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Essence of the Shad-Dharshanas

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24. Essence of the Shad-Dharshanas

THE Shad-Dharshanas are six great works (Philosophical systems) that shed light on Indian culture, which many consider to be based on blind belief. Explaining the *Vedhas* explicitly, they share with the world the wisdom contained therein.

The six texts are based on (a) The *Vedha* (b) Non-belief and (c) Inner Vision. They explain incidents and events that pertain to all the three times of past, present and future. They have taught man how to do away with suffering, restlessness etc., and lead a good life by removing the dirt in him. They explicitly state that the *Vedhas, the Vedhaantha* and the knower *of Vedhas* are all one and the same. They explain the nature of the mind which is responsible for all intelligence, intellect and discrimination. These six great *Dharshanas* (texts) are: (a) *Nyaaya (b) Vaisheshika* (c) *Saankhya* (d) *Yoga (e) Puurva-Meemaamsa* and (f) *Utthara Meemaamsa.*

Nyaaya Dharshana* forms the life for other *dharshanas

Nyaaya Dharshana was given by Sage Gauthama and hence it is also called *Gauthama Shaasthra.* This forms the life for the remaining five *Dharshanas.* We have measures to judge the quantity and volume of material in the world. Even in respect of Divinity, a measure must be available by which the proof may be obtained. *Vedhas* speak of four kinds of proofs. They are (1) *Prathyaksha* (direct perception), (2) *Anumaana* (inference), (3) *Upamaana* (comparison)and (4) *Shabdha* (sound).

Prathyaksha pramaana: This is called direct proof, as it is perceived by the sense organs. These organs are only instruments. The mind enters them and helps them to function. There are some limitations on the senses like disease and imperfection, that make proof obtained by this method to be infirm. For example, a normal eye can see all colours, a jaundiced eye sees everything as yellow. Though the *laddu* is sweet, the tongue of a malaria patient classifies it as bitter. Here, there are two points of view. From the point of view of the matter it is sweet. But from the point of view of the senses it is bitter. It can be concluded, therefore, direct proof is not complete evidence for real justice.

Padhaartha and paraartha: Students must remember that the findings of ancient Indian sages were based on extensive investigations that went beyond the four regions of mind and even the Over-mind. They were the expositions of saints who had the vision of the Divinity.

Many scientists today are anti-God and are proud that they have discovered something our ancient sages could not. How wrong! Out ancient seers concluded that all these findings of today pertain to the Low-mind and are associated with *Padhaartha* (matter). Their findings were based on the study of the Over- mind, associated with the *Paraartha* (Supreme Source) and were hence of a highly elevated nature. Before the shining splendour of these, today's investigations and discoveries look like glow worms.

Investigation of the heart is the real proof

Any enquiry made with machines is subject to errors just like the machine itself. It is the investigation of the heart that will vouch as real proof.

These four methods of obtaining proof is very important because all religions attach great importance to justice. It was said of Mohammed the Prophet, that when his son committed a sin, he was awarded the 100 strokes by whip prescribed by the religion for that particular mistake.

When he died after 50 strokes, the Prophet ordered that the remaining 50 be carried out on his son's grave!

Anumaana pramaana: This is based on doubt and inference. One sees cranes in the distance, for example, and infers that water Could be available there. Similarly, one infers about fire by seeing the smoke, from the *Svabhaava* (natural traits), one. makes out about the *Svaruupa* (the real form).

Upamaana pramaana: This kind of testimony is based on comparison. It enables us to understand many things that cannot be otherwise easily understood, by comparing them to some others that can be. By studying the *Praathibhasika* (apparent reality) and the *Vyaavahaarika* (empirical reality), one can infer about *the Paaramaarthika* (transcendental). For example, by studying the foam (empirical reality) that originates from the waves (apparent reality), one can understand the reality of the Ocean (transcendental reality). This is possible because both the foam and the waves originate from the Ocean, and mirror its character in them. This is the example cited for all beings emanating from the Ocean of Divinity as waves.

Shabdha pramaana **is the ultimate proof**

Shabdha pramaana: It is the proof garnered on the basis of sound. It is considered to be the ultimate proof. It is based on the testimony of the sound that the *Vedhas, Vedaangas, Upanishaths* and the Bhagavath Geetha came into existence, But, to be able to perceive this testimony, one must be properly attuned and extremely careful. It needs one to travel beyond the mind and the senses. At this stage of *Samaana chittha* (mental equanimity), sound becomes the very form of God. The eight forms of God are *Shabdha Brahma mayee* (sound), *Charaachara mayee* (All pervasiveness), *Paraathpara mayee* (Transcendental nature), *Vaang mayee* (speech), *Nithyaanandha mayee* (blissful), *Jyothir mayee* (Effulgence), *Maaya mayee* (illusion) and *Shree mayee* (prosperity).

Another significance in this is that God is most pleased with sound in the form of *Saama gaana* (songs in praise of God). It is said that Lord Vishnu once told Naaradha that He would always instal Himself wherever his devotees sang his glory with a full and devoted heart. This is the actual sound--the songs that contain the glory of the Lord.

In this way, *Nyaaya Dharshana* lays down the four methods of gathering proof.

Students must listen to sounds that are Divine in nature. *Nyaaya Dharshana* declares that it is the human conscience that is the best judge. Conscience is beyond the mind, it is the vibration of life.

Words originate in the mind. But, when it comes to the tongue (body) it appears different under different situations. When it goes beyond the mind, the word becomes Truth itself. *Vedhas* call this truth as *Bhur.* It is the radiation. In the materialization of body, this truth is all-pervasive and is the vibration of that truth which is the conscience. Hence from Radiation comes Vibration; from Vibration comes Materialization.

The *Vedhas* and their form

It is said that the word is itself *Rig Vedha.* It is all effulgent. The mind is the *Yajur Vedha* and life is itself *Saama Vedha.* Life gives breath. From this breath comes the song. Hence *Saama Vedha* is the form of life itself. The *Yajur Vedha* is the form of the *Manthras* that originate in the mind. The three *Vedhas* hence collectively state that God who is the effulgent One (as stated by *Rig*

Vedha) must be prayed to and worshipped with the *Manthras* (as stated in *Yajur Vedha)* and pleased by sweet songs that are most endearing to Him (as said in the *Saama Vedha)*. God is most pleased by songs alone and not by words or speeches.

Once you understand and follow the six *Dharshanas,* you need not do any other *saadhana.* Without understanding such lofty ideas, Indians are today groping in ignorance. Our ancient truths are eternal. You must know that they are based upon investigations of a kind unattained or unattainable in the world today.

Vaisheshika dharshana speaks about speciality of atoms

Sages and seers, in a state of deep dedication understood and grasped the spiritual reality in all matter. They hence gave little importance to the kind of secular education seen today. They understood that the same five elements within the human body constituted the tree, mountain and the entire creation. Only the forms differed.

The saints propounded that matter is constituted of atoms, but each atom was unique in itself. The difference between two atoms is the *Vishesha* (speciality) and the *Vaisheshika Dharshana* (that which brings out the speciality) speaks about this speciality.

Matter and nature are reality: Matter is unchangeable. It is only the form that changes; for example, the mud and water are creation of God; they are matter. The pot made out of mud and water may assume various shapes. It may break and splinter but the mud and water remain. Hence matter being unchangeable, is reality.

Nature consists of the five elements that are unchangeable. For example, sound is of different kinds, but the Primordial Sound, *Aum* is unchanging. *All the Sapthasvaras--Sa,* Ri, Ga, Ma, Pa, Da, Ni are *Vikaaras* of the *Omkaara* (the different forms of the Primordial Sound). Matter and Nature are hence both unchanging.

Equality of men and women: This is another truth propounded by the *Vaisheshika Dharshana* Men and women differ only in gender and one is not weaker than the other. Just as woman cannot work without man's help, man also cannot function without woman's help. Basing its *aadhaara* (proof) on the world, this *Dharshana* also states that society is in trouble when it does not accept this equality and attempts to diversify the essential unity in both men and women.

Do good to the society: When man constantly asks for happiness, he expects the society to give it to him. He asks for peace and expects the world to give him peace. How is it possible? If he asks himself the question what he has done for the good of the society, there is no answer If he asks himself the question what he has done to promote peace in the world, there is no. answer. Only if one does good to the society and strives to promote peace in the world, can he expect good from the society and peace from world. This is another *Vishesha* (speciality) expressed in the *Vaisheshika Dharshana.*

Inherent unity of all humans

This Dharshana explains there is enormous power in the microcosm that man can harness by learning with discretion. It is this kind of study that explains the differences in the past, present, future and also the truth that remains the same in all the three times.

The Shukla Yajur Vedha has made an exhaustive study of unity in diversity. The same shows up in the *Vaisheshika Dharshana,* which states "All are birds of the same house (family); all men

are children of the same mother; all are flowers of the same creeper; all are citizens of the same nation."

1. The first statement is: "All are the birds of the same house." The house is the body. It is like a nest that restricts the bird. The bird remains in the nest till it acquires wings. It then leaves its nest and flies away to freedom. In the same way, with the wings of *Antharjnaana* (Wisdom), man can develop detachment and fly away to liberation. This much is common in all men.

2. The second statement explains: "All are children of the same mother." This mother is 'Mother Earth.' All of us are born from earth, as we are composed of mind. A newly born baby is bathed and made to sleep in the cradle. But yet, in the baby's hand can be found mud, after a few hours. This is ample proof that man's body is made of mud.

3. The third statement is: "Flowers of the same creeper" This creeper is the heart. The flower is the sweetness of the heart-to-heart relationship that each man has with another All hearts are thus inter-related.

4. The fourth statement is: "All are citizens of the same nation." We are all members of the human race. Ours is a nation of men and not animals or rocks. We form the human society. Just as the waves originate from the ocean, all the different forms come from the *Sath-Chith-Aanandha.*

Vaisheshika appeals not to fight over petty matters

With these explanations, the *Vaisheshika Dharshana* points out the essential unity among all men. Thus *the Vaisheshika* appeals to them not to fight over petty matters.

Nimitthaadhaara and Muulaadhaara: There is nothing good or bad in creation. But, as long as body consciousness exists, one has to experience both. It is said:

For one who lacks intelligence and wisdom,

detachment becomes a burden.

For one who lacks knowledge, the body

becomes a burden.

For one who lacks love, the mind

becomes a burden.

Man must develop discrimination to be free from all these burdens. It enables him to understand the Truth or the basis of everything. What is this truth? One must know two things: The *Nimitthaadhaara* (instrumental) and the *Muulaadhaara* (basis). *Muulaadhaara* is the basis on which the *Nimitthaadhaara* (instrumental) builds something. Example: Mud and water are the *Muulaadhaara---the* basis. The potter becomes the *Nimitthaadhaara,* who uses them and makes pots of different shapes and sizes.

Man must control senses to the extent possible

The child Prahlaadha told his father Hiranyakashipu "O father! you have earned victory over all the three worlds, but are a slave to your senses." Such a one who knows not himself and is a slave to his senses, has no authority at all. He who succumbs to the enemies within, can never defeat the foes without.

Man must control his senses to the extent possible. Otherwise, he will suffer grief. Man must not commit the blunder of resigning everything to his fate.. With enquiry and determination, one can achieve anything. But today, man is becoming a slave to the mind. Man is the master of mind. He alone is a real man who understands the reality--that the microcosm is in the macrocosm and the macrocosm is in the microcosm.

Saankhya dharshana **is related to numbers**

It was Sage Kapila who gave to the world this philosophical text. *Saankhya Dharshana* is also called Kapala. Elucidating that only a person with sense control is true man, it states that it is impossible otherwise for man to live in this physical frame with infinite powers.

At sight, this *Dharshana* appears to refute the statements in the *Nyaaya and Vaisheshika Dharshanas.* It argues that nature is a combination of numbers *Saankhya* (and hence the name) ---and is full of conflicting forces. It explains how to reach God with the help of numbers.

Divine exists in this Nature like oil in the oil seeds and fragrance in the flowers. Like the seeds and the flowers, Nature is just the external form of the Divine. This truth is called *Saankhya* or *Thathvam.* It is the power of enquiry that shows the Truth.

Yet another testimony to this cause-effect theory was also placed forward by *Saankhya Dharshana.* Creation can only be made by a combination of two forces. These two forces are God and Nature.

This Dharshana says that Nature is composed of twenty-four aspects--the five organs of knowledge, the five organs of action, the five senses, the five life breaths, *Manas* (mind), *Buddhi* (intellect), *Chittha* (reflective mind) and *Ahamkaara* (ego). Each one appears as a conflicting, unique force. For example: where there is fire, there can be no water. But yet the *Saankhya dharshana* splits these conflicting forces into just three subheads to facilitate an easy understanding--that of the *Jeeva* (individual), *Prakrithi* (nature) and *Paramaathma* (creator). But the *Saankhya* does not stop with the Creator. It says that: "When, to the 24 numbers is added the Self, the number becomes 25. While the 24 numbers are matter, the 25th is the Self--the Creator. The process of evolution of the human soul begins with all the 24 numbers of matter, crosses the 25th (Self) as well and finally merges in the Shiva aspect--the 26th.

While the 'Self' forms a part of the human being in the heart, it is also in the Nature. He is only a noble one who can see the two-in-one aspect of the Self being within as well as in the Nature. Man is like a bridge between the visible Nature and the invisible all-pervasive Divinity. He is hence called *madhyama*---the middle one. What we consider as invisible is what is actually guiding the consequences contrary to our belief.

Mind is a white paper on which is recorded the life-records of several births of ours. It is called the *Chittha.* He who is hidden in this and does the recording is called Chithraguptha--the hidden recorder. This power is also called the *Prajna Shakthi--the* Radiation. This Radiation vibrates the *Life force* (Vibration) that helps this body to be alive and function--Materialization.

What is *Moksha*?

It is not something that needs to be specially earned. *The Saankhya Dharshana* explicitly states that actually, no special effort need be made to attain liberation. When man realises his true form, he is liberated. When man destroys all the desires in him, he is *liberated--Moha Kshaya is Moksha.* In terms of numbers, the *Dharshanas* explain that as long as man identifies with 24

numbers *and the Purusha* (Self) aspect, he can never realise that he is the truth. It is only when he travels beyond to the Super-mind that he can fathom the Truth. That is the Divine mind. It is sacred, and, from this stage, one can step on to the Illuminated-mind from where is visible only the Higher-mind and nothing else.

When the roof is removed, one can see the sky from where he is sitting. Similarly when the roof of the Lower-mind is removed, one can see the Higher-mind, and finally the Over-mind. In this way, by showing the numbers, this text helps in guiding man from Nature to God.

Start the process now to reach the goal of life

Yet another fact elucidated in the *Saankhya Dharshana* is the relation between man and *Aathma. Aathma* can never be obtained by investigations of the secular kind. It is natural and all-pervading, whether the body is present or not. For example, though one cannot see the electricity flowing through the wires, the moment a bulb is connected to a socket attached to the wire, the bulb glows, proving the presence of electricity. Similarly, the *Aathma* stays permanently. Only the body comes and goes.

Saint Thyaagaraaja sang that however high a bird flies, it will have to come down and rest on a tree at some time. Similarly man has to submit to Divinity one day whatever be his reservations. That is the goal of life. Instead of realizing it at some later stage of life it is better to do it now and start the process.

This Dharshana states that it is a demonic quality to forget God. Man must remove the demonic quality, develop the human quality and reach divinity. Just as one blows off the ash to see the latent fire, one must blow away the ashes of bad qualities on the self with the air of *Naamasmarana.* Just as one removes the moss on the water with-the hands to reveal crystal clear water, man must remove the moss of sensual pleasures with the hands of good-acts. *Naamasmarana* is the best way prescribed for the *Kali* age to attain liberation.

When man submits to illusion, man himself becomes illusion. This illusion is an aspect of the 25th number. When we understand the secret between the illusion and Divinity, we ourselves become the 26th aspect Divinity. One cannot gather all the five organs of action and knowledge, and the five senses together. But exercising control and following some limits, Divinity maybe realised. A scrupulous adherence to discipline is essential.

In England, it was discovered that when a farmer fed and milked the cows at erratic times due to some tensions in the family, the quality of milk was much poorer than what was originally obtained when feeding and milking was done on a strict schedule. That is the importance of sticking to discipline in life.

Nature does not deceive

Man must never neglect anything however small. Tiny termites may destroy an entire block of wood.

The Nyaaya dharshana states the differences between two atoms. But the *Saankhya dharshana* states that the entire creation is in the microcosm an atomic structure. So. why talk of a separate atomic structure? God is this microcosm. That is the significance of *the Vedhic* statement: *"Anoraneeyaan Mahatho Maheeyaan"* (Smaller than the smallest, mightier than the mightiest).

Pathanjali's eight-fold *yoga*

Sage Pathanjali has prescribed eight kinds of *Yoga* in his text for man to enjoy health and happiness. These eight are *Yama, Niyama, Aasana, Pranaayaama, Prathyaahaara, Dhaarana, Dhyaana and Samaadhi.* It states explicitly that *Yoga* is not just for the ochre clad monks, renunciates in the forest and celibates. Modern investigations show that in today's machine age, it is the ordinary man who actually needs *Yoga.*

Man struggles the whole day to feed and foster his family. This exertion and motive makes him restless and robs him of his sleep. He then resorts to artificial means to induce sleep and rest to the body, like taking sleeping pills or taking intoxicating drinks. This artificial induction has disastrous side effects and combined with the lack of rest, causes heart diseases, blood pressure, etc. Research has hence concluded that *Yoga* is ideally suited for all these problems.

The sacred texts were all born in India. But due to the rise of blind beliefs that are consequences of modern education and civilization, Indians show scant interest or belief in these works of brilliance. It is the misfortune of Indians that today, these sacred texts are much more fostered and believed abroad, who were quick to realise their importance. They investigated and understood that due to lack of rest, the body weakens. This causes the breathing process to speed up. This in turn spoils the lungs. As the blood circulation also speeds up, a stage arrives when blood pressure sets in. Medicine cannot cure it completely and hence *Yoga* is prescribed.

This was a finding, supported by researchers at the International University in America and some others at the University of Hawaii. Some of these researchers even reversed their views on *Yoga* after they saw the results of their studies.

A healthy mind and body is essential

It was shown that the bliss and vitality enjoyed after two hours of sleep, could be got by just twelve minutes of *Yoga.* Though man can adjust without food, he cannot do the same without sleep and rest. Lack of sleep is a common problem in several countries, including India. This extracts a heavy toll on one's health. To achieve the four goals of *life--Dharma, Artha, Kaama and Moksha--a* healthy mind and body is essential.

In old Mexico, an experiment conducted on the inmates of a prison showed amazing results. While previously the inmates were all restless and sick, after the practice of *Yoga,* within two months, they were all hale and healthy.

Yet other investigations resulted in inducing addicts of drugs, smoking, drinking, etc. to give up their habit. It is currently estimated that about 3 to 4 lakh students abroad practice *Yoga.*

In India, the birth-place of *Yoga,* there is not much progress or interest. Devaki was said to have lamented that though she had suffered the birth pangs, it was given to Yashodha to enjoy and foster the Baby Krishna. In the same way, though Patanjali gave up his life to experience and share this great *Yoga* in India, it has only fallen on barren soil. The main cause for this is the lack of *Shraddha* (Interest) and *Bhakthi* (faith) in not only *Yoga* but also in all the scriptures.

Importance of discipline

Pathanjali prescribes some major disciplines as prerequisites for deriving the benefits of *yoga,* notably with respect to diet. The food taken is to be both *Mitha* and *Hitha,* (limited and nutritious). Since food and water are only medicines to cure the ailment of hunger and thirst, they

should be taken in that spirit. Taste should not be the yardstick to eat food, for it is only to protect the body that one eats, after all.

Foreigners realised this and found that by reducing chilies, sai.t, tamarind etc. from their diet and by eating limitedly, they could stay healthy. Pathanjali states that excess food weakens the nerves, causing blood pressure problems. Man becomes prone to excitement easily.

Lack of health among men also causes agitations and restlessness in society. In Germany, a research conducted on monkeys showed that the primates, when practised sitting silent for 3 to 4 hours daily, soon became very intelligent, developed their memory and were highly enthusiastic--in some cases, even more than man!

A similar experiment on a student considered a dullard and roguish, showed that with the help of *Yoga,* in just a few months, the boy became one of the most intelligent and well-behaved boys. Encouraged, even the boy's 70-year-old father took to *Yoga.* Soon his body was functioning with the vitality of a 50-year-old man!

The importance of *Praanaayaama: This Yoga* consists of three parts, each to be done one after the other. It starts with *Puuraka,* then *Kumbhaka* and finishes with *Rechaka.*

Puuraka: This is the inhalation of breath. One must note carefully the time taken for this process, the duration of time can be justified as per the capacity of the person. Care must be taken to see that gasping and such kinds of exhaustion must not occur during the process.

Kumbhaka: The breath taken in must-be retained for the same duration as it had taken for the inhaling process.

Rechaka: Once thus retained, it must be exhaled in the same time limit as that taken for inhaling and retention.

Caution to be exercised while doing *Praanaayaama*

While doing *Praanaayaama,* one must not concentrate or aim to hold the breath for as long as possible. One must instead concentrate on assuring that all the three processes take the same amount of time. Otherwise, this process spoils the lungs. Doing the same under an inexperienced teacher also can prove to be disastrous.

The next step is to breathe in through the right nostril alone. This is the Ida. One must then retain the breath at the *Sushumna* (between the eye-brows) for the same time duration as that taken for inhaling, then release the breath through the left nostril only, again taking same time. This last step is *Pingala.*

The Yoga Dharshana combines with the *Nyaaya* and *Vaisheshika Dharshanas* in many of its contents. Through *the Nyaaya Dharshana,* one understands that a proper decision ought to be made regarding the measure to be appropriately selected for the *Yoga.* This is evident in the way caution is advised in limiting the time factor during the *Praanaayaama,* taking into consideration the individual capacity.

These good thoughts are Divine thoughts and *Yoga* prescribes a process called *Angaarpanam* as the method to achieve this end. *Angararpanam* means to offer all of one's limbs and organs to the Lord. It does not mean to cut them off and place them at the Lord's feet. It means to use these limbs and organs only in actions that will please God. This is where, the importance of discrimination is stressed in *Yoga.*

When such *Angaarpanam* is done, real *Aanandha* results. Bliss is related to the heart. When used in pursuit of sensual pleasures, only happiness results. This is called *Santhosha,* as it means *some + thosha* - limited happiness. This *Santhosha* is related to the head, the centre of responsibility. One must hence take care to think well, contemplate on the thought and then put. it into action. This is the real 3 HV's---the values of Head, Heart and Hands. It is the unity of thought, word and deed.

Dhaarana* can be done without doing *Praanaayaama

Students must cultivate tolerance to the extent possible. Though difficult at first, it will become second nature to you with constant practice, as stated in the Bhagawath Geetha. Even if students find *Praanaayaama* difficult, they can still do *Dhaarana.* It is the singlepointed concentration of some chosen object. It is not very difficult. If practised well, it leads us on to *Dhyaana* (meditation) easily. It is said that with the power of *Yoga,* one can control anything, including the evil from. entering the mind through the senses, in any form. Senses are like doors to houses, where only authorised personnel may enter. *Yoga* helps strengthen this guard. This absolves us of animal qualities like ego, restlessness, fickleness, anger, jealousy etc.

In the first place, if you see God in each form, within three days. you can feel the Divine feelings latent in you beginning to develop. Otherwise, even 30 generations of *saadhana* will be of no use.

Puurva meemaamsa* and *Utthara meemaamsa

Sage Jaimini's concentrated and persistent life-long efforts resulted in this work. *Meemaamsa* means enquiry. It is called *Puurva* because it was in existence even before the *Vedhas.*

The Puurva Meemaamsa deals with the regulations and methodologies of devotion and wisdom. Both are related to the *Karma kaanda* (the field of action). It traces the route to realising *Brahman* as first starting with *Karma,* then on to *Dharma* and finally to *Brahma.* This is mentioned as *Karma Jignaasu, Dharma Jignaasu,* and *finally Brahma Jignaasu.*

Karma Jignaasu: It pertains to all the actions performed by man. Even breathing and blood circulation are described as a kind of *Karma.* In terms of worldly explanations, it may be compared to the mixing together of ingredients like salt, tamarind, chilli, etc. to prepare chutney. Just as the ingredients must be mixed in correct proportions, the actions in daily life must also be in ideal proportions.

Dharma Jignaasu: This may be compared to the tasting of the chutney made. Tasting brings out any defects in it. This. may hence be compared to the identification of defects.

Brahma Jignaasu: Having identified the lapse, rectifying it is the *Brahma Jignaasu* state. It may be said that experiencing worldly life is the *Karma Jignaasu;* Understanding that there is no permanent joy obtainable from this world is the *Dharma Jignaasu* and introducing this bliss into daily life through introspection is the *Brahma Jignaasu.*

Man is unable to absolve himself of all worries and anxieties despite worshipping all the deities. This is because he has forgotten moral and ethical living methods and takes the. body to be the real self. When questioned as to one's identity, he introduces himself by his name first. When asked for more details, he gives his profession next. When probed still further, he names his country. But man is not the name or the profession or the country. He is the *Aathma.* The correct

answer is "I am *Aathma."* One may assume an alias; one may change his profession or even migrate abroad in search of better living. But, his true self is changeless.

Shivam* without *Aathma* becomes *shavam

When a person keeps saying "I" and "Mine," "I" actually is related to the *Aathma;* "Mine" is related to the *body--Dhehi and Dheham.* It is only when all the organs and limbs combine together that a body results. Similarly, the *Aathma* is a combination of Mind, Intellect *and Samskaara.* It is the *Aathma* that enters and prompts the organs and limbs to operate. A body with *Aathma* in it is hence called *Shivam* (auspicious). When the *Aathma* leaves the body, all organs and limbs come to a stand-still. The body becomes inert. Hence such a body is called *Shavam* (dead-body).

Aathma is a combination of Mind, Intellect and *Samskaaras* (tendencies). The mind thinks, reflects and forms thoughts based on the promptings of *Aathma.* The intellect, endowed with the triple power of discrimination, analyzing and deciding also functions due to *Aathma.*

Samskaara means elevating culture and is the basis of rebirth. Our present actions become seeds of *samskaara* that decide the fruit in the next life. It is hence advised that doing good and constant contemplation of God, will enable one to be peaceful at the end of one's life. This can surely be achieved by constant practice, as is stated in the Bhagavath Geetha. Good actions lead to good *samskaaras,* that confers a good birth.

Selective adherence to *Karma kaanda*

Jaimini investigates the paradox that though the body is temporary, why emphasis is laid on our *Karma* (bodily action). This, he concluded, was necessary to purify the mind. Hence the body must enter into actions. But today, people take from this *Karma kaanda* whatever part is useful to them and discard the others. A story is said about a lazy celibate, who came to a house to beg for alms. The kind lady, though it was an odd time, did not want to break a family tradition. She requested the celibate to have his bath and ablutions at the river nearby, while she cooked something for him. The lazy person answered that "Lord Govindha's name is itself a hearty bath." The wise lady saw through the fake *saadhu* (mendicant) and countered: "Very well then! The same Govindha's name will also be your food."

It is because of this kind of selective adherence to *Karma kaanda,* that man has become so impure.

People argue that Nature is a natural entity, in the sense that, no one has created it. Matter and energy need someone to combine them. Oil, wick and container **may** be present. But it needs someone to strike a match and light the lamp. Though the subject and intelligence are present, a teacher is needed to impart a proper guidance for being educated. Jaimini states that good education must impart good habits, ideals, truth, responsibility and discipline besides intellectual knowledge.

***Puurva meemaamsa* deals with anger control**

To achieve all these, Jaimini advises purity. Without this inner purity; Divinity is a distant illusion. Clouds arise from the sun and cover the. sun itself. But, it is a temporary effect. Man must also have patience to wipe away the ignorance that covers his self. Patience is another virtue mentioned in the *Puurva Meemaamsa.*

Method to control anger: The text advocates a very logical method to counter obstacles. For example when grief strikes, it advises that one must think of joyful incidents. This gives joy. It also conducts enquiries into the fields of *Ajnaana-Prajnaana.*

Control of anger and overcoming the obstacles in daily life, is also dealt with. The *Puurva Meemaamsa* states that one must slowly analyze the situation when angry. By the time a conclusion is reached, tempers cool down considerably. One may also do any one of the following to control temper: (1) drink a glass of cold water; (2) see the mirror, where your distorted features will repulse you enough to cool you down; (3) walk fast and alone. This speeds up your circulation that draws away anger; (4) open a tap and watch your pitch of song with that of the falling water. In all these attempts, the time and attention definitely help cool tempers.

Do not give in to excitement

One must try to involve *Utthara Meemaamsa* into practice as well, to the extent possible.

Man must not give in to excitement. Arjuna was highly perturbed when Krishna was leaving to make peace with Kauravas, as a last ditch attempt. He entreated that a war was best suited as the Kauravas would not concede the demands of the Pandavas. But, the same Arjuna collapsed at the sight of his grandfather, teachers, cousins, relatives and friends lined up to do battle. He did not want to live with their blood on his hands.

Hence students must stay calm and composed. You need not become excited to acquire something. If it is destined to reach you, it shall be delivered to you wherever you are. You must remember meanwhile to concentrate on protecting your righteousness; which in turn will protect you. *"Dharmo Rakshathi Rakshithah,"* it is said. Hence, while following your daily routines, contemplate always on God. Wherever you are, whatever you do, do it with divine feelings.

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