda's. De oudste taalvormen vindt men terug in de **Ṛg-Veda**. Dit **oer-Sanskriet** is een zeer rijke en beweeglijke taal, verwant aan het Perzisch uit de **Avesta**.
In de latere upaniṣads daagt reeds het begin van het latere Sanskriet, dat veel stroever is dan het **Vedisch**.

# FILOSOFISCHE EN RELIGIEUZE BEGRIPPEN IN DE VEDA'S

**1.** Westerse onderzoekers zien in de geleidelijke uitbouw van de filosofische gedachte vanaf de veda's tot de upaniṣads een ontwikkeling van **naturalistisch- en antropomorfisch polytheïsme,** over **transcendent monotheïsme** naar **immanent monisme**.

**2.** De gepersonifieerde natuurkrachten veranderen in ***echte*** goden en deze worden later enkel vormen van één enkele **persoonlijke** en **transcendente God**, die later op zijn beurt overging in de **immanente puruṣa**.
Deze werd in de upaniṣads ontwikkelt tot **brahman** of **ātman**, welke transcendent en immanent terzelfder tijd is.

**3.** De **saṃhitā** is de natuurgodsdienst - van de dichters, zieners.
De **brāhmaṇa** is de godsdienst van de Wet - van de priesters.
De **upaniṣad** is de godsdienst van de Geest - van de filosofen.

**4.** Dit voorafgaande kan men best **zeer gereserveerd** benaderen!
Deze **westerse interpretatie**, overgenomen door sommige door het westen geïnspireerde Indische leraars, is gebaseerd op een **gebrek aan kennis** van de veda's en de vedische literatuur.
De **vedische Zieners** waren ongetwijfeld **geïnspireerd** door hun verbondenheid met de **natuur**, door het eenvoudige wonder van de natuur en zijn krachten.
Zij waren mensen van grote **Intelligentie** en intensief **Spiritueel**..
In hun **mystieke momenten** kwamen zij van aangezicht tot aangezicht met de **Werkelijkheid**. Deze **mystieke ervaring**, dit direct, intuïtief spiritueel **Inzicht**, vloeide uit tot de *vedische hymnen*.
Daarom is de sleutel tot de veda's, dezelfde opvatting van **monisme**, immanent of transcendent, en de opvatting van de '**identiteit-in-differentiatie**', die we zo poëtisch-mooi terugvinden in de upaniṣads.
De veda's staan vol aanroepingen tot de '**Verheven Ziel van dit universum**', de '**Bewaker van deze Kosmos**'.
Dit duidt duidelijk op de idee van het monotheïsme, of , verder doorgetrokken, het monisme...

Enkele aanhalingen uit de **Ṛg-Veda** spreken voor zichzelf om dit laatste aanschouwelijk te maken:

**"Ekam sad viprā bahudhā vadanti"**
"De **Ene Werkelijke** (Zijnde), de Wijzen verklaren het als **vele**"
I. - 164. - 46

**"Puruṣa evedam sarvam yad bhūtam yaccha bhāvyam"**
"Puruṣa is àl dit, àl dat was en àl dat zal zijn"
X. - 90

**De Werkelijke Essentie van de goden is Eén"**
III. - 55

**“Aditi, de Grenzenloze, is de hemel, de lucht, de moeder, de vader, de zoon, àl de goden en àl de mensen, àl dat is, àl dat was en àl dat zal zijn”**
I. - 89. - 10

**“Hij is immanent in deze schepping en toch transcendeert Hij ze”**
X. - 90. - 3

**“Er was Zijn noch niet-Zijn, noch was er lucht of hemel, noch dood of onsterfelijkheid, noch nacht of dag.**
**De ENE ademde rustig, zelf-gedragen; daarbuiten was er niets”**
X. - 129

# DE UPANIṢADS

| | | | |
|---|---|---|---|
| **UPA** | **dichtbij** | | |
| **NI** | **devoot** | | |
| **ṢAD** | **1. Neerzitten** | **2. Vernietigen** | **3. Los maken** |

Er dichtbij neerzitten voor vertrouwelijke Lering = **Geheimleer !**

**"Het op een devote, toegewijde manier neerzitten van de leerling, dicht bij de Leraar, om die onderrichting te ontvangen die de twijfels los maakt en de onwetendheid vernietigt".**

De upaniṣads zijn **didactisch-mystieke** schriften in proza en/of verzen.
Zij geven de **diepere, esoterische** *Kennis* van de *Veda*.
Zij wenden zich af van de centraalstelling van het *offer* in de brāhmaṇa's.

Zij zijn niet allen samengesteld door de brahmanen, maar evenzeer en vooral door de **kṣatriya's** en door vrouwen.

# DE BOODSCHAP VAN DE UPANIṢADS

**1.** De Waarheid is niet te vatten met het verstand, maar transcendeert dit. Daaruit volgt dat de ***Waarheid*** niet 'genoemd' kan worden met woorden.
Daarom beschrijft men 'God' door te zeggen wat Hij **niet** is!
- **Neti Neti** = Niet dit, niet dat!

**2.** De Werkelijkheid is **één**. Alleen God bestaat. Er is geen verschil tussen het Zelf en God
- **Ātman** = **Brahman**.
- **Tat tvam Asi** = **Gij zijt Dàt.**

**3.** In sommige upaniṣads wordt de nadruk gelegd op de **Persoonlijke God, Īśvara.** In latere upaniṣads is de Persoonlijke God ofwel **Śiva** ofwel **Viṣṇu**.

De leerstellingen van de upaniṣads vormen geen uitgewerkte filosofie als een afgerond geheel. Zij zijn een **open zoeken** naar de **eeuwige Waarheid**.

# VOORNAAMSTE UPANIṢADS

Er zijn 14 (volgens anderen 10 of 11) vedische upaniṣads en meer dan 200 post-vedische.

Symbolisch vernoemt men er 108.

De voornaamste vedische upaniṣads zijn:

**Bṛhadāraṇyaka Upaniṣad**
**Chāndogya Upaniṣad**
**Īśa Upaniṣad (Īśā-vāsya Upaniṣad)**
**Kaṭha Upaniṣad**
**Śvetāśvatara Upaniṣad**
**Muṇḍaka Upaniṣad**
**Kena Upaniṣad**
**Praśna Upaniṣad**
**Māṇḍūkya Upaniṣad**
**Taittirīya Upaniṣad**
**Aitareya Upaniṣad**

Latere upaniṣads behoren bij de **darśana's** en (zoals reeds gezegd) de strekkingen van **Viṣnu** en **Śiva** of **Śakti**.
Sommige zijn **speciaal** vedāntisch.
Andere ondersteunen uitsluitend **Yoga**, enz.

De klassieke commentaren zijn deze van **Gaudapāda, Śaṃkara, Madhva** en **Nārāyaṇa**.

De eerste Europese publicatie van Upaniṣads, in twee delen, betrof een vertaling in het Latijn uit het Perzisch, uitgegeven te **Straatsburg** door **Anquetil Duperron**.

Deze uitgave had grote invloed op het leven en denken van **Schopenhauer** en **Deussen**.

Deussen zegt:

**"...de *Zieners* van de upaniṣads hebben, indien niet het meest wetenschappelijke, dan toch het meest innerlijk en onmiddellijk Licht geworpen op het laatste geheim van het bestaan".**

Hij zegt ook dat er in de upaniṣads te vinden zijn

**“...filosofische concepties, ongeëvenaard in Indië of zelfs eender waar in de hele wereld”.**

Onder de indruk van hun lectuur, verklaarde de grote Duitse filosoof, Schopenhauer:

**“In de hele wereld is er geen studie die zo heilzaam en zo verheffend is. Ze is de troost van mijn leven geweest en ze zal de troost van mijn sterven zijn”.**

# SMṚTI

Het zijn wetboeken die zowel godsdienstige als maatschappelijke voorschriften bevatten. Het woord betekent: **geheugen** of **herinnering**.

Deze werken worden beschouwd als van menselijke oorsprong te zijn.

Naast deze van **Yājñavalkya** is de bekendste de

## MĀNAVADHARMAŚĀSTRA of MANUSMṚTI

**Manu** is de zoon van Brahma.
Hij is de stamvader van de mensheid (= Adam).
Hij is de enige overlevende van de zondvloed (= Noach).

In verband hiermee is het volgende buitengewoon interessant:

Een **Kalpa** of **Dag van Brahma** (levensduur van de schepping), bestaat uit duizend (1000) **Mahāyuga's** of **4.320.000.000** jaar.

De **Kalpa** wordt verdeeld in **veertien** (14) Manu-perioden of **Manvantara's**.

Elke **Manvantara** wordt geregeerd door een **Manu**.

De eerste Manu (**Svāyambhuva Manu**) is een soort tweede schepper die de **Mahāṛṣi's** voortbracht en die tevens de **auteur** is van de **Manusmṛti**.

De zevende Manu (**Vaivasvata Manu**) is geboren uit de zon en is de voortbrenger van het huidige ras van levende wezens. Hij werd gered van de grote vloed door **Viṣṇu** in de gedaante van een vis. Hij is de grondvester van het ras van Zonne koningen die regeerden te **Ayodhyā**.

Het is duidelijk dat wij hier te maken hebben met het bewaren van de oude herinneringen aan verschillende wereldcatastrofes uit het verleden.

Over heel de wereld zijn deze herinneringen opgeslagen in het geheugen van de mensheid in de vorm van mythen en legenden. Meestal beweert men dat wij ons in de derde of vijfde wereldperiode bevinden, maar Indië bewaart de herinnering aan **minstens zes** van dergelijke rampzalige gebeurtenissen zoals blijkt uit het feit dat men de huidige Manu beschouwd als de zevende...

Aangezien men denkt dat wij ons ongeveer in de helft van de huidige Kalpa bevinden, gaat men er van uit dat er na deze Manvantara nog zeven andere zullen volgen...

De **veertien Manu's** zijn aldus:

**1) Svāyambhuva**
**2) Svārociṣa**
**3) Uttama**
**4) Tāmasa**
**5) Raivata**
**ḍ) Cākṣuṣa**
**7) Vaivasvata**
**8) Sāvarṇa**
**9) Dakṣasāvarṇa**
**10) Brahmasāvarṇa**
**11) Dharmasāvarṇi**
**12) Rudrasāvarṇi**
**āū) Raucya (-Deva-Sāvarṇi)**
**14) Indrasāvarṇi**

De Manusmṛti bestaat uit twaalf (12) boeken (adhyāya's).

Ze berust waarschijnlijk op de oudere **Dharmasūtra's** die verloren zijn gegaan.

Ze heeft een enorme invloed uitgeoefend op de Indische samenleving tot heden toe. Tevens gaat haar invloed ook ver buiten de Indische grenzen...

# MANVANTARA

EVEN REKENEN

**1 MAHĀ YUGA** = 4.320.000 mensenharten

| | | |
|---|---|---|
| Kṛta- of Satya Yuga | = | 1.728.000 jaar |
| Tretā Yuga | = | 1.296.000 jaar |
| Dvāpara Yuga | = | 864.000 jaar |
| Kali Yuga | = | 432.000 jaar |
| Samen | = | 4.320.000 jaar |

**1 MANVANTARA = 71 Mahā Yuga's** (Manu-antara = lange tijdperiode van Manu)
"Winkler Prins zegt 1 mahā yuga = 1 manvantara!"???

1 manvantara = 71 mahā yuga's = 306.720.000 jaar
= 1/14 van de dag van Brahma (KALPA)

**1 KALPA = 1000 x 1 mahāyuga = 4.320.000.000 jaar = 1 DAG VAN BRAHMA**

| | | |
|---|---|---|
| **1 dag van Brahma** | **=** | **4.320.000.000 jaar** |
| **1 dag en 1 nacht van Brahma** | **=** | **8.640.000.000 jaar** |
| **1 maand van Brahma = 30 x** | **=** | **259.200.000.000 jaar** |
| **1 jaar van Brahma = 12 x** | **=** | **3.110.400.000.000 jaar** |
| **1 leven van Brahma = 100 x** | **=** | **311.040.000.000.000 jaar** |

**Nu zijn we halfweg...**

**1 Godenjaar = 360 mensenjaren**
**1 Mahāyuga = 12.000 godenjaren = 4.320.000 jaar**

# ITIHĀSA

Er was eens...!

# MAHĀBHĀRATA

De Mahābhārata is een heldenepos, toegeschreven aan **Veda-Vyāsa**. Het bestaat uit ongeveer **90.000 dubbel-verzen**.

Het epos kende een lange ontwikkeling en zou, volgens westerse onderzoekingen, geleidelijk gegroeid zijn en dus ook verschillende auteurs hebben.

De huidige vorm ontstond tussen 400 v. Chr. en 400 na Chr.

Het verhaalt de epische strijd tussen de koningshuizen der **Pāṇḍava's** en **Kaurava's**. Het gebeuren wordt gesitueerd in Noord-India, ten noorden van Delhi, namelijk te **Kurukṣetra**.

Er bestaan verschillende versies. In 't **noorden** bestaat het uit **18 boeken**; in 't **zuiden** uit **24 boeken**.

De noordelijke versie werd uitgebreid met een 19de boek: de **Harivaṃśa**.

Dit werk beschrijft in hoofdzaak het leven van **Śrī Kṛṣṇa** in **16.000 dubbel-verzen**. Sommige noordelijke versies hebben aldus een omvang van bijna **110.000 dubbel-verzen! (zo'n 6 à 7000 bladzijden)**.

De beroemde **Bhagavad Gītā** maakt deel uit van het 6de boek en de **Anugītā** (een soort vervolg op de Bhagavad Gītā) behoort tot het 14de boek.

Onder de bekwame leiding van de Britse regisseur **Peter Brooks** werd in de jaren tachtig een grootse toneelopvoering van de Mahābhārata gehouden in de mergelgrotten van de Provence in Frankrijk. Dit gigantisch gebeuren duurde meer dan twaalf uren. Later werd hiervan een uiterst fascinerend TV-programma gemaakt van ongeveer 6 uren. De hele gebeurtenis werd bestempeld als 'het toneel van de eeuw'...

# RĀMĀYAṆA

Dit is eveneens een heldenepos, toegeschreven aan de dichter **Vālmīki**.

Er zijn drie redacties bewaard gebleven: **Bombay, Bengalen** en **Kashmir**. De Bengaalse omvat **24.000 dubbel-verzen** en bestaat uit **zeven boeken**.

In tegenstelling tot de Mahābhārata vormt dit werk een eenheid, behalve twee hoofdstukken of boeken (1ste en 7de) die later toegevoegd zouden zijn.

Men vermoedt dat de Rāmāyaṇa ontstaan is tussen 300 v. Chr. En 300 na Chr., dus ten tijde van de Mahābhārata.

Ze verhaalt de sublieme story van de ideale man (**Rāma**) en de ideale vrouw (**Sītā**), verenigd in de ideale echt. Verder de ontvoering van Sītā door **Rāvaṇa**, koning van **Śrī Laṅkā** en de strijd van Rāma tegen Rāvaṇa om zijn vrouw terug te winnen.

Omwille van de hoge huwelijksmoraal en de verheven liefde, werd de Rāmāyaṇa de inspiratiebron voor gans de Indische literatuur en de basis van de Indische samenleving...

# PURĀṆA

Oud, antiek, oude legende, oude verhalen, oude traditionele geschiedenis...

Na het in onbruik geraken van de veda's en het ***offer***, kwamen de purāṇa's naar voor als ***heilige schrift***. Ze worden beschouwd van Goddelijke oorsprong te zijn en ze worden toegeschreven aan **Veda-Vyāsa**!

Alle purāṇa's voldoen aan de **vijf karakteristieke kenmerken** (**Pañcalakṣaṇa**):

1. **Sarga** = kosmogonie - scheppingsverhalen.
2. **Pratisarga** = periodieke herschepping (na ondergang of vernietiging)...
3. **Vaṃśa** = genealogie van goden en zieners.
4. **Manvantarāṇi** = 14 Manu-perioden in een Kalpa.
5. **Vaṃśānucarita** = geschiedenis van de koningsgeslachten tijdens de vier yuga's.

Zij vormen een ongemeen rijke informatiebron op gebied van legenden, mythologie, wetenschap, enz.

De meeste zijn gewijd aan **Viṣṇu** en enkele aan **Śiva** of **Brahma**.

De **Bhaviṣya Purāṇa**, een zeer recent werk, bevat informatie over, o.a., de inval van de Hunnen, episoden uit het Oude Testament, keizer Akbar (moslim-keizer) en ... de Engelsen...!

Klassiek onderscheidt men **18** belangrijke purāṇa's, onderverdeeld in **3** groepen, te weten:

**i.** De **Rājasa Purāṇa's**: ze verheerlijken **Brahma**, de Schepper.

**Brahma Purāṇa**
**Brahmāṇḍa Purāṇa**
**Brahmavaivarta Purāṇa**
**Mārkaṇḍeya Purāṇa**
**Bhaviṣya Purāṇa**
**Vāmana Purāṇa**

**ii.** De **Sāttvika Purāṇa's**: deze verheerlijken **Viṣṇu**, de Onderhouder.

**Viṣṇu Purāṇa**
**Bhāgavata Purāṇa**
**Nāradīya Purāṇa**

**Garuḍa Purāṇa**
**Padma Purāṇa**
**Varāha Purāṇa**

**iii.** De **Tāmasa Purāṇa's**: ze verheerlijken **Śiva**.

**Vayu Purāṇa** of **Śiva Purāṇa**
**Liṅga Purāṇa**
**Skanda Purāṇa**
**Agni** of **Vāyu Purāṇa**
**Matsya Purāṇa**
**Kūrma Purāṇa**

Er zijn dus duidelijk meer dan 18 purāṇa's, maar de traditie wil dat het er niet meer dan 18 zijn. Om een of andere merkwaardige reden spelen in de overlevering veelvouden van 9 een grote rol. Volgens sommige moderne onderzoekers heeft dit alles te maken met grote cyclus van de ***dierenriem***, en meer speciaal met de precessie (de tegendraadse schommeling van de aardas in een periode van ongeveer 26.000 jaar).

Omdat men niet alle belangrijke purāṇa's in de lijst van āḷ kan inpassen zit men in de praktijk met enkele aanpassingen of verschuivingen, zoals met de Vayu-, Agni- en Śiva Purāṇa...

De Bhāgavata Purāṇa is ook gekend als de Śrīmad Bhāgavatam. Ze verhaalt de geboorte en het leven van Śrī Kṛṣṇa zoals de ***Harivaṃśa***. Deze laatste is eigenlijk ook een purāṇa.

Zeer dikwijls worden ook de ***itihāsa's*** bij de ***purāṇa's*** gerekend alsook de tantra's, die hiermee zeer verwant zijn.

# DARŚANA

**Darśana** betekent "zienswijze"...

> "Dit zijn filosofische scholen, **gebaseerd op de Veda's**. Elke school probeert de **verschillende delen** van de Veda's te **ontwikkelen**, te **systematiseren** en hun **onderliggende betrekking aan te tonen**, elk op zijn manier.
> De **Darśana's** zijn bedoeld voor de **student** en de **geleerde** en zij doen beroep op het **logisch begrip**, terwijl de **Purāṇa's** en de **Āgama's** bedoeld zijn voor de **massa** en beroep doen op de **verbeelding** of op het **hart**".
>
> D.S. Sharma
> "Essence of Hinduïsm"

Er zijn **zes (6)** darśana's.

Deze werden vastgelegd in de zogenaamde '**sūtra-periode**' die aansluit bij de evolutie van de veda's, gelijktijdig met, gedeeltelijk vóór en gedeeltelijk na de ontwikkeling van de upaniṣads.

Elke filosofie heeft een **niet-achterhaalbare voorgeschiedenis**. Ze wordt **historisch** met het vastleggen in een sūtra. Daarna werden ze verder uitgebouwd tot rond onze jaartelling (± 800 v. Chr. Tot ± 200 na Chr.).

Het woord ***sūtra*** betekent '**draad**' of een '**korte, beknopte, technische zin, gebruikt als geheugensteun**'.

De darśana's zijn oorspronkelijk geschreven in **sūtra-vorm**. Dit betekent dat deze 'filosofieën' uitgebreid aanwezig waren toen ze in deze vorm werden neergeschreven!

De zes darśana's worden verdeeld in **drie groepen van twee**, die min of meer samengaan en/of mekaar wederzijds aanvullen.

# INDELING VAN DE DARŚANA'S

**I.**

**1. Nyāya: (± 300 v. Chr.)**

- ➛ gesticht door **Gautama** of ook **Akṣapāda**.
- ➛ het betekent '**bewijsvoering**'.
- ➛ **Nyāya-Sūtra**

**2. Vaiśeṣika: (± 300 v. Chr.)**

- ➛ gesticht door **Kaṇāda** of **Ulūka** of **Kāśyapa**.
- ➛ het komt van **Viśeṣa**, wat betekent: **'bijzonderheid'** of **'onderscheid'**!
- ➛ **Vaiśeṣika-Sūtra**

**II.**

**1. Sāṃkhya: (± 700 v. Chr.)**

- ➛ gesticht door **Kapila**
- ➛ het komt van **Saṃkhyā**, wat betekent: **'juiste kennis'** alsook **'nummer'**.
- ➛ **Sāṃkhya-Sūtra**

**2. Yoga: (± 300 v. Chr.)**

- ➛ gesticht door **Patañjali**
- ➛ het betekent: **'vereniging'**
- ➛ **Yoga-Sūtra**

**III.**

**1. Mīmāṃsā: (± 400 v. Chr.)**

- ➛ gesticht door **Jaimini**
- ➛ het betekent: **'diepe overweging'** of **'onderzoek'**
- ➛ **Mīmāṃsā-Sūtra**

**2. Vedānta: (± 400 v. Chr.)**

- ➛ gesticht door **Bādārāyaṇa**
- ➛ het betekent: **'veda-anta' = 'veda-einde'** of **'ultieme veda' = 'uiterste weten'**
- ➛ **Brahma-Sūtra** (ook: **Vedānta-Sūtra**)

Het is belangrijk te onthouden dat: 1) deze data niet volledig zeker zijn, en 2) deze slechts betrekking hebben op het op-schrift-stellen van de Sūtra's.

De filosofische systemen en hun voornaamste gedachten zijn nawijsbaar in de Upaniṣads en de Veda's zèlf!

# VAIŚEṢIKA

| | |
|---|---|
| **OUDERDOM VAN SŪTRA:** | **± 300 v. Chr.** |
| **GRONDLEGGER:** | **Kaṇāda** |
| **BETEKENIS:** | **'Bijzonderheid' of 'Onderscheid'** |
| **BASISTEKST:** | **VAIŚEṢIKA-SŪTRA** |

Deze darśana houdt zich vooral bezig met cosmologie.

Men duidt hem aan als **pluralistisch realisme** dat de nadruk legt op het feit dat ***verscheidenheid*** de essentie is van het universum.

De auteur van de sūtra, **Kaṇāda** (ṣ **atoom-eter**), kreeg deze bijnaam omdat hij leefde als een asceet, van de graantjes die hij opraapte op het veld. **Kaṇa** betekent 'graan' of 'deeltje' (ṣ atoom) of ook 'bijzonderheid'.

**'Adah'** op 't einde van een woord, betekent: 'etende' of 'eter'.

Dus: "Hij die graantjes eet" of "atoom-eter".
"Hij die leeft op de filosofie van de bijzonderheden of 'deeltjes'.

De klassieke commentaar (**Bhāṣya**) op de **Vaiśeṣika-Sūtra** van **Kaṇāda** werd geschreven door **Praśastapāda**.

Later voerden verschillende auteurs de **fusie** door met **Nyāya**. Sedertdien maakt men gebruik van de analytische methoden van deze laatste.

# BELANGRIJKE GEDACHTEN

1) **God** bestaat: Hij is *àlwetend, eeuwig en volmaakt*.
2) de **zielen** bestaan eveneens *sedert alle eeuwigheid* en zijn *niet geschapen*.
3) De **atomen** bestaan *sedert alle eeuwigheid* en zijn *niet geschapen*.

Gods scheppende daad bestaat uit het in beweging zetten van de atomen.
Hij geeft als het ware de eerste stoot.

God is de **Werkelijke Oorzaak**.
De eeuwige atomen zijn de **Materiële Oorzaak**.

De realiteit (het 'zijnde' of **Bhāva**), wordt verdeeld in zes (6) **Padārtha's** of **categorieën** of **elementen** tot dewelke men uiteindelijk alles kan herleiden.

**1.** **Dravya:** substantie of 'stof'
**2.** **Guṇa:** eigenschap
**3.** **Karma:** werking
**4.** **Sāmānya:** universaliteit, algemeenheid, gemeenschappelijk
**5.** **Viśeṣa:** bijzonderheid, speciaal, eigenheid
**6.** **Samavāya:** inherentie, onverbrekelijke verbondenheid

Een **zevende**, niet-eigenlijke categorie is het **niet-zijn** of **Abhāva**.

## 1. DRAVYA (substantie)

Deze is de basisstof waarin eigenschappen en werkingen inherent aanwezig zijn.
Het is de materiële oorzaak van de samengestelde dingen die hieruit voortkomen.
Zonder substantie = geen eigenschappen, geen werkingen en geen samengestelde dingen!

Er zijn **negen (9)** substanties:

**1: aarde (pṛthivi)** - reuk
**2: water (ap)** - smaak
**3: vuur (tejas)** - vorm, kleur - zicht
**4: lucht (vāyu)** - tast
**5: ether: (ākāśa)** - geluid - gehoor
**6: tijd (kāla)**
**7: ruimte (dik)**
**8: ziel (ātman)**
**9: denkvermogen (manas)**

- De eerste vier zijn atomisch en materieel. Alle bestaande voorwerpen zijn hieruit opgebouwd.

- Ether (ākāśa) is niet atomisch, maar oneindig.

Deze vijf (aarde, water, vuur, lucht en ether) noemt men elementen of **bhūta's** en ze zijn **fysisch** of **materieel**.

- Tijd (kāla) is de oorzaak van onze kennis van verleden, heden en toekomst; ouder en jonger; enz.
- Ruimte (dik) is de oorzaak van onze kennis van oost-west, hier-daar, dicht-ver, enz.

Deze zijn niet materieel, maar worden beschouwd als **objectieve ervaringen**.
Ze zijn één, eeuwig en aldoordringend.

- Ziel (ātman) is **onafhankelijk, individueel, eeuwig** en een **al-doordringende *spirituele* substantie**.
  Er zijn ontelbare zielen!
  De ziel is de grondslag van de eigenschap '**bewustzijn**'.
  Bewustzijn is **niet** de essentie van de ziel, maar is een bezit van de ziel, die kan bestaan **zonder** bewustzijn!

De ziel is dus **spiritueel**.

- Het denkvermogen (manas) is het inwendig orgaan of zintuig.
  Manas is **atomisch**, maar het is niet de oorzaak van samengestelde voorwerpen.
  Manas is ontelbaar, eeuwig en onzichtbaar.
  Elke ziel heeft een manas!

Manas is **materieel**.

Op een andere manier geschikt ziet het er zo uit:

| | | |
|---|---|---|
| **a.** | **Atomisch en eeuwig:** | aarde, water, vuur, lucht en **manas**<br>- de eerste vier produceren samenstellingen.<br>- manas niet! |
| **b.** | **Aldoordringend en eeuwig:** | tijd, ruimte, ether en ziel |
| **c.** | **Materieel:** | aarde, water, vuur, lucht, ether en manas |
| **d.** | **Spiritueel:** | ziel |
| **e.** | **Objectieve ervaringen:** | tijd en ruimte |
| **f.** | **Eén enkele:** | ether, ruimte en tijd |
| **g.** | **Ontelbare:** | aarde, water, vuur, lucht (= atomen), manas, ziel. |

## 2. GUṆA (eigenschap)

Deze heeft geen **onafhankelijk** bestaan. Zij is inherent aan de substantie en hangt er van af.

Zij zijn **objectieve entiteiten**, want men kan ze **waarnemen, denken** en **benoemen**.

De eigenschap is niet noodzakelijk eeuwig.
Ze is **statisch** en **permanent** (blijvend).

Men erkent **24** eigenschappen.

(Reuk is de eigenschap van aarde, smaak van water, kleur van vuur, tastzin van lucht en geluid van ether. plezier, pijn, verlangen, afkeer, enz. zijn mentale eigenschappen welke inherent zijn aan de ziel).

## 3. KARMA (werking)

Zoals de eigenschap, behoort de werking inherent tot een substantie en kan niet onafhankelijk bestaan.

Werkingen zijn **dynamisch** en **voorbijgaand**.

In tegenstelling met eigenschappen zijn werkingen oorzaak van **scheiding** en **vereniging**.

Er zijn vijf (5) soorten werkingen: 1) opwaarts, 2) neerwaarts, 3) samentrekking, 4) uitzetting en 5) voortbeweging.

## 4. SĀMĀNYA (universaliteit)

Dit is het **gemeenschappelijk karakter** van alles wat behoort tot dezelfde soort.

Het is **eeuwig** en **één**, al verblijft het in vergankelijke en veelvuldige individualiteiten.
Bijvoorbeeld: de mensheid

één - veelvuldige individu's.

eeuwig - vergankelijke individu's

## 5. VIŚEṢA (bijzonderheid)

Dit maakt het ons mogelijk het verschil tussen de dingen te zien.

Elke individualiteit is **speciaal, enkelvoudig** en **uniek**.
(Het betreft hier geen samengestelde dingen, wel twee identieke atomen bijvoorbeeld).

## 6. SAMAVĀYA (inherentie)

Onverbrekelijke relatie, zoals tussen oorzaak en gevolg, deel en geheel, eigenschap en substantie, bijzonderheid en universaliteit.

# BINDING EN BEVRIJDING

Binding is een gevolg van **onwetendheid**.
Dit voert tot **daden**.
Deze verdienen **straf** of **beloning**.
Die zijn het gevolg van **afkeer** en **begeerte**.

**Inzicht** of **Kennis** voert tot het **stopzetten** van daden.
Dit put het karma uit.

**Bevrijding** is het ophouden van alle leven, bewustzijn, zaligheid, lijden en van alle eigenschappen.

Het is **eeuwig verblijven in**

**NIETS WETEN**
**NIETS VOELEN**
**NIETS DOEN...**

# NYĀYA

| | |
|---|---|
| **OUDERDOM VAN SŪTRA:** | **± 300 v. Chr.** |
| **GRONDLEGGER:** | **Gautama of Akṣapāda** |
| **BETEKENIS:** | **'Bewijsvoering'** |
| **BASISTEKST:** | **NYĀYA-SŪTRA** |

**Nyāya** betekent **'argumenteren'**.

Het systeem is overheersend **intellectueel, analytisch** en **logisch**.

Het heet ook **'Tarkaśāstra'**, d.w.z. de wetenschap van het **redeneren**.

De klassieke commentaar (**Bhāṣya**) op de **Nyāya-Sūtra** van Gautama werd geschreven door **Vātsyāyana**.

Het is een systeem van **atomisch pluralisme** en van **logisch realisme**.
Voor zijn kosmologie wordt gesteund op een aangepaste **Vaiśeṣika**.

De verhouding tussen **Vaiśeṣika** en **Nyāya** kan men best zo verstaan:

**Vaiśeṣika** verklaart de **werkelijkheid**.
**Nyāya** verklaart de **juiste kennis van de werkelijkheid**.

## GRONDGEDACHTEN

- Wetenschap of Kennis worden bepaald als **begrip** of **bewustzijn** (anubhava). Kennis openbaart zowel het **subject** als het **object** en verschilt van beide.

- Kennis kan zijn: a) gefundeerd of deugdelijk
  b) ongefundeerd of ondeugdelijk

- Gefundeerde kennis (**Pramā**) wordt bepaald als de **juiste opvatting** ***van een object***. Het is de manifestatie van het object ***zoals het is***.
  Kennis, om gefundeerd te zijn, moet **overeenstemmen** met de werkelijkheid.

## DE MIDDELEN (PRAMĀNA'S) TOT GEFUNDEERDE KENNIS (PRAMĀ) ZIJN:

1: Waarneming (**Anubhava**)
2: Gevolgtrekking (**Anumāna**)

Vaiśeṣika kent enkel deze eerste twee!

3: Vergelijking (**Upamāna**)
4: Getuigenis (**Śabda**)

## TOT ONGEFUNDEERDE KENNIS LEIDEN:

| | | |
|---|---|---|
| 1: Geheugen (**Smṛti**) | - | indirect |
| 2: Twijfel (**Saṃśaya**) | - | onzekerheid (in waarneming, begrip) |
| 3: Vergissing (**Viparyaya**) | - | misvatting (foutieve waarneming) |
| 4: Hypothetisch redeneren (**Tarka**) (veronderstellen) | - | geen **echte** kennis |

Deze tonen de dingen **niet** zoals ze zijn!

- Als je een touw ziet als een touw = **echte kennis**.
- Als je niet zeker bent of het een touw is of een slang = **twijfel**.
- Als je het touw oproept zoals je het hebt gezien = **herinnering**.
- Als je het touw voor een slang houdt = **vergissing**.

## 1. WAARNEMING (Anubhava)

Het betreft **directe** of **onmiddellijke kennis** welke niet afgeleid wordt van een of ander instrumentarium van een of andere kennis.

Waarneming is het kenmerk van de ziel.

Voor waarneming heeft men nodig:

1) de ziel
2) manas
3) de zintuigen
4) de objecten van de zintuigen

De ziel komt in contact met manas, manas met de zintuigen, de zintuigen met de objecten van de zintuigen.

Het **contact** van de zintuigen met de objecten is niet mogelijk als manas niet in contact komt met de zintuigen. Manas kan niet in contact komen met de zintuigen als de ziel niet in contact komt met manas!

**Twee stadia van waarneming:**

a) onbepaalde waarneming (**Nirvikalpa**) en
b) bepaalde waarneming (**Savikalpa**)

Deze zijn van dezelfde aard. Maar de onbepaalde, vage, gaat vooraf aan de waarneming met **naam** en **vorm**!

**Waarneming zonder begrip is blind.**
**Begrip zonder waarneming is leeg.**

## 2. GEVOLGTREKKING (Anumāna)

Deze is **indirect** en vooronderstelt een andere kennis.
Dus kennis die verschijnt nà andere kennis!

Bij gevolgtrekking maken we gebruik van:

a) **inductie:** van het bijzondere naar het algemene, en

b) **deductie:** van het algemene naar het bijzondere

Hier bestaat grote overeenkomst met het **syllogisme** van **Aristoteles**.

Dit laatste berust echter uitsluitend op **deductie** en bestaat uit **drie** (3) termen: **major, minor** en **besluit**.

Vb.
**1.** Alle dingen die rook hebben, hebben vuur (major)
**2.** Deze heuvel heeft rook (minor)
**3.** Daarom heeft deze heuvel vuur (besluit)

Het **Nyāya-syllogisme** maakt gebruik van zowel *inductie* als *deductie*. Daarom bestaat het uit **vijf** (5) termen.

Vb.
**1.** Deze berg heeft vuur (stelling of **pratijñā**)
**2.** Omdat hij rook heeft (reden of **hetu**)
**3.** Alles wat rook heeft, heeft vuur, bv. een oven (universele verbondenheid of **udāharaṇa**)
**4.** Deze heuvel heeft rook, welke onverbrekelijk verbonden is met vuur (toepassing op het huidige geval of **upanaya**)
**5.** Daarom heeft deze heuvel vuur (besluit of **nigamana**)

## 3. VERGELIJKING (Upamana)

Het berust op overeenstemming of gelijkaardigheid.
Vb. Een man heeft nog nooit een wilde koe gezien. Men vertelt hem dat ze lijkt op een tamme koe. Hij komt in de jungle een koe tegen en herkent ze als een wilde koe!

## 4. GETUIGENIS (Śabda)

- De getuigenis van een geloofwaardig persoon.
- De meest belangrijke getuigenis is de **Śruti** of de openbaring van God!

# PŪRVA MĪMĀṂSĀ

| | |
|---|---|
| **OUDERDOM VAN SŪTRA:** | **± 400 v. Chr.** |
| **GRONDLEGGER:** | **Jaimini** |
| **BETEKENIS:** | **'Diepe (geestelijke) overweging' of 'onderzoek'** |
| **BASISTEKST:** | **MĪMĀṂSĀ-SŪTRA** |

Het woord **Mīmāṃsā** betekent letterlijk: **"Eerwaarde gedachte"** of **"Geestelijke overweging"**.

Oorspronkelijk werd het woord toegepast op de ***interpretatie van de Vedische rituelen***.

Nu wordt het gebruikt in de zin van **'kritisch onderzoek'**.

De MĪMĀṂSĀ-filosofie dekt deze beide:

- zij geeft de **regels** volgens welke de **vedische geboden** moeten worden **geïnterpreteerd**,
- En tevens een **filosofische verantwoording** voor het **vedisch ritualisme**.

Op dezelfde wijze waarop Sāṃkhya en Yoga, Vaiśeṣika en Nyāya worden beschouwd als verwante systemen, zo worden ook **Mīmāṃsā** en **Vedānta** als met elkaar verbonden denksystemen gezien.

Beide zijn **gebaseerd op de VEDA'S** en proberen deze te interpreteren.

Herinneren we ons:

A: het **oudste** deel van de veda's omvat:

1. **Saṃhitā** en
2. **Brāhmaṇa** = **KARMAKĀṆDA**

omdat het zich bezig houdt met **karma** of **handeling**, d.i. met de **rituelen** en de **offers**.

B: Het latere deel van de veda's omvat:

1. **Āraṇyaka** en
2. **Upaniṣad** = **JÑĀNAKĀṆDA**

omdat het zich bezig houdt met **Jñāna** of de **'Kennis van de Werkelijkheid'**.

**Mīmāṃsā** houdt zich bezig met het **oudste** deel van de veda's en heet daarom:

**PŪRVA (=vroegste) -MĪMĀṂSĀ** of
**KARMA (=handeling) -MĪMĀṂSĀ** of
**DHARMA (=plicht) -MĪMĀṂSĀ**

**Vedānta** houdt zich bezig met het **latere** deel van de veda's en heet daarom:

**UTTARA (=latere) -MĪMĀṂSĀ** of
**JÑĀNA (=kennis) -MĪMĀṂSĀ** of
**BRAHMA (=God) -MĪMĀṂSĀ**

Verschillende leraars (ācārya's) zagen ze dan ook beide als één geheel, daar **handelen** én **weten** absoluut essentieel geacht worden voor de bevrijding.

**Pūrva-Mīmāṃsā** beschouwt de veda's als **eeuwig** en **auteur-loos** en als een **onfeilbare autoriteit**.

Het is essentieel een boek van het **ritueel** dat de **geboden** en **verboden** meedeelt.
Het meeste belang wordt gehecht aan het **brāhmaṇa**-gedeelte en zowel de mantra's (saṃhitā) als de upaniṣads worden van ondergeschikt belang geacht.

Het doel van de Mīmāṃsā is het voorzien in de principes die bepalen hoe de vedische teksten geïnterpreteerd moeten worden en te voorzien in de filosofische verantwoording voor de gezichtspunten daarin vervat.

Het wordt beschouwd als een 'filosofie' omdat het een filosofische verantwoording probeert te geven en omdat dit **het vroegere ideaal**, de hemel (**svarga**) te bereiken vervangt door **apavarga** (**voleinding**), het streven naar bevrijding.

De klassieke commentaar (**bhāṣya**)op de Mīmāṃsā-sūtra van Jaimini werd geschreven door **Śabarasvāmin**.

De sūtra zelf is de omvangrijkste van alle klassieke sūtra's.

Hij bespreekt ongeveer duizend verschillende onderwerpen... Het is een onderzoek in de natuur van dharma.

## BELANGRIJKSTE GEDACHTEN

Mīmāṃsā houdt zich evenals Nyāya bezig met de '**juiste kennis**' en het probleem van de 'gefundeerde kennis'.

**Begrip** wordt altijd beschouwd als direct, onmiddellijk en gefundeerd.

Alle kennis is **zelf-gefundeerd**. De deugdelijkheid is intrinsiek (essentieel aanwezig).

Volgens Mīmāṃsā wordt kennis ongefundeerd door oorzaken die niet vrij zijn van **fouten** of **gebreken**.

## GEFUNDEERDE KENNIS HEEFT VIER KENMERKEN

1. Ze mag niet komen van **gebrekkige oorzaken**.
2. Ze moet vrij zijn van **contradictie** (tegenspraak).
3. Ze moet een object begrijpen dat **nog niet tevoren begrepen werd**.
4. Ze moet het object **waarachtig vertegenwoordigen** of voorstellen.

Volgens Jaimini zijn er drie middelen (**pramāna's**) tot gefundeerde kennis (**pramā**):

**1. Waarneming (anubhava)**
**2. Gevolgtrekking (anumāna)**
**3. Getuigenis (śabda)**

Later werden er nog enkele middelen toegevoegd:

**4. Vergelijking (upamāna) en**
**5. Veronderstelling (arthāpatti)**

En tenslotte nog een laatste:

**6. Niet-begrijpen (anupalabdhi)**

- Mīmāṃsā aanvaard dezelfde benadering als Nyāya wat betreft **WAARNEMING** en **GEVOLGTREKKING**. Het syllogisme heeft echter slechts **drie** delen.
  Ofwel de eerste drie van het Nyāya-syllogisme ,ofwel de laatste drie (inductie of deductie). Daar-door komt het praktisch overeen met het Aristoteliaanse syllogisme!

- **VERGELIJKING** wordt anders bekeken. De **Nyāya**-vergelijking is geen eigenlijke vergelijking maar berust op het gesproken woord (**gesproken autoriteit**). De herkenning van de wilde koe berust op **herinnering**.

  Volgens Mīmāṃsā is er **vergelijking** als de wilde koe direct herkend wordt door vergelijking met de gekende tamme koe, zonder voorafgaande uitleg!

- **GETUIGENIS** krijgt het grootste belang.

  a) **persoonlijke (pauruṣeya)** - van een betrouwbaar persoon.
  b) **onpersoonlijke (apauruṣeya)** - getuigenis van de **Veda**.

  De laatste is deugdelijk uit zichzelf. De eerste niet. Deze is immers afhankelijk van de betrouwbaarheid van de persoon. Ze kan veranderd worden door twijfel en later worden tegengesproken...

  De **veda** is eeuwig en zonder auteur(s).
  Hij is niet het werk van een persoon, menselijk of goddelijk.
  De **wijzen** waren de **zieners** en niet de auteurs...
  De veda's zijn zelfs niet samengesteld of gesproken door God...

  Zij geven de kennis van **dharma** en de objecten daarvan kunnen niet gekend worden door waarneming, gevolgtrekking, enz.
  Daarom kan er **nooit tegenspraak zijn**!

  **Getuigenis** kan **kennis** geven of **geboden**.
  De getuigenis van de Veda betreft vooral de **geboden** (en negatief, de **verboden**).
  Veda geeft het supra-gevoelige **dharma**.
  Leven we volgens de vedische voorschriften, dan oogsten we **verdienste**. In het andere geval oogsten we **fouten** of **gebreken**.
  Daarom is **handelen** het uiteindelijke **belang** van de veda's.

**Getuigenis** is **woordelijke kennis** en is afgeleid van de betekenis van de woorden die de zin samenstellen. Volgens Mīmāṃsā zijn **woorden**, alsook hun **betekenis** en de **relatie** tussen beide **natuurlijk** en **eeuwig**.

Een woord (**śabda**) is gemaakt van letters (**varṇa**) en is slechts een verzameling van letters en geen geheel.

Een **varṇa** wordt beschouwd als een gearticuleerde klank. Hij is eeuwig (**nitya**), alomtegenwoordig (**sarva-gata**) en volledig (**niravayava**).

Hij is verschillend van zijn geluid (**dhvani**) als hij gesproken wordt. Hij is ook verschillend van zijn symbolische vorm (**rūpa**) als hij geschreven wordt.

Geluid en vorm zijn slechts toevallige karakteristieken die hem openbaren. **Varṇa** is eeuwig en onveranderlijk, terwijl de klank en de vorm tijdelijk en veranderlijk zijn.

Een woord dat samengesteld is uit twee of meer eeuwige varṇa's is daarom ook eeuwig...

Een woord betekent niet de particuliere dingen die ontstaan of vergaan, maar de **eeuwige universaliteiten** die hieraan ten grondslag liggen. Vandaar dat de betekenis of de objecten die worden aangeduid door een woord eeuwig en onveranderlijk zijn, aangezien het woord universeel is.

De **betrekking** tussen **woord** en **mening** (betekenis), is **natuurlijk, noodzakelijk, onafscheidbaar** en **innerlijk** en **eeuwig** en **onveranderlijk**.

**Taal** is geen schepping van de menselijke of goddelijke geest!

- **VERONDERSTELLING** is het aannemen van een niet-waargenomen feit, om twee schijnbaar tegenstrijdige, waargenomen feiten te verzoenen.

  Vb. Als Devadatta een 'levend wezen' is en hij **is niet in huis**, dan nemen we aan dat hij **elders is**!

  Dat hij **levend** is en **niet in huis** is, zijn twee waargenomen, bekende feiten die schijnbaar in tegenstrijd zijn, tot het verzoenend **elders-zijn** aangenomen wordt.

  Volgens **Nyāya** is dit geen veronderstelling maar een **gevolgtrekking!**

  Vb. Levend is Devadatta in huis of elders.
  Levend is Devadatta niet in huis.
  Daarom is Devadatta elders.

Tot slot nog de opmerking dat Mīmāṃsā in verband met **gefundeerde kennis** een hele studie maakt van de **fout** of de **vergissing**.

## MĪMĀṂSĀ IS PLURALISTISCH REALISME

- De uiterlijke wereld is een realiteit.
- Er zijn ontelbare individuele zielen.
  Zoveel als er lichamen zijn Ṣ de lichaamloze, bevrijde zielen.
- Er zijn ontelbare atomen en andere ontelbare en oneindige substanties.
- De **wet van karma**, de **onzichtbare kracht**, **hel en hemel**, **bevrijding** en de **autoriteit van de veda's** - in al deze gelooft Mīmāṃsā.
- God is geen noodzaak - slechts een hypothese.
- De wereld is **nooit geschapen** en zal **nooit vergaan** (geen schepping of **pralay-a**).
  Er zijn **geen kalpa's**.
  Alhoewel individualiteiten komen en gaan, materiële producten ontstaan en vergaan, blijft het universum als geheel altijd verder gaan.
  **De wereld was nooit anders dan hij nu is !!!**

### ZELF EN KENNIS

- Er zijn veel individuele zielen.
- Het ***Zelf*** is een eeuwige, alomtegenwoordige, aldoordringende, oneindige Substantie die de basis is van het Bewustzijn.
- Het ***Zelf*** is de **kenner** (**jñātā**), de **genieter** (**bhoktā**) en de **bewerker** of macht (**kartā**).
- Het ***Zelf*** is de **genieter**. Het lichaam is het **voertuig van de genieter**.
  De zinnen zijn de **instrumenten van de genieter**.
  De gevoelens en de uiterlijke dingen zijn de **objecten van de genieting**.
- Bewustzijn is **niet** de essentie van het ***Zelf***. Dat is essentieel **onbewust**.
- Voor **bevrijding** zie Vaiśeṣika.

### DHARMA

- Het is het onderwerp van onderzoek.
- Dharma is het gebod dat de mens verplicht te handelen.
- Het is de **opperste plicht** .

- **Artha** en **Kāma** zijn gewoon en worden geleerd door wereldse omgang.
- **Dharma** en **Mokṣa** zijn spiritueel en alleen geopenbaard door de Veda's.
- Er zijn drie soorten van karma:

a) **Verplicht** (**nitya**) = dagelijks

- Niet-doen brengt zonde en hel.
- Doen geeft verdienste.

b) **Naar keuze** (**naimittika**) = bij speciale gelegenheden

- Niet-doen brengt geen zonde.
- Doen brengt verdienste en hemel.

c) **Verboden** (**pratiṣiddha**)

- Niet-doen brengt geen verdienste.
- Doen brengt zonde en hel.

## BESLUIT

In geen enkele darśana zitten zoveel verschillen en tegengestelde opvattingen...

| ARTHA | KĀMA | MOKṢA |
|---|---|---|
| **weelde**<br>**nut**<br>**bezit** | **wens**<br>**verlangen**<br>**liefde**<br>**vreugde**<br>**genieting** | **bevrijding** |

# SĀṂKHYA

| | |
|---|---|
| **OUDERDOM VAN SŪTRA:** | **± 700 v. Chr.** |
| **GRONDLEGGER:** | **Kapila** |
| **BETEKENIS:** | **Komt van 'Saṃkhyā' = 'juiste kennis' of 'nummer'** |
| **BASISTEKST:** | **SĀṂKHYA-SŪTRA** |

**Sāṃkhya** is afgeleid van het woord Saṃkhyā wat betekent: **kennis** of ook nog: **nummer, getal**.

Het is ontegensprekelijk een van de oudste systemen van de Indische filosofie.

Verwijzingen komen voor in de upaniṣads (Chāndogya, Praśna, Kaṭha, Śvetāśvatara), de Mahābhārata, de Gītā, de Smṛti's en de Purāṇa's.

**Bādarāyaṇa**, de auteur van de Vedānta-Sūtra, verwerpt de idee als zou de Sāṃkhya de leer van de upaniṣads uitdrukken en vertegenwoordigen.

**Śaṃkarācārya**, de grote vertegenwoordiger van de Advaita-Vedānta, beschouwt de Sāṃkhya als de belangrijkste tegenstander van de Vedānta en zegt, dat alhoewel Sāṃkhya en Yoga in 't algemeen beschouwd worden als bevorderlijk of **dienstbaar aan het Hoogste Doel**, ze toch niet gesteund kunnen worden door de **Śruti,** aangezien ze **dualisme** propageren.

In de **Śruti** worden de woorden **Sāṃkhya** en **Yoga** respectievelijk gebruikt voor **Kennis** en **Actie** of **Praktijk.** Dus zouden deze begrippen niets (of nog niets!) te maken hebben met de filosofische systemen later onder die naam bekend!

Toch wijst deze ontkennende reactie van Bādarāyaṇa en Śaṃkara erop dat vóór hen deze systemen dus wel als representatief voor de Śruti beschouwd werden!

Al is er geen absoluut bewijs, toch schijnt met grote waarschijnlijkheid vast te staan dat de Sāṃkhya **origineel gebaseerd was op de upaniṣads** en dat de filosofie het **theïstisch Absolute** of **Absoluut monisme** heeft aangehangen.

Later, onder de invloed van het jainisme en het boeddhisme zou het deze principes verworpen hebben en vervangen door **spiritualistisch pluralisme** en **atheïstisch realisme** (veel **puruṣa's** en geen God nodig om de wereld te verklaren!).

En hiertegen hebben Bādarāyaṇa en Śaṃkara zich verzet...

De originele ideeën zijn echter levend gebleven en sommige latere aanhangers probeerden het vroegere theïsme terug te inspireren (16$^{de}$ eeuw, Vijñānabhikṣu).

Het systeem gaat terug tot **Kapila** als grondlegger. Maar de **Sāṃkhya Pravacana-sūtra** aan hem toegeschreven, wordt algemeen beschouwd als een werk uit de **14$^{de}$ eeuw A.D.** omdat er nooit voordien naar verwezen wordt of over gesproken wordt, omdat het de rivaliserende systemen uit die tijd aanvalt en omdat het de tendens heeft het theïsme te herstellen.

Het blijft zo goed als zeker dat de oorspronkelijke Sāṃkhya theïstisch was. Maar door het feit dat de Sāṃkhya Pravacana-sūtra (ṣ uiteenzetting, leer, interpretatie) wordt doodgezwegen en dat in de plaats daarvan steeds werd verwezen naar de **Sāṃkhya-Kārikā** (= doctrine, leer) van **Īśvarakṛṣṇa**, kan dus moeilijk het **auteurschap van dit werk** worden toegeschreven aan Kapila.

Daar Īśvarakṛṣṇa spreekt over Kapila en anderen, lijkt het dat ze werkelijk levende personen geweest moeten zijn, waarvan het **originele werk** verloren is gegaan.

Kapila leefde zeer waarschijnlijk vóór Boeddha en hij stelde de Sāṃkhya-sūtra op die ongelukkiglijk lang geleden verloren ging! Zo werd dus Īśvarakṛṣṇa's Sāṃkhya-Kārikā het oudste beschikbare werk van deze darṣana.

Sāṃkhya (kennis) betekent dus: de **filosofie van de juiste kennis** (**Jñāna**).

Het systeem is overheersend **intellectueel** en **theoretisch**. **Juiste kennis** is de ***kennis van het gescheiden*** zijn van **puruṣa** (mens, man, ziel) en **prakṛti** (bron, oorsprong, oorspronkelijke stof).

Yoga is dan de op de praktijk gerichte aanvulling die leert hoe die **juiste kennis** kan gerealiseerd worden in de praktijk.

Daarom vormt Sāṃkhya-Yoga een compleet systeem, een theorie-praktijk eenheid.

Als een filosofie van 'nummers' of 'getallen' heeft ze waarschijnlijk invloed uitgeoefend op het denken van Pythagoras.

**Īśvarakṛṣṇa (5$^{de}$ eeuw A.D.)** is representatief voor het klassieke systeem dat zich onder Jainistische-Boeddhistische invloed had afgescheiden van de upaniṣads. Toch blijft het de vedāntische idee van het **Absolute**, waarmee het vroeger dus wel verbonden was, 'stilzwijgend' insluiten...

# THEORIE VAN HET VEROORZAKEN

**De basisvraag** in de theorie van de oorzaak is:

| |
|---|
| **Bestaat** het **gevolg** reeds **vooraf** in zijn **materiële oorzaak?** |

Of bestaat de pot reeds in de klei, bestaat het kleed reeds in de draad?

Er zijn twee mogelijke antwoorden ontwikkeld in het Indische denken:

1. Het **negatieve antwoord** - van de **Asatkāryavādin**
2. Het **positieve antwoord** - van de **Satkāryavādin**
   (**a** = niet, **sat** = zijn, aanwezig zijn en **vāda** = doctrine. **vādin =** aanhanger)

De **eersten** beschouwen het gevolg als een **nieuwe** schepping, een echt begin. Het gevolg bestaat dus **niet** vooraf in zijn **materiële oorzaak**.

Als de pot al in de klei bestond, enz., waarom zou de pottenbakker dan al die moeite doen?

(Nyāya, Vaiśeṣika en sommige aanhangers van Mīmāṃsā).

De **satkāryavādin** geloven dat het gevolg geen nieuwe schepping is, maar enkel een **uitdrukkelijke manifestatie** van wat reeds **verborgen aanwezig** was in zijn **materiele oorzaak**.

De **tweede belangrijke vraag** is:

| |
|---|
| Is het **gevolg** een **echte werkelijke transformatie** of een **onechte verschijning** van zijn **oorzaak**? |

Ook hier zijn twee antwoorden gegeven die elk hun aanhangers hebben:

1. Het is een **echte transformatie** - van de **pariṇāmavādin**
2. Het is een **onechte verschijning** - van de **vivartavādin**
   (**parināma** = evolutie, transformatie, **vivarta** = verschijningsvorm, illusoir)

(Sāṃkhya, Yoga en Rāmānuja hangen pariṇāmavāda aan - Śaṃkara (Vedānta) volgt vivartavāda).

Sāṃkhya gelooft dus in de satkāryavāda.

Alle materiële gevolgen zijn de wijziging (**pariṇāma**) van **prakṛti**. Zij bestaan vooraf in de eeuwige schoot van prakṛti en ze komen er eenvoudig uit in de tijd van schepping en keren er in terug in de tijd van oplossing (**pralaya**). Er is dus **geen nieuwe schepping** en **geen** volkomen **vernietiging**.

Creatie betekent ontwikkeling of manifestatie.
Vernietiging betekent inwikkeling of oplossing.

Creatie = evolutie.
vernietiging = involutie.

## VIJF ARGUMENTEN PRO SATKĀRYAVĀDA (VOORAF BESTAAN)

1. Als het gevolg niet vooraf bestaat in zijn oorzaak, wordt het een louter onbestaand iets zoals een hemel-bloem: het kan nooit gemaakt worden.
2. Het gevolg is enkel een manifestatie, een openbaring van zijn materiële oorzaak waarmee het onverbrekelijk verbonden is.
3. Men kan niet alles maken uit alles! Dit suggereert dat het gevolg verborgen aanwezig is in zijn oorzaak, vóór zijn verschijning.
4. Alleen de **werkelijke oorzaak** kan dàt produceren waarvoor het geschikt is. Dit betekent opnieuw dat het gevolg, vóór zijn manifestatie, potentieel aanwezig is in zijn materiële oorzaak. Productie is slechts een actualisering van het potentiele. Als dat niet zo was kon men bijvoorbeeld yoghurt maken uit water en een geweven stof uit zandkorrels...
5. Het gevolg is de **essentie** van zijn materiële oorzaak en aldus identiek ermee. Als de obstructies verwijderd worden, komt het gevolg vanzelf uit zijn oorzaak. Oorzaak en gevolg zijn de verborgen en gemanifesteerde stadia van hetzelfde proces. De stof is ingesloten in de draden, de yoghurt in de melk, enz.

## PRAKṚTI

Deze wordt beschouwd als de **wortel-oorzaak** van de wereld der verschijnselen. Alle wereldse gevolgen zijn latent aanwezig in de **oorzaakloze oorzaak**.

Het is de **potentialiteit** (mogelijkheid) van de natuur, de vergaarbak, vruchtbodem en verpleegster van alle ontstaan.

♦ Als de oorzaakloze oorzaak noemt men het **prakṛti**.

- ♦ Als het eerste principe van het universum noemt men het **pradhāna** (oorsprong, essentieel deel).
- ♦ Als de ongemanifesteerde staat van alle gevolgen noemt men het **avyakta** (onontwikkeld, niet-gemanifesteerd, onzichtbaar).
- ♦ Als de uiterst subtiele en onwaarneembare zaak die alleen kan afgeleid worden uit zijn producten, noemt men het **anumāna** (deductie, afleiding, overweging).
- ♦ Als het niet-intelligente en onbewuste principe noemt men het **jaḍa** (koud, stijf, gevoelloos, stom, dom).
- ♦ Als de altijd actieve, onbeperkte kracht (energie) noemt men het **śakti** (kracht, energie).

- ➛ De voortbrengselen zijn veroorzaakt, afhankelijk, relatief, veel en tijdelijk, want ze zijn onderworpen aan geboorte en dood, ontstaan en vergaan.
- ➛ Prakṛti zelf is niet-veroorzaakt, onafhankelijk, absoluut, één en eeuwig, voorbij ontstaan en vergaan.
- ➛ Beweging is inherent in de vorm van **rajas**.
- ➛ Als bron van de onbezielde wereld is het **onbewust**.
- ➛ Vedānta gelooft dat het **bewustzijn** de oorzaak is van de onbezielde materie. Sāṃkhya verwerpt die idee daar een intelligent principe zich niet kan transformeren in een onintelligente wereld!
- ➛ Anderzijds wordt de wereld ook niet veroorzaakt door de atomen zoals Nyāya, Vaiśeṣika en Mīmāṃsā geloven, want die kunnen de subtiele producten van de materie, zoals intellect, denkvermogen en ego niet verklaren en omdat de eenheid van het universum wijst naar een enkelvoudige oorzaak, daar waar de atomen talrijk zijn.
- ➛ Prakṛti is de eenheid van **triguṇa** (de drie guṇa's), **rajas, sattva** en **tamas**, in evenwicht gehouden. Zij zijn de samenstellende delen van prakṛti en daardoor van de wereldse objecten. Omdat ze **subtiel** zijn wordt hun **bestaan afgeleid** uit de **gevolgen**: plezier, onverschilligheid en pijn. Zij zelf (≠ Nyāya, enz.) bezitten eigenschappen als lichtheid, activiteit, zwaarte, enz. Zij zijn uiterst fijn en steeds veranderlijk.

**RAJAS** betekent letterlijk **smerigheid, laagheid**, is het principe van **beweging**.

Het veroorzaakt **pijn**.

**Rusteloze activiteit**, **koortsachtige inspanning** en **wilde prikkels** zijn de resultaten!

Het is beweeglijk en aansporend... Zijn *kleur* is **rood**.

**SATTVA** betekent letterlijk: **echt, bestaande** en het veroorzaakt de manifestatie van de objecten in het **bewustzijn** (= het principe van de manifestatie).

Het wordt **goedheid** genoemd en brengt **vreugde** voort.

Het is **licht** en **stralend** en **verlichtend**.

Lichtend zijn, kracht, reflectie, opwaartse beweging, vreugde, geluk, tevredenheid, zaligheid... Zijn *kleur* is **wit**.

**TAMAS** betekent letterlijk **duisternis**, is het principe van **inertie**.

Het veroorzaakt **apathie** en **onverschilligheid**.

**Onwetendheid**, **luiheid**, **verwardheid**, **verbijstering**, **passiviteit** en **negativisme** zijn de resultaten.

Het is **zwaar** en **verhullend** en dus tegengesteld aan **sattva**. Het is ook tegengesteld aan **rajas** daar het activiteit lamlegt... Zijn *kleur* is **donker**.

De drie guṇa's die de prakṛti samenstellen zijn **nooit gescheiden**. Zij botsen en werken samen met elkaar en zijn altijd dooreengemengd.

Zij worden vergeleken met de olie, de wiek en de vlam van een lamp, die alhoewel tegengesteld, toch samenwerken om licht te produceren.

De natuur van een ding wordt bepaald door het overwicht van een bepaalde Guṇa. Als ze in evenwicht zijn noemt men deze staat Prakṛti. Dan is er geen evolutie.

Zij zijn altijd veranderend. De verandering is tweevoudig: **homogeen** of **heterogeen** (gelijksoortig of ongelijksoortig).

Bij de oplossing (**pralaya**) van de wereld veranderen ze homogeen (**sarūpa-pariṇāma**), d.w.z. **sattva** verandert in **sattva**, **rajas** in **rajas**, enz. Deze wijziging verstoort het evenwicht niet. En zolang het evenwicht niet verstoord wordt (d.w.z dat één guṇa de andere twee domineert), kan er geen evolutie zijn.

Evolutie (schepping) begint met heterogene activiteit of wijziging in de guṇa's. In dit geval domineert één guṇa de andere twee (**rajas**) en veroorzaakt een verschrikkelijke beroering of tumult in prakṛti (vergelijk met 'Big-Bang'!).

# PURUṢA

De andere van de twee **samen-aanwezige**, **samen-eeuwige** werkelijkheden is **puruṣa**, het **principe van bewustzijn**.

Puruṣa is de **ziel**, het **Zelf**, de **geest**, de **kenner**.

Hij is noch het lichaam, noch de zintuigen, noch het verstand of denkvermogen (**manas**), noch het intellect (**buddhi**), noch het ego (**ahaṃkāra**). Het is ook geen substantie die de kwaliteit van bewustzijn bezit!

- **Bewustzijn is zijn wezen**.
- Het is zelf **puur** en **transcendent bewustzijn**.
- Het is de **uiteindelijke kenner**, de **basis van alle kennis**.
- Het is de **stille getuige**, de **neutrale ziener**, de **vredevolle eeuwige**.
- Het is *voorbij* **ruimte en tijd**, *voorbij* **verandering en activiteit**.
- Het is **zelf-lichtend**.
- Het is **zonder oorzaak**, **eeuwig** en **aldoordringend**.

Alle **twijfels** en **ontkenningen vóór-onderstellen zijn bestaan**.

## VIJF BEWIJZEN VOOR HET BESTAAN VAN PURUṢA

1. Alle samengestelde objecten bestaan in functie van puruṣa. Alle hebben als doel het oogmerk van puruṣa te realiseren (lichaam, zintuigen, verstand, intellect, guṇa's, prakṛti - alle dienen het doel van het Zelf).
   **Evolutie is doelgericht! -** (teleologisch ṣ een doelstelling inhoudend).
2. Alle objecten zijn samengesteld uit **triguṇa** en vóór-onderstellen het bestaan van de puruṣa, die de **getuige** is van de guṇa's en die ze **te buiten gaat**! - (logisch = samenhangend, beredenerend).
3. Er moet een transcendente eenheid zijn van **puur bewustzijn om alle ervaringen te coördineren**. Alle kennis vóór-onderstelt het bestaan van het Zelf.
   **Zonder het Zelf zou ervaring geen ervaring zijn** - (logisch).
4. Niet-intelligente prakṛti kan zijn voortbrengselen niet ervaren. Daarom moet er een intelligent principe zijn om dat te doen.
   Prakṛti is het **genietbare**, dus moet er een **genieter** zijn!
   Alle voorwerpen veroorzaken vreugde, pijn en verwarring. Deze hebben geen betekenis zonder een **bewust principe** om ze te ervaren.
   Dus **moet puruṣa bestaan!** - (ethisch).
5. Sommige mensen zoeken verlossing van lijden in de wereld.
   Het verlangen naar bevrijding sluit het bestaan in van iets of iemand die kan proberen bevrijding te bereiken.
   **Verlangen vóór-onderstelt de verlangende!** - (mystiek & religieus).

# EVOLUTIE

Prakṛti is essentieel **dynamisch**. Indien beweging **niet inherent was** kon het die van niets anders verkrijgen. En als beweging ooit zou stoppen kon ze nooit terug verschijnen!

Dus is prakṛti altijd veranderend, in beweging...

Zelfs in de staat van **pralaya** (oplossing) of in de staat van **avyakta** (ongemanifesteerd) is er **homogene** beweging in prakṛti, als al de **guṇa's** in een staat van evenwicht zijn!

Enkel als er **heterogene** beweging plaats vindt gaat **rajas** vibreren (actief worden) en op zijn beurt **sattva** en **tamas** activeren, en het evenwicht wordt verstoord!

Dan start **evolutie...**

Sattva (het principe van **manifestatie)** en
Rajas (het principe van **activiteit)** werden voordien lamgelegd door
Tamas (het principe van **inertie), non-activiteit**.

Maar als rajas **geactiveerd** wordt ontstaat **manifestatie**.

En **nogmaals**: *schepping* is **geen** *nieuwe schepping* van de objecten, maar enkel hun **manifestatie**. Het is het **waarneembaar** maken van wat tevoren **onzichtbaar, verborgen** was.

**Evolutie** verloopt **cyclisch** en **niet rechtlijnig**.

Er is een alternatief opeenvolgen van:
**Sarga** (evolutie) en
**Pralaya** (involutie of oplossing).

**Evolutie** wordt beschouwd als **teleologisch** of **doelgericht** en NIET **mechanisch** of **blind**!

Evolutie heeft plaats om het **doel** van Puruṣa te dienen.

**DIT DOEL IS:**

- of: de ervaring, genieting van de wereld (**bhoga**)
- of: de bevrijding (**apavarga**).

Puruṣa heeft prakṛti nodig voor zijn genietingen en voor zijn bevrijding (= komen tot **Zelfbewustzijn** door **inzicht** in het **onderscheid** tussen Hemzelf en prakṛti).

**NU RIJST DE VRAAG:**

**HOE KOMT EVOLUTIE TOT STAND?**
**WAT VEROORZAAKT HET?**

Vanzelfsprekend de heterogene actie en het activeren van rajas.

Maar **hoe** en **waarom** ontstaat heterogene actie en wordt het evenwicht verstoord?

Sāṃkhya **faalt** in het geven van een **bevredigend antwoord** hierop...

De **fundamentele fout** ligt in het feit dat Sāṃkhya uitgaat van de **scheiding** tussen puruṣa en prakṛti, allebei absolute en onafhankelijke entiteiten.

Sāṃkhya zegt dat verstoring van het evenwicht van de guṇa's, wat de evolutie in gang zet, mogelijk wordt gemaakt door het contact van puruṣa met prakṛti. Zoals een blinde en een lamme kunnen samenwerken : de lamme zit op de schouders van de blinde en wijst hem zo de weg, die de blinde kan gaan... Zo kunnen, via deze vorm van verstandhouding beiden hun doel bereiken, terwijl ze het elk onafhankelijk niet zouden kunnen. Op dezelfde wijze kunnen de inactieve, maar intelligente puruṣa en de niet-intelligente, actieve prakṛti de verstoring van het evenwicht teweegbrengen.

Maar dat is een 'contradictio in terminis' (een innerlijke tegenstrijdigheid).
Als ze eeuwig en absoluut gescheiden zijn kunnen ze niet samenkomen!

En daarenboven: puruṣa, zonder prakṛti is **lam**, en prakṛti zonder puruṣa is **blind**. (vergelijk met: 'Het geloof (de kennis) zonder de werken (praktijk) is dood (leeg)' en 'De werken (praktijk) zonder geloof (kennis, inzicht) is blind'. of nog 'Begrippen zonder waarneming zijn leeg en waarnemingen zonder begrip zijn blind'...

In feite hebben alle systemen die gebaseerd zijn op **pluralistisch realisme**, of simpelweg op **dualisme**, gefaald om een aanvaardbaar en voldoening gevend antwoord te formuleren.

Omdat Sāṃkhya het probleem zelf ingezien heeft, zeggen ze dat ze **niet echt in contact komen**, maar dat het volstaat dat puruṣa **nabij** komt!

Dit verplaatst het probleem enkel...

Daarom ontwikkelde Sāṃkhya later de theorie van de **schijnbare vereniging** (**saṃyoga**) tussen puruṣa en prakṛti.

Puruṣa wordt gereflecteerd in het intellect (**buddhi**) en identificeert zichzelf verkeerdelijk met zijn reflectie in buddhi. Het is deze reflectie die in contact komt met prakṛti...

Maar opnieuw: buddhi of **mahat** is het eerste evolutieproduct! Hoe kan het dan puruṣa reflecteren voordat het tot ontstaan kwam?

enz. enz.

# DE EVOLUTIE-PRODUCTEN

## 1. MAHAT

**Het eerste product** van de gestarte evolutie is **mahat**, de Grote (ook **brahmā**). Dit is het zaad van de wereld der verschijnselen (intellect, ego en denkvermogen ingesloten).

Het is **kosmisch** in zijn natuur. Het heeft eveneens een **psychologisch aspect**, waarin het **buddhi** genoemd wordt (bv. in de mens).

Buddhi is niet hetzelfde als bewustzijn!

Alleen en uitsluitend puruṣa is bewustzijn. Buddhi is 'materieel'. Het is gemaakt van de fijnste stof (materie) en kan daardoor een heldere reflectie geven van het bewustzijn van de puruṣa.

Daardoor wordt het zelf schijnbaar bewust en intelligent.

De zintuigen, het denkvermogen (**manas**) en het ego (**ahaṃkāra**) werken voor **buddhi** en dat werkt direct voor de **puruṣa**.

De functies van buddhi zijn: bepalen (vaststellen) en beslissen.

Het verschijnt als sattva domineert. Zijn originele eigenschappen (kenmerken) zijn: deugd (**dharma**), kennis (**jñāna**), onthechting (**vairāgya**) en kracht - ook macht, heerschappij, materiële welstand - (**aiśvarya**).

Als het door tamas wordt belevendigd veranderen deze kenmerken in hun tegenstellingen.

Ook geheugen en herinneringen liggen hierin opgeslagen.

**Mahat** brengt **ahaṃkāra** voort.

Dit is het principe van het **individualisme**.
De rol ervan is zelf-ervaring, zelfbesef (psychologisch = eigenliefde!).
Hier ontstaat **ik** en **mijn**.
Puruṣa identificeert zich ermee en beschouwt zichzelf als de **steller van daden**, **verlanger van verlangens**, **bezitter** en **genieter van ideeën**, **gevoelens**, **wil** en **van de objecten**.

## 2. AHAṂKĀRA

Deze is, zegt men, 3-voudig

1. **Vaikārika** of **Sāttvika** (**Satvisch**)

   ➛ **Kosmisch** brengt het voort: **manas**
   **5 jñānendriya's**
   **5 karmendriya's**

   ➛ **Psychologisch**: **goede daden**

2. **Bhūtādi** of **Tāmasa** (**Tamasisch**)

   ➛ **Kosmisch**: **5 tanmātra's** (subtiele elementen)

   ➛ **Psychologisch**: **onverschillige daden of ijdelheid en luiheid**

3. **Taijasa** of **Rājasa** (**Rajasisch**)

   ➛ **Kosmisch**: levert het de **energie** die de **tamasische** en **rajasische producten laat ontstaan**.

   ➛ **Psychologisch** : **slechte daden**.

**A: De Sattvische Ahaṃkāra**:

**Manas** komt voort van de **sattvische ahaṃkāra**. Het is het *subtiele* en *centrale* **zintuig**. Het kan in contact komen met de *verschillende* zintuigen *tezelfdertijd.* (≠ van Nyāya en Vaiśeṣika: daar is manas atomisch en eeuwig... Hier is het *niet-eeuwig* en *samengesteld*).

**Manas** heeft de taak alle zintuiglijke indrukken samen te vatten in **bepaalde** waarnemingen, ze door te geven aan het **ego** en dan de bevelen van het ego uit te voeren via de karmendriya's.

De **jñānendriya's** zijn: gezicht, gehoor, smaak, tast en reuk. Zij komen voort uit **ahaṃkāra** en zijn functies van **manas**.

De **karmendriya's** zijn: spraak, grijpen (handen), gaan (voeten), uitscheiding en reproductie (seksorganen).

**Buddhi**, **ahaṃkāra** en **manas** vertegenwoordigen de drie psychologische aspecten:

weten, willen en voelen

of: waarnemingen, willen, affecties (gewaarwordingen).

Ze zijn alle materieel en afgeleid van prakṛti.

Hun schijnbaar **bewust-zijn** wordt ontleend aan het **licht** van puruṣa.

Zij worden genoemd: het **innerlijk orgaan** of de **antaḥkaraṇa** en de **prāna's** zijn hun veranderingen.

De **jñānendriya's** en de **karmendriya's** zijn de **āś uitwendige organen** of de **bāhyakaraṇa**.

Alles samen vormen ze de **13 karaṇa's** of organen van de Sāṃkhya.

**B: De Tamasische Ahaṃkāra**:

Hieruit komen voort de **5 subtiele elementen** of de **5 tanmātra's** (de 5 dingen-in-zichzelf!).

Zij zijn het **wezen**, of de **essenties** (**oorzaken**) van zien, horen, smaken, ruiken, voelen.

Daaruit ontstaan de **grove elementen** en hun eigenschappen.

Van de **klank-essentie** (**śabda tanmātra**) - **ether** (**ākāśa**) + **klank** (**geluid**).

Van de **tast-**(**sparśa-**) **+ klank-essentie** - **lucht** (**vāyu**)

| | | |
|---|---|---|
| | | + **klank + tast**. |
| Van de **zicht-(rūpa-)** + **klank- en tast-essentie** | - | **vuur (tejas)** + **klank, tast, kleur**. |
| Van de **smaak-(rasa-)** + **klank-, tast-, zicht-essentie** | - | **water (ap)** + **klank, tast, kleur, smaak**. |
| Van de **reuk-(gandha)** + **klank-, tast-, zicht-, smaak-, essentie** | - | **aarde (pṛthivi)** + **klank, tast, kleur, smaak geur**. |

## DE 24 PRINCIPES (BEGINSELEN)

**PRAKṚTI**
**1**
|
**MAHAT (BUDDHI)**
**2**
|
**AHAṂKĀRA**
**3**
|

| MANAS | JÑĀNENDRIYA'S | KARMENDRIYA'S | TAN-MĀTRA'S |
|---|---|---|---|
| **4** | **5-9** | **10-14** | **15-19** |
| | | | \| |
| | | | **MAHĀ-BHŪTA'S** |
| | | | **20-24** |

**Nummer 25 is PURUṢA - onberoerd door de evolutie**

## BINDING EN BEVRIJDING

Er zijn **3 oorzaken van pijn**:

**Ādhyātmika**
**Ādhibhautika**
**Ādhidaivika** (zie Filosofie of Religie)

Waar de guṇa's zijn daar is pijn, lijden!
Dus ook plezier of hemel - het is alles pijn!

Het **doel** van de Sāṃkhya is **vrij te worden van pijn** (**lijden**)... Dit noemt men

**BEVRIJDING** (**APAVARGA of PURUṢĀRTHA**)

**Puruṣa** is altijd vrij en puur bewustzijn.
Hij is boven tijd en ruimte, verdienste en gebreken, binding en bevrijding...

Het is enkel door de vergissing van de vereenzelviging met zijn reflectie in buddhi en de daaruit voortkomende verkeerde identificatie met het innerlijk orgaan (intellect, ego en denkvermogen - buddhi, ahaṃkāra en manas), dat het zogezegd gebonden is.

Het is het ego en niet de puruṣa dat gebonden is.

Wanneer de puruṣa zijn eigen aard (natuur) realiseert, herwint het de vrijheid die het eigenlijk altijd bezat.

Daaruit volgt dat binding het gevolg is van onwetendheid of gebrek aan discriminatie-vermogen tussen het Zelf en het niet-Zelf.

Bevrijding is dus het gevolg van **juiste kennis**, d.i. de kennis van het **onderscheid tussen het Zelf en het Niet-Zelf...**

ॐ

# Bijlagen

**(bron: Internet)**

1. **Antediluvian Period + The Sumerian King List**

2. **The Age of the Earth**

3. **The Hindu Theory of World Cycles**

4. **The Puranic Account of Time**

5. **Demise of Aryan Invasion Theory**

6. **Legendary Saraswati river's course traced + photographs & Maps**

7. **Brahminworld - Heritage**
   **Dharma Śāstra**
   **Upa-veda's en vedāṅga's**

# 1

# Antediluvian Period

# +

# The Sumerian King List

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# Antediluvian Period

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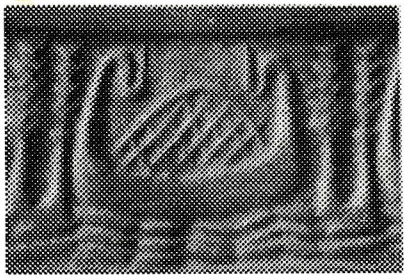


The Sumerians compiled a list that purported to show all the kings who ruled Sumer from Creation to the final Semitic conquest. The Sumerian Kings List covers both mythical and historical times. The first kings reigned in pre-historic times and lived for unbelievably long periods of time. These ancient kings ruled successively from the five original pre-flood cities. This article is a political history, a kings list, and so I have chosen to list the "mythical" kings instead of describing the Ubaid and Uruk periods.

**Eridu:**
According to some Sumerian traditions, Eridu was the first city built by man. It was the home of Adapa, the so-called Babylonian Adam. If it is not the oldest city, it does contain the oldest known temples. The oldest temple level dates from the mid-sixth millennium. Eridu was dedicated to Enki, the god of water and of wisdom. While it is an ancient city, this is the only time it was ever in a position of power, and was probably a part of the city-state of Ur in historical times.
***Alulim***-Reigned 28,800 years.
***Alialgar***-Reigned 36,000 years.
Then Eridu was abandoned and the kingship carried off to Badtibira.

**Badtibira:**
A city located on the Sumerian Plain roughly between Ur and Lagash. Dumuzi was it's tutelary deity. It was unimportant in historical times.
***Enmenluanna***-Reigned 43,200 years.
***Enmengalanna***-Reigned 28,800 years.
***Dumuzi***-Called the shepard. Reigned 36,000 years.
Then Badtibira was abandoned and the kingship carried off to Larak.

**Larak:**
The location of Larak has not been positively identified, but is believed to have been on the Tigris, east of Kish. The city was dedicated to Pabilsag, the god of trees.
***Ensipazianna***-Reigned 28,800 years.
Then Larak was abandoned and the kingship carried off to Sippar.

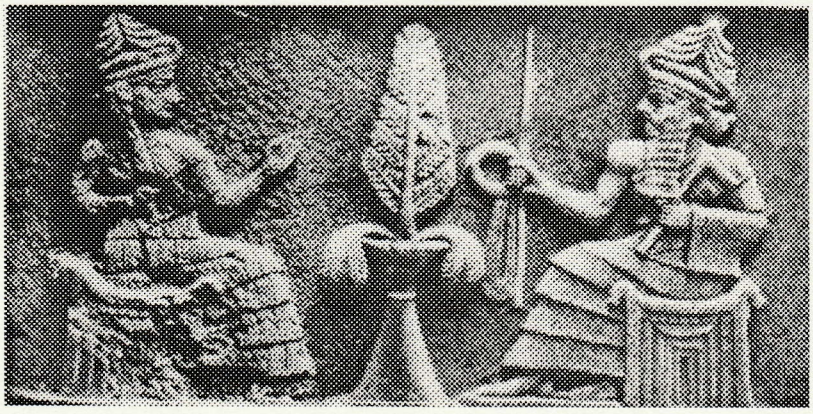
**Sippar:**
The most northern of the Sumerian cities. Sippar's tutelary deity was Utu (Semitic Shamash), the sun-god and the god of justice.
***Enmeduranna***-Reigned 21,000 years.
Then Sippar was abandoned and the kingship carried off to Shuruppak.

**Shuruppak:**
The home city of Ziusudra, the Sumerian Noah. He was a prince or noble of the town, possibly the son of Ubartutu. It is also possible that he did rule as king. Shuruppak was dedicated to Ansud, the goddess of grain. She was also known as Sud and as Enlil's consort, Ninlil.
***Ubartutu***-Reigned 18,600 years.
Then the flood swept over the land. After the flood, Kish became the seat of government.

There are two other versions of the Kings List, both from later dates. Both have ten kings instead of eight, and both insert their respective cities into the equation. The Larsa version dates from the Gutian or Ur III Period. The last version was written by a Babylonian priest named Berosus during the Seleucid Period (c.250 BC) and uses Greek-like names for the kings.

| **Original** | **Larsa** | **Babylon** |
|---|---|---|
| Alulium of Eridu | Same | Aloros of Babylon |
| Alialgar of Eridu | Alalmar of Eridu | Alaparos of unknown |
| Enmenluanna of Badtibira | Enmenluana of Badgurgurru | Amelon of Pautbiblon |
| | Kichunna of Larsa | Ammenon of Pautbiblon |
| Enmengalanna of Badtibira | Enmengalanna of Badgurgurru | Amegalaros of Pautbiblon |
| Dumuzi of Badtibira | Dumuzu of Badgurgurru | Daonos of Pautbiblon |
| Ensipazianna of Larak | Sibzianna of Larak | Euedorachos of Pautbiblon |
| Enmeduranna of Sippar | same | Amempsinos of Laragchos |
| Ubartutu of Shuruppak | Ubarratum of Shuruppak | Otiartes of Laragchos |
| (Ziusudra of Shuruppak) | Zinsuddu of Shuruppak | Xisouthros of unknown |

The Larsa version is a rather faithful copy of the original with a couple of exceptions: Larsa was added so as to bring prestige to that city and Badtibira is called Badgurgurra. Some scholars believe that Ziusudra, the Sumerian Noah, was the son of the last king of Shuruppak. Zinsuddu is probably Ziusudra. The Babylonian version is worthless from an historical prospective. Not only is Babylon the first city, but the other cities and the rulers are unrecognizable in their Hellenized names.



**Mythical Kings**

All the kings of the period from the flood to the historical age ruled in Kish. About half of them have Semitic names, meaning that Semites were established in Sumer, or at least the northern part, even at this ancient date and that not all interaction between the two groups was hostile. There is reason to believe that the kings were at least partly historical.

***Gaur***-reigned 1200 years.
***Gulla-Nidaba-Annapad***-Reigned 960 years.
***Pala-Kinatim***-Reigned 900 years.
***Nangishlishma***-Reigned an unknown period, because the tablet is damaged.
***Bahina***-Reigned an unknown period, because the tablet is damaged.

***Buanum***-Reigned 840 years.
***Kalibum***-Reigned 960 years.
***Galumum***-Reigned 840 years.
***Zukakip***-Reigned 900 years.
***Atab***-Reigned 600 years.
***Mashda***-Son of Atab. Reigned 840 years.
***Arurum***-Son of Mashda. Reigned 720 years.
Arurum was followed by Etana.

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Early Dynastic I & II

# The Sumerian King List

The surviving clay tablet was dated by the scribe who wrote it in the reign of King Utukhegal of Erech (Uruk), which places it around 2125 B.C.

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"After kingship had descended from heaven, Eridu became the seat of kingship.

In Eridu Aululim reigned 28,800 years as king.

Alalgar reigned 36,000 years.

> Two kings, reigned 64,800 years. Eridu was abandoned and its kingship was carried off to Bad-tabira. . . .
>
> "Total: Five Cities, eight kings, reigned 241,200 years.

"The FLOOD then swept over. After the Flood had swept over, and kingship had descended from heaven, Kish became the seat of Kingship. In Kish .... Total: twenty-three kings, reigned 24,510 years, 3 months, 3 1/2 days. Kish was defeated; its kingship was carried off to Eanna.

In Eanna, Meskiaggasher, the son of (the sun god) Utu reigned as En (Priest) and Lugal (King) 324 years--

> Meskiaggasher entered the sea, ascended the mountains.

Enmerkar, the son of Meskiaggasher, the king of erech who had built Erech, reigned 420 years as king.

Lugalbanda, the shepherd, reigned 1,200 years.

Dumuzi the fisherman, whose city was Kua, reigned 100 years.

Gilgamesh, whose father was a nomad (?) reigned 126 years.

Urnungal, the son of Gilgamesh, reigned 30 years.

Labasher reigned 9 years.

Ennundaranna reigned 8 years. Meshede reigned 36 years.

Melamanna reigned 6 years.

Lugalkidul reigned 36 years.

> Total: twelve kings, reigned 2,130 years. Erech was defeated, its kingship was carried off to Ur...."

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# 2.

# The Age of the Earth

THE VEDIC CULTURAL CENTRE

# The Age of the Earth

Manusmriti, the oldest man made book in the world, divides the Kalpa into 1000 Chaturyugies each consisting of four yugas (epochs) - Satya, Treta, Dvapara and Kali, consisting of 1.728.000, 1.296.000, 864.000 and 432.000 years respectivley. According to Surya Siddhanta and the present Kali yuga is of the 28th Chaturyugi of the seventh manvantara. The age of the Earth, since creation, is calculated as under:

1. Six manvantaras = 6 x 306.720.000 = 1.840.320.000 Years already passed.
2. 27 Chaturyugis of = 27 x 4.320.000 = 116.640.000 the 7th Manvantara Years already passed.
3. Satya, Treta & Dvapara of the 28th Chaturyugi: 1.728.000 + 1.296.000 + 864.000 + = 3.888.000 Years already passed.
4. Kaliyuga (in 1988)= 5.088 Years already passed.

---

1.960.850.088 Years already passed; till the Publication of the book in 1990.

Source:

Kapur, Karam Narain

1990 Dawn of Indian History. First Edition. Qutoted in International Conference: Revisiting Indus Saraswati Age and Ancient India. (Oct 4-6, 1996), pg. 16.

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## Comparing Calculations:

History has shown that only in this century has the West accepted an Earth that is older than the traditional calculations below. Even if the above calculations are off, it does show how advanced ancient Indian mathematics had been considering the lack of modern instruments and dating techniques now available to science (i.e. Carbon 14 testing, radiometric dating and K/Ar dating).

The following dates are those that have been argued to pin point the age of the Earth and the Universe:

1. 1650 Archbishop James Ussher predicted that the Earth was created in the year 4004 B.C. at noon on Sunday, October 23. This date was widely accepted and in

fact, was printed in the margins of many Bibles. The Earth would be 6000 years old during his time.

2. In the 19th Century, English geologist Charles Lyell predictd the Earth to be about 100.000 years old.

The age of the Earth is now seen to be about 4.4 billion years old. This has only been discovered in the 20th Century. It is amazing to see how far off Western calculations were and how close the Indian calculations had been.

Western Calculation of the Universe and the Earth:

Big Bang (Time Begins at 0)----->10(-23)(Gravity begins)-----> 10(-35)(First particles:quarks and electrons)----->10(-6)(quarks form protons and neutrons)----->3 minutes (protons and neutrons form nuclei; electrons still free)----->100,000 years (electrons join nuclei to form atoms)-----> 1.000.000 years (matter begins to concentrate)-----> 12 billion (galalxies forming)-----> 6.6 bya (universe 1/4 of present size)----->4.5 bya (soloar system forms)----->4.4 bya (Earth Formed)----->4 bya (first life on Earth).

*numbers in brackets represent exponents.

Source:

Feder, Kenneth & Park Michael.

1993 Human Antiquity.Toronto: Mayfield Publishing Company. Second Edition.

**MANU** (Skt., "man"), in Hindu legend, 14 progenitors of humanity, each of whom rules the world for a period of time known as a *manvantara.* The figure usually given as the duration of one *manvantara* is 4,320,000 years.

The first Manu was called Svayambhuva, meaning "son of the self-existent," or Brahma . According to the Indian epic poem *Mahabharata* , this Manu was the author of the *Manu Smriti* or *Law of Manu,* a renowned code of Hindu law said to have consisted of 100,000 verses (as originally dictated in remote antiquity) but today consisting of 2685 verses, divided into 12 books. Modern scholars have dated the *Manu Smriti* variously from 600 BC to AD 300. The primary purpose of the book, which contains rules for the observance of ceremonies and rituals, and moral and social instruction, appears to have been to strengthen the institution of caste in India and the supreme position of the Brahmans. Brahmans have greatly revered the book.

The Manu of the present age is the seventh Manu, called Vaivasvata (because he is the son of Vaivasvat, the sun). Hindu legend, different versions of which are found in the *Mahabharata* and in a Brahmanic theological manual, depicts Vaivasvata as the hero, the Noah, of the Hindu story of the deluge.

# Manvantara

---

In Theosophy, a period of manifestation which is in contrast to a pralaya, a period of dissolution and rest. The term applies to various cycles, especially to a Day of Brahma (4,320,000 solar years), and the reign of one Manu (308,448,000 years). *A.G.H.*

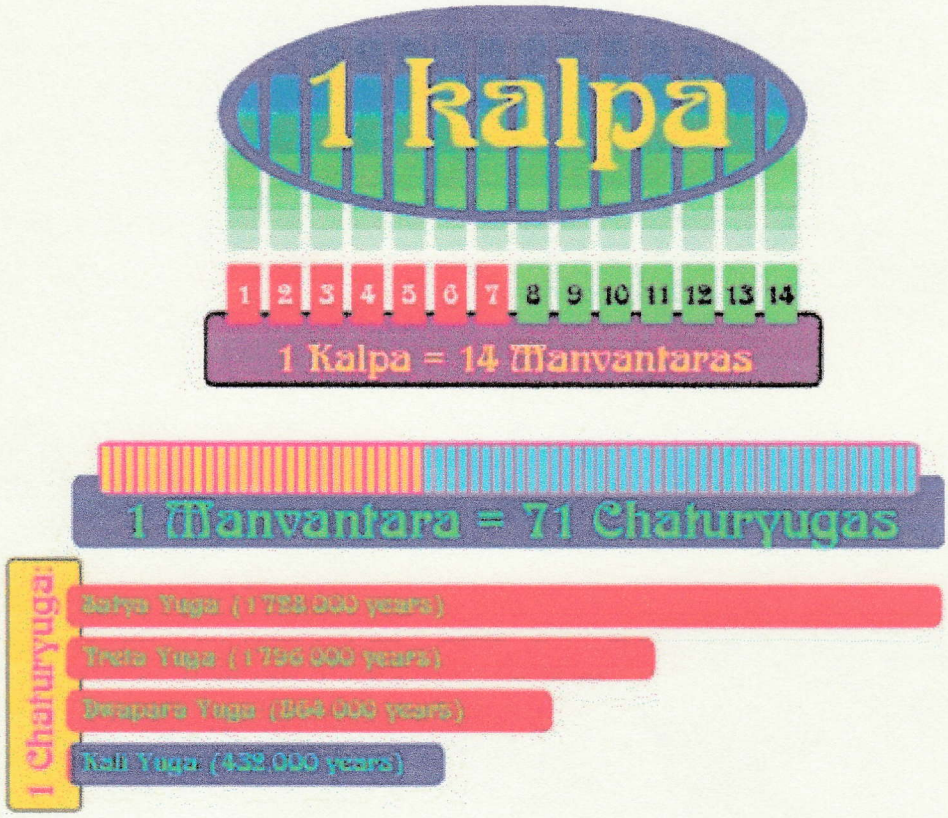
# Cosmic Time and God-Worship

*Dharma* basically means duty or Divine Law. It means the Will of God by which we become aware of our duty, moral conduct and mission in life. It is the Divine Law to be observed in a certain era, this is the religious, social and moral rule and conduct. Since *Dharma* is universal and everlasting, it is called as *Sanatana Dharma* or the Eternal Spiritual Law. An important element in the concept of *Dharma*, is the worship of God, because only through worship of God man becomes steady in the path of *Dharma* and God realization. Again changes take place in the concept of worship of God, as the Wheel of Time or *Kalachakra* marches ahead. This is, that there are certain rules for the worship of God and they vary from *Yuga* -era- to *Yuga*. Therefore worship of God becomes fruitful and right, only when it goes accordingly to the *Yugadharma* -Spiritual Law of that era. It becomes necessary to know the true essence of *Yugadharma*, going beyond all boundaries of class and caste, race and religion. What is the *Yugadharma* in this *Kali Yuga* -our actual era in which there is plenty of suffering, nevertheless you can evolve faster than in previous eras? Even though *Kali Yuga* has started around 5100 years ago, though *Yugadharma* of *Kali* has not been completely stated to us. The *Yugadharma* of earlier *Yugas*, i.e. *Treta* and *Dwapara* is still being followed, as is evident from the prevalence of worship of all kind of deities, such as saints, angels, *devas* -deities misconceived as fully realized souls-, etc. through *yaga* and *yagna* -complicated sacrificial fire rituals-, *tantra* -form of worship where ritualistic forms are involved- and *mantra* -sacred syllables or words which connect you to a certain source of spiritual energy- which is contrary to the *Yugadharma* in *Kali*.

# Explanation of the Cosmic Time Scale of Manu. *Yugas*

The purpose of Creation, is the elevation of all creatures through various stages, to the realization of the Absolute which is the Supreme Light. According to *Nava Jyothi Sri* Karunakara *Guru*, *Yugadharma* -Divine Law to be observed in a certain era- is worked out through the *Manus* -progenitors of mankind who preside successively over the fourteen *Manvantaras*. Each, of the 14 *Manus*, is in charge of the evolution in the Universe, for a time span of 306 720 000 years -a *Manvantara*. The *Dharma* -Divine Law- of *Manu*, works out perfection in the Universe as per the Will of the Supreme God. There are time segments in this scheme of perfection. A *Kalpa* -aeon- is one such time segment -4 320 000 000 human years. This time period called *Kalpa*, is divided into 14 units called *Manvantaras,* each headed by a

*Manu*. Each *Manvantara* is divided into 71 *Chaturyugas* -age quartets. One *Chaturyuga* -4 320 000 years- is made of four *Yugas* (eras) -*Satya*, *Treta*, *Dwapara* and *Kali*. We are living in the *Kali Yuga* of the 28th *Chaturyuga* of the 7th *Manvantara*. *Kali Yuga* has 432 000 years out of which approximately 5100 years have passed now. *Dwapara Yuga* is two times the span of *Kali Yuga* -864 000 years-, *Treta* is three times -1 296 000 years- and *Satya* is four times that of *Kali* -1 728 000 years. This is in short, the measurement of *Yugas* -eras- on which *Sanatana Dharma* or the Eternal Religion of man is based.




**We are living in the 7th Manvantara, in the 28th Chaturyuga, in the Kali Yuga in the year 5,200 aproximately.**

**1 *Chaturyuga*= 4 320 000 years divided into four *Yugas*:**

***Satya Yuga* (1 728 000 years)**
***Treta Yuga* (1 296 000 years)**
***Dwapara Yuga* (864 000 years)**
***Kali Yuga* (432 000 years)**

**71 *Chaturyugas*= 1 *Manvantara* (306 720 000 years)**
**14 *Manvantaras*= 1 *Kalpa* (4 294 080 000 years)**

*Manu* is considered to be the progenitor of mankind. Like the Gomukh in the Himalayas from which the river Ganges emerges and spreads the length and width of the country, in the form of river, rivulets, lakes and ponds, *Dharma* in the World manifests from *Manu* -progenitor of mankind and first *Guru* or preceptor of the human race. That is the reason why we find a unity in the essence of all religions. The principles of love, sacrifice, kindness and belief in the existence of God are common to all religions, because the essence of this knowledge comes from *Manu* himself. So *Dharma* -Divine Law- is first manifested through the *Manus*, which are 14 in number and each heading a Manvantara -aeon comprising of 306 720 000 years). They in turn, impart the Spiritual Law to mankind through the *Yugacharyas*, the ordained spiritual heads for a period of time, who become the fountainhead of God realization and *Dharma* in the World. After the time of the *Yugacharya*, several Great Souls, sent by *Manu*, take this *Dharma* forward in human society. The whole spectrum of human thought and culture, art, literature and spiritual knowledge is oriented by these *Yugacharyas*, who come in the lineage of *Manu* from time to time. There are 5 such *Yugacharyas* in each *Yuga*. Out of this 5 *Gurus* in a *Yuga*, one is born in the twilight or threshold of a *Yuga* (*Yuga Sandhi*) -period describing the end of a *Yuga* and the beginning of the next one- to prepare the ground for the next *Yuga*. Krishna was such a *Yugacharya* in a *Yuga Sandhi*, who was born in the end of *Dwapara Yuga*, and died in the beginning of *Kali Yuga*. Similarly a *Yugacharya* is born in a *Chaturyuga Sandhi* -period describing the end of a *Chaturyuga* and the beginning of the next one- also. So there are *21 Yugacharya Gurus* in a *Chaturyuga* -age quartet- through whom the *Sanatana Dharma*, divine codes of conduct to be observed by humanity itself in order to attain liberation, is worked out. In the earlier times, the Kings ruled the country by the guidance of such *Yugacharyas* who were the knowers of three fold times, i.e, the past, present and future. All decisions in respect of governance, were taken under the guidance of the *Yugacharya Guru*. All people lived happily under the guidance and protection of the *Yugacharya Guru* observing *Dharma* in life.

One of the characteristics of our present era -*Kali Yuga*-, is that God should be worshipped directly, or through a fully realized *Guru*. Therefore

saints, angels, *devas* -deities misconceived as fully realized souls-, the *Trimurti* -Brahma, Vishnu and Shiva- or any other divinities, should not be accepted as the object of worship, only God Almighty. The reason is that these deities have reached certain stages in spiritual evolution, though they have not attained full spiritual realization. They are attached to the senses and they are not free from their emotions -anger, hate, jealousy, egoism, etc., so when we pray to these deities, some of them might become jealous of our spiritual progress, blocking our spiritual path. Another problem is that material gains and fortunes are prayed for and accrued by the devotees, then the *deva-devi* powers take away in turn *punya* -merit earned, in this and previous births, through right thought, word and action- of the devotees, which cause further lowering or descend of their soul.

As we know, there are millions of life forms in this World. Every thing and every creature in the Universe tends to evolve as time goes by. Evolution gradually takes place from the mineral reign, to the vegetal and animal reign and then to the human stage, into which the soul will have the opportunity to attain spiritual liberation. *Yugas* or *Chaturyugas* in a *Manvantara*, represent evolutionary steps towards the final goal of perfection in a *Kalpa* -aeon. This is the 7th *Manvantara* and we are in the *Kali Yuga* of the 28th *Chaturyuga* -age quartet. After this *Kali Yuga*, the next *Chaturyuga* i.e, the 29th *Chaturyuga* starts. The souls who deserve liberation, depending on their spiritual evolution, merge in the Supreme Light of God in this *Kali Yuga*, attaining spiritual liberation. All other souls are guided to take birth in the next *Yuga*, i.e. *Satya Yuga*, to keep on working out their remaining goal towards perfection. Similarly in the creation, phase by phase, all life forms are involved in an evolutionary process.

Modern science traces back the origin of man to about fifty million years. On the basis of research in History, human civilization dates back either to five or ten thousand years of history. Viewed in the light of the knowledge, advanced by ancient Indian spiritual science, the account of modern history is an absurdity. One of the uniqueness of Indian spiritual philosophy, is this knowledge on time-periodicity in accordance with the calendar of *Manu*, which sheds light on human life in the past millions of years or past seven *Manvantaras* -period of time comprising of 306 720 000 years each.

## *Yugadharma*

According to Hindu tradition evolution takes place within the Universe and there are time segments in this evolutionary process. As we know, every single thing, animal and people are involved in this process. For each

time segment -*Yuga*-, the *Yugadharma* -Divine Law for an era- is given by the Almighty through Great Souls, such as Jesus, Mohammed, Buddha, Shankara, etc.

A year is divided into four seasons: Spring, Summer, Autumn and Winter. Each season has specific characteristics. For example, during Spring the weather becomes warmer and plants revive. Summer is the warmest season of the year. In Autumn, the temperature is lower and the leaves tend to fall from the trees. Winter is the coldest season of the year. Likewise, a *Chaturyuga* -age quartet- is divided into *Satya*, *Treta*, *Dwapara* and *Kali*, each with a specific nature in itself.

## *Satya Yuga* or *Krita Yuga*

A *Chaturyuga* or age quartet begins with *Satya Yuga*. In the *Satya Yuga*, the Light of God is self manifested, i.e. everyone could see the Light of God effortlessly, people generally live in peace in this epoch and there is little suffering, though the levels of spiritual attainment are very low. In this era, the Supreme is worshipped directly. There is no intermediary between God and man. *Dyanam* or meditation is the means of worship. On *sankalpa* -mind prayer- one gets the Light of the Supreme and everything gets revealed from that Light.

## *Treta* and *Dwapara Yuga*

*Treta* and *Dwapara Yuga* are considered here together because both *Yugas* are characterized by the eminence of deities, such as saints, angels and *deva-devi* ('gods' and 'goddesses' wrongly considered to be liberated souls) dominance. The Supreme is worshipped through those deities in these ages. God Almighty has given them the authority to receive worship and the worship of deities was correct according to the *Dharma* -Divine Law- of both the ages.

In *Treta* and *Dwapara Yuga*, the Light still withdraws into nature, necessitating yet some more changes in the mode of worship, and the means of worship is *yaga*, *yagna* and *homa* -rituals and fire sacrifices-, *mantras* - syllables or words which connect you to a certain source of spiritual energy- and *tantra* -rituals. Men could get by *darshans* -spiritual visions-, the appearance of any saint, deity or *deva-devi* on the chanting of

*mantras*, applicable to each power and receive blessings. The glitter of material well being, symbolizes the *deva* stage in the spiritual evolution.

## *Kali Yuga*

In contradiction to what many believe, *Kaliyuga* is the noblest age. Many people, specially in India, think that this is a bad era of tremendous suffering and destruction, but we must remember that this is an era of purification through all that suffering. Only in this era -*Kaliyuga*- liberation can be attained, but not in the previous ones. Fortunately we are now living in this golden era.

When you go to University, graduation time comes only once a year. You cannot graduate at any time that you chose, because there is a specific date in a year in which you can graduate. Graduation (spiritual liberation) comes only in *Kaliyuga*, but not in the previous eras -*Satya, Treta and Dwapara*-, so if liberation cannot be attained in *Kali* -432 000 year period-, then you will have to wait for a long time,

3 888 000 years, -period comprised of *Satya*, *Treta* and *Dwapara Yugas*- so that you may have the opportunity once again to reach the liberation age -*Kaliyuga*.

*Kaliyuga* is the age of *Guru Margam* -the path of *Guru*. Though there had been *Guru Margam* in all the ages, in *Kaliyuga* the Supreme should be worshipped directly, or through a fully realized *Guru*, because by doing this, our soul can evolve at a faster pace towards liberation.

One of the distinctiveness of *Kaliyuga* is that it is the age, in which all the people who have attained low levels in their evolutional processes and also the *Sudra,* lowest of the castes in India- i.e. the ignorant (who haven't inherited in the soul the *punya* -merit earned through right thought, word and action- and 'tradition' for acquiring the Supreme Knowledge) and the whole lower castes created consequent upon caste system, are entitled for the knowledge of the Supreme. It is, as I have mentioned before, that of the four ages, only in *Kaliyuga*, *mukti* -salvation- is possible. The Hindu scriptures note that even *devas* -'gods'- are praying in the astral plane for obtaining birth in this age, because only by taking birth and through right thought, word and action, liberation is possible.

Adi Shankara, Indian philosopher and religious thinker who developed *Advaita Vedanta* -monism- stated that there are three things that are rare indeed, namely a human birth, an intense desire for spiritual liberation and finding a fully realized *Guru* who undoubtedly, will lead the seeker of Truth towards liberation.

I (Carlos Guzman) have seen in *darshans* -spiritual visions- that saints, *sanyasins* -renouncers-, *devas* -deities misconceived as fully realized souls-, saints, *rishis* -sages-, *boddhisatvas* -according to Buddhism, beings who, out of compassion, forgo *Nirvana* in order to save others- and millions of souls from so different planes of evolution, are praying to the Almighty, demanding a chance to take birth once more in this precious but difficult era. Only in *Kaliyuga*, through the path shown by a fully realized *Guru*, who come in accordance with the Will of the Almighty, the higher spiritual evolution of soul, leading to oneness with the Supreme Light, is possible.

In *Kali Yuga*, the mode of *mukti* -deliverance- is through '*Namasamkirtanam*,' recital of the name of the *Yugacharya Guru*, (spiritual teacher who dispels and removes darkness from its followers in a certain era, guiding them towards *mukti* -spiritual liberation), as enunciated through the *asariri* -words from God Almighty- through the spiritual experience. The recital or chanting of the name of the *Yugacharya Guru*, should be ordained by the Almighty. Chanting the name of this Great Soul, who is endowed with the authority of the age, has been prescribed for the worship of the Supreme, in this *Kali* Age, by the Almighty himself, in order to lead man towards liberation. This spiritual practice, automatically connect us to the *Guru*'s Spiritual Radiance and this precious energy will start purifying our souls, at a tremendous pace, from previous bad *karmas* -wrongful actions-, and evil *vasanas* -tendencies- so that spiritual liberation can be attained. In this age, *Kali*, the right path to *Satya Yuga* is laid down. This is accomplished by a fully realized *Guru*, who comes for setting the *karma* -mode of action- and *Dharma* (Divine Law -law of being, way of righteousness, religion, mode of worship compatible with the age, virtue, justice, duty and responsibility of man. The worship and glorification of deities, saints, angels, *rishis* and spiritual leaders, who have not attained spiritual liberation, is against the *Yugadharma* -Divine Law for that era- of this *Kali* Age and hence the Will of God. Nowadays, billions of people around the World, are praying to so many deities, saints, angels, etc. assuming that these entities are fully realized souls, due to their enormous miraculous power and obviously people erroneously suppose, that they can be leaded by these 'spiritual entities' towards liberation, nevertheless this is a tremendous mistake.

If the *Yugadharma* -Spiritual Law- is not followed, what follows is the destruction of eternal values in the World and failure of *Dharma* -Spiritual Law- and *karma* -mode of action- of man, bringing about chaos, confusion and misery in the society. Therefore the evolutional process of man becomes severely affected. Who is that glorious *Yugacharya Guru*, of unmatched wisdom and radiance in our time, who has come to reestablish, both the *Yugadharma* -Spiritual Law- of our actual era -*Kali*- and also the Eternal *Dharma* of mankind? According to my experience -spiritual visions-, this supreme *Guru* of all *Gurus*, is *Nava Jyothi Sri Karunakara Guru* of *Santhigiri Ashram*. Not only me, but al least 300 people around the World can testify, based on their spiritual visions, about this truth, and at least 50 of them are living in Santhigiri Ashram.

## The Prominence of *Kaliyuga*

The *Kaliyuga*, though is shortest, is the culmination point of the other three *Yugas*. In this era, man is bestowed with the privilege of working out all *karmas* -actions- and earn *mukti* -spiritual liberation. Hence, even the deities and Great Souls, aspire to get birth in this period, despite the fact that sorrow and suffering are a common thing in this age. We must keep in mind that grieve, pain and distress man has to deal with, are necessary to make man realize about the main reason for taking birth on Earth and that is to evolve and find spiritual liberation.

We who live now are very fortunate. Dubbing this *Yuga* as the most forlorn and detestable period of time, was the unforgivable calumny caused by the vested interests to further their own ends. This *Kali* Age is the period of *samkara*, or the cohesive consolidation of all castes, creeds, religions, etc.

If one looks at the religious practices among the people living in different social settings, one may wonder to see the myriad of paths in worship of God. The confusion which thus arises in a seeker, in seeing the complexity in religious practices, can be resolved only by a fully realized *Guru* -spiritual master- who should show by experience, the truth and untruth ingrained in methods of worship.

# The Beginning of a Dark Age

Mankind in the beginning followed the *Sanatana Dharma* -eternal religion of God; Divine Law. But soon man committed a sin against the Will of God. That sin is centered around a great spiritual master (Satyatrana) in the lineage of *Manu* -first preceptor of mankind- who thought that '*Aham Brahmasmi*' -I am the Supreme. It is significant to note that the prophetic religions, also mention that man committed a sin in the beginning against the Will of God, which perhaps might be referring to the sin of that great spiritual master. That error occurred in the 3rd *Chaturyuga* of the present 7th *Manvantara*. That is around 108 000 000 years ago. This egocentric statement caused the withdrawal of God's Light, and resulted in the ego of humans with a big 'I' and 'mine.' So much so that the followers of *Manu* were entirely engrossed with this ego and even the name of *Manu* was forgotten!!! What followed was a long dark age of spiritual blindness. When men prayed for Light, certain deities started appearing in front of them, representing God. The Almighty sent Brahma, Vishnu and Shiva in order to correct this error. This process started from the 7th *Chaturyuga* and was completed in the 11th *Chaturyuga*, but these 'gods' were not able to fulfill their mission. They could not even attain spiritual liberation for themselves. Subsequently, the *Dharma Shastras* -divine codes of conduct-, the *Puranas* -Hindu epics, sacred literature- and *Itihasas* -Hindu epics such as Ramayana and Mahabharata- were written, wrongly glorifying these powers as the Supreme himself, forgetting the power that created them. What followed was the worship of multiple powers like 'gods,' *devas* -deities misconceived as fully realized souls-, angels, saints, etc. That was the commencement of a great fall of mankind. Even devils gained momentum all over the World. Thus spiritual realization remained below the stage of 'gods,' saints, angels, *devas* and *Trimurti* -Brahma, Vishnu and Shiva- cutting off the connection from God Almighty's Light. Twenty-five *Chaturyugas* -age quartets- (108 000 000 years) have thus passed.

This error was akin to the arrogance of knowledge. Nor was this error realized later, and because of this, the Guiding Light till then had withdrawn itself. The effect was for the very memory of *Manu* be banished from the heart of man. All that remained of that memory was *Manu*'s time scale, the *Manvantara,* the rest was lost. Ancient texts which might have spoken of the *Manu* are no longer extant. After this egocentric mistake, sin in thoughts, words and deeds flourished in the World, which in turn has affected the purity and balance of this planetary systems and of the whole Universe. Today the atmosphere of the Earth has become polluted, the seasons fail more often, eruption of epidemics, unknown diseases, natural

calamities and wars, mental and physical deformity of man and the consequent unrest and violence, are glaring at the destiny of man. Nations against nations have teamed up with little nuclear weapons, which may at any moment, befall mankind in a holocaust of death and destruction. Is it not clear that an error is working here against the Will of God?

## An Unknown Truth.
## Great Souls being persecuted

As I stated before, the Supreme sent several spiritual masters to declare the *Dharma* to be followed in the present era, *Kaliyuga*. Among them in India are Krishna, Buddha, Sankaracharya, *Guru* Nanak, Mahavira, Dayananda Saraswati, *Swami* Vivekananda, Narayana *Guru*, Thiruvalluvar etc. to mention a few. When the message was not taken in India, the Supreme sent prophets and apostles in other parts of the World, like Moses, Jesus, Prophet Mohammed, etc. In fact, since the birth of *Sri* Krishna, approximately 5100 years back, and up to 1973, 2444 *Gurus* in this lineage have already come in the World and gave the message in varying ways and means, which indeed has helped mankind to a certain extent. All these Great Souls have appealed to the common folk to worship only the God Almighty and not the saints, deities, *devas*, angels, nor resort to the worship of dead ancestors. Yet no worthwhile change could be brought in the midst of the multitudes.

The contemporary society inflicted great pain on these Great Souls and therefore they could not succeed in bringing about the necessary change in the *Yugadharma* -divine codes of conduct to be observed by humanity in a certain era. Moses was persecuted. Jesus was crucified, despite his cry to the Lord to save him if it was right. Prophet Mohammed had to flee from Mecca to Medina. Krishna was the victim of seven murder attempts; finally he was killed by a hunter. Buddha thought he was doing great penance for the sake of God, by fasting in a rigorous way, but he luckily realized that he was not and was saved from sure death, by the food given by a shepherd woman. Indeed he died an unnatural death in the end, by consuming the wretched meat offered as alms to him. This has been recorded as *Nirvana* in the books. Later Buddhism itself was driven out of India. *Sri* Ramakrishna suffered from scrofula round the neck and died in pain. Vivekananda suffered from kidney disease and died at an early age. The tormenting of Jesus is well known. He was mislead by lower forces up to his crucifixion. Adi Shankara was supposed to have jumped off a cliff into an abyss, at *Kailasa* in the North of India. The great Shankaracharya, who

thought that nothing is real except the God Almighty, must be wondering in his grave, which unknown power has put an early end to his life. The list of such great men who suffered like this is long. Dayananda Saraswati was poisoned to death. It is written in the books that the great saint *Sri* Rama Tirtha, attained *jalasamadhi*, *samadhi* or death in water. He drowned himself in the river. It was merely another case of suicide. There are similar cases of suffering and persecution in the history of Sikh and Jain *Gurus* and also several hundreds of other Great Souls, known and unknown in different parts of the World. Likewise the hardships and struggles *Sri* Rama went through are countless. Unable to reach *Iswara Sannidhanam* (unable to break free from the *deva* stage), Rama committed suicide in the Sarayu river.

We find such experiences in the lives of great men. What do they signify? All these examples show us the tremendous power of the *devas* -deities misconceived as fully realized souls- and *Trimurti* -Brahma, Vishnu and Shiva- planes, from where certain beings that are residing in these levels of consciousness, obstruct the spiritual path of people that try to break free from the *devas*, reaching *Iswara Sannidham* -seventh plane of evolution. The face of knowledge starts to appear with the attainment of this stage, so the seeker is free from his emotions -anger, hate, egoism, envy, jealousy, etc. When a soul tries to cross the stages of 'gods', saints and *devas*, the resistance comes from them and might even cause the physical destruction of each spiritually evolving man in this human World, as he approaches the *deva* stage. The reason is that these deities have reached certain stages in spiritual evolution, though they have not attained full spiritual realization, they are attached to the senses and they are not free from their emotions, so when we pray to these deities, some of them might become jealous of our spiritual progress blocking our spiritual path. All the earlier spiritual masters had suffered like this in the hands of evil forces known as Jins -genie in Muslim religion-, devils, *Gandharvas* -'heavenly' musicians and singers-, *Yogabhrashtas* -beings that have evolved through *tapas* -rigorous practices such as long fasting periods; standing on one foot for years; not speaking to anybody for long periods of time; meditating without interruption for hours and in some cases days or weeks, without taking any food or sleeping, etc. Some of them are powerful souls higher than the *Trimurti* -Brahma, Vishnu and Shiva- stage. Either these souls will be led away from Truth, by luring them with the power of siddhi -ability to perform miracles- or harming them physically and mentally through subtle ways. This is also an experienced truth. Performance of miracle is against the Will of God and the order in nature. That is the reason why Satan once tried to inspire Jesus to perform miracles. But Jesus knowing the intent of Satan refused and asked Satan to go away. But later

Jesus is found performing miracles. It is at this particular stage, unable to cross the *Trimurti* stage, most of the earlier *Acharyas* suffered, such as Jesus, Shankara, Buddha, Rama, Mohammed, who were barred not only in the fulfillment of their missions, but also in their spiritual evolution.

Another problem is that the abodes of 'gods' are full of splendor and joy. When some spiritual adepts come across the planes of these powers, they become static and think that they have attained the goal of self realization. That is the reason why Patanjali Maharshi in the treatise on *Yoga*, exhorts the aspirants to be careful about the 'gods' or divinities. Ordinary people, not knowing these facts continue to worship 'gods,' saints, angels and all sort of divinities, thinking that such worship is the worship of God Supreme. Contemporary spirituality, have thus failed to take man to the highest spiritual experience. This is an experienced truth.

When *Swami* Vivekananda approached *Sri* Ramakrishna with the question "Have you seen God?" *Sri* Ramakrishna said "Yes, I have and I can show you also." Then Vivekananda was asked to go in front of the Kali temple. There, *Swami* Vivekananda got the vision of mother 'goddess.' What Vivekananda saw was the vision of 'goddess' Kali, not the Supreme Light of God. A *Guru* can only give to his disciple what he has himself achieved. That is the reason why the earlier spiritual masters, could not free themselves and their followers, from the misconception about *Yugadharma*.

It is in this background of persecution and suffering of the earlier messengers of God, a soul which got itself enriched by the experiences of countless births and attained perfection thereby -*Nava Jyothi Sri* Karunakara *Guru*, was given birth. It had attained the optimal spiritual capacity and was ordained to show the true Light to humanity. This is of greatest significance in the spiritual history of man, as it is the first time a fundamental correction is made after 25 *Chaturyugas* -approximately 108 000 000 years- in the *Sanatana Dharma* -divine codes of conduct to be observed by humanity itself in order to attain liberation. On the day of the fulfillment of this mission, 1973, a voice from the Supreme Light said "for what I have waited for ages, that has been achieved today."

*Guru* exhorts man to follow the eternal *Dharma* of *Manu* -codes of conduct for attaining spiritual liberation- which is based on the faith in one all pervasive Godhead. It is only through the *Yugacharya* -great spiritual master of a certain era- authorized by the Supreme Godhead, experience of the one and only God is made possible. The *Guru* should be *Atmajnani*, highly evolved soul capable of understanding the innate intricacies of the

soul in order to properly guide and correct his followers towards *mukti* -spiritual realization. That Supreme *Guru* should also be a *Trikala Jnani* (knower of three fold times -past, present and future) and also the one who has become merged with the Supreme Light of God, crossing the stages of saints and *devas*, *rishi*, *Ishwara*, up to a stage of spiritual realization, so that he can help us to liberate our souls, through his Light and knowledge. We are living in the glorious period of such a *Yugacharya*, who is verily *Nava Jyothi Sri Karunakara Guru*, the Supreme *Guru* of all *Gurus*. He is a soul of unmatched wisdom and radiance, who has come to redeem the long forgotten *Sanatana Dharma*, which is the eternal religion of mankind. For thousands of years people of the Earth had been expecting a redeemer to come and save the World. The time has arrived and in many religions around the World, we can find prophecies touching upon this subject.

## Universal Correction Through *Nava Jyothi Sri* Karunakara *Guru*

A large number of the disciples of *Nava Jyothi Sri* Karunakara *Guru*, including householders and children, effortlessly get *darshans* -spiritual visions-, by the grace of the *Guru*, which in earlier *Yugas* -eras- was possible only for great *rishis* -holy sages- through prolonged austerity. Visions may come from four sources: from hallucination, from devilish forces, from the *devas*, from 'gods,' saints, angels and from God Almighty. Visions should come only from the Almighty, or else we might receive incorrect messages from those not fully realized souls, leading us to confusion and chaos. In Santhigiri *Ashram*, spiritual visions and *asariri* -words from God Almighty- are being received through the unbound mercy of the *Guru*. It is through this power and grace of God, an answer to man's suffering is found in Santhigiri *Ashram*. Suffering is only the outer manifestation of an inner disorder, which only an *atmajnani Guru* -knower of the soul- can discover and remedy through his spiritual prowess. Many people around the World, are getting visions from lower astral planes and some others receive these *darshans* from the planes of the saints, 'gods,' angels, *devas* -deities misconceived as fully realized souls-, *Trimurti* -Brahma, Vishnu and Shiva- and beings that reside in this plane of evolution. We believe that these 'gods' and 'goddesses' have attained spiritual liberation, but this is a great mistake. These souls are below the seventh plane of evolution and they are attached to the senses and to their emotions, they can feel love, but they can also feel hatred, envy, jealousy, egocentrism, etc. towards anyone of us, so this can give us a clue that they

cannot lead us to *mukti* -spiritual liberation- and in some cases they can severely block our spiritual evolution.

Through *Pitrusuddhi*, a fully realized *Guru* cleanses not only our sins and sufferings, but cleanses that of our *pitrus* -ancestors- also, who suffer due to their unrighteous *karma* -mode of action- and wrongful *Dharma* -Spiritual Law. The souls of *rishis* -sages-, saints, prophets, *devas*, and an uncountable number of deities, are waiting to take birth in the *Kaliyuga*, which is our present era, being the most favorable age for attaining salvation. They cannot take birth unless they get suitable parents. Such a suitable generation of children are being born through parents, who have become steady in the *Guru Margam* -spiritual path shown by a fully realized *Guru* and purified trough *Pitrusuddhi*. Only through such children, a new human society can be built up, capable of correcting the mistakes in *Yugadharma* -Divine Law for a certain era- and cleanse the society from all corruptions. This is the significance of *Pitrusuddhi* -cleansing of the manes- conducted by *Nava Jyothi Sri* Karunakara *Guru* in the *Santhigiri Ashram*.

It is the lost *Sanatana Dharma* -Eternal Religion of mankind-, which *Nava Jyothi Sri* Karunakara *Guru* has reestablished in its pristine glory. His revelations constitute the foundation for a World religion, ordained by God, without the distinctions of class, caste, race and religion and which works out perfection in the Universe through the characteristic actions or duties assigned to each one of the phases of time called *Yugas*. There are authorized representatives of God for each segment of such time periods -Krishna, Jesus, Buddha, Mohammed, etc.- who guide mankind in the path of *Dharma* -Divine Law. Mankind gets knowledge about such great spiritual masters of unmatched wisdom and radiance, through *asariri* -'words' from the Almighty- and through spiritual visions of devotees. At least 300 people have this kind of spiritual experience, and at least 50 of them in Shanthigiri *Ashram* will testify about its truth. Then there will be the prophesies of earlier messengers of God, about the coming of such a *Yugacharya* -great spiritual master. This is the only way to recognize a *Yugacharya* and this only is the experienced truth of Santhigiri *Ashram* and its *Guru*. When such a *Yugacharya* comes to the World, he does not come alone, but will be accompanied by a host of other Great Souls. *Guru* has revealed to us that 17 such souls have already taken birth now in different parts of the World.

Let all souls seek refuge in *Nava Jyothi Sri* Karunakara *Guru* and get their sins and sufferings cleansed in the Light of *Guru*. Let all souls seek refuge in *Guru* and walk the path of Eternal *Dharma* -Divine Law- on which alone rests the welfare of mankind.

People from all faiths, thinkers, writers, politicians social reformers and all leaders are invited to congregate in the temple -*Sahakarana Mandiram*- (house of cooperation of *Nava Jyothi Sri* Karunakara *Guru* at Santhigiri *Ashram*, Trivandrum, South India). Here, people should know from *Guru*, the path of prosperity for their own nations and that for the mankind.

# 3.

# The Hindu Theory of World Cycles

# Cyclussen – de eeuwige impuls van de natuur
## Armin Zebrowski

> 'De eeuwigheid van de pelgrim' is als een oogwenk van het Zelf-bestaan . . . 'Het verschijnen en verdwijnen van werelden is als een regelmatig getij van eb en vloed.' – H.P. Blavatsky, *De Geheime Leer*, 1:46

> Nimmer was ik niet, noch gij, noch deze vorsten der aarde, noch zal een van ons ooit ophouden te zijn. – *Bhagavad-Gita*, hfst. 2

Graag nodig ik u uit voor een tocht die ver wegvoert van ons dagelijks leven, weg van het kleine en beperkte gewoonte-bewustzijn, van de schijnbare waarheden en begoochelingen van de uiterlijke wereld waaraan we gewend zijn. Het is een tocht naar de innerlijke kanten van het heelal, gebaseerd op de wijsheid van de Ouden waarvan we sporen en optekeningen kunnen aantreffen in de religies, mythen en overleveringen van alle volkeren als we maar bereid zijn onze ogen en oren te openen, en nalaten om er met de verwaandheid van onze moderne beschaving de spot mee te drijven.

In de Proloog van haar *Geheime Leer* formuleert H.P. Blavatsky drie grondstellingen waarop de hele wijsheidsleer over cyclussen berust. Ten eerste,

> Een alomtegenwoordig, eeuwig, grenzeloos en onveranderlijk Beginsel, waarover elke speculatie onmogelijk is, omdat het het menselijke begripsvermogen te boven gaat en door menselijke uitdrukkingen of vergelijkingen alleen kan worden verkleind. Het ligt buiten het gebied en het bereik van het denken – met de woorden van Mandukya, 'ondenkbaar en onuitsprekelijk'. – 1:43

In dit Beginsel hebben we allemaal onze oorsprong – van het kleinste atoom tot sterrenstelsels en daar voorbij – en uiteindelijk keren we ernaar terug, de eeuwige bron en het doel van iedere cyclus van manifestatie en weer uiteenvallen.

De tweede grondstelling spreekt over

> De eeuwigheid van het Heelal *in toto* als een grenzeloos gebied, periodiek 'het toneel van talloze Heelallen die zich onophoudelijk manifesteren en weer verdwijnen' en die 'de zich manifesterende sterren' en 'de vonken van de eeuwigheid' worden genoemd. – 1:46

De derde grondstelling postuleert de fundamentele één-heid van alles. Omdat we uit dezelfde wortel ontstaan en er weer naar terugkeren, zijn we in essentie één. Tijdens de cyclische manifestatie zijn we geïndividualiseerd en verschillen we van elkaar, maar alleen de *persona* – het Griekse woord voor 'masker' – is anders. Fundamenteel zijn we één met alles wat leeft in het heelal.

Deze drie grondstellingen geven aan ons bestaan een samenhang die ver uitgaat boven onze beperkingen als mens. Volgens oude leringen is er geen volstrekt begin of einde, alleen een periodiek worden en verdwijnen. Laten we proberen een glimp op te vangen van die ontzagwekkende kosmische wielen waarover de Ouden ons hebben verteld. De hier genoemde getallen zijn slechts een ruwe benadering, en geven niet zozeer precieze maten in menselijke jaren weer, maar meer het karakter of de lengte van een cyclus in verhouding tot

andere cyclussen. Want deze universele ritmen worden door intelligente krachten en wezens teweeggebracht en kunnen op vele manieren worden beïnvloed.

Voor ons mensen is de gemiddelde levensduur van 72 jaar de maat van alle dingen. Maar dit is alleen de levensduur van het fysieke lichaam – de minst ontwikkelde en meest stoffelijke kant van onze constitutie. Ons fysieke lichaam is niet meer dan een werktuig dat voor het werkelijke zelf, de menselijke monade of het bewustzijnscentrum, dienst doet om zich op dit stoffelijke gebied tot uitdrukking te brengen. Toch kent ons lichaam tal van cyclussen die een weerspiegeling zijn van het ons omringende heelal. Er is bijvoorbeeld de menstruatiecyclus die overeenkomt met de omwenteling van de maan. Ons hart klopt ongeveer 72 keer per minuut, of 4320 hartslagen per uur (de cijfers 4-3-2 met toegevoegde nullen komen, zoals we zullen zien, in verscheidene belangrijke cyclussen van de mens voor). We ademen ook gemiddeld 18 keer per minuut, wat 25.920 ademhalingen per etmaal is. Dit belangrijke getal wordt herhaald in de precessiecyclus van de nachteveningspunten, ook wel een 'platonisch jaar' genoemd, dat 25.920 van onze jaren duurt. Het wordt in twaalf gelijke delen verdeeld die overeenkomen met de tekens van de dierenriem, waarbij elk twaalfde deel een messiaanse cyclus van 2160 jaren vormt.

Laten we wat dieper in onszelf kijken, naar de bouwstenen van het lichaam. In stoffelijk opzicht is een cel een samenstel van atomen en moleculen, maar ze is veel meer dan een verzameling chemische elementen. Volgens theosofische overleveringen zijn cellen net als wij opgebouwd: ze leven, hebben intelligentie en gevoelens die passen bij hun gebied, en scheppen hun eigen individuele lot volgens hun eigen innerlijke ontwikkeling. In het lichaam vervullen cellen verschillende taken die afhankelijk zijn van de hun toegewezen plaats. Ze onderwerpen zich aan het grotere geheel en dienen het hele lichaam; maar tegelijkertijd hebben ze hun eigen leven, bewustzijn en individuele evolutie. Ze houden hun energie in stand, beschermen zich tegen aanvallen, schutten zich af van en houden contact met hun omgeving; ze ontstaan en verdwijnen.

Cellen vertonen een ander belangrijk kenmerk van het leven: als wezenlijk deel van een groter wezen, zelfs als ze zich daarvan niet bewust zijn, draagt iedere cel het algemene plan fysiek in de vorm van DNA in zich. Haar eigen evolutie bestaat eruit om dit ingewortelde plan van het geheel steeds meer naar buiten te brengen. Op die manier verzamelt ze steeds meer ervaringen en deze contacten van haar monadische bewustzijn met lagere gebieden leiden tot evolutie.

Dit idee is ook op ons mensen van toepassing. Wij zijn cellen in een groter wezen, maar door de omvang ervan zijn we ons daarvan niet bewust. Toch hebben ook wij het plan van het geheel in ons. Hetzelfde beginsel kunnen we toepassen op een planeet, een zon, atoom of elektron, op de bewoners van een elektron – wat we maar willen. Alles wat leeft evolueert door middel van het cyclische worden en uiteenvallen, en achter iedere fysieke uiting staat een monadisch bewustzijnscentrum.

Maar laten we een stap verdergaan en de atomen bekijken die cellen en andere substanties vormen. Wat zijn dat prachtige wezens! Hoe zouden we hen bewustzijn kunnen ontzeggen? Ze zijn constant in beweging. Ze hebben eigenschappen en kenmerken die ze in stand houden. Materie, zoals hout of steen, kan vast lijken, maar in werkelijkheid is ze slechts een voorbijgaande vorm, een illusie. Als we in gedachte de atomen van een stuk hout vergroten en de kernen ervan zo groot als tennisballen maken, zou de afstand tussen die atomen enkele honderden kilometers zijn. En de concentratie van massa in het atoom ligt heel dicht bij de condities die in het zonnestelsel worden aangetroffen. De kern bevat 99,946% van de massa van het atoom, terwijl onze zon 99,8% van de massa in het zonnestelsel bevat.

De microkosmos lijkt inderdaad op de macrokosmos; alleen de duur van de trillingen – d.w.z. van de cyclussen – heeft een andere orde van grootte. De uiterlijke vormen zijn onophoudelijk aan verandering onderhevig – niets blijft zoals het is – maar de bewustzijnscentra achter de vormen behouden hun individualiteit. Ze zijn de eindeloos veelvoudige menigten entiteiten die hun pelgrimsreis ondergaan evenals wij, van atoom tot sterrenstelsel. Als we van dichterbij kijken, herkennen we onszelf als de hiërarch van de ongelooflijk opmerkelijke kosmos van ons lichaam. Daarin vormen cellen de sterrenstelsels

en supersterrenstelsels; atomen komen overeen met zonnestelsels en elektronen met planeten. Ze zijn allemaal bewoond, op een onbegrijpelijke manier. Onze polsslag gaat door dit microheelal, onze gedachten en gevoelens beïnvloeden het. We drukken ons stempel op de cyclussen ervan: wij zijn de godheden die heersen over al het worden en uiteenvallen van de entiteiten die ons lichaam vormen – zonder ons van dit proces bewust te zijn.

Al die myriaden levensvormen, al deze wielen binnen wielen, kleine wielen die zich aaneenvoegen om grotere te vormen! Van een mensenleven kunnen we doorgaan naar steeds kleinere cyclussen, steeds verfijnder en minder waarneembaar voor ons – waken-slapen; ademhalen, de hartslag; veranderingen van cellen, atomen en hun bouwstenen en bewoners. Wij zijn echter even raadselachtig voor die wezens als zij voor ons. Ons lichaam lost op tot niets als we voorbij het gebied van de cellen en atomen gaan naar dat van de bewoners van de elektronen die in de eindeloosheid van ons lichaam kijken, dat vol is met glanzende 'sterren'. Voor het oog van de elektronbewoner ziet ons lichaam eruit als een schijnbare leegte. Wij worden misschien door hetzelfde gevoel bevangen als deze bewoner van het elektron wanneer we naar de nachtelijke hemel kijken en met ontzag voor de schepping en de omvang ervan worden vervuld. We ervaren de natuur, geïnspireerd door het intuïtieve gevoel dat wij een deel zijn van dit geheel.

Laten we eens nadenken over onze planeet. Net als de mens is de aarde meer dan een fysieke entiteit – ze heeft innerlijke kanten; het wezen ervan manifesteert zich via verschillende eigenschappen van kosmische substantie. De hindoes noemen de levensduur van een planeet een dag van Brahma, met een lengte van 4.320.000.000 menselijke jaren (let op de opeenvolging 4-3-2 die we in het aantal hartslagen van de mens aantroffen). Ze zijn van mening dat 1.972.000.000 jaren voorbij zijn, zodat het leven van onze planeet bijna voor de helft voorbij is; in de theosofische literatuur van deze tijd wordt echter gezegd dat het meest stoffelijke punt enkele miljoenen jaren geleden werd gepasseerd. In de eerste helft van deze ontwikkelingscyclus maakte de aarde een evolutie van de stof door en een involutie van de geest terwijl deze afdaalde in de stof. Deze tendens kwam tot uiting in een steeds grotere differentiëring van de soorten en in een natuurlijke synthese van zwaardere scheikundige elementen.

De mensheid doorloopt haar ontwikkeling op de aarde onder invloed van vele cyclussen. We beleven bijvoorbeeld het begin van een nieuwe messiaanse cyclus van 2160 jaar omdat in de dierenriem de lentenachtevening van de Vissen naar de Waterman beweegt. Het gevolg is een overeenkomstige verandering in de kenmerken van onze tijd en onze denkwereld. Omdat veel traditionele vormen van samenleven van de mens worden afgelegd, dienen we opnieuw vorm te geven aan onze –houding tegenover onze medemensen en nieuwe wegen te zoeken om gemeenschappelijke belangen te behartigen. Het is voor ons allemaal erg belangrijk om samen te werken, nieuwe regels en gedachtepatronen te vormen uit de oude ethiek en zo de mensheid te helpen weer met de natuur mee te werken, en mensen terug te leiden naar de heilige bronnen van hun wezen. We moeten niet alleen mensenrechten eisen, maar verplichtingen van de mens erkennen als basis voor het nieuwe millennium en daarna, de tijdeloze, universele wijsheidsleringen in moderne taal weergeven, en bovenal leren daarnaar te leven.

De overgang van de ene cyclus naar de volgende is altijd een kritiek punt. Als er een wisseling is tussen dag en nacht, als het ene jaargetijde volgt op het andere, als slapen en waken samensmelten, als yin en yang in evenwicht zijn, wanneer noch het mannelijke noch het vrouwelijke overheerst – alleen dan ontstaat het noodzakelijke levenspatroon, bewustzijn, inzicht en evolutie. We maken voortdurend zulke overgangen mee – maar niet bewust.

We ondervinden echter niet alleen de gevolgen van kleinere cyclussen, zoals het einde van een eeuw of millennium, of de precessie van de nachteveningen. Volgens de theosofie heeft de mensheid het meest stoffelijke punt van haar ontwikkeling bereikt, of is er een klein stapje voorbij, omdat de helft van de levensduur van de aarde is verstreken. Wij en de aarde bevinden ons in een langdurig overgangsstadium terwijl het hele ontwikkelingsproces op deze planeet van richting verandert. We beginnen weer de lichtende boog van de evolutie te beklimmen: een evolutie van de geest en een involutie van de stof. Sommige chemische

elementen weerspiegelen al een geringe verfijning van de materie en zijn daarom radioactief geworden; ze veranderen in lichtere elementen om de stabiliteit te herstellen.

Op haar evolutiereis is onze geestelijke monade voor deze cyclus afgedaald tot de diepste diepten van de stof en op een planetaire tijdschaal is ze pas een ogenblik geleden het kritieke evenwichtspunt tussen geest en stof gepasseerd. Het pas verworven vermogen van zelfbewustzijn is nu de drijvende kracht van onze evolutie. Onze verdere ontwikkeling biedt onbeschrijflijke perspectieven waarin we de meest goddelijke mensen kunnen worden. Langs deze lichtende boog kunnen we cyclus na cyclus vooruitgaan en onze ontplooiende vermogens broederlijk en onpersoonlijk gebruiken voor het welzijn van anderen. Naarmate we daarin slagen, zullen we steeds meer uitdrukking geven aan het grotere geheel waartoe we behoren.

Hier is onze plaats in het heelal, en hier ligt onze taak en verantwoordelijkheid – niet meer en niet minder. Het beeld vóór ons onthult een majestueus evolutiepad, geregeld door cyclussen die elkaar opvolgen, aanvullen en overlappen. Door middel daarvan kunnen we leren beter om te gaan met onze kleinere dagelijkse cyclussen; de veranderingen die we om ons heen zien, en die sommigen opvatten als dreigende rampen, kunnen in werkelijkheid noodzakelijke en nuttige fasen zijn van ontwikkelingscyclussen. Laten we deze uitdagingen aannemen en ervan maken wat we kunnen.

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# THE HINDU THEORY OF WORLD CYCLES

## In the Light of Modern Science

Traditional Hindu scriptures view history as cyclical in character, with vast repeating series of ages. Each age has its own particular qualities. Interestingly, this system seems to be taken literally by modern Yoga masters such as Swami Muktananda, Baba Hari Dass, Swami Vishnu Tirtha, and so on. As a Western devotee, I found myself wondering exactly what the full system of Hindu cycles is, and how it relates to the findings of modern science. Following is my attempt to explain what I found out.

*Traditional Puranic Model*

The Hindu Puranas describe a number of cycles within cycles. Discussions of these cycles can become confusing because different cycles are measured in different types of units. For example, the cycles are often described in units of deva years, each of which equals 360 human years.

The following description starts with the smaller cycles and works up to the larger ones. The length of each cycle is given in ordinary human (earth) years, as well other units where appropriate. Large numbers are described using the conventions of American English: thus, a million is a thousand thousand, a billion is a thousand million, a trillion is a thousand billion.

This description is based on numerous sources, which are given in the "References" section at the end of this document.

### Maha Yugas

The smallest cycle is called a maha yuga. A maha yuga is 4,320,000 human years. Each maha yuga is subdivided into the following four ages, whose lengths follow a ratio of 4:3:2:1:

### Satya Yuga (also called Krita Yuga)

> This first age is 1,728,000 human years. Also known as the Golden Age or age of Truth. The qualities of this age are: virtue reigns

supreme; human stature is 21 cubits; lifespan is a lakh of years, and death occurs only when willed.

### Treta Yuga

This second age is 1,296,000 human years. Also known as the Silver Age. The qualities of this age are: the climate is three quarters virtue and one quarter sin; human stature is 14 cubits; lifespan is 10,000 years.

### Dvapara Yuga

This third age is 864,000 human years. Also known as the Bronze Age. The qualities of this age are: the climate is one half virtue and one half sin; lifespan is 1,000 years.

### Kali Yuga

The fourth and last age is 432,000 human years. Also known as the Iron Age. This is the age in which we are presently living. The qualities of this age are: the climate is one quarter virtue and three quarters sin; human stature is 3.5 cubits; lifespan is 100 or 120 years.

Toward the end of a Kali Yuga, various calamities cause a good deal of destruction. Baba Hari Dass states that creation disappears at the end of a Maha Yuga and remains in seed form inside Brahma. However, other sources do not suggest anything so drastic; it is possible that Hari Dass was really thinking of the end of Brahma's daytime or Brahma's life when he wrote this description.

### Brahma Days (Kalpas)

A kalpa is a single daytime period in the life of Brahma, the creator god. Two kalpas are a day and a night of Brahma.

Each kalpa is composed of 1,000 maha yugas. A kalpa is thus equal to 4.32 billion human years.

At the end of Brahma's daytime period, the Three Worlds (Bhuloka, Bhuvarloka, Swarloka) and the seven underworlds (of the nagas) are temporarily dissolved (pralaya); that is, the same folks can be reincarnated when the next day of Brahma begins.

The Vishnu Purana states that at the end of the daytime period of Brahma, a dreadful drought occurs that lasts 100 years, and all the waters are dried up. The sun changes into seven suns, and the three worlds (Bhurloka or Earth, Bhuvarloka or the lowest heaven, and Svarloka or the next higher heaven) and the underworlds are burned bare of life. The inhabitants of Bhuvarloka and Svarkloka flee to the next higher heaven, Maharloka, to escape the heat; and then to the next higher heaven, Janaloka.

Then mighty clouds form and the three worlds are completely flooded with water. The lord Vishnu reposes on the waters in meditative rest for another whole kalpa (4.32 billion years) before renewing the creation.

The destruction that takes place at the end of a daytime of Brahma is referred to as naimittika, which is incidental or occasional. The characteristic of this destruction is that the three worlds continue to exist but are made uninhabitable. The souls of individuals also continue to exist to be reincarnated in the next daytime of Brahma.

## Brahma Years

A year of Brahma is composed of 360 day/night cycles of Brahma, or 720 kalpas, or 8.64 billion human years.

## Brahma Life

The lifespan of Brahma is 100 Brahma years, or 72,000 kalpas, or 311.04 trillion human years.

At the end of the life of Brahma, all worlds are completely dissolved (mahapralaya). No one is reincarnated from these worlds ever again.

## Manvantaras

Another cycle that overlaps the others is that of manvantaras. Each kalpa is reigned over by a succession of 14 Manus, and the reign of each Manu is called a manvantara. A single manvantara is approximately 71 maha yugas.

Coomaraswamy states: "Each Manvantara is followed by a Deluge, which destroys the existings continents and swallows up all living beings, except the few who are preserved for the repeopling of the earth."

## Our Position in History

We are located in the fifty-first Brahma year of the life of our Brahma.

Within that Brahma year, we are in the first Brahma day, called the Varaha kalpa.

Within that Brahma day, we are in the seventh manvantara, and in the 28th maha yuga of that manvantara. This would place us at about the 454th maha yuga of the 1,000 maha yugas that comprise this day of Brahma.

Within this maha yuga, we are in Kali Yuga. The 5100th year of Kali Yuga will correspond to the year 2,000 A.D. That means that we are fairly early in Kali Yuga and this age will continue more than 426,000 more years.

### *Variant Interpretations of Hindu Chronology*

The "Traditional Puranic Model" described above is agreed upon by most authors on Hinduism and Yoga. Six different authors, listed at the end of this paper, describe this model identically.

However, several other authors, some of them well-known Hindu teachers, have published descriptions of the cycle of ages that differ from the traditional Puranic model. These variant theories are described below.

### Sri Yukteswar

In the introduction to his book *The Holy Science*, Sri Yukteswar describes an interesting variant of the Hindu theory of ages. According to him,

> ...the sun, with its planets and their moons, takes some star for its dual and revolves around it in about 24,000 years of our earth-a celestial phenomenon which causes the backward movement of the equinoctial points around the zodiac. The sun also has another motion by which it revolves round a grand center called *Vishnunabhi*, which is the seat of the creative power, *Brahma*, the universal magnetism. *Brahma* regulates *dharma*, the mental virtue of the internal world.

Yukteswar goes on to explain that the sun's 24,000 year revolution around its companion star takes the sun progressively closer, and then progressively further away from the mystic center Vishnunabhi. In his system, dharma increases as we approach Vishnunabhi and decreases as we draw away from it. The cycle of yugas takes place twice in each 24,000 year revolution. As the sun recedes from Vishnunabhi, the ages pass in the usual order: Satya, Treta, Dvapara, Kali. As the sun approaches Vishnunabhi, the ages pass in the opposite order: Kali, Dvapara, Treta, Satya.

The length of the yugas is: Satya Yuga, 4800 years; Treta Yuga, 3600 years; Dwapara Yuga, 2400 years; and Kali Yuga, 1200 years. The yugas during the approach to Vishnunabhi he calls 'ascending' yugas; those during the retreat from Vishnunabhi he calls 'descending' yugas. The most recent ascending Kali Yuga began in 499 A.D. Since 1599 A.D. we have been in the ascending Dwapara Yuga, with consequent advances in human culture and knowledge.

Yukteswar goes on to say that the Hindu almanacs, which correspond to the traditional Puranic model described previously, are in error. The error crept in during the dark years of Kali Yuga when scholars misinterpreted the scriptures. Regarding the conventional view that we are currently in Kali Yuga, Yukteswar says flatly that it is not true.

Yukteswar's model thus differs from the traditional in the following respects:

- A cycle of four yugas takes 24,000 years instead of 4,320,000.
- The yugas alternate between ascending and descending trends instead of always proceeding in the same order. This alternation becomes necessary once you posit that the ages result from our changing distance from Vishnunabhi, rather than a deliberate divine intervention at the end of Kali Yuga.
- The greater cycles like kalpas, manvantars, and lifespan of Brahma go unmentioned.

## Paramahansa Yogananda

Paramahansa Yogananda was a disciple of Sri Yukteswar and one of the best-known Hindu teachers ever to visit the West. He wrote the perrenial bestseller *Autobiography of a Yogi*.

In the latter book, Yogananda describes and endorses Yukteswar's theory of world cycles. However, in a footnote, Yogananda adds the following:

> The Hindu scriptures place the present world-age as occurring within the Kali Yuga of a much longer universal cycle than the simple 24,000 year ecquinoctial cycle with which Sri Yukteswar was concerned. The universal cycle of the scriptures of 4,300,560,000 years in extent, and measures out a Day of Creation. This vast figure is based on the relationship between the length of the solar year and a multiple of pi (3.1416, the ratio of the circumference to the diameter of a circle).
>
> The life span for a whole universe, according to the ancient seers, is 314,159,000,000,000 solar years, or "One Age of Brahma."
>
> The Hindu scriptures declare that an earth such as ours is dissolved for one of two reasons: the inhabitants as a whole become either completely good or completely evil. The world mind thus generates a power that releases the captive atoms held together as an earth.

This statement seems at first to reconcile Yukteswar's theory with the traditional view, but in fact actually contradicts both.

Regarding Yukteswar's theory, in his own writing he clearly states that the traditional Hindu almanacs are in error and suggests how the error came about. He states that the length of the yugas, given in ordindary years in the scriptures, were misinterpreted by later scholars as being counted in units of "deva years" which are much longer. This method led the scholars to believe that the yugas are much longer than they really are. Yukteswar's theory is thus clearly intended to replace, not to supplement, the traditional interpretation.

Regarding the "much longer universal cycle" that Yogananda describes, he states that a Day of Creation is 4,300,560,000 years. This is close but not identical to the traditional number, which is 4,320,000,000 years. Similarly, Yogananda gives 314,159,000,000,000 years the the life of Brahma, whereas traditionally the number is slightly different: 311,040,000,000,000 years. It seems likely that Yogananda arrived at these different figures because he wanted to derive them from some

multiple of the ratio pi. The exact manner in which pi enters into the calculation is, unfortunately, not explained in his footnote.

## David Frawley

David Frawley is a Westerner who has become a scholar of Vedic scriptures, Jyotish (Indian astrology), and Ayurveda (Indian medicine). He has written a number of books on various aspects of Vedic culture and wisdom.

Like Yogananda, Frawley adopts Yukteswar's 24,000 year maha yuga and views it as a smaller cycle within the larger maha yugas described traditionally. Frawley likewise introduces some twists in the way he interprets both the smaller and the larger cycle.

With regard to the 24,000 year cycle, Frawley begins like Yukteswar by ascribing the cycle to the sun's revolution around a companion star. Frawley says that this revolution varies the amount of cosmic light we receive from the galactic center. Thus, he seems to have identified Yukteswar's *Vishnunabhi* with the center of the galaxy, which Yukteswar never explicitly does. Still, it is a plausible interpretation.

Unfortunately, a 24,000 year orbit would make only a negligible difference in our sun's distance from the galactic center, which is at a vast remove from us. Presumably because of this, Frawley abandons Yukteswar's notion that it is our varying distance from Vishnunabhi that causes the cycles of yugas. Instead, he posits that our companion star is a dark star, and when it passes between us and Vishnunabhi, tends to eclipse some of the cosmic light from that source, thus causing the decline into the less inspired ages like Kali Yuga.

In describing the greater cycle, Frawley states

> The greater cycle consists of 8,640,000 years, and what it corresponds to astronomically is not now known. In this cycle we are in a dark or Iron age, whose duration is 432,000 years. Exactly when it began or when it will end are not clearly known either. (Some begin it at 3102 B.C. but this is just to confuse it with the beginning of the Bronze age or the dark half of the lesser cycle.)

In this passage, Frawley gives the traditional length for Kali yuga while giving double the traditional length for the cycle as a whole. Why? Presumably he considers that the greater cycle follows the same pattern

as the lesser, with both ascending and descending yugas. Thus a full cycle would consist of Satya-Treta-Dvapara-Kali-Kali-Dvapara-Treta-Satya. Presumably also the whole cycle follows as a result of our overall revolution around some object more distant than the "companion star" or "dark star."

## Alain Danielou

Alain Danielou has written a number of books on the spiritual traditions of India. In the book *While the Gods Play*, he quotes the Linga Purana and derives numbers from it much different than those in the traditional interpretation described previously. In this version, the life span of the gods is 4,320,000 human years. This period is divided into 71.42 manvantaras. Each manvantara is divided into the four yugas: Satya, Treta, Dvapara, and Kali. As a result, the length of these yugas is as follows:

- Satya (or Krita) Yuga: 24,195 human years.
- Treta Yuga: 18,146 human years.
- Dvapara Yuga: 12,097 human years.
- Kali Yuga: 6,048,72 human years.

By Danielou's reckoning, Kali Yuga began in 3012 B.C. and will end in 2442 A.D. By that point, the last traces of the present human race will have disappeared. We are supposed to be the seventh manifestation of the human race; the previous ones appeared in 419,964 B.C.; 359,477 B.C.; 298,990 B.C.; 238,503 B.C.; 178,016 B.C.; and 118,529 B.C. Our race appeared in 58,042 B.C., which according to Danielou corresponds to the advent of Cro-Magnon man. Danielou also suggests that Neanderthal man might be the race that precedes ours.

Danielou's version thus differs from the usual theory in the following ways:

- He takes 4,320,000 as the lifespan of the gods, rather than the length of a maha yuga.
- He divides the 4,320,000 period into 71.42 manvantaras, rather than dividing a kalpa into 14 manvantaras. His manvantaras are thus much shorter than in the usual version.
- He states that each manvantara contains a single mahayuga, instead of the usual 71 maha yugas. His maha yugas are thus much shorter than in the usual version.

Danielou makes a couple of other comments worth mentioning. On the subject of why the scriptures portray a year as 360 days in length, he states

> The number of days in a year is not constant. The rhythm of the earth's rotation varies over very long periods. A figure of 360 is considered to be the average.

In referring to the cyclical nature of the ages, Danielou also makes the following very interesting statement:

> The circle is an illusion, for the cosmic mechanism is in reality always formed of spirals. Nothing ever returns to its point of departure. However, the circle does give us a simplified image.

Unfortunately, he does not expand on this concept any further.

Rishi Singh Gerwal

Rishi Singh Gerwal was the author and apparently also the publisher of a small pamphlet on ancient prophecies, published in Santa Barbara in the 1940s. The pamphlet contains translations of various prophetic portions of the Mahabharata.

In the Introduction, Gerwal gives the following numbers:

1 kalpa = 22 septillion, 394 sextillion, 880 quadtillion human years.

1 kalpa = 2 manvantaras (traditionally this would be 14 manvantaras)

1 manvantara = 71 maha yugas (this is the same as the traditional reckoning)

Gerwal goes on to give the traditional lengths for the Satya, Treta, Dvapara, and Kali Yugas. He then states that the present Kali yuga has 210,000 years to go. He also states that 22,394,880,000,000,000,000,000,000 years have already passed since the start of the kalpa. Since this number is the same one he gave as the length of a kalpa, we are presumably at the very end of this present kalpa.

Oddly enough, if you multiply maha yugas of 4,320,000 years times 71 to make a manvantara and then times 2 to make a kalpa, the result is only 613,440,000 years rather than the 22 septillion Gerwal states as his total.

The 22 septillion number is far greater than the traditional length of a kalpa, and the statement that 2 manvantaras make a kalpa is far fewer than the traditional number of 14.

### *Yugas and Science*

If we restrict our attention to the traditional interpretation, we find that it makes a number of significant predictions that can be compared with the findings of modern science.

### Great Culture Preceded Us

Beginning about 3,894,000 years ago, there is supposed to have been a great civilisation in which people were happier, taller, and much longer lived than they are today.

By contrast, scientists currently believe that homo sapiens evolved from more primitive forbears about 300,000 to 400,000 years ago. Humanity is supposed to have domesticated plants about 12,000 years ago, and animals shortly thereafter. Prior to that point, humans are thought to have been hunter-gatherers and possibly scavengers.

The scientific view is based on fossil evidence. The mystery is how an advanced civilization posited by the Hindu theory could have vanished without leaving any trace for us to find.

### Cyclic Catastrophes

A number of periodic catastrophes are described in the Hindu scriptures:

- At the end of each Kali Yuga, some type of destruction takes place. The most recent instance would be a bit under 4 million years ago. Other instances should be found every 4,320,000 years before that.
- At the end of each manvantara, a great flood wipes out most life on earth. The most recent occurrence would be 120,534,000 years ago. Other instances would occur at intervals of 306,720,000 years.
- At the end of the kalpa, all life on earth is destroyed. The most recent instance would be 2,267,574,000 years ago.
- At the end of a life of Brahma, the entire universe and all its heavens and hells are destroyed. The current universe would have come into existence more than 150 billion years ago.

Interestingly, current scientific research does support the existence of occasional mass extinctions in earth's history. These include the following major extinctions:

- At the Ordovician/Silurian transition, about 425 million years ago.
- Near the Devonian/Carboniferous transition, about 345 million years ago.
- At the Permian/Triassic transition, about 230 million years ago.
- At the Triassic/Jurassic transition, about 180 million years ago.
- At the Cretaceous/Tertiary transition, about 63 million years ago.

Additionally, some scientists have identified what they believe is a cycle of periodic mass extinctions occurring every 26 million years.

Unfortunately, none of these specified dates corresponds to the catastrophes called for by the Hindu theory.

Current scientific estimates of the age of the universe range from 7 billion to 20 billion years. By contrast, the Hindu theory calls for a universe more than 150 billion years old.

On the other hand, the dates ascribed by scientists to the various geologic periods have been revised a number of times on the basis of new evidence, and could possibly be revised again in the future. Further, cosmology could reasonably be described as an infant science, and the age it ascribes to the universe as a whole might also change on the basis of new theories and evidence.

**Downward Trend**

By far the greater divergence from modern science is in the overall pattern of the Hindu theory. The Hindu and scientific patterns differ in the following ways:

- The main pattern in the Hindu theory is one of cycles.
- In the Hindu theory, life follows a downward trend most of the time, from the finest age to the worst. At the end of the worst age, Kali Yuga, divine intervention rapidly destroys the wicked and restores everything to its pristine state.
- In the Hindu theory, humanity is always present. The concept of evolution is confined to spiritual evolution; that is, each soul takes life in a series of lower to higher animal forms before finally incarnating as a human being.

By contrast, the fossil record of life on earth indicates that life began with very simple forms and later developed more complex organisms. The advent of humanity appears to be an extremely recent development when compared to the history of life on earth. Humanity itself does not appear to have existed long enough to have participated in the vast cycles of ages posited by Hindu theory.

## Conclusion

There is no scientific support for the Hindu theory of world cycles. Further, current scientific theory contradicts Hindu theory in many respects. It is best to begin by acknowledging this truth, as such an acknowledgement can form the basis for interesting discussions of the different *ways of knowing* that underly the more specific differences. Such, however, must be the substance of another paper.

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1. Hindu Theory of World Cycles *20480 bytes* Summary

- **Manvantaras**
- Another cycle that overlaps the others is that of **manvantaras**
- Each kalpa is reigned over by a succession of 14 Manus, and the reign of each Manu is called a **manvantara**
- A single **manvantara** is approximately 71 maha yugas
- Coomaraswamy states: "Each **Manvantara** is followed by a Deluge, which destroys the existings continents and swallows up all living beings, except the few who are preserved for the repeopling of the earth
- Within that Brahma day, we are in the seventh **manvantara**, and in the 28th maha yuga of that **manvantara**
- The greater cycles like kalpas, **manvantars**, and lifespan of Brahma go unmentioned
- 42 **manvantaras**
- Each **manvantara** is divided into the four yugas: Satya, Treta, Dvapara, and Kali
- 42 **manvantaras**, rather than dividing a kalpa into 14 **manvantaras**
- His **manvantaras** are thus much shorter than in the usual version
- He states that each **manvantara** contains a single mahayuga, instead of the usual 71 maha yugas
- 1 kalpa = 2 **manvantaras** (traditionally this would be 14 **manvantaras**)
- 1 **manvantara** = 71 maha yugas (this is the same as the traditional reckoning)
- Oddly enough, if you multiply maha yugas of 4,320,000 years times 71 to make a **manvantara** and then times 2 to make a kalpa, the result is only 613,440,000 years rather than the 22 septillion Gerwal states as his total
- The 22 septillion number is far greater than the traditional length of a kalpa, and the statement that 2 **manvantaras** make a kalpa is far fewer than the traditional number of 14
- At the end of each **manvantara**, a great flood wipes out most life on earth

- 2. Story of Pralaya *8099 bytes* Summary
  - It in turn has 14 **Manvantaras**
  - Ater every **ManVantara**, there will be a small pralaya
  - This is called **Manvantara** pralaya

- 1 **ManVantara** = 71 YugaChakras + 18,50,000 man years
- 71 = 30,67,20,000 + 18,50,000 = 30,85,70,000 years 14 such **manvantaras** = 30,85,70,000
- This 20,000 is the pralaya time between the **ManVantaras**
- After every 14 **ManVantaras** there is Kalpa Pralaya
- So number of **manvantara** pralayas is only 13
- This 20,000 years can be divided among **manvantara** pralayas as shown below
- The first **ManVantara** is swayamBhuva & its pralaya kaala is 2000 years
- The next 12 **ManVantara** pralayas have 1500 years each
- (3) **Manvantara** pralaya :- Once every 30,85,70,000 years
- Now we are in 7th **ManVantara** called VaiVaswata **Manvantara**

# 4.

# The Puranic Account of Time

# The Puranic Account of Time

The three main divisions of time employed in the Hindu Scriptures are ***Yugas***, ***Manvantaras***, and ***Kalpas***.
These will now be described.

There are four Yugas, which together extend to 12,000 divine years. Their respective duration is as follows:-
The Krita Yuga = 4,800 divine years
The Treta Yuga = 3,600 divine years
The Dvapara Yuga = 2,400 divine years
The Kali Yuga = 1,200 divine years

"One Year of mortals is equal to one day of the gods." As 360 is taken as the number of days in the year -

The Krita Yuga = 4,800 x 360 = 1,728,000 years of mortals
The Treta Yuga = 3,600 x 360 = 1,296,000 years of mortals
The Dvapara Yuga = 2,400 x 360 = 864,000 years of mortals
The Kali Yuga = 1,200 x 360 = 432,000 years of mortals

One Mahayuga, or Great Age, including the four lesser Yugas, therefore, being 12,000 divine years = 4,320,000 years of mortals. "A thousand such Mahayugas are a day of Brahma," and his nights are of equal duration; a Kalpa, therefore, or Day of Brahma extends over 4,320,000 ordinary years. " Within each Kalpa 14 Manus reign; a Manvantara, or period of a Manu, therefore is consequently one-fourteenth part of a Kalpa, or day of Brahma.

"In the present Kalpa, six Manus, of whom Swayambhuva was the first, have already passed away; the present being Vaivasata. In each Manvantara (period of a Manu), seven Rishis, certain deities, an Indra and a Manu, and the kings, his sons, are created and perish. A thousand systems of the four Yugas occur coincidentally with these fourteen Manvantaras, and consequently about 71 systems of four Yugas elapse during each Manvantara, and measure the lives of the Manus and the deities of the period. At the close of this day of Brahma, a collapse of the universe takes place, which lasts through a night of Brahma, equal in duration to his day, during which

period the worlds are converted into one great ocean, when the lotus-born god (Brahma), expanded by his deglutition of the universe, and contemplated by the Yogis and gods in Janaloka, sleeps on the serpent Sesha. At the end of that night he awakes and creates anew.

"A year of Brahma is composed of the proper number of such days and nights, and a hundred of such years constitute his whole life. The period of his life is called Para, and the half of it Pararddha, or the half of a Para. One Parardha, or half of Brahma's existence, has now expired, terminating with the great Kalpa called the Padma Kalpa. The now existing Kalpa, or day of Brahma, called Varasha (or that of the boar), is the first of the second Pararddha of Brahma's existence. The dissolution which occurs at the end of each Kalpa, or day Brahma, is called nainmittika, incidental, occasional or contingent."

The four Yugas mentioned above - viz. the Krita, Treta, Dvapara, and Kali - have characteristic qualities. The Krita is the golden, and Kali the iron age. The Mahabharata gives these characteristics very distinctly. Hunuman, the monkey-god, is the speaker, describing the four ages to Bhimasena, one of the Pandus.

"The Krita is that age in which righteousness is eternal. In the time of that most excellent of Yugas (everything) had been done (Krita), and nothing (remained) to be done. Duties did not then languish, nor did the people decline. Afterwards through (the influence of) time, this Yuga fell into a state of inferiority. In that age there were neither gods, Danavas, Gandharvas, Yakshasas, Rakshasas, nor Pannagas; no buying and selling went on, on efforts were made by men; the fruit (of the earth was obtained) by their mere wish; righteousness and abandonment of the world (prevailed). No disease or decline of the organs of sense arose through the influence of age; there was no malice, weeping, pride, or deceit; no contention, no hatred, cruelty, fear affliction, jealousy, or envy. Hence the Supreme Brahma was the transcendent resort of these Yogins.

In the Treta men acted with an object in view, seeking after reward for their rites and their gifts, and no longer disposed to austerities, and to liberality from ( a simple feeling of) duty. In this age, however, they were devoted to their own duties and to religious ceremonies.

"In the Dvapara age righteousness was diminished by two quarters, Vishnu became yellow, and the Veda fourfold. Some studied four vedas, some

three, other two, and some none at all. The scriptures being thus divided, ceremonies were celebrated in a great variety of ways; and the people, being occupied with austerity and the bestowal of gifts, became full of passion (rajasi). Owing to ignorance of the one Veda, Vedas were multiplied. And now from the decline of goodness (Sattva), only few adhered to truth.

"In the Kali, righteousness remained to the extent of one-fourth only. Calamities, diseases, fatigue, faults such as anger, etc., distresses, anxiety, hunger, fear, prevailed. As the ages revolve, righteousness again declines; when this takes place, the people also decline. When they decay, the impulses which actuate them also decay. The practices generated by the declension of the Yugas frustrate men's aims. Such is the Kali Yuga, which has existed for a short time. Those who are long-lived act in conformity with the character of the age." In the "Bhishmaparvan" there is a paragraph in which it is said that "Four thousand years are specified as the duration of life in the Krita Yuga, three thousand in the Treta, and two thousand form the period at present established on earth in the Dvapara. There is no fixed measure in the Tishya (Kali).

It should be noticed that the immense duration of the ages as quoted above from the "Vishnu Purana" is peculiar to the Puranas. In the text of the Mahabharata "no mention is made of the years comprising the different Yugas being divine years," though the earlier books certainly favour far more extravagant notions of chronology than those which Western nations accept.

# 5.

# Demise of Aryan Invasion Theory

# DEMISE OF ARYAN INVASION THEORY

Courtesy: Dinesh Agrawal

Introduction | Origin of Invasion Theory | Major Flaws in Aryan Invasion Theory | Examination of so called facts supporting Invasion Theory | Consequences of Invasion Theory in Indian Context | Swami Vivekananda on Invasion Theory | Conclusion

**Most of the material presented has been taken from the following books:**

1. The Aryan Invasion Theory and Indian Nationalism (1993) By Shrikant G. Talageri (Voice of India)
2. The Astronomical Code of India (1992) By Subhash Kak
3. Vedic Aryans and the Origins of Civilization (1995) By N.S. Rajaram and David Frawley (World Heritage Press)
4. Aryan Invasion of India: The Myth and the Truth By N.S. Rajaram (Voice of India Publication)
5. Indigenous Indians: Agastya to Ambedkar (1993) By Koenraad Elst
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## Introduction

**Aryan Race and Invasion Theory is not a subject of academic interest only, rather it conditions our perception of India's historical evolution, the sources of her ancient glorious heritage, and indigenous socio-economic-political institutions which have been developed over the millennia.**

Consequently, the validity or invalidity of this theory has an obvious and strong bearing on the contemporary Indian political and social landscape as well as the future of Indian nationalism. The subject matter is as relevant today as it was a hundred years ago when it was cleverly introduced in the school text books by British rulers.

The last couple of decades have witnessed a growing interest among scholars, social scientists, and many nationalist Indians in this some what vapid and prosaic subject due to their aunguish on the great damage this theory has wrought on the psyche of the Indian society, and its tremendous contribution in creating apparently lasting schism between the different sections of the Hindu society.

This subject must especially and urgently interest to all those people who are committed to the ideology of Hindutva, for one of the primary and fundamental premises of Hindutva philosophy lies in the fact that the Indian cultural nationalism has been evolved and fostered over the millenia by our ancient rishis who at the banks of holy rivers of Saptasindhu had

composed the Vedic literature - the very foundation of Indian civilization, and realised the eternal truth about the Creator, His creation, and means to preserve it.

The fact that these pioneers of the ancient Vedic culture and hence the Hinduism were indigenous people of mother India, is mendaciously denied by the Aryan Invasion theory which professes their foreign origin. If such a false theory is allowed to perpetuate and given credence without any tenable and reliable basis, the very raison d'etre of Hindutva is endangered.

In this essay, an attempt has been made to expose the myth of **Aryan Invasion Theory (AIT)** based on scriptural, archaeological evidences and proper interpretation of Vedic verses, and present the factual situation of the ancient Vedic society and how it progressed and evolved into all-embracing and catholic principle, now known as Hindusim.

The Aryan issue is quite controversial and has been the focus of historians, archaeologists, Indologists, and sociologists for over a century. AIT is merely a proposed 'theory', and not a factual event. And theories keep modifying, are discredited, nay even rejected with the emergence of new knowledge and data pertaining to the subject matter of the theories.

The AIT can not be accepted as Gospel truth knowing fully well its shaky and dubious foundations, and now with the emergence of new information and an objective analysis of the archaeological data and scriptures, the validity of AIT is seriously challenged and it stands totally untenable.

The most weird aspect of the AIT is that it has its origin not in any Indian records (no where in any of the ancient Indian scriptures or epics or Puranas, etc. is there any mention of this AIT, sounds really incredible!), but in European politics and German nationalism of 19th century. AIT has no support either in Indian literature, tradition, science, or not even in any of the south Indian (Dravidians, inhabitants of south India, who were supposed to be the victims of the so-called Aryan invasion) literature and tradition.

So a product of European politics of the 19th century was forced on Indian history only to serve the imperialist policy of British colonialists to divide the Indian society on ethnic and religious lines in order to continue their reign on the one hand and accentuate the religious aims of Christian missionaries on the other. There is absolutely no reference in Indian traditions and literature of an Aryan Invasion of Northern India, until the British imperialists imposed this theory on an unsuspecting and gullible Indian society and introduced it to the school curriculum.

The irony is that this is still taught in our schools as an unmitigated truth, and the authorities who set the curriculum of Indian history books are not yet prepared to accept the verdict, and make the amends. This is truly a shame! Now, more and more evidence is emerging which not only challenges the old myth of Aryan Invasion, but also is destroying all the pillars on which the entire edifice of AIT had been assiduously but cleverly built.

> **It is a known fact that most of the original proponents of AIT were not historians or archaeologists but had missionary and political axe to grind. Max Muller in fact had been paid by the East India Company to further its colonial aims, and others like Lassen and Weber were ardent German nationalists, with hardly any authority or knowledge on India, only**

**motivated by the superiority of German race/nationalism through white Aryan race theory. And as everybody knows this eventually ended up in the most calamitous event of 20th century: the World War II.**

Even in the early times of the AIT's onward journey of acceptability, there were numerous challengers like C.J.H. Hayes, Boyed C. Shafer and Hans Kohn who made a deep study of the evolution and character of nationalism in Europe. They had exposed the unscientificness of many of the budding social sciences which were utilized in the 19th century to create the myth of Aryan Race Theory.

In the last couple of decades, the discovery of the lost track of the Rig Vedic river Saraswati, the excavation of a chain of Harappan sites from Ropar in the Punjab to Lothal and Dhaulavira in Gujarat all along this lost track, the discovery of the archaeological remains of Vedis (alters) and Yupas connected with Vedic Yajnas (sacrifices) at Harrapan sites like Kalibangan, decipherment of the Harappan/Indus script by many scholars as a language belonging to Vedic Sanskrit family, the view of the archaeologists like Prof. Dales, Prof. Allchin etc. that the end of the Harappan civilization came not because of the so called Aryan invasion but as a result of a series of floods, the discovery of the lost Dwarka city beneath the sea water near Gujarat coast and its similarity with Harappan civilization - all these new findings and an objective, accurate and contextual interpretation of Vedas indicate convincingly towards the full identity of the Harappan/Indus civilization with post Vedic civilization, and demand a re-examination of the entire gamut of Aryan Race/Invasion Theories which have been forcefully pushed down the throats of Indian society by some European manipulators and Marxist historians all these years.

For thousands of years the Hindu society has looked upon the Vedas as the fountainhead of all knowledge: spiritual and secular, and the mainstay of Hindu culture, heritage and its existence. Never our historical or religious records have questioned this fact.

Even western and far eastern travellers who have documented their experiences during their prolonged stay and sojourn in India have testified the importance of Vedic literature and its indigenous origin. And now, suddenly, in the last century or so, these the so-called European scholars are pontificating us that the Vedas do not belong to Hindus, they were the creation of a barbaric horde of nomadic tribes descended upon north India and destroyed an advanced indigenous civilization. They even suggest that the Sanskrit language is of non-Indian origin. This is all absurd, preposterous, and defies the commonsense. A nomadic, barbaric horde of invaders cannot from any stretch of imagination produce the kind of sublime wisdom, pure and pristine spiritual experiences of the highest order, a universal philosophy of religious tolerance and harmony for the entire mankind, one finds in the Vedic literature.

## Origin of Invasion Theory

**Now let us examine the origin and the conditions in which this historical fraud was concocted.**

Max Muller, a renowned Indologist from Germany, is credited with the popularization of the Aryan racial theory in the middle of 19th century. Though later on when Muller's reputation as a Sanskrit scholar was getting damaged, and he was challenged by his peers, since nowhere in the Sanskrit literature, the term Arya denoted a racial people, he recanted and pronounced that Aryan meant only a linguistic family and never applied to a race. But the damage was already done.

The German and French political and nationalist groups exploited this racial phenomenon to propagate the supremacy of an assumed Aryan race of white people, which Hitler used to its extreme absurdities for his barbaric crusade to terrorize Jews and other societies. This culminated in the holocaust of millions of innocent people. Though now this racial nonsense has mostly been discarded in Europe, but in India it is still being exploited and used to divide and denigrate the Hindu society. Our aim is to expose myth about AIT, and establish the truth of the identity of the pioneers of the Vedic civilization and set the historical events after the Vedic period in proper perspective and in realistic time frame.

**What, really, is Aryan Invasion Theory?**

According to this theory, northern India was invaded and conquered by nomadic, light-skinned RACE of a people called 'ARYANS' who descended from Central Asia (or some unknown land ?) around 1500 BC, and destroyed an earlier and more advanced civilization of the people habitated in the Indus Valley and imposed upon them their culture and language. These Indus Valley people were supposed to be either Dravidian, or AUSTRICS or now--days' Shudra class etc.

The main elements on which the entire structure of AIT has been built are: Arya is a racial group, their invasion, they were nomadic, light-skinned, their original home was outside India, their invasion occurred around 1500 BC, they destroyed an advanced civilization of Indus valley, etc. And what are the evidences AIT advocates present in support of all these wild conjectures:

Invasion: Mention of Conflicts in Vedic literature, findings of skeletons at the excavated sites of Mohanjodro and Harappa

Nomadic, Light-skinned: Pure conjecture and misinterpretation of Vedic hymns.

Non-Aryan/Dravidian Nature of Indus civilization: absence of horse, Shiva worshippers, chariots, Racial differences, etc.

Date of Invasion, 1500 BC: Arbitrary and speculative, in Mesopotamia and Iraq the presence of the people worshipping Vedic gods around 1700BC, Biblical chronology

## Major Flaws in Aryan Invasion Theory

A major flaw of the invasion theory was that it had no explanation for why the Vedic literature that was assumed to go back into the second millennium BC had no reference to any

region outside of India. Also the astronomical references in the Rig Veda allude to events in the third millennium BC and even earlier, indicating origin ofVedic hymns earlier than 3000BC. The contributions of the Vedic world to philosophy, mathematics, logic, astronomy, medicine and other sciences provide one of the foundations on which rests the common heritage of mankind, is well recognized but cannot be reconciled if Vedas were composed after 1500BC.

Further, if it is assumed that the so-called Aryans invaded the townships in the Harappa valley and destroyed its habitants and their civilization, how come after doing that they did not occupy these towns? The excavations of these sites indicate that the townships were abandoned. And if the Harappan civilization had a Dravidian origin, who were allegedly pushed down to the south by Aryans, how come there is no Aryan-Dravidian divide in the respective literatures and historical traditions.

The North and South have never been known to be culturally hostile to each other. Prior to the descent of British on Indian scene, there was a continuous interaction and cultural exchange between the two regions. The Sanskrit language, the so-called Aryan language was the lingua-franca of the entire society for thousands of years. The three greatest figures of later Hinduism - Shankaracharya, Madhavacharya and Ramanujam were Southerners who are universally respected in the North, and who have written commentaries on Vedic scriptures in Sanskrit only for the benefit of the entire population.

Even in the ancient times some of the great Sutra authors like Baudhayana and Apastamba were from South. Agastya, a celebrated Vedic rishi, is widely venerated in the South as the one who introduced Vedic learning to the South India. And also was the South India un-inhabitated prior to the pushing of the original population of Indus Valley? If not, who were the original inhabitants of South India, who accepted the newcomers without any hostility or fight?

There is enough positive evidence in support of the religious rites of the Harappans being similar to those of the Vedic Aryans. Their religious motifs, deities and sacrificial altars bespeak of Aryan faith, indicating continuity and identity of Vedic culture with the Indus valley civilization.

If the Aryan Hindus were outsiders, why don't they name places outside India as their most holy places? Why should they sing paeans in the praise of India's numerous rivers crisscrossing the entire peninsula, and mountains - repositories of life giving water and natural resources, nay even bestow them a status of goddesses and gods. If Aryans were outsiders why should they consider this land as the 'holy land' and not their original land as the 'holy land' or motherland?

For the Muslims, their holy placeis Mecca. For the Catholics it is Rome or Jerusalem. For the Hindus, their pilgrim centers range from Kailash in the North, to Rameshwaram in the South; and from Hingalaj (Sindh) in the West to Parusuram Kund (Arunchala Pradesh) in the East.

The seven holy cities of Hinduism include Kanchipurum in the south, Dwaraka in the west and Ujjain in central India. The twelve jyotirlings include Ramashwaram in Tamil Nadu, Srisailam in Andhra Pradesh, Nashik in Maharashtra, Somnath in Gujarat and Kashi in Uttar Pradesh. All these are located in greater India only. No Hindu from any part of India has felt a stranger in any other part of India when on a pilgrimage.

The seven holy rivers in Hinduism, indeed, seem to chart out the map of the holy land. The Sindhu and the Saraswati (now extinct) originating from the Himalayas and move westward and southwards into the western sea; the Ganga and the Yamuna also start in the Himalayas and move eastward into the north-eastern sea; the Narmada starts in central India and the Godavari starts in western India, while the Kaveri winds its way through the south to move into the southern sea. More than a thousand years ago, Adi Shankaracharya, who was born in Kerala, established several mathas (religious and spiritual centers) including at Badrinath in the north (UP), Puri in the east (Orissa), Dwaraka in the west (Gujarat), and at Shringeri and Kanchi in the south. That is India, that is Bharat, that is Hinduism.

These are some of the obvious serious objections, inconsistencies, and glaring anomalies to which the invasionists have no convincing or plausible explanations which could reconcile the above facts with the Aryan invasion theory and destruction of Indus Valley civilization.

## So called Facts in support of Invasion Theory

**Now let us examine the facts about the so-called evidences in support of AIT:**

### 1. Real Meaning of the Word 'ARYA'

In 1853, Max Muller introduced the word 'Arya' into the English and European usage as applying to a racial and linguistic group when propounding the Aryan Racial theory. However, in 1888, he himself refuted his own theory and wrote:

> " I have declared again and again that if I say Aryas, I mean neither blood nor bones, nor hair, nor skull; I mean simply those who speak an Aryan language... to me an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar." (Max Muller, Biographies of Words and the Home of the Aryas, 1888, pg 120)

In Vedic Literature, the word Arya is nowhere defined in connection with either race or language. Instead it refers to: gentleman, good-natured, righteous person, noble-man, and is often used like 'Sir' or 'Shree' before the name of a person like Aryaputra, Aryakanya, etc.

In Ramayan (Valmiki), Rama is described as an Arya in the following words: Arya - who cared for the equality to all and was dear to everyone.

Etymologically, according to Max Muller, the word Arya was derived from ar-, "plough, to cultivate". Therefore, Arya means - "cultivator" agriculturer (civilized sedentary, as opposed to nomads and hunter-gatherers), landlord;

V.S. Apte's Sanskrit-English dictionary relates the word Arya to the root r-,to which a prefix a has been appended to give a negating meaning. And therefore the meaning of Arya is given as "excellent, best", followed by "respectable" and as a noun, "master, lord, worthy, honorable,

excellent", upholder of Arya values, and further: teacher, employer, master, father-in-law, friend, Buddha.

So nowhere either in the religious scriptures or by tradition the word Arya denotes a race or language. To impose such a meaning on this epithet is an absolute intellectual dishonesty, deliberate falsification of the facts, and deceptive-scholarship. There are only four primary races, namely, Caucasian, the Mangolian, the Australians and the Negroid. Both the Aryans and Dravidians are related branches of the Caucasian race generally placed in the same Mediterranean sub-branch.

**The difference between the so-called Aryans of the north and the Dravidians of the south or other communities of Indian subcontinent is not a racial type. Biologically all are the same Caucasian type, only when closer to the equator the skin gets darker, and under the influence of constant heat the bodily frame tends to get a little smaller.**

And these differences can not be the basis of two altogether different races. Similar differences one can observe even more distinctly among the people of pure Caucasian white race of Europe. Caucasian can be of any color ranging from pure white to almost pure black, with every shade of brown in between. Similarly, the Mongolian race is not yellow. Many Chinese have skin whiter than many so-called Caucasians.

Further, a recent landmark global study in population genetics by a team of internationally reputed scientists over 50 years (The History and Geography of Human Genes, by Luca Cavalli-Sforza, Paolo Menozzi and Alberto Piazza, Princeton University Press) reveals that the people habitated in the Indian subcontinent and nearby including Europe, all belong to one single race of Caucasion type. According to this study, there is essentially, and has been no difference racially between north Indians and the so-called Dravidian South Indians. The racial composition has remained almost the same for millennia. This study also confirms that there is no race called as an Aryan race.

**2.**

The voluminous references to various wars and conflicts in Rigveda are frequently cited as the proof of an invasion and wars between invading white-skinned Aryans and dark-skinned indigenous people. Well, the so-called conflicts and wars mentioned in the Rigveda can be categorized mainly in the following three types:

> **A.** Conflicts between the forces of nature: Indra, the Thunder-God of the Rig Veda, occupies a central position in the naturalistic aspects of the Rigvedic religion, since it is he who forces the clouds to part with their all-important wealth, the rain. In this task he is pitted against all sorts of demons and spirits whose main activity is the prevention of rainfall and sunshine. Rain, being the highest wealth, is depicted in terms of more terrestrial forms of wealth, such as cows or soma. The clouds are depicted in terms of their physical appearance: as mountains, as the black abodes of the demons who retain the celestial waters of the heavens (i.e. the rains), or as the black demons themselves. This is in no way be construed as the war between white Aryans and black Dravidians. This is a perverted interpretation from those who have not understood the meaning and purport of the Vedic culture and philosophy.

Most of the verses which mention the wars/conflicts are composed using poetic imagery, and depict the celestial battles of the natural forces, and often take greater and greater recourse to terrestrial terminology and anthropomorphic depictions. The descriptions acquire an increasing tendency to shift from naturalism to mythology. And it is these mythological descriptions which are grabbed at by invasion theorists as descriptions of wars between invading Aryans and indigenous non-Aryans. An example of such distorted interpretation is made of the following verse:

> The body lay in the midst of waters that are neither still nor flowing. The waters press against the secret opening of the Vrtra (the coverer) who lay in deep darkness whose enemy is Indra. Mastered by the enemy, the waters held back like cattle restrained by a trader. Indra crushed the vrtra and broke open the withholding outlet of the river. (Rig Veda, I.32.10-11)

This verse is a beautiful poetic and metamorphical description of snow-clad dark mountains where the life-sustaining water to feed the rivers flowing in the Aryavarta is held by the hardened ice caps (vrtra demon) and Indra, the rain god by allowing the sun to light its rays on the mountains makes the ice caps break and hence release the water. The invasionists interpret this verse literally on human plane, as the slaying of vrtra, the leader of dark skinned Dravidian people of Indus valley by invading white-skinned Aryan king Indra. This is an absurd and ludicrous interpretation of an obvious conflict between the natural forces.

**B.**

**Conflict between Vedic and Iranian people**: Another category of conflicts in the Rigveda represents the genuine conflict between the Vedic people and the Iranians. At one time Iranians and Vedic people formed one society and were living harmoniously in the northern part of India practising Vedic culture, but at some point in the history for some serious philosophical dispute, the society got divided and one section moved to further north-west, now known as Iran. However, the conflict and controversy were continued between the two groups often resulting into even physical fights.

The Iranians not only called their God Ahura (Vedic Asura) and their demons Daevas (Vedic Devas), but they also called themselves Dahas and Dahyus (Vedic Dasas, and Dasyus). The oldest Iranian texts, moreover depict the conflicts between the daeva-worshippers and the Dahyus on behalf of the Dahyus, as the Vedic texts depict them on behalf of the Deva-worshippers. Indra, the dominant God of the Rigveda, is represented in the Iranian texts by a demon Indra. What this all indicate that wars or conflicts of this second category are not between Aryans and non-Aryans, but between two estranged groups of the same parent society which got divided by some philosophical dichotomy. Vedas even mention the gods of Dasyus as Arya also.

**C.**

Conflicts between various indigenous tribal groups over natural resources and various minor kingdoms to gain supremacy over the land and its expansion: A global phenomenon known to share the natural resources like, water, cattle, vegetation and land, and expand the geographical boundaries of the existing kingdoms. This conflict in no way suggests any war or invasion by outsiders on the indigenous people.

**3.**

It is argued that in the excavations at Harappa and Mohenjo-daro the human skeletons found do prove that a massacre had taken place at these townships by invading armies of Aryan nomads. Prof. G. F. Dales (Former head of department of South Asian Archaeology and Anthropology, Berkeley University, USA) in his The Mythical Massacre at Mohenjo-daro, Expedition Vol VI,3: 1964 states the following about this evidence:

> " What of these skeletal remains that have taken on such undeserved importance? Nine years of extensive excavations at Mohenjo-daro (1922-31) - a city of three miles in circuit - yielded the total of some 37 skeletons, or parts thereof, that can be attributed with some certainty to the period of the Indus civilizations. Some of these were found in contorted positions and groupings that suggest anything but orderly burials. Many are either disarticulated or incomplete. They were all found in the area of the Lower Town - probably the residential district. Not a single body was found within the area of the fortified citadel where one could reasonably expect the final defence of this thriving capital city to have been made."

He further questions:

> " Where are the burned fortresses, the arrow heads, weapons, pieces of armour, the smashed chariots and bodies of in the invaders and defenders? Despite the extensive excavations at the largest Harappan sites, there is not a single bit of evidence that can be brought forth as unconditional proof of an armed conquest and the destruction on the supposed scale of the Aryan invasion."

Colin Renfrew, Prof. of Archeology at Cambridge, in his famous work, Archeology and Language : The Puzzle of Indo-European Origins", Cambridge Univ. Press, 1988, makes the following comments about the real meaning and interpretation of Rig Vedic hymns:

> "Many scholars have pointed out that an enemy quite frequently smitten in these hymns is the Dasyu. The Dasyus have been thought by some commentators to represent the original, non-Vedic-speaking population of the area, expelled by the incursion of the war like Aryas in their war-chariots. As far as I can see there is nothing in the Hymns of the Rigveda which demonstrates that the Vedic-speaking population were intrusive to the area: this comes rather from a historical assumption about the 'coming' of the Indo-Europeans. It is certainly true that the gods invoked do aid the Aryas by over-throwing forts, but this does not in itself establish that the Aryas had no forts themselves. Nor does the fleetness in battle, provided by horses (who were clearly used primarily for pulling chariots), in itself suggest that the writers of these hymns were nomads. Indeed the chariot is not a vehicle especially

associated with nomads. This was clearly a heroic society, glorifying in battle. Some of these hymns, though repetitive, are very beautiful pieces of poetry, and they are not by any means all warlike.

...When Wheeler speaks of the Aryan invasion of the Land of the Seven Rivers, the Punjab', he has no warranty at all, so far as I can see. If one checks the dozen references in the Rigveda to the Seven Rivers, there is nothing in any of them that to me which implies an invasion: the land of the Seven Rivers is the land of the Rigveda, the scene of the action. Nothing implies that the Aryas were strangers there. Nor is it implied that the inhabitants of the walled cities (including the Dasyus) were any more aboriginal than the Aryas themselves. Most of the references, indeed, are very general ones such as the beginning of the Hymn to Indra (Hymn 102 of Book 9)

> To thee the Mighty One I bring this mighty
> Hymn,
> for thy desire hath been gratified by my praise.
> In Indra, yea in him victorious through his
> strength,
> the Gods have joyed at feast, and when the Soma
> flowed.
> The Seven Rivers bear his glory far and wide,
> and heaven and sky and earth display his comely
> form.
> The Sun and Moon in change alternate run their
> course
> that we, O Indra, may behold and may have faith
> . . .

The Rigveda gives no grounds for believing that the Aryas themselves lacked for forts, strongholds and citadels. Recent work on the decline of the Indus Valley civilization shows that it did not have a single, simple cause: certainly there are no grounds for blaming its demise upon invading hordes. This seems instead to have been a system collapse, and local movements of people may have followed it."

M.S. Elphinstone (1841): (first governor of Bombay Presidency, 1819-27) in his magnum opus, History of India, writes:

> Hindu scripture.... "It is opposed to their (Hindus) foreign origin, that neither in the Code (of Manu) nor, I believe, in the Vedas, nor in any book that is certainly older than the code, is there any allusion to a prior residence or to a knowledge of more than the name of any country out of India. Even mythology goes no further than the Himalayan chain, in which is fixed the habitation of the gods...
>
> ...To say that it spread from a central point is an unwarranted assumption, and even to analogy; for, emigration and civilization have not spread in a circle, but from east to west. Where, also, could the central point be, from which a language could spread over India, Greece, and Italy and yet leave Chaldea, Syria and Arabia untouched?

And, Elphinstone's final verdict:

> "There is no reason whatever for thinking that the Hindus ever inhabitated any country but their present one, and as little for denying that they may have done so before the earliest trace of their records or tradition."

So what these eminent scholars have concluded based on the archaeological and literary evidence that there was no invasion by the so-called Aryans, there was no massacre at Harappan and Mohanjo-dara sites, Aryans were indigenous people, and the decline of the Indus valley civilization is due to some natural calamity.

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**4. Presence of Horse at Indus-Saraswati sites**

It is argued that the Aryans were horse riding, used chariots for transport, and since no signs of horse was found at the sites of Harappa and Mohanjo-daro, the habitants of Indus valley cannot be Aryans. Well, this was the case in the 1930-40 when the excavation of many sites were not completed. Now numerous excavated sites along Indus valley and along the dried Saraswati river have produced bones of domesticated horses. Dr. S.R Rao, the world renowned scholar of archeology, informs us that horse bones have been found both from the 'Mature Harappan' and 'Late Harappan' levels. Many other scholars since then have also unearthed numerous bones of horses: both domesticated and combat types. This simply debunks the non-Aryan nature of the habitants of the Indus valley and also identifies the Vedic culture with the Indus valley civilization.

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**5. Origin of Siva-worship**

The advocates of AIT argue that the inhabitants of Indus valley were Siva worshippers and since Siva cult is more prevalent among the South Indian Dravidians, therefore the habitants of Indus valley were Dravidians. But Shiva worship is not alien to Vedic culture, and not confined to South India only. The words Siva and Shambhu are not derived from the Tamil words civa (to redden, to become angry) and cembu (copper, the red metal), but from the Sanskrit roots si (therefore meaning "auspicious, gracious, benevolent, helpful kind") and sam (therefore meaning "being or existing for happiness or welfare, granting or causing happiness, benevolent, helpful, kind"), and the words are used in this sense only, right from their very first occurrence. (Sanskrit- English Dictionary by Sir M. Monier-Williams).

Moreover, most important symbols of Shaivites are located in North India: Kashi is the most revered and auspicious seat of Shaivism which is in the north, the traditional holy abode of Shiva is Kailash mountain which is in the far-north, there are passages in Rigvada which mention Siva and Rudra and consider him an important deity. Indra himself is called Shiva several times in Rig Veda (2:20:3, 6:45:17, 8:93:3)**. So Siva is not a Dravidian god only, and by no means a non-Vedic god**.

The proponents of AIT also present terra-cotta lumps found in the fire-alters at the Harappan and other sites as an evidence of Shiva linga, implying the Shiva cult was prevalent among the Indus valley people. But these terra-cotta lumps have been proved to be the measures for

weighing the commodities by the shopkeepers and merchants. Their weights have been found in perfect integral ratios, in the manner like 1 gm, 2 gms, 5 gms, 10 gms etc. They were not used as the Shiva lingas for worship, but as the weight measurements.

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**6. Discovery of the Submerged city of Krishna's Dwaraka**

The discovery of this city is very significant and a kind of clinching evidence in discarding the Aryan invasion as well as its proposed date of 1500BC. Its discovery not only establishes the authenticity of Mahabharat war and the main events described in the epic, but clinches the traditional antiquity of Mahabharat and Ramayana periods. So far the AIT advocates used to either dismiss the Mahabharat epic as a fictional work of a highly talented poet or would place it around 1000 BC. But the remains of this submerged city along the coast of Gujarat were dated 3000BC to 1500BC.

In Mahabharat's Musal Parva, the Dwarka is mentioned as being gradually swallowed by the ocean. Krishna had forewarned the residents of Dwaraka to vacate the city before the sea submerged it. The Sabha Parva gives a detailed account of Krishna's flight from Mathura with his followers to Dwaraka to escape continuous attacks of Jarasandh's on Mathura and save the lives of its subjects. For this reason, Krishna is also known as RANCHHOR (one who runs away from the battle-field). Dr. SR Rao and his team in 1984-88 (Marine Archaeology Unit) undertook an extensive search of this city along the coast of Gujarat where the Dwarikadeesh temple stands now, and finally they succeeded in unearthing the ruins of this submerged city off the Gujarat coast.

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**7. Saraswati River Discovered**

It is well known that in the Rig Veda, the honor of the greatest and the holiest of rivers was not bestowed upon the Ganga, but upon Saraswati, now a dry river, but once a mighty flowing river all the way from the Himalayas to the ocean across the Rajasthan desert. The Ganga is mentioned only once while the Saraswati is mentioned at least 60 times. Extensive research by the late Dr. Wakankar has shown that the Saraswati changed her course several times, going completely dry around 1900 BC. The latest satellite data combined with field archaeological studies have shown that the Rig Vedic Saraswati had stopped being a perennial river long before 3000 BC.

As Paul-Henri Francfort of CNRS, Paris recently observed,

> "...we now know, thanks to the field work of the Indo-French expedition that when the proto-historic people settled in this area, no large river had flowed there for a long time."

The proto-historic people he refers to are the early Harappans of 3000 BC. But satellite 'photos show that a great prehistoric river that was over 7 kilometers wide did indeed flow through the area at one time. This was the Saraswati described in the Rig Veda. Numerous archaeological sites have also been located along the course of this great prehistoric river thereby confirming Vedic accounts. The great Saraswati that flowed "from the mountain to

the sea" is now seen to belong to a date long an terior to 3000 BC. This means that the Rig Veda describes the geography of North India long before 3000 BC. All this shows that the Rig Veda must have been in existence no later than 3500 BC. (Aryan Invasion of India: The Myth and the Truth By N.S. Rajaram)

**River Saraswati IN RIGVEDA**

The river called Saraswati is the most important of the rivers mentioned in the Rig Veda. The image of this 'great goddess stream' dominates the text. It is not only the most sacred river but the Goddess of wisdom. She is said to be the Mother of the Veda.

A few Rig Vedic hymns which mention Saraswati river are presented below:

- ambitame naditame devitame sarasvati (II.41.16) (The best mother, the best river, the best Goddess, Saraswati)
- maho arnah saraswati pra cetayati ketuna dhiyo visva virajati (I.3.12) (Saraswati like a great ocean appears with her ray, she rules all inspirations)
- ni tva dadhe vara a prthivya ilayspade sudinatve ahnam: drsadvatyam manuse apayayam sarasvatyam revad agne didhi (III.23.4) (We set you down, oh sacred fire, at the most holy place on Earth, in the land of Ila, in the clear brightness of the days. On the Drishadvati, the Apaya and the Saraswati rivers, shine out brilliantly for men)
- citra id raja rajaka id anyake sarasvatim anu; parjanya iva tatanadhi vrstya sahasram ayuta dadat (VIII.21.18)
  (Splendor is the king, all others are princes, who dwell along the Saraswati river. Like the Rain God extending with rain he grants a thousand times ten thousand cattle)
  Saraswati like a bronze city: ayasi puh; surpassing all other rivers and waters:
- visva apo mahina sindhur anyah; pure in her course from the mountains to the sea: sucir yati girbhya a samudrat (VII.95.1-2)

All this indicates that the composers of the Vedic literature were quite familiar with the Saraswati river, and were inspired by its beauty and its vasteness that they composed several hymns in her praise and glorification. This also indicates that the Vedas are much older than Mahabharat period which mentions Saraswati as a dying river.

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**8.**

**Decipherment of Indus Script**

Dr. S.R Rao, who has deciphered the Indus script, is an ex-head of Archaeological Survey of India, a renowned Marine archaeologist, has been studying archeology since 1948 and has discovered and excavated numerous Indus sites. He has authored several monumental works on Harappan civilization and Indus script.

To summarize his method of decipherment of Indus script, he assigned to each Indus basic letter the same sound-value as the West Asian letter which closely resembled it. After assigning these values to the Indus letters, he proceeded to try to read the inscriptions on the Indus seals. The language that emerged turned out to be an "Aryan" one belonging to Sanskrit family. The people who resided at Harappa, Mohenjo-Daro, and other sites were culturally

Aryan is thus confirmed by the decipherment of the Harappan script and its identity with Sanskrit family. The Harappa culture was a part of a continuing evolution of the Vedic culture which had developed on the banks of Saraswati river. And it should be rightly termed as Vedic-Saraswati civilization.

Among the many words yielded by Dr. Rao's decipherment are the numerals aeka, tra, chatus, panta, happta/sapta, dasa, dvadasa and sata (1,3,4,5,7, 10,100) and the names of Vedic personalities like Atri, Kasyapa, Gara, Manu, Sara, Trita, Daksa, Druhu, Kasu, and many common Sanskrit words like, apa (water), gatha, tar (savior), trika, da, dyau (heaven), dashada, anna (food), pa(protector), para (supreme), maha, mahat, moks, etc.

While the direct connection between the late Indus script (1600 BC) and the Brahmi script could not be definitely established earlier, more and more inscriptions have been found all over the country in the last few years, dating 1000 BC, 700 BC, and so on, which have bridged the gap between the two. Now it is evident that the Brahmi script evolved directly from the Indus script. (Sources: Decipherment of the Indus Script, Dawn and Development of Indus Civilization, Lothal and the Indus Civilization, all by S. R. Rao)

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**9.**

**New Archaeological findings**

Since the first discovery of buried townships of Harappa and Mohenjo-Daro on the Ravi and Sindhu rivers in 1922, respectively, numerous other settlements, now number over 2500 stretching from Baluchistan to the Ganga and beyond and down to Tapti valley, covering nearly a million and half square kilometers, have been unearthed by various archaeologists. And, the fact which was not known 70 years ago, but archaeologists now know, is that about 75% of these settlements are concentrated not along the Sindhu or even the Ganga, but along the now dried up Saraswati river.

This calamity - the drying up of the Saraswati - and not any invasion was what led to the disruption and abandonment of the settlements along Saraswati river by the people who lived a Vedic life. The drying up of the Saraswati river was a catastrophe of the vast magnitude, which led to a massive outflow of people, especially the elite, went into Iran, Mesopotamia and other neighboring regions.

Around the same time (2000-1900 BC), there were constant floods or/and prolonged draughts along the Sindhu river and its tributaries which forced the inhabitants of the Indus valley to move to other safer and greener locations, and hence a slow but continuous migration of these highly civilized and prosperous Vedic people took place. Some of them moved to south east, and some to north west, and even towards European regions. For the next thousand years and more, dynasties and rulers with Indian names appear and disappear all over the West Asia confirming the migration of people from East towards West. There was no destruction of an existing civilization or invasion by any racial nomads of any kind to cause the destruction or abandonment of these settlements.

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**Chronology of the pre-historic period of India**

According to the invasionists, the Indian civilization or the Indus Valley civilization is only 4000-5000 years old. They place the end of this civilization around 1900BC, and invasion of Aryans around 1500BC. There is also no plausible explanation from these invasion advocates for a gap of 400 years between the end of the Indus Valley civilization (IVC) and the appearance of Aryans on the Indian scene if Aryans were responsible for the destruction of the IVC. They propose the period of 1400-1300 BC as the beginning of the Vedic age when the Vedas were composed and Aryans began to impose their culture and religion on the indigenous population of the northern India.

The Ramayana and Mahabharat, if considered as real events, must be according to them arbitrarily be dated in the period 1200-1000BC. And only after 1000BC, the historic accounts of empire building, Buddha's birth etc. have to be dated. This chronology first proposed by Max Muller was primarily based on his firm belief in the Biblical date of the creation of the world, i.e. October 23, 4004 BC.

**Such chronology contradicts all the archaeological evidences**, scriptural testimonies, traditional beliefs, and most importantly defies the commonsense and scientific method. Therefore, based on Vedic testimonies, Puranic references, archaeological evidences, and all the accounts presented here above, the most realistic and accurate chronological events of the pre-historic period of India should be fixed as follows:

> *Vedic Age - 7000-4000 BC *End of Rig Vedic Age - 3750 BC * End of Ramayana - Mahabharat Period - 3000 BC *Development of Saraswati-Indus Civilization - 3000-2000 BC *Decline of Indus and Saraswati Civilization - 2200-1900 BC *Period of Complete chaos and migration - 2000-1500 BC *Period of evolution of syncretic Hindu culture - 1400 - 250 BC

**David Frawley's Paradox**

The Harappans of the Indus Valley have left profuse archaeological records over a vast region - from the borders of Iran and beyond Afghanistan to eastern UP and Tapti valley, and must have supported over 30 million people and believed to be living an advanced civilization. And yet these people have left absolutely no literary records. Sounds incredible!

The Vedic Aryans and their successors on the other hand have left us a literature that is probably the largest and most profound in the world. But according to the AIT there is absolutely no archaeological record that they ever existed. Either on the Indian soil or outside its boundaries.

**So we have concrete history and archeology of a vast civilization of 'Dravidians' lasting thousands of years that left no literature, and a huge literature by the Vedic Aryans who left no history and no archaeological records.**

The situation gets more absurd when we consider that there is profuse archaeological and literary records indicating a substantial movement of Indian Aryans out of India into Iran and West Asia around 2000 BC.

So, how can all these obvious anomalies and serious flaws be reconciled?

**By accepting the truth that the so-called Aryans were the original people habitants of the townships along the Indus, Ravi, Saraswati and other rivers of the vast northern region of the Indian subcontinent. And no invasion by nomadic hordes from outside India ever occurred and the civilization was not destroyed but the population simply moved to other areas, and developed a new syncretic civilization and culture by mutual interaction and exchange of ideas.**

The Vedic seers in Vedic literature have proclaimed and practiced the following all-embracing, catholic, and harmonious principles for a peaceful coexistence of various communities. How can such people be accused of annihilater of a civilization, murderer of innocent people, and destroying large number of cities?

> ahm bhumimdadamaryam (Rgveda)
> Creater declares: I have bestowed this land to Aryas. Kirnvanto Vishwaryam (Rgbeda) Make the entire world noble. Aa na bhadra katavo yanto vishwatah (Rgveda) Let noble thoughts come from all sides.
> Mata Bhumih putro ham prithvyah (Atharv veda) Earth is my mother, and I am her son.
> Vasudeva kutumbubakam The entire universe is one family.

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## Consequences of the Aryan Invasion Theory in Context of India

*It serves to divide artificially India into a northern Aryan and southern Dravidian culture which were made hostile to each other by various interested parties: A major source of social tension in south Indian states.

*It gave an easy excuse to the Britishers to justify their conquest over India as well as validating the various conquests and mayhems of invading armies of religious fanatics from Arab lands and central Asia. The argument goes that they were doing only what Aryan ancestors of the Hindus had previously done millennia ago to the indigenous population.

*As a corollary, the theory makes Vedic culture later than and possibly derived from Middle Eastern cultures, especially the Greek culture: An absurd proposition.

*Since the identification of Christianity and the Middle Eastern cultures, the Hindu religion and Indian civilization are considered as a sidelight to the development of religion and civilization in the west: A deliberate and dishonest undermining of the antiquity and the greatness of the ancient Indian culture.

*It allows the science of India to be given a Greek basis, as any Vedic basis was largely disqualified by the primitive nature of the Vedic culture: In fact the opposite is true.

*If the theory of Aryan invasion and its proposed period were true, this discredited not only the Vedas but the genealogies of the Puranas, and all the kings mentioned in these scriptures including Lord Krishna, Rama, Buddha etc. would become as fictional characters with no historical basis: Which simply means disowning and discarding the very basis and raison de'etre of the Hindu civilization.

*The Mahabharat, instead of being a civil war of global proportion in which all the main kings of India participated as is described in the epic, would be dismissed as a local skirmish among petty princes that was later exaggerated by poets.

*In other words, the Aryan Invasion Theory invalidates and discredits the most Hindu traditions and almost all its vast and rich literary and civilizational heritage. It turns its scriptures and sages into fantasies and exaggerations.

*On the basis of this theory, the propaganda by the Macaulayists was made that there was nothing great in the Hindu culture and their ancestors and sages. And most Hindus fell for this devious plan. It made Hindus feel ashamed of their culture - that its basis was neither historical nor scientific, the Vedas were the work of nomadic shepherds and not the divine revelations or eternal truth perceived by the rishis during their spiritual journey, and hence there is nothing to feel proud about India's past, nothing to be proud of being Hindu.

**In short such a view and this concocted Aryan Invasion theory by a few European historians in order to prove the supremacy of Christianity and Western civilization, served (and still serving) the purpose: 'divide and conquer the Hindus'.**

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## Swami Vivekananda on Aryan Invasion Theory

"Our archaeologists' dreams of India being full of dark-eyed aborigines, and the bright Aryans came from - the Lord knows where. According to some, they came from Central Tibet; others will have it that they came from Central Asia. There are patriotic Englishmen who think that the Aryans were all red haired. Others, according to their idea, think that they were all black-haired. If the writer happens to be a black-haired man, the Aryans were all black-haired. Of late, there was an attempt made to prove that the Aryans lived on Swiss lake. I should not be sorry if they had been all drowned there, theory and all. Some say now that they lived at the North Pole. Lord bless the Aryans and their habitations! As for as the truth of these theories, there is not one word in our scriptures, not one, to prove that the Aryans came from anywhere outside of India, and in ancient India was included Afghanistan. There it ends..."

"And the theory that the Shudra caste were all non-Aryans and they were a multitude, is equally illogical and irrational. It could not have been possible in those days that a few Aryans settled and lived there with a hundred thousand slaves at their command. The slaves would have eaten them up, made chutney of them in five minutes. The only explanation is to be found in the Mahabharat, which says that in the beginning of the Satya Yuga there was only one caste, the Brahmins, and then by differences of occupations they went on dividing themselves into different castes, and that is the only true and rational explanation that has been given. And in the coming Satya Yuga all other castes will have to go back to the same condition."

(The Complete Work of Swami Vivekananda, Vol.III Page 293.)

## Conclusion

**So, What are the facts?**

**Now, based on what has been presented above, following facts about an ancient and glorious period of India clearly emerge:**

1. The Aryan Invasion and Racial theories, and Aryan-Dravidian conflicts are a 19th century fabrication by some European scholar. They are being exploited even now for political reasons.

2. The hymns of Rigveda had been composed and completed by 3700BC, this can be scientifically proved.

3. The language of the Indus script is related to Sanskrit, the language of Vedas.

4. The Indus valley civilization should be aptly called as Saraswati Vedic civilization, as the new evidences and right interpretation of the archaeological findings indicate.

5. There is now strong evidence that the movement of the ancient Aryan people was from east to west, and this is how the European languages have strong association and origin in the Vedic Sanskrit language.

6. The ending of Indus Valley and the Saraswati civilization was due to the constant floods and drought in the Indus area and the drying up of the Saraswati river. This had caused a massive emigration of the habitants to safer and interior areas of the Indian subcontinent and even towards the west.

7. There was no destruction of the civilization in the Indus valley due to any invasion of any barbaric hordes.

8. The Vedic literature has no mention of any invasion or destruction of a civilization.

9. There is no evidence in any of the literature which indicate any Aryan-Dravidian or North-South divide, they were never culturally hostile to each other.

10. The population living in the Indus valley and surrounding the dried up Saraswati river practiced the Vedic culture and religion.

**Most of the material presented above has been taken from the following books.**

1. The Aryan Invasion Theory and Indian Nationalism (1993) By Shrikant G. Talageri (Voice of India)
2. The Astronomical Code of India (1992) By Subhash Kak
3. Vedic Aryans and the Origins of Civilization (1995) By N.S. Rajaram and David Frawley (World Heritage Press)
4. Aryan Invasion of India: The Myth and the Truth By N.S. Rajaram (Voice of India Publication)
5. Indigenous Indians: Agastya to Ambedkar (1993) By Koenraad Elst
6. New Light on The Aryan Problem: Manthan Oct. 1994 (Journal of Deendayal Research Institute)
7. Dawn and Development of the Indus Civilization (1991) By S.R. Rao (Aditya Prakashan)

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# 6.

# Legendary Saraswati river's course traced

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# Photographs & Maps

# Legendary Saraswati river's course traced - *The Hindustan Times*

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*17 February 1997*


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- **Previous message:** Posted By Ashok V Chowgule: "Budget a panic reaction to market slump: Manmohan"


Title : Legendary Saraswati river's course traced
Author : PTI
Publication : The Hindustan Times
Date : February 17, 1997

Lost courses of legendary Saraswati river, which flowed from north-east to south-west in millennium, have been traced by satellite imagery in Jaisalmer district, reports a study.

Recently, interpretation of landsat-imagery of the western part of Rajasthan revealed buried courses of the river running between the two ends of north-east to south-west, nuclear scientists of the Bhabha Atomic Research Centre (BARC) in the January issue of "Current Science" journal said.

Dr S. M. Rao and Dr K. M. Kulkarni of the isotope division of the BARC had undertaken isotope hydrology studies on groundwater in 1995 and analysed samples for hydrogen, oxygen and carbon isotopes.

The Saraswati river has been described as a mighty Himalayan river in the ancient Indian literature (Rig Veda) and several myths have been woven around its existence and disappearance.

The present study confirms this course has links with the dry bed of Ghaggar river in the north-east (Ganganagar district) while in the south-west it met or cut across surviving courses of the Hakra and Nara rivers in Pakistan, the paper said.

The study shows that the area through which the river bed it traced supports vegetation even during summer. This shown that these courses still maintain their head water connection and form potential groundwater sanctuaries for exploitation.

In the north-western part of Jaisalmer district, in spite of very low rainfall (less that 150 mm) and extreme weather conditions, groundwater is available at a depth of about 50-60 metres along the

course of the defunct river and wells in the vicinity do not dry up throughout the year, the paper said.

The groundwater in the area is rich in stable isotope content as compared to other Himalayan rivers. Groundwater samples exhibit negligible tritium content indicating absence of modern recharge.

Radiocarbon data suggest the groundwater is a few thousand years old. The levels of carbon-14 isotope decrease along the suspected river course downstream indicating hydraulic continuity of the Saraswati buried channel from Kuria Beri to Ghantiyalji.

A groundwater velocity of 20 metres per year has been estimated from the isotopic analysis.

http://www.hindunet.org/hindu_history/sarasvati/civilizationmapsimages/html38.htm

# Saraswati river originated in Tibet'

Chaitanya Varanasi

May 10, 2000, 09:10 Hrs (IST)

Ahmedabad: A senior scientist of the Indian Space Research Organization (ISRO) claims to have found the origin of the ancient Saraswati river after 30 years of research and use of satellite imagery.

According to scientist P S Thakker, the river, described in ancient Indian texts as the real "Adibadri" river, originated in Tibet.

There are several studies on the river indicating that the Adibadri originated in Punjab, or Kurukshetra in Haryana, or Gujarat or the Indus plains. But these studies did not speak about the origin of the river. "Instead they focused on the course of the river," Thakker told India Abroad News Service here.

The river has often been described in the Puranas, Upanishads and other ancient texts. Thakker said, "After reading the books, I used satellite imagery to pinpoint the origin of the river and the places the river passed through."

Thakker said some scholars believe the Saraswati originated from the Indus and the Sutlej plains in modern day Pakistan. However, he says, the discovery actually pertained to locating the river's tributaries, not the river itself.

Besides, the age of the river is also under dispute. Some say it originated 4,000 years ago, others 8,000 or 12,000 years ago. However, everyone agrees that the river is older than the Ganga, the Yamuna or the Brahmaputra, Thakker said, adding it existed between 6,000 BC and the 13th century AD. The river remained active at a few places like Gagar and Hakra in Rajasthan in the 14th century AD before disappearing forever.

According to Thakker, the Saraswati originated at the Kapal Teerth pilgrimage center in Tibet and flowed towards the Mansarovar Lake. From there it moved westwards, touching the Rakshas Lake and moved north before flowing south at Mana Pass.

The scientist said 23 km north of the Mana Pass there used to be a big township called Vishnu Ganga. A search for the township is on in several places in the Shivalik Hills in Haryana and Punjab. One cannot go beyond Mana Pass for security reasons, he said, adding the area is situated at a high altitude and is snow bound.

At Mana Pass the river got lost due to tectonic changes and the rising Himalayan ranges. The river reappeared on another side of Mana Pass, flowing into Uttar Pradesh. In Haridwar it met five rivers, including the Nandakini and the Mandakini. The region was known as the Panch Nadiya Pradesh, or state of five rivers.

The river took a U-turn and moved west before reaching Nadbal in Punjab and later reached Sambhar in Rajasthan. At Sambhar, the river turned into a mighty "ocean," 21-22 km in width, flowing through Jodhpur, Pali and Bhimoli districts before reaching Gujarat where it got divided into five branches.

The river was active during Gujarat ruler Siddhraj Jaisinh's reign in 1100 AD. The ruler had built a canal to use the river water.

# Bhabha Atomic Research Centre:

Publication : The Hindustan Times.
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# Tritium analysis confirms ancient course of the Sarasvati River:

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content indicating absence of modern recharge. Radiocarbon data suggest the groundwater is a few thousand years old. The levels of carbon-14 isotope decrease along the suspected river course downstream indicating hydraulic continuity of the Saraswati buried channel from Kuria Beri to Ghantiyalji. A groundwater velocity of 20 metres per year has been estimated from the isotopic analysis.

# *Lost Saraswati found in Thar Desert:*

By: Gayatri Ramanathan
Source: The Sunday Observer
May 25-31, 1997

Two senior scientists at the Bhabha Atomic Research Centre, Dr S M Rao and Dr K M Kulkarni, claim to have traced the course of the River Saraswati, which, according to legend, was lost in the Thar desert of Rajasthan.

According to Rao and Kulkarni, the river, originating from the same source as the Sutlej, flows underground through northern Rajasthan, Bhawalpur, and Sind in Pakistan till it empties out in the Rann of Kutch.

The duo, working in tandem with the Ground Water Department of Rajasthan and the Central Arid Zone Research Institute, have traced the course of the river using Landsat imagery and isotope-tracing techniques.

"We discovered many underground fresh-water channels with low levels of tritium, a naturally occurring radioactive isotope, which helps to establish the age of the water," said Rao, who heads the isotope division at BARC, Mumbai.

In the case of the channels Rao and Kulkarni studied at Ghantiali, Kuriaberi and Nathurakuan in Jaisalmer district, the water was found to be more than 8,000 years old. "This was a pluvial episode with plenty of rainfall in this area. The episodes of aridity began much later," says Rao.

This is borne out by ancient accounts of the river. The Saraswati is mentioned in the Vedas as a mighty river, originating in the Himalayas and

flowing westwards through Rajasthan. But the Mahabharata, which was written much later (around 1,000 BC), reports a once-mighty river that was drying up.

In Rajasthan, the Saraswati is more than a water source - the river is revered as Vanaspati Devi. The search for the lost river has drawn scholars and royal patronage for centuries. "Our study will have an emotional as well as historic significance for Rajasthanis," says Rao.

But Rao and his colleagues will have to hurry up as work on the second phase of the Indira Gandhi Canal has begun and infusion of fresh water is likely to disturb the underground channels.

Rao's work has also been made more difficult by the fact that the Saraswati has changed her course to the west at least five times. An earlier study linked the ancient Saraswati to the present-day Ghaggar river while other scholars have suggested that the Sutlej at one point flowed into the Saraswati, later shifting westwards to join the Indus system. Another hypothesis suggests that the Indus itself could at one point have been a tributary of this mighty river, which, according to Vedic sources, was bigger than the Ganga.

The old underground channels of the Yamuna have also been traced to Saraswati's system. The Yamuna probably flowed into the Saraswati before joining the Ganga through the Chambal.

The channel of the Saraswati, with a constant width of six to eight metres, is traceable through Shtarana in Punjab, up to Marot in Pakistan, through northern Rajasthan, and is likely to have extended to the Hakra-Nara bed around the Rann of Kutch, which then emptied out into the Rann.

Rao's research is supported by Landsat images which show a narrow strip of vegetation along the course supported by groundwater while the surrounding areas continue to be dry.

The research has practical use for the parched state. "The freshwater channels can be tapped for domestic use, reducing the hardship faced by the people during dry months," says Rao. The water channels pass right

through the heart of the Rajasthani desert.

# *Tackling salinity in the Marusthali*

17 May 1996

Forest scientists from the University of Melbourne and the Indian Council of Forestry Research and Education (ICFRE) have joined forces to tackle the growing salinity of productive land along the Rajasthan Canal in north-west India.

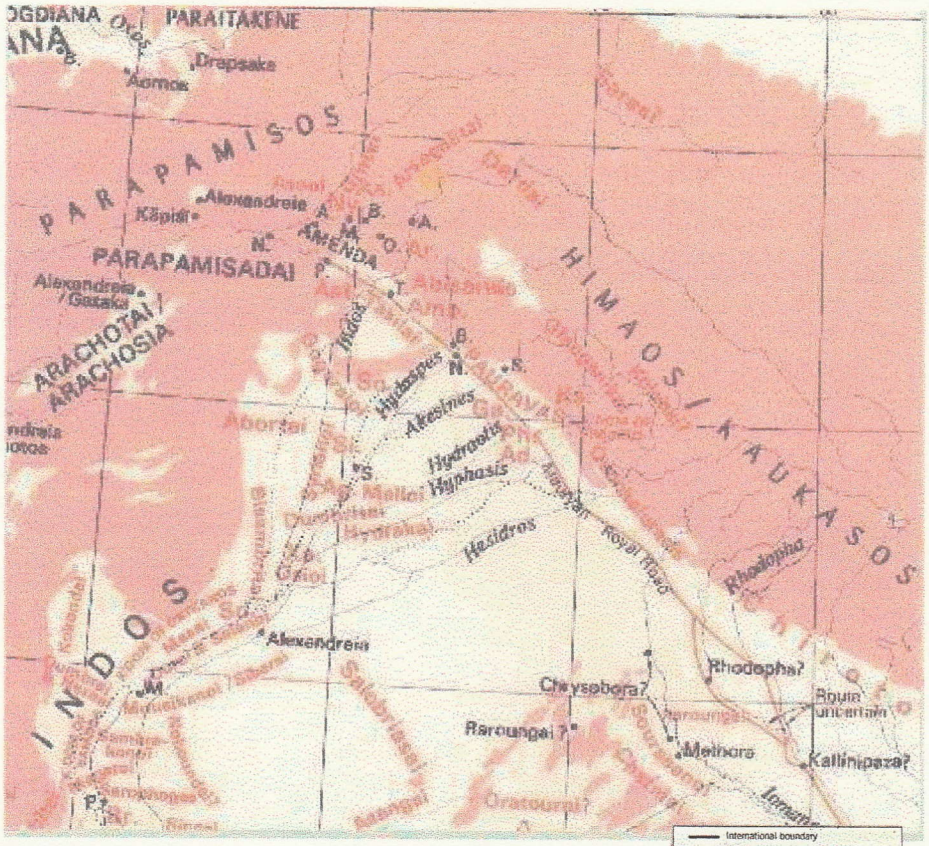
The project, funded by AusAID, has established a strong collaboration between forest scientists at the ICFRE in Jodhpur, the School of Forestry and the CSIRO Tree Seed Centre in Canberra.

The Rajasthan Canal constructed in the 1960s, carries precious water from the Ganges River into the great Indian Thar Desert for the irrigation of agricultural crops. Cracks in the canal have allowed water to seep on to adjacent land, causing water logging and salinity problems in other productive land.

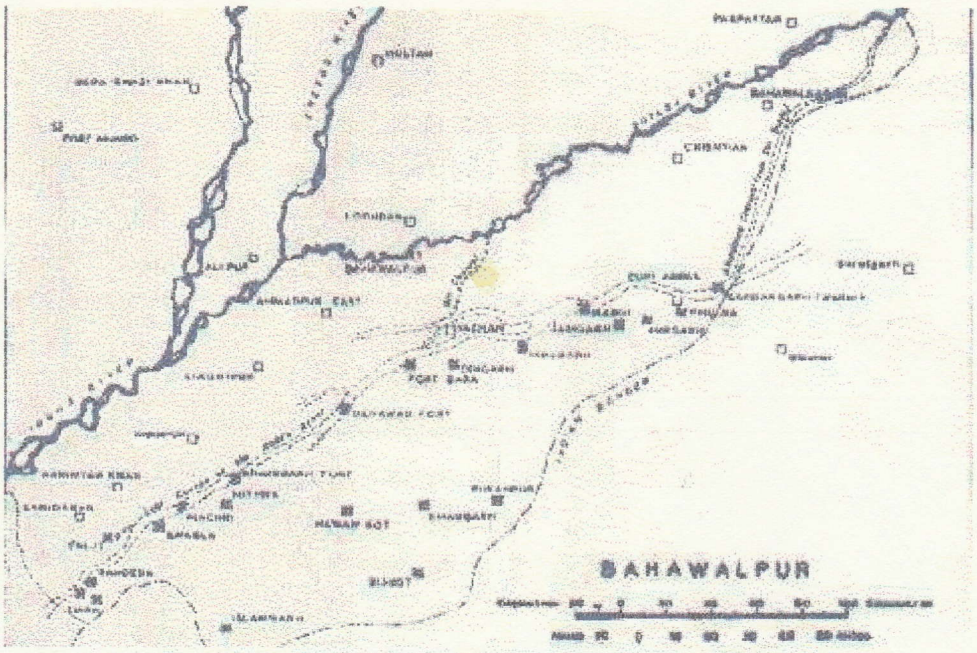
It has been established that trees will intercept water seepage, thus reducing the problem. The aim of the collaboration is to trial species from the Australian flora which can be added to the list of species currently grown along the canal. Dr Chris Weston from the School of Forestry has visited Rajasthan twice to establish a trial of selected Eucalypts, Acacias and Casuarinas near Phalodi in Rajasthan.

"This collaborative project will help to solve a potentially disastrous environmental problem in Rajasthan," he said.

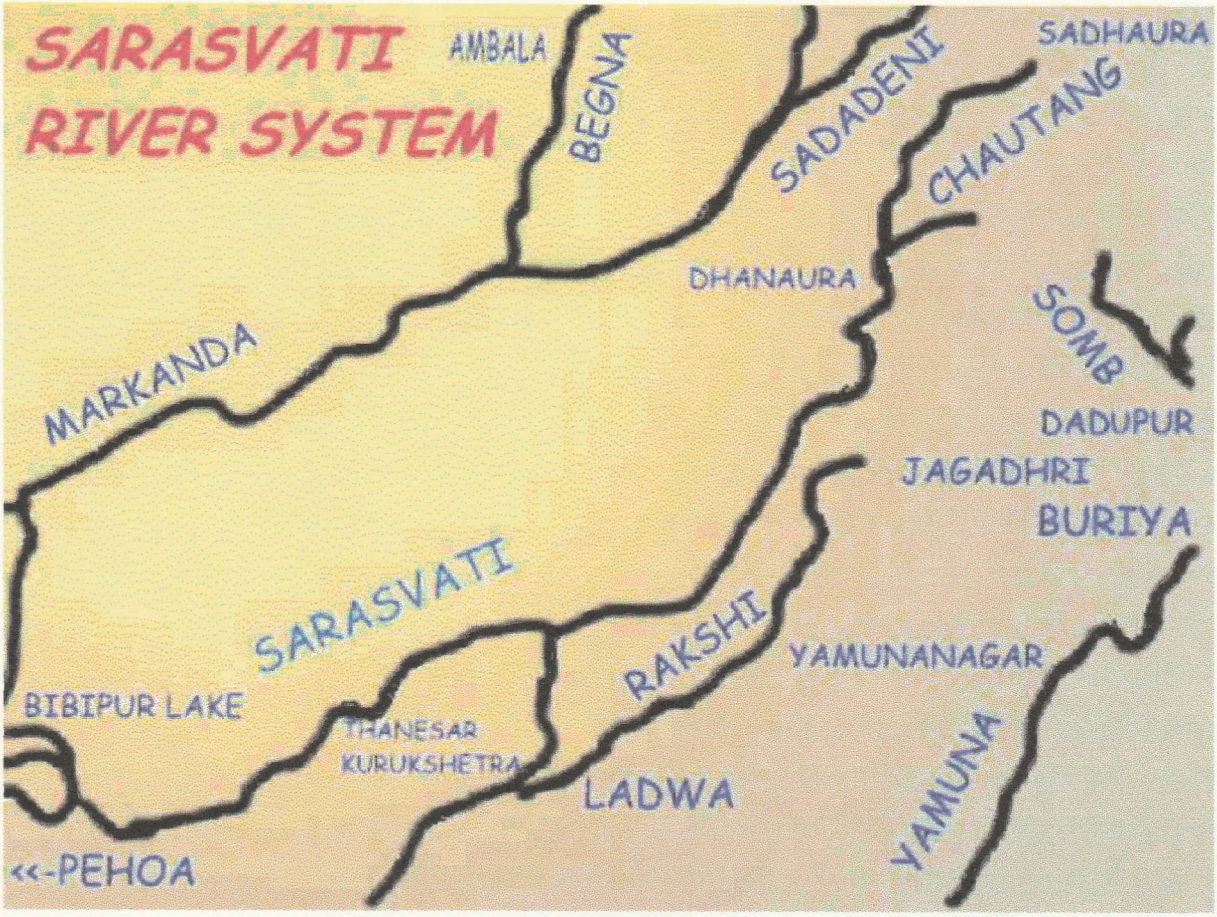
# Sarasvati-Sindhu Civilization (c. 3000 B.C.)



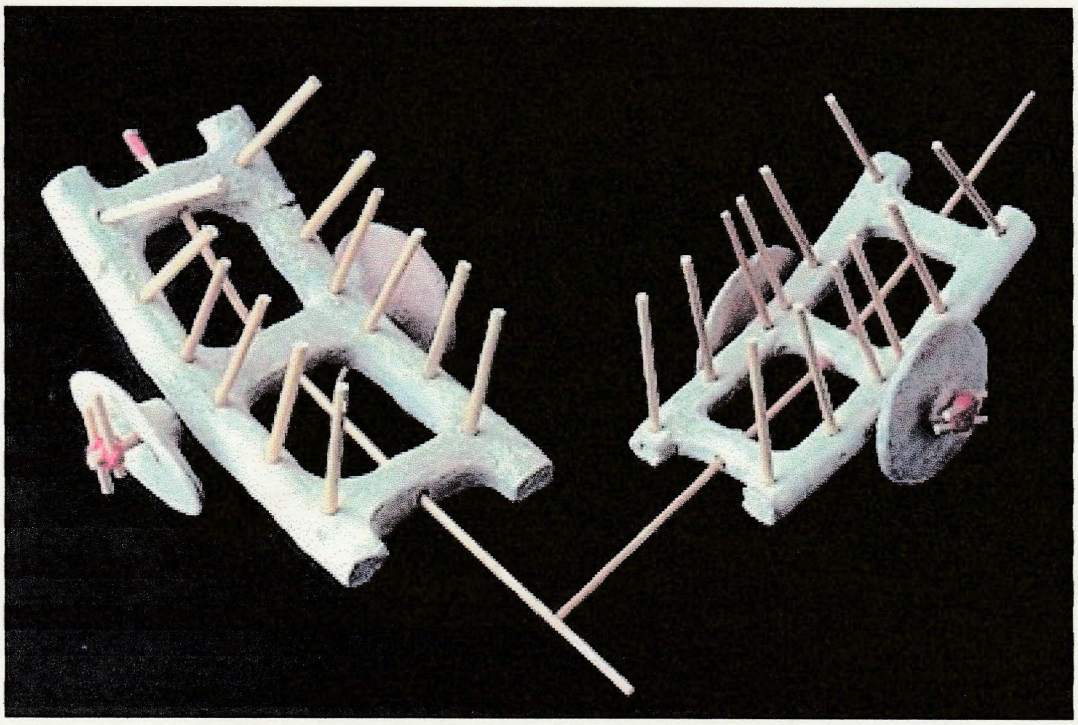
***Beas and Sutlej Rivers***

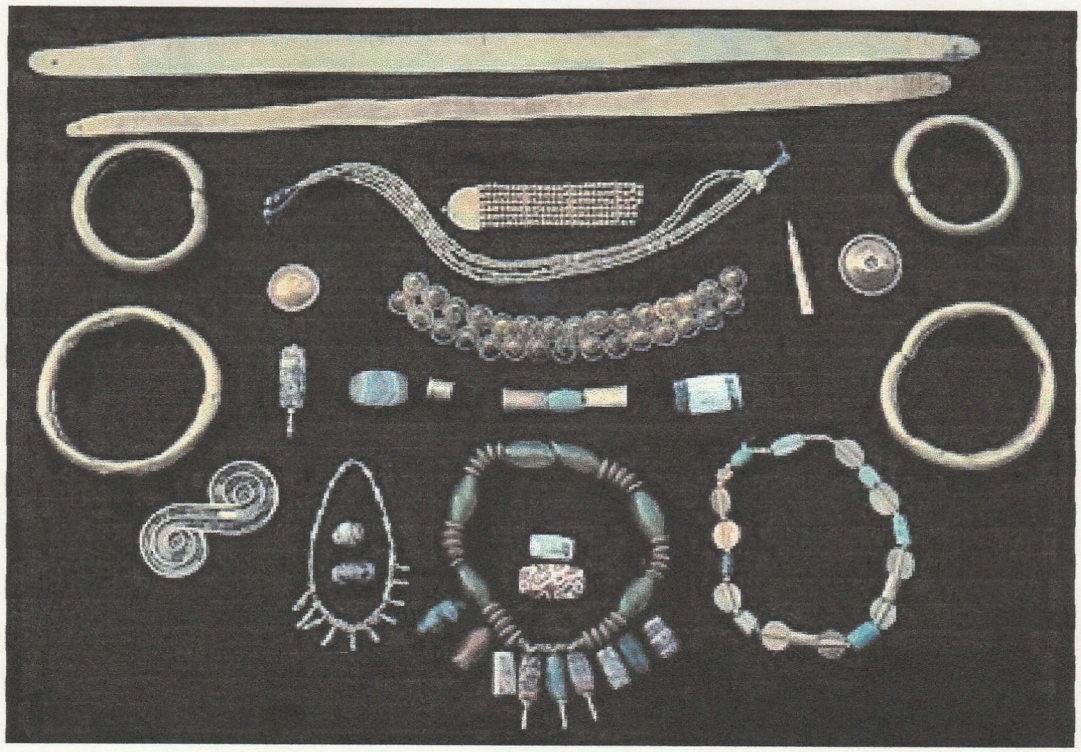



Ancient courses of the Sarasvati River in Bahawalpur province (Cholistan desert), after Mughal 1997

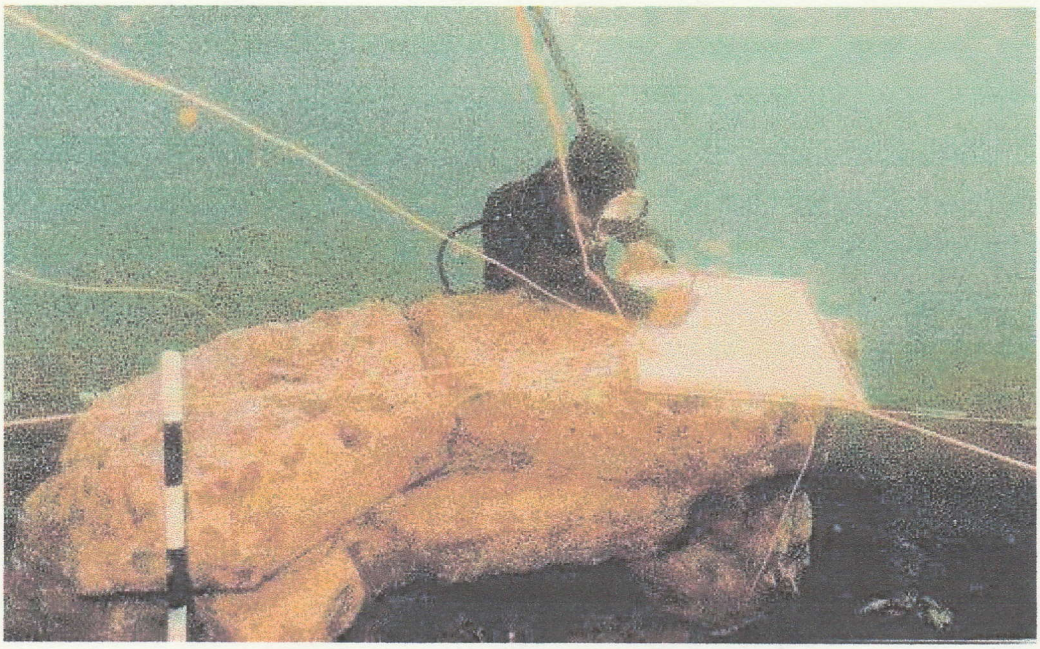


FIRE ALTAR WITH BONES : KALIBANGAN (CA. 2500 B.C.)





USE OF STRUCTURAL RINGSTONES IN DHOLAVIRA (CA. 2500 B.C.)



# 7.

# Brahminworld - Heritage

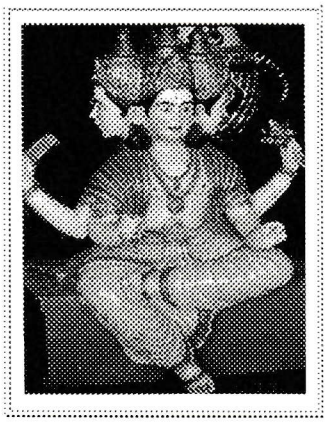
# Dharma Śāstra

# Upa-Veda's & Vedāṅga's

# HERITAGE

**The Brahminic concepts and practices have deep roots going back to 6000 B.C called the Vedic period.** It was during this period that the priestly class exerted their greatest influence on society. Animal sacrifice was an important form of worshipping gods. The sacrificial ceremonies that became elaborate, demanded special training for the priestly class. The **'Yajna kartru'** (the head of the family who performed the Yajna) who might be a king or a Brahmin house - holder had limitations for conducting the complex and minute rituals of the sacrificial ceremony. **Priesthood became hereditary, each family having its own priest (Kula Purohit)**. Yet another circumstance that led to the ascendancy of the priestly class was the need to preserve the Vedas and promote Vedic culture. The Brahmin class assumed this responsibility. To be worthy for this honor, the Brahmin became devoted to his calling, set and lived by high standards, shunned worldly honor, spoke the truth, led a virtuous life, and kept himself pure in mind and body. This, he did with admirable dignity and honor. **Vedic tradition is still a driving force for millions of Hindus the world over**, thanks to the devotion and sacrifice of the priestly class, who weathered the storms of bigotry and hatred not only of the alien forces, but also of certain sections of Indian society which did not see eye to eye with the Brahmin class.

## Vedas



**Brahma**

**Veda means 'Divine knowledge'**. It is believed that the Vedas emanated like breath from the creator 'Brahma', the soul of the universe. They were revealed to the 'Rishis' (sages) and hence known as 'Shrutis'. (what was heard).

The Vedas dating back to 6000 B.C are the holy books on which the Hindu religion is based. **There are four Vedas, Rig-Veda, Yajur-Veda, Sama-Veda and Atharva-Veda.** Of these the Rig-Veda is the chief. Vedas consist of Hymns (sacred songs, mantras) written in Sanskrit. Vedas have been handed down from generation to generation by word of mouth.

Each Veda consists of three parts known as **Mantras, Brahmanas and Aranyakas.** The collection of the mantras (hymns) is called Samhita. The Brahmanas include the precepts and religious duties. The Upanishads and the Aranyakas are the concluding portions of the Brahmanas, which discuss philosophical concepts. The Upanishads contain the intellectual background of the subsequent thought of the country.

'While the **hymns reflect the creativity of the poets**, the **Brahmanas are the work of the priests** and the **Upanishads are the treatise of meditations of the philosophers and deal with 'esoteric doctrine.'**

A unique feature of the **Vedas** is that they **do not say, 'this is the only god'. Or 'this is the only way'. They are non – dogmatic.**

## Rig-veda

The Rig-Veda Samhita (collection) consists of 1017 hymns (Mantras), covering a total of about 10,600 stanzas, in praise of gods. (Devas). It begins and ends with a hymn to Agni (god of fire).

The Vedas and Upanishads also contain verses of universal appeal. Some examples:

**" Ano Bhadraaha Kritao Yantu Vishvataha."**

**" Let noble thoughts come to us from all directions"**

**"Om Sahanau vavatu, sahanau bhunaktu**
**Sahaveeryam karavavahai**
**Tejasvina vadheetamastu, Maa Vidvishavahi".**

**" Let us live in harmony, let us share the harvest**
**let our thoughts and deeds create synergy**
**to illuminate the Globe."** ( R.G ).

**"Ekam Sat, Vipraha bahuda vadanti."**

**' Truth is one, the learned perceive it differently',**

**"Om Purnam adah purnam idam**
**purnaat purnam udachyate.**
**Purnaysa puornam aadya**
**purnam evavashishyate"**

**'That is full, this is full**
**From Fullness is born fullness**
**When fullness is taken away from fullness,**
**Fullness still remains'.**

According to Prabhupada," The personality of Godhead is perfect and complete. Because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as a complete whole. Whatever is produced of the complete whole, is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."

**"Satyam Vada, Dharmam Chara".**

**'Speak the truth, Lead a righteous life'.**

**"Maatru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava, Atithi Devo Bhava"**

**"Mother is divine, Father is divine, Teacher is divine, Guest is divine'.**

The Vedas, like no other religious text, pray for the well being of not only the human beings but also of animals and plant life:

**"Shanno astu Dwipade sham Chatushpade"**

**'Let not only two legged but four legged beings thrive'.**

## Yajur-veda

The word 'yaj' means worship and the word '**yajur' means sacrificial worship. Yajur-Veda** gives a practical shape to the verses of the Rig-Veda, and **helps the actual performance of the Yajnas** by using the hymns and mantras of the Rig-Veda.

Yajur- Veda is divided into two main branches. **Shukla (white) Yajur-veda** and **Krishna (black) Yajur-Veda.** Rishi 'Yaajnavalkya' is believed to have brought the Shukla Yajur-Veda to the knowledge of the world, from the Sun god. While **Shukla Yajur-Veda is the prevalent school in North India, Krishna Yajur-Veda is the norm in South India.**

## Sama-Veda

**"Sama"** pronounced as ' Saama', means to bring peace (Shanti) of mind. **The Sama-Veda sets to melodious music, the mantras of the Rig-Veda.** Sama Gaana is said to be the basis and source of the seven Swaras (notes) which are to
Indian classical music. **In the Bhagavad Gita, Krishna declares, ' Amongst the Vedas, I am Sama Veda.'**

## Atharva-Veda

**This Veda is named after a Rishi by name Atharvan,** who brought to light these Mantras. Many types of Mantras to ward off evil and hardship and for destruction of ones enemies are contained here. This Veda has mantras that pertain to gods not mentioned in the other Vedas, also hymns dealing with Creation. **Brahma who supervises Yajnas, is representative of Atharva Veda.**

There are different sets of priests for each of the first three Vedas. Those who specialize in reciting the Rig Veda are called **'Hotris'.**

The priests specializing in the recital of Yajur-Veda are called **'Adhwaryus'.**

The chanters of the Sama Veda are called **'Udgatris'.**

## Upa Vedas

There are four secondary Vedas, which are science rather than Shruti. Their ages are not determined, although they may be of much later origin.

The Upavedas are; **Ayurveda** (medicine), **Dhanur Veda** (military science) **Gandharva Veda** (music and dance) and **Sthapatya Veda** (Architecture).

# Upanishads

Upanishads form the **concluding part of the Vedas** and are **called 'Vedanta'**. They are the foundations on which most of the philosophies and religions of India rest. The objective of these treatises is to ascertain the mystic sense of the text of the Vedas. Such metaphysical subjects as the **origin of the Universe, nature of God, nature of Soul, and the connection between mind and matter are discussed.**

Upanishads are generally in prose form but some are in verse form too. There are about 108 in number, the oldest one dating back to the sixth century B.C.

**The three Acharyas, Shankara, Ramanuja and Madhwa have written commentaries on the following ten Upanishads.**

**Isaavaasya Upanishad. Kenopanishad. and Kathopanishad.**
**Prashna, Mundaka and Mandukya Upanishads.**
**Taittereeya Upanishad and Aitareya Upanishad.**
**Chaandogya Upanishad.**
**Brihadaranyaka Upanishad.**

Brihadaaranyaka is the biggest Upanishad. This Upanishad discusses the nature of the **Soul (Aatman)** and describes it as ' that which cannot be described'. **This is it's 'neti neti' doctrine, meaning 'not this, not this'.**

**Mundakopanishad** is meant for enlightened persons like Sanyasis, who are detached from worldly attachments.

**Prashnopanishad**, as the name indicates, is in Question and Answer format. It answers, questions such as, what is the origin of Creation? Who are Devatas (gods)? How is life connected to the body? What is the truth behind the states of Wakefulness, Sleep and Dream? what are the benefits of chanting the Omkara mantra (Om). And finally what is the relationship between Jeeva (Life force) and Purusha. (Supreme Being)

**Great names from the Vedic period.**

| | | | |
|---|---|---|---|
| Agasthya | Angirasa | Apasthamba | Arundhati |
| Ashwalayana | Ashwatthama | Atharvan | Atri |
| Badarayana | Bharadwaja | Bhrigu | Brihaspati |
| Charaka | Chandogya | Chyavana | Dattatreya |
| Drona | Dhaumya | Durvasa | Gargi |
| Gowtama | Harita | Jamadagni | Kanwa |
| Kapila | Kasyapa | Maitrayi | Manu |
| Markandeya | Mudgala | Narada | Panini |
| Patanjali | Pulastya | Rishyashringa | Sankhyayana |
| Shandilya | Shukracharya | Shushruta | Utatya |
| Vaishampayana | Vasishta | Vatsayana | Vishwamitra |
| Yajnavalkya | | | |

# DHARMA SHASTRA

## Our Scriptures

**I. Vidyasthanas** (Source of Supreme Knowledge) - 14

**a) Vedas (4) :** Classified by Vyasa - 1131 recensions : ~20,500 mantras

| Name | Rishi | Seer | Recensions | Contents |
|---|---|---|---|---|
| Rig | Agni | Paila | 21 | Hymns on Devas, Social Life; Soul... |
| Yajus | Vayu | Vaishampayana | 101 | Rituals/Yajnas, Sacrifices... |
| Sama | Aditya | Jaimini | 1000 | Devotional Hymns, Music, Peace... |
| Atharva | Aditya | Sumanthu | 9 | Devatas, Creation, Mantras to ward off evils / enemies |

**b) Vedangas: (6) & c) Upangas (4)** (to help understand Vedas completely and in depth)

| Vedangas | | Upangas | |
|---|---|---|---|
| 1. Chandas | Meter, Poetry | 1. Meemamsa | Enquiry |
| 2. Nirukta | Words & Roots | 2. Nyaya | Logic |
| 3. Siksha | Phonetics | 3. Purana | Magnifying glass of Vedas; 18 Maha Puranas, 18 Upa; Puranas and Ithihasas |
| 4. Vyakarana | Grammar | | |
| 5. Jyotisha | Astrology / Astronomy | | |
| 6. Kalpa | Yajnas, Samskaras... | 4. Dharmasastra | Smriti, social frame, duties |

**II. Upa Vedas (4)**

1. Ayurveda — Science of Life
2. Artha Sastras — Science of Wealth / Economics
3. Dhanurveda — Science of Weaponary and Warfare
4. Gandharvaveda — Treatise on fine arts, music, etc.

**III. Aranyakas and Brahmanas** - Vedic Scriptures learnt and interpreted by Rishis in the forests are known as Aranyakas and those interpreted in homes for homely use are known as Brahamanas:

| Veda | Aranyaka | Brahmana |
|---|---|---|
| Rig | Aitereya, Kousitaki | Aiterya, Kousitaki |
| Yajus | Taittiriya, Brhadaranyaka, Maitrayania | Taittiriya, Kanva Satpatha, Madhyandin Satpatha |
| Sama | Talvakara | Talvakara, Pancavimsa, Vamsa, Arseya, Sadvimsa, Chandoghya, Mantra, Daivata, Jaiminiya, Samavidhana, Samhitopanishad |
| Atharva | | Gopatha Brahmana |

**Upanishads:** are placed towards the end of Aranyakas. They deal with aspects of realizing through the path of knowledge (jnana marga), the nonduality (abhedha) of Brahman. They are considered as the quintescence of Vedas.

| Veda | Main Upanishads |
|---|---|
| Rig Veda | Aitereya, Kousitaki |
| Yajur Veda | Taittiriya, Kathopanishad, Brhadranyaka, Isavasya, Maitiya, Svetasvara |
| Sama Veda | Kena, Chandoghya |
| Atharva Veda | Mundaka, Mandukya, Prasna |

**Prasthanatraya:** (Texts on Tattvajnan*a* - Knowledge of Self - Metaphysics):

1. Upanishads
2. Bhagavad Gita
3. Brahmasutras & Treatise by Acharyas

**32 Primary Vidyas:** (Primary Knowledge) 4 Vedas, 6 Vedangas, 4 Upangas, 4 Upa Vedas, 2 Ithihasas, Tantra, Smriti, Nastikamata (agnosticism), 3 Sastras (artha, kama and shilpa), Alankriti (asthetics), Kavya (poetry), Desabhasha (linguistics), Avasaokti, Yavanamata, Desadhidharma.

**Feature Article of Next Issue**

# UPA-VEDA'S EN VEDAṄGA'S

## The Upa-Vedas

There are four Upa-Vedas or subsidiary Vedas:

1. The Ayurveda (science of life and health)
2. The Dhanurveda (science of war)
3. The Gandharva Veda (science of music)
4. The Arthasastra (science of polity)

## The Vedangas

There are six Angas or explanatory limbs, to the Vedas:

1. The Siksha of Maharshi Panini (Phonetics)
2. Vyakarana of Maharshi Panini (Sanskrit Grammar)
3. The Chhandas of Pingalacharya (Prosody metre)
4. The Nirukta of Yaska (Philosophy or etymology)
5. The Jyotisha of Garga (Astronomy and astrology)
6. The Kalpas (Srauta, Grihya, Dharma and Sulba) belonging to the authorship of various Rishis.

**Siksha** is the knowledge of phonetics. Siksha deals with pronunciation and accent. The text of the Vedas is arranged in various forms or Pathas. The Pada-patha gives each word its separate form. The Krama-patha connects the word in pairs.

**Vyakarana** is Sanskrit Grammar. Panini's books are most famous. Without knowledge of Vyakarana, you cannot understand the Vedas.

**Chhandas** is metre dealing with prosody.

**Nirukta** is philosophy or etymology.

**Jyotisha** is astronomy and astrology. It deals with the movements of the heavenly bodies, planets, etc., and their influence on human affairs.

**Kalpa** is the method or ritual. The Srauta Sutras which explain the ritual of sacrifices belong to Kalpa. The Sulba, which treat of the measurements which are necessary for laying out the sacrificial area, also belong to Kalpa. The Grihya Sutras which concern domestic life, and the Dharma Sutras which deal with ethics, customs and laws, also belong to Kalpa.

The Pratishakhyas, Padapathas, Kramapathas, Upalekhas, Anukramanis, Daivatsamhitas, Parisishtas, Prayogas, Paddhatis, Karikas, Khilas, and Vyuhas are further elaborations in the rituals of the Kalpa Sutras.

Among the Kalpa Sutras, the Asvalayana, Sankhayana and the Sambhavya belong to the Rig-Veda. The Mashaka, Latyayana, Drahyayana, Gobhila and Khadira belong to the Sama-Veda. The Katyayana and Paraskara belong to the Sukla Yajur Veda. The Apastamba, Hiranyakesi, Bodhayana, Bharadvaja, Manava, Vaikhanasa and the Kathaka belong to the Krishna Yajur-Veda. The Vaitana and the Kaushika belong to the Atharva-Veda.

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