

IS IT POSSIBLE TO STOP REINCARNATIONS?

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ABSTRACT

Reincarnation is a law of nature. We continue to reincarnate indefinitely and forever. So question naturally comes - can we stop our personal reincarnations. The answer is both yes and no. No, we cannot get out of the cycles of reincarnations. The simultaneity law of nature defines our global destiny. Our individual destiny is derived from this global destiny. Therefore we do not have any kind of freedom to act in any specific way to change our own destiny to get rid of reincarnations. Even the person whom many consider as god, like Krishna of Mahabharat, also comes to this world once in every millennium to satisfy his reincarnation law. The answer to the title question is also yes, because we can learn yogic power through yogic meditation to bring our body to a physical state where we will not feel any kind of pain and suffering from life and its reincarnations. Our body will achieve a physical state, called divine state, and we become a high level yogi, and the material world will not affect us anymore. However, we still reincarnate, because we are guided by the global destiny, and we are born for the needs of the society. The concept of liberation is intimately related to soul theory, yogic meditation, reincarnation, and global destiny. Thus we take a multifaceted approach to the subject question. Pain and suffering are both physical and mental. We show that to relieve from all physical pains one must perform high level yogic exercises and yogic meditations throughout the life. In the same way to get relief from mental pain one must acquire the knowledge about soul from Vedic science. This knowledge must then be experienced by advanced level of yogic meditation.

Keywords: Reincarnation; liberation; global destiny; yogic meditation; Samkhya; Vedas.

INTRODUCTION

Truth comes only from the laws of nature. Therefore truth must be unique and universal. Nature always demonstrates its laws. It is not possible for humans to create, know, or understand the laws of nature. Humans are created by nature. The creations cannot know the creator. Just like our computers cannot know anything about humans. We point out two fundamental such laws that the readers may be thoroughly familiar with: Reincarnation as a law of nature, Das (2013-2), and Destiny also as a law of nature, Das (2013-1). If these facts are not accepted by its readers, then this research paper will be meaningless to them.

Briefly, reincarnation is proved in the following way. A baby boy is born with birth marks of two bullet wounds, one in chest and one in back. Doctors, nurses, parents, all recognize the marks. At age two when the boy begins to speak, he said - his name was N in his previous life, he lived in town T, on date D he died because of a gunshot on his chest, and he died in the hospital H. Research scholars, go to town T and hospital H and verify that indeed a man named N died there on date D. They also verify the match of the birth marks, both at locations and shapes, with the photos of the autopsy records of N at the hospital. There are many such examples all over the world. These proofs, where a physical mark is transported from a past body to the present body via reincarnation, are very simple and straight forward

with no way to deny them. Once you accept reincarnation, you will be able to see it everywhere, and more facts will become meaningful and consistent.

Destiny theory is verified in the following way. All objects in the universe are completely and simultaneously interconnected to each other. Just like our earth is connected in our solar system. The earth cannot have any freedom, and move away from its orbit. In the same way the sun also cannot move away from its position in our galaxy. This simultaneity law creates a global plan or global destiny for all of us. Our individual destiny is derived from this global destiny. We are not free, and do not have any freewill to make any kind of decisions. A rough version of the simultaneity law says for every action there is one equal and opposite reaction. There is always a delay, dT , for every reaction to happen, called measurement delay, observation delay, reaction time etc. Thus for every reaction at present time T , there was an action at time $(T - dT)$. Thus present is controlled by past - which is the definition of destiny. In a similar way we do not do anything without any reasons. Thus reasons which happened at $(T - dT)$ is controlling our action at time T . Here again we see that past is controlling us. Thus freewill is an illusion and everything is precisely planned, and can be predicted. The inside operation of a corporation is an example of how simultaneity and destiny law works in our real life. We do not have any freewill inside a corporation.

We discuss the type of yogic power that still exists in modern India and in the world. This information will demonstrate the reality of yoga systems and the yogic power that existed all over the world, during the Vedic period. It will also reveal how precisely we can control our body and therefore maintain a disease free physical health.

We go through the Samkhya Theory and learn about some laws of nature: characteristics of soul, theory of creation, and some verses on reincarnation. The Samkhya Theory will provide us the objective of the soul. Samkhya reveals that by only fulfilling the objective of the soul, we can liberate us from mental suffering. Finally from Gita we observe the confirmation of all of the above laws and theories, including liberation.

This paper is not on, in one sense, an experimental science. The nature does not demonstrate, as far as this author understands, the results of liberation. There is no way also to demonstrate that a soul has been liberated. The phenomenon can only be experienced by an individual soul engaged in the liberation process - acquiring the knowledge of Samkhya and experiencing that knowledge using yogic power. Thus this paper is a study of Vedic science and its consistent, scientific, and logical interpretations. However, it must be realized that all the component tools of this study - soul theory, destiny, reincarnation, and yogic power - are real, experimental, and nature demonstrates their validities.

This happens because, nature (soul, as we will see) has created everything, and so only it knows how it did it. As stated, creations can never know about the creator (soul). Note that we are not talking about god here. Thus we do not create the laws of nature; we do not interpret them either; we only observe them as demonstrated by nature, just the way Galileo observed it.

The paper is broken into several chapters: Yogis and Yogic Powers, Vedic Scriptures, Samkhya Theory, and Liberation. Each chapter has sections and subsections. The thoughts presented in these chapters create the environment for proper perspective on liberation.

YOGIS & YOGIC POWERS

In this section we provide examples of various kinds of yogic powers that anyone can acquire by using the method of yogic meditation. These examples will show that yogic power is the only method of achieving a disease free and worry free health for life time and may be for all future incarnations. These are taken from modern yogis living in many countries of our world and in Himalayas now. These will also show that such powers existed all over the world during the Vedic period. Various scriptures of the world as well as examples of modern saints all over the world validate such existences.

The life cannot be understood without the knowledge of soul. The purpose of this section is to show that every human body has a separate soul. That is, all individual has their own individual soul. In this section, we observe that our souls have created our bodies. There is therefore no universal and external soul, which has created our bodies. Our souls have full and independent control over our bodies. We see that nature creates yogis, who get complete access over its soul and can perform almost anything that one can imagine. It must be mentioned that although yogis can acquire immense control over our bodies, but it cannot know the soul completely – it is due to the creator-creation difference; similar to human and computer relations.

Experiments on Yogis

Many western research scholars have done some tests on yogis from various countries. These tests are very rudimentary compared to the yogic power that has been described in this paper. None of these high level yogic powers can be tested in any laboratory. For example how would you test resurrection of a dead man, healing a sick person, predicting events in near future etc? By testing we mean, of course, using laboratory equipments. Human observation is not considered as a test, according to western scientists. Otherwise we could say millions of humans have observed all these yogic powers over thousands of years and in all countries of the world.

Since the scientists do not have detailed knowledge about these powers and do not believe in them, so the design of these experiments reveal very little of yogic capabilities. However these experiments have changed the mindset of many scientists and have become very well-known throughout the west. Swami Rama made a very powerful statement to the western scientists - “All of the body is in the mind, but not all of the mind is in the body.” That means anything inside the body can be controlled completely by the mind. His experiments demonstrated this theory. Yogic power is a law of nature. Anyone can acquire it. More people learn it better will be the humanity.

Green & Green

Swami Rama was the first Indian yogi who was tested by western scientists (Wiki-R, ND). His guru, living in Himalayas, allowed him to go to USA and interact with the western scientists to demonstrate the characteristics of eastern science. The results changed the thinking of the west on the mind body connection concepts. The results were published in a book (Green, 1977), and appeared in World book science annual (1974), Encyclopedia Britannica year book of science (1973), the Time life nature science annual (1973) (Rama2). Swami Rama also appeared in some TV shows in USA, like Good morning America, Phill

Donahue (Rama1). Below we describe some of the experiments Swami Rama demonstrated in the Laboratory at Menninger Foundation in Kansas, USA (Rama3).

Temperature Control

(Green, pp. 198-199, 1977): Swami Rama said he could cause the left side of his palm to increase in temperature several degrees above the right side of the same palm. Two thermistors were attached about an inch apart to the palm of the right hand. In addition an electrocardiographic signal was obtained from between the right ear and the left wrist. Two persons were in the experiment room with Swami and other people were in the polygraph room about 15 feet away. Swami did not move during the experiment, his both palms were placed up on a board in front of him. The graphs of the temperatures and heart rates can be examined at the website (Pages), where a portion from the book has been reproduced. After three minutes, the temperatures were 7 degrees Fahrenheit apart. Eventually they were 11 degrees apart. The highest temperature was at 95 degrees. The entire experiment lasted for about 18 minutes. It caused the left side of his right hand palm to become pink and the right side gray.

The heart rate records show that his heart rate slowed continuously for about fifty seconds from 74 beats per minute to 52 beats per minute. This was impressive, because most westerners can increase the heart rate but cannot start at normal resting rate and decrease it by 21 beats in one minute, at will.

Heart record also reveals that T wave is taller than the R wave (normally it is the other way) for a certain period, indicating that Swami had developed differential control over sections of the heart, just as he had developed differential control over blood flow in his palm.

This test shows the level of details the yogic power allows us to control our body. We can control our heart the way we want; control the blood-flow at any location and also differentially, meaning, one goes high and the other goes low. Naturally such power will give us full control of the body and therefore free us from all kinds of diseases. Thus the acquisition of yogic power is a core requirement for liberation from pain and suffering.

Heart Stopping

(Green, pp. 202-205, 1977): Another day Swami was taken to the experimental room again with wires draped over his shoulders. One person was with Swami and other people were in the control room where data was being recorded on instruments. Swami sat in a lotus position on a chair, which hardly could fit him.

Within two minutes the experiment was done. The person with Swami could hardly notice anything in Swami's expressions. Yet what Swami demonstrated was of considerable significance to psychosomatic medicine. He was not only able to enter into a state and but could get out of it also with conscious control. He also talked during the experiment.

Swami's heart did not stop in a way researchers expected. Instead the heart fluttered at a very high rate averaging 306 beats per minute for 16.2 seconds. However, this is equivalent to obliteration of the pulse, might be identified as heart stopping, by observers not using an EKG machine. This phenomenon happens in EKG records of heart patients as the researchers verified with medical doctors.

Swami Rama discussed the idea of heart control with the researchers and mentioned an important concept, which we will discuss in Samkhya Theory later in another chapter. He said he controls the subtle heart using his mind; the gross heart is an image of the subtle heart in the physical domain. This indicates that the entire human body may be in the subtle body also; a comment not so apparent from Samkhya Theory, but from an engineering point of view is quite reasonable.

After the experiment, within half an hour Swami left for giving a prescheduled lecture and in the evening he took a flight for Minneapolis. Thus the experiment did not impact him in any way physically or mentally. But when such heart conditions happen in patients they go through severe trauma.

Swami Rama also has demonstrated the ability to create a tumor at any location in the body and then dissolve it also. One such tumor was surgically removed from his body and medically examined in Germany (Pages). It is beyond imagination that a person can acquire such power. Interestingly, we all have such capabilities.

Moving a Wheel

(Green, pp. 211-217, 1977): A wheel was created using two aluminum knitting needles, 14 inches and 7 inches long, glued together at a 90 degrees angle in the form of an X. The tips of the needles were grounded to a sharp point. A small hole was drilled through the place where the needles intersected. The assembly was placed on a vertical axle which was a steel pin that extended from a plastic block. The plastic block was itself glued to a 360 degrees protractor, so that before and after readings could be taken. A small bead under the needle assembly provided enough friction to prevent motion due to air current but was reasonably free to allow easy movement. A photo of the wheel can be found in the video reference (Rama3).

A painter's mask was modified to allow breathing but prevent any air flow. It had a foam rubber insert through which to breathe. Then a plexiglass plate was bolted to it to deflect air flow. Swami was finally totally covered, including his hands, with a sheet over the mask and up to his eyes. The scientist was absolutely satisfied that air currents cannot be manipulated to deflect the needles placed five feet away.

Swami was repeating a mantra for quite long, possibly for 15 seconds. Then he ended with loud exclamation, short of a word of command and the needle rotated for 10 degrees. He then repeated it once more for another 10 degrees.

Swami Rama had a capability of predicting the short term future. He insisted many times before the preparation for this wheel motion experiment, that someone in the group will say that it was done with air currents. And it really happened; one Dr. X did say that. Dr. X could not explain how but he refused to accept any other logic. In a sub-section we give another example of Swami's prediction of near future.

It is clear that, no matter how you demonstrate the yogic power, people can always deny such capabilities. In fact there is hardly any difference in such laboratory demonstrations and observations of ordinary people made over many centuries. As an example moving the needle by 10 degrees and moving noticeable amount are all same. How does a numerical number or a graph change your mindset? There is hardly any difference between believing scientists and believing ordinary people.

Illuminating a Chakra

(Green, p. 209, 1977): Swami Rama was giving a public lecture in Chicago. He mentioned during the lecture that it is possible to turn on the subtle energy in a chakra, so intensely that it would become visible to the naked eye. Chakras are points inside the body along the spine. On hearing that, a skeptical physician in the audience had demanded that the Swami demonstrate it so he could take a picture with a Polaroid camera. Swami had taken one of the pictures, out of several photos taken, and showed that to Dr. Green, the author of the book, *Beyond biofeedback*. Most of his chest, in the photograph, was obscured by a disc of pale pink light. See the photo in the video (Rama3).

Thus it is possible to show a glow behind one's head, as we see in some pictures of holy men or god's image. This can be done by controlling the chakra near the back of the head. Thus god can be defined as a human with highest level yogic power.

Predicting Future

(Green, pp.217-218, 1977): Swami Rama demonstrated the ability to predict immediate future, besides the case of Dr. X mentioned before in the wheel motion experiment. Pat Norris came to see Swami Rama just after lunch. The instant she entered his room, Swami said: Ask me a question.

Pat: What do you mean, ask a question?

Swami: Just ask me a question something important.

Pat: Should Peter (her son) go to private school?

Swami: Ask me another question.

Pat: Should I return to college to get a Ph. D.?

Swami: Ask another question.

Swami continued this way for seven questions. Then he grabbed a paper that was placed upside down on his table and gave that to Pat. Most of her questions and some suggestions were written there. One was wrong, and one was only partly related to the subject, but others were correct. Pat Norris said this was a real surprise. This shows that destiny in very near future is predictable by a yogi. 'Very near future' here then means we do not have any freewill.

Blood Cell Control

Swami Rama designed this experiment, but he did not demonstrate it. He lost interest in all experimentations, for various reasons, and discontinued his activities. The following paragraph is copied from the *Beyond Biofeedback* book (Green, pp.209-210).

The blood-cell experiment (3.b) is worth discussing even though we did not see it demonstrated because Swami did not complete the experiments planned. In explaining it he said that just before taking a blood sample we were to say, .20 percent, .40 percent, .100 percent, or zero, or any other number. Then a drop of his blood would be extricated and put on a microscope slide and the fraction of dead white blood cells could be counted. He would kill, he said, whatever fraction was commanded at the time of the sampling.

In reincarnation examples we have seen birth defect types with bullet wounds in newly born babies. Medical surgery verified the existence of complete straight line path of the bullet inside the baby's body. This shows how precisely the soul can construct our bodies.

The above experiment is another confirmation that our body, including the brain, is only a machine and the soul has all the intelligence. It is possible to control every cell of the body by our mind. Thus you can see if you practice yoga meditation and learn to know your soul then you cannot become sick. Yoga meditation creates a cosmic connection with all souls of the universe. Thus even virus attack will also be not possible. No animals, snakes, tigers have ever attacked a yogi (Rama, Brunton). A perfect painless physical body, a dream for all humans, is therefore meaningful and feasible.

Paul Brunton

The following experiment is taken from the book by Paul Brunton named - A search in secret India (Brunton, pp.186-187, 1970). The description of the experiment was given to Paul by Dr. Bandyopadhyaya, a house surgeon to one of the Calcutta hospitals in India, who attended the experiment.

Calcutta University arranged to have a public demonstration of Narasingha Swami's powers before an audience composed exclusively of scientists and medical men. Dr. C.V. Raman, a Nobel Laureate in Physics was also present. It was held in the physics theater of the presidency college.

The yogi stood at the center of the theater and was handed poisons taken from college laboratory stock. First he was given a bottle of sulphuric acid; he poured few drops in his hand and then licked them up with his tongue. He was then given strong carbolic acid and he licked that up too. The university tried him with that deadly poison, potassium cyanide, but he swallowed it without turning a hair. The feat was astounding, unbelievable even, yet we had to accept the evidence of our own eyes. He had taken enough potassium cyanide to kill any other man within three minutes at most, yet there he stood smiling and apparently unharmed.

After that, a thick glass bottle was broken and the pieces were ground down to a powder. Narasingha Swami swallowed the powder, which can slowly kill. Three hours after swallowing this strange meal, one of the Calcutta doctors applied a stomach pump to the Yogi and the contents of his stomach were taken out. The poisons were still there. And on the following day the powdered glass was discovered in his stool.

Dr. Bandyopadhyaya said that the thoroughness of their test was beyond dispute. The strength of the sulphuric acid was shown by its destructive effect on a copper coin. He could not explain the results based on his medical knowledge, it completely baffled him.

A Hindu god, named Shiva, is considered as the highest guru of all yogis. His another name is Neel Kantha. The puranic story of Veda says that he swallowed the most deadly poison of the world and kept it inside his throat (kantha) which became blue (neel). So we can see that: (a) modern yogis can still perform the same feat and (b) therefore the Vedic stories are correct.

The above examples show that yogic power is real. Therefore all other kinds of yogic powers described in Indian scriptures, and other scriptures all over the world, should also be real. The reader should feel confident about such human capabilities by the end of this section of the paper. You may call such powers as telepathy, extra sensory perception (ESP), psychic power, demonic power, etc., but they are just different names for the same thing, yogic power or soul power, a skill which anyone can acquire by yogic meditation.

Yogi Kids

Truth always comes from nature. Only the truth provided by nature should be considered as unique and universal. No theory should be considered as truth, because all theories have assumptions. We must always remember nature cannot make assumptions.

We have discussed many examples from various yogis about their powers. We have listed some of these powers also. Million years back our world had many powerful yogis with significantly higher orders of powers. The descriptions of such extraordinary powers are documented in Veda (Pathak, ND). In this subsection we give some examples of some special kids who are born with such yogic powers. These powers are very limited in both space and time. But you will recognize them as yogic powers because we have described them in other sub-sections and also because any one can acquire them using yogic meditation.

Mind Reading

A nine year old autistic girl, Nandana, from India can read her mother's mind exactly the way mother thinks. She cannot read any one else's memory. It is a gift from nature to a girl of this capability which yogis can acquire using yogic meditation. The difference is that a yogi can read it from anyone with any language and culture and from any distance, but this girl can do it only for her mother.

This is how her mother Sandhya says about her daughter. "I used to feel strange when she would come to me and say the name of the food I was thinking of preparing for her. The same way, if my husband and I had decided to take her somewhere, she would know about it without being told about it and would start reacting to it."

A team of experts at a Child Guidance Clinic in Sharjah witnessed the nine-year-old Nandana's ability to read her mother's mind. The specialist psychiatrist at Sunny Specialty Medical Centre in Sharjah, Dr Jeena Fiji, who headed the team, has certified witnessing "the strength of Nandana to read her mother's thoughts, desires and intentions."

The team comprising of specialist psychiatrist, specialist social worker, and a specialist educator along with nursing staff witnessed this demonstration. Nandana had come with her mother Sandhya Unnikrishnan. A poem of Grade 2 level was written and given to Sandhya. After her mother had read the poem in her mind, Nandana was asked to type in the laptop provided to her. Nandana could type the entire poem without any prompt. A six digit number was also written and given to Sandhya, which too, Nandana could type after reading her mother's mind. She demonstrated this capability even if the mother is not around her (Saseendran, 2013).

Direct Vision

Reincarnation theory shows that memory is not in the brain, it is in nature. Past life regression therapy also shows the same concept. Everything we do, we did, and will do are already stored in nature. Otherwise, a new born baby cannot tell what he did in his past life. He can clearly see his past life in the nature. It is a vision that some persons acquire by birth. Such kids are called Jatiswara in Sanskrit.

This vision can be acquired by yogic method also. The precise prediction of short term future using this vision is fairly common. However, long term prediction is possible only by high quality yogis. The destiny theory discusses Vrigu Samhita, a Vedic document, which gives very precise predictions of future for almost 400,000 people.

Nature gives birth of kids who are gifted with this type of vision about nature. Magnus Carlsen is such a gifted person. At very young age he has shown very high quality talent in playing chess games. At age 21, he has become number one player in the world (CBS-60, 2012).

Besides this analytical power of playing chess games, he has demonstrated that he can play with 10 players in 10 different chess boards without looking at the boards, and he can still win. He plays with all players sitting behind his back, and he does not see the players and their boards. Thus he has the ability to see things in nature as they happen using his yogic power of divine vision.

He does not have to use his eyes to see things. But this power is only for his chess boards. He cannot see any other things. His yogic power is very limited in space and in time. A real yogi, who has acquired this skill through yogic meditation, can see anything anywhere and at anytime. Magnus Carlsen example, produced by nature, proves the validity of such yogic power at much more advanced and sophisticated levels.

Yogi Books

In the next few subsections we discuss examples of yogic power from few well known books (Govinda, Yogananda, Rama, Brunton). These authors have written many more books. Interested readers should read them to get a better feeling about yogis, yogic powers, and their realities. These books have mentioned the following yogic powers:

- Healing sick people from any kind of diseases
- Predicting future of any person
- Communicating with any person at any location
- Death by will & resurrection
- Transporting physical objects from any place
- Transparent to camera photography
- Creating a physical product out of nothing
- Living without sleep and food

The Authors

We have described Swami Rama before. In this subsection we briefly describe the authors of the other three books for a quick reference for the readers. Internet has more detailed information about them.

Lama Anagarika Govinda (1898-1985) was born in Germany and later became a Buddhist [Wiki-G]. Robert Thurman, a Columbia University professor describes him as the greatest philosopher of the west (Govinda, 1988). He travelled to East to get a firsthand knowledge and direct experience of Buddhism. Eventually he found his guru Tomo Geshe Rimpoche (TGR) in Tibet. In his book - *The way of the white clouds* (Govinda,1988), he gives a very enchanting description of Buddhist culture, values, yogis of Tibet, and the land of Himalayas. His language and description are so touching and vivid that the book will take you to that land of Himalayas in Tibet, and in his period. Govinda truly was a poet. He described many yogis and his guru who had very high level yogic powers.

Paramahansa Yogananda (1893-1952) was the first great master of India to live in the West for a long period (over thirty years). A graduate of Calcutta University, Yogananda writes with unforgettable sincerity and incisive wit. His book *Autobiography of a Yogi* has been translated into twelve languages (Yogananda, 1979). In 1920 he went to USA as India's delegate to an international congress of Religious Liberals convening in Boston. In the same year he founded Self-Realization Fellowship to disseminate worldwide his teachings on India's ancient practices and philosophy of yoga and its tradition of meditation. Later he established an International Center for Self-Realization Fellowship in Los Angeles (Wiki-Y).

Paul Brunton (1898-1981) wrote his first book – “A search in secret India” in English and published it in 1934 from England, it was an instant success, and has been translated in several languages. Paul wrote – “I circled the country. India took me to her heart and the vanishing remnant of her sages opened many a door for the unfamiliar Westerner” (Brunton, p. 19, 1970). It is interesting to read the thoughts of a western skeptic, slowly how he changes his views, and eventually becomes an Indian yogi.

This yogic power section will show that there is no universal soul that has created every individual object of the universe. It will also therefore mean that human souls are not part of that universal soul. Thus if god is defined as the creator of the universe, then there is no such god. On the other hand if god is the most powerful person, who can do almost anything we can imagine, then that is our individual soul. And thus all humans are god or have the potentiality of becoming god. The main logic seems to be the following – if there were no multiple souls, then if any one becomes sick all of us will become sick. We humans will not have the ability to grow in our own way. There will be no individuality. However, freewill will still not be there, which depends and controlled by destiny.

Healing sick people

(Govinda, p. 147, 1988): “In the village of Poo, on the Tibetan frontier, a dying girl was brought to him (TGR) on a stretcher. She had been ill for a long time and her condition was such that her people were afraid to carry her, lest she might die on the way. However, the villagers had such faith in the powers of Tomo Geshe (TGR) that they persuaded the girl's parents to take the risk. When they arrived with the stretcher at the Lama's place almost the whole village was assembled there. Under their very eyes, at the command of Tomo Geshe, the girl opened her eyes, got up from the stretcher, and after having received the blessings of the Lama she walked out of the house as if she had never been ill”.

This should be considered as the most important public service act for any accomplished yogi. A yogi should not think about liberation from reincarnation, they are in this world for

helping the people. Chitanya Dev, one famous modern Bhakta of India, said he does not want liberation, he wants to come every life to serve people and serve god the same way he did in the present life (Siksastakam, ND). This example also proves that our soul is our creator and we have the power to save our health by controlling our souls.

(Rama, pp.113-115, 2007): The following example shows how a simple touch can heal any one from any kind of diseases. This is nothing but pure yogic power. Everything is done by our souls.

His master said to Swami Rama, Dr. Mitra is bedridden and is constantly remembering me. He is having a brain hemorrhage and is bleeding out of his right nostril, but his wife will not allow him to go to the hospital. His brother-in-law, Dr. Basu, knows that it is a hemorrhage, but there are no facilities there to perform brain surgery. We can see from these statements, that the Master had the divine vision to see Dr. Mitra's condition from sitting in Himalayan caves, and could vividly describe the situation to Swami Rama.

Master then said, go to his house and just give him a love pat on the cheek. Don't consider yourself a healer. Think that you are an instrument and go there, for I have promised him and his wife that we will always help them.

When Swami reached the house three doctors were examining Dr. Mitra. Mrs. Mitra was delighted to see him. He went over to Dr. Mitra's bed, but he was not allowed to sit up because of the bleeding from his nostril. When he saw Swami he asked, "How is my master?" Swami gave him the gentle pat on his right cheek. After a few minutes there was no more bleeding. One of the doctors explained that the slap which he had given him on the cheek closed the opening in the blood vessel and that it was now sealed.

Death by Will

(Govinda, p. 168, 1988): Lama Govinda's Guru, Tomo Geshe Rimpoche did cast off his body when he was in meditation. Govinda did not see it, but many were there at the monastery. He writes in his book -

The Guru had made it known that he would soon leave his body, which had become a burden to him. ...Not long after this announcement he retired for a longer spell of meditation and gave instructions to be left undisturbed. ... He soon entered a state of deep absorption and remained in it for many days. ...they realized that he had stopped breathing: he had left his body during his meditation and had consciously passed over the threshold between life and death.

A few weeks after, Mr. H.E. Richardson, the British envoy to Lhasa observed the body, it remained unchanged and erect in the posture of meditation.

Yogis do not die because of diseases. A good yogi has perfect pain free body. His soul can leave the body consciously at his will i.e. when his destiny dictates it to him. There are millions of people who are still living in this world without any kind of sicknesses. They must have done something in the present or past lives to achieve such physical health. This example also shows that we are created by our individual soul and we have full control over our body and soul.

Resurrection

(Rama, pp. 144-145, 2007): Swami Rama's master, Bengali Baba, told him in 1945 that he wants to cast-off his body. Then Swami pointed out that the scriptures say it is not desirable to leave a foolish student. Then the master agreed to live. But in 1954 while taking bath in Ganges Swami thought it was not good to hold the master in his body. The master immediately found it and called everybody and told them he would cast-off the body now.

He asked the five disciples what they want from him. Swami Rama said I want you to be with me whenever I need you. The master agreed. Then master sat in an accomplished pose, closed his eyes, gently muttered the sound "Aumm" and became lifeless.

All five students carried the body for two days, and then decided to bury the body in a pit six feet deep in the snow covered Himalayas, at about 16000 feet high, in a place from where they could see his master's cave. They laid the body inside the pit. But then all of them felt paralyzed and could not move and cover the body.

Then from behind the tree, the master said do you need help, do you need me in the body or without the body. The students said that they wanted him in the body. The master came back and got out of the pit. He said it was too bad that you still needed me in the body.

This example and many other similar examples show that people can acquire the skill of leaving the soul from a live body and enter another dead body to resurrect it. We have discussed another example in this paper.

Creating a Physical Product

(Yogananda, Ch. 34, 1979): At midnight Lahiri Mahasay saw the forest is gleaming with bright light. A disciple of his guru Babaji said that this is the golden palace materialized here tonight by the Master Babaji. In the dim past, you once expressed a desire to enjoy the beauties of a palace. Our master is now satisfying your wish, thus freeing you from the bonds of karma. He added, the magnificent palace will be the scene of your initiation tonight into Kriya Yoga. The disciple explained, 'This shimmering palace, superbly embellished with jewels, has not been built by human effort or with laboriously mined gold and gems. It stands solidly, a monumental challenge to man. Whoever realizes himself as a son of God, even as Babaji has done, can reach any goal by the infinite powers hidden within him'. They came inside the palace and sat down together with few other disciples.

Babaji stretched out his hand; a *homa* (sacrificial) fire appeared, surrounded by fruits and flowers. Lahiri received the liberating yogic technique before this flaming altar. The rites were completed in the early dawn.

'Lahiri, you are hungry.' Babaji added, 'Close your eyes.' When I (Lahiri) reopened them, the enchanting palace and its picturesque gardens had disappeared. My own body and the forms of Babaji and the cluster of chelas were all now seated on the bare ground at the exact site of the vanished palace, not far from the sunlit entrances of the rocky grottos. I recalled that my guide had remarked that the palace would be dematerialized, its captive atoms released into the thought-essence from which it had sprung. Although stunned, I

looked trustingly at my guru. I knew not what to expect next on this day of miracles. “The purpose for which the palace was created has now been served,” Babaji explained.

In puranic stories we see Kamdhenu had the power of creating palaces and residences for the King Viswamitra and his army. This convinced the King that the yogic power is stronger than military power of kings, so he became a yogi later. The above palace story of Yogananda shows that we still have the same yogic power in modern India. This also shows that the yogic powers described in Vedas are not fictitious or imaginary, but real.

Living Without Food

(Yogananda, pp. 264-271, 1979): There is a photograph in the book, whose caption says: “Giri Bala. This great woman yogi has not taken food or drink since 1880. I (Yogananda) am pictured with her, in 1936, at her home in the isolated Bengal village of Biur. Her non-eating state has been rigorously investigated by the Maharaja of Burdwan. She employs a certain yoga technique to recharge her body with cosmic energy from the ether, sun, and air”.

Astounded at the story, the Maharaja invited her to his palace. She agreed to a test and lived for two months locked up in a small section of his home. Later she returned for a palace visit of twenty days; and then for a third test of fifteen days. The Maharaja said that these three rigorous scrutinies had convinced him beyond doubt of her non-eating state.

Yogananda asked - “Tell me, Mother, from your own lips—do you live without food?”

“That is true.” She was silent for a few moments; her next remark showed that she had been struggling with mental arithmetic. “From the age of twelve years four months down to my present age of sixty-eight—a period of over fifty-six years—I have not eaten food or taken liquids.”

Here she talks about her divine guru: “I continued toward the GHAT. The morning sun pierced the waters; I purified myself in the Ganges, as though for a sacred initiation. As I left the river bank, my wet cloth around me, in the broad glare of day my master materialized himself before me!

“Dear little one,’ he said in a voice of loving compassion, ‘I am the guru sent here by God to fulfill your urgent prayer. He was deeply touched by its very unusual nature! From today you shall live by the astral light, your bodily atoms fed from the infinite current.”

The saint resumed the tale, her gentle voice barely audible. “The GHAT was deserted, but my guru cast round us an aura of guarding light, that no stray bathers later disturb us. He initiated me into a KRIA technique which frees the body from dependence on the gross food of mortals. The technique includes the use of a certain MANTRA and a breathing exercise more difficult than the average person could perform. No medicine or magic is involved; nothing beyond the KRIA.”

Learning to live without food is a prerequisite for high level meditation. Often times we read that the yogis meditate continuously in remote inaccessible caves for years without break. Govinda’s guru did that. In Vedic stories we see many such examples also.

Transporting Physical Objects

(Rama, p. 135, 2007): Swami Rama took lessons from his Grandmaster, the master of his master, who lived near Lhasa in Tibet, 7000 feet above sea level. He took lessons from him for two and half months. One day he was thinking it would be nice if he could write down his knowledge and experiences in his diary. Swami writes: My grandmaster smiled and beckoned me to come to him. He said, "I can get your diary for you. Do you need it?" Such a possibility was not a great miracle for me anymore, for I had experienced such things before.

I casually replied, "Yes—and a few pencils too." I had left my diary in India at a sanatorium called Bhawali near the Nanital hills in North India. Suddenly three pencils and my diary, which was quite large, containing 475 pages, were before me. I was pleased but not especially surprised. I told him that I preferred him to give me something spiritual.

Predicting Future

(Rama, pp.13 – 16, 2007): Swami Rama's father left home and was meditating for six months in a forest at Mansa Devi, near Hardwar in Himalayan areas. There Babaji came to see him. Babaji stayed with him for a week and then told him to go back home and mentioned that although the wife and husband were forty-three and sixty years old, they will have a son, who would also follow him. Their son will have a hole in the right ear as a birth mark.

Two years later, the master came down from Himalayas to the village to see the parents of Swami Rama. He asked them to give their son to him. The parents responded, "For us to have a son at our ages would be a miracle, but if we can have him, he will be yours." Eighteen months after this meeting, Swami Rama was born.

The day he was born, the master arrived at his house and instructed, "Look after him; I will come again later and take him with me." Three years later the master returned and initiated the boy by whispering a mantra in his right ear. The boy told him that I already knew the mantra and had been remembering it all the time. He said, "I know. I am only confirming that which you remember."

This is probably the best way to get a dedicated disciple. The story shows that a yogi can send a specific soul to a specific couple for a child birth. The entire story of Ramayan and Mahabharat, are based on the birth of the princes acquired by highly qualified, dedicated, and honorable sages or yogis of their times.

Transparent to Camera Photography

(Govinda, p. 68, 1988): Govinda wrote: "It is a strange fact that nobody ever succeeded in taking a photograph of Tomo Geshe Rimpoche, though many people tried to do so surreptitiously, because they knew that he never allowed anybody to take a picture of him. Those who tried found out that their films had turned into blanks or were blurred beyond recognition or that something happened to the films. Whatever happened, the Guru's face was never visible".

Communicating With Any Person at Any Location

(Govinda, p. 114, 1988): While living in Tibet, Govinda became anxious to know about his mother's condition in Germany. A Tibetan yogi within few minutes brought the details about his mother. Two weeks later Govinda received a mail from his mother confirming the exact same information. It is therefore quite logical that we are also connected by our souls all the time with all persons.

VEDIC SCRIPTURES

People describe Veda as universal and eternal religion, known as Santan Dharma in Sanskrit, which does not belong to any region, group, and ethnicity. From reading Vedas, you will realize that there was a time when this Vedic knowledge was known and practiced all over the world (Acharya, ND). Veda is stored inside nature and via yogic power any one will be able to learn about it. In this context Shruti and Smriti words are used to describe how Vedas were retrieved. We introduce another well known concept, called divine vision, to describe the Veda retrieval technique from the nature.

The concept of divine vision establishes that Ramayan and Mahabharat stories are not fictitious but real. The authors of these two books are Balmiki and Byasdev respectively. Both were very high level yogis, men of highest level of integrity, and had the power of divine vision. Therefore they cannot write anything that is not real; because they had the divine vision to see how things exactly happened in real life; because everything - all past, present, and future events are already stored in nature. Memory is not in the brain, it is in the nature, as it has been established before (Das, 2012-2).

We have extended the dates of these stories at a significantly beyond the conventional dates that the main stream literature mentions about. This was done based on the latest technological and archeological findings in the Indian sub-continent. Such old dates also, to some extent, validate the feasibility of the contents mentioned in these epic stories.

Shruti & Smriti

People claim that Veda was collected using the method of Shruti or hearing. But in this paper we argue that it was collected using divine vision, that is, by seers. In a Gita verse Krishna gives Arjun the divine vision:

G.11.8

But you cannot see Me with your present eyes. Therefore I give you divine eyes.
Behold My mystic opulence!

With this divine eyes Arjun was able to see the entire universe, with all its past, present, and future events and their characteristics. A high level yogi can acquire such power through yogic means to see all details of nature and its laws. Without such yogic power no one can see the truth documented in Vedas. Thus if anyone wants to see the Vedas he will have to acquire such divine vision. The Vedic knowledge is still there for all of us to see. This is a 3-D vision, like we see in video cameras.

In Mahabharat, we see that the author Byasdev, is giving the same power of divine vision to Sanjoy, for him to see a 3-D view of the battle field so that Sanjoy can narrate the progress and events of war to his blind king Dhritarashtra inside the palace. With divine vision Sanjoy

also saw what Arjun saw about the universe. Thus any yogi can acquire such power. There is no difference between what Krishna gave to Arjun and what Byasdev gave to Sanjoy.

Byasdev had this divine vision power and therefore he could see the entire Mahabharat story as it was happening during his life time and also see the entire past, present, and future of the story that spanned several generations. Therefore we can see that Mahabharat cannot be an imaginative story, everything written there was real and happened in practice. A yogi with immense stature of Byasdev or Balmiki cannot write anything false or imaginative, because they can see the real events with their divine vision. Such yogis are called seers or Drashta in Sanskrit. The entire Vedas was created by such yogis or seers. This is a special yogic power that anyone can learn and acquire it.

In Patanjali sutra 3.16 we see how such vision can be acquired:

By samyama on the three-fold changes in form, time, and characteristics, there comes knowledge of the past and future. (parinimah traya samyama atita anagata jnana)

Where, Samyama is a yogic procedure, defined by other verses, in Patanjali sutras.

Shruti or hearing is defined by (Aurobindo, 1998) as:

The language of Veda itself is *Sruti*, a rhythm not composed by the intellect but heard, a divine Word that came vibrating out of the Infinite to the inner audience of the man who had previously made himself fit for the impersonal knowledge.

Thus we can understand that shruti (or sruti) is a sound or vibration or a serial communication directly from infinite to inner ears. A serial communication requires a point source. Someone therefore proposed the presence of god as this source; which in-turn requires a definition for god. A divine vision does not require such a concept. Shruti cannot give you a complete 3-D view that Krishna gave to Arjun. If you want to see a 3-D view using serial hearing then it will not be complete and cannot be expressed in hymns using another form of serial communication. But since not everyone can acquire such divine vision, the seer yogi had to express orally to his students. This oral communication from a seer to a student should be considered as shruti, as opposed to the divine vision itself. Although the intent of shruti is correct, it is a divine hearing from the universe. But even the ears of the subtle body, which is directly attached to the soul, are serial interfacing devices.

An example of difference between a 3-D view and the corresponding serial communication can be given in the following way. Consider the 3-D view of Grand Canyon; it is the view that you will see when you go to the physical site, see, and feel the experience, using your own eyes. This will be a tremendous experience, for all first timers. But now consider the serial view. Ask the best author of the world to write a description of the Grand Canyon. This text is serial, because you are not seeing it or experiencing it, but you are reading it line by line, word by word serially, one after another. You are then trying to comprehend and see the Grand Canyon mentally, by reconstructing the 3-D view. If you have never seen the Grand Canyon, you will never get the real feeling from this text, no matter how well it is written. The panoramic view will create a sensation in your body that you cannot get from an artificial serial text.

Thus when we go from divine vision or drishti to shruti we lose major features. When the seer yogi describes his vision of nature using shruti, the disciple, cannot get what the seer saw. Thus all the original shruti and smriti versions cannot represent the true nature of Vedic

science. Moreover original smriti is lost, what we see and read today is a third or fourth generation of lost versions. In the process many authors have added their own understanding of things without having any background about yogis, yogic power, and how the truth exists in nature. Just knowing Sanskrit cannot be enough to see the Vedas.

When this shruti was memorized by students, it was called smriti or memorized. Thus content of shruti and smriti are same. When it was written down from smriti it became text. You can imagine that a significant amount of information was lost when people converted vision to shruti to smriti and then to text. In this paper we will maintain that same concept is conveyed by both shruti and divine vision, as this is the mainstream definition of shruti. But we should recognize the origin, the differences, and the consequences.

Itihasa & Veda

Ramayan and Mahabharat are considered by mainstream Hinduism as history and not part of Vedas. But this author considers that as a wrong concept. If Veda is defined as subjects obtained by shruti then Ramayan and Mahabharat also should be considered as part of Vedas, because they originated as shruti i.e. by divine vision.

Both Balmiki and Byasdev, authors of these two books, were very high level yogis with all kinds of exotic yogic powers including the divine vision. Therefore they cannot write anything that they are not seeing. Or alternatively, they cannot change anything that they are seeing. Thus these histories are real and therefore they are stored in nature forever and anyone with divine vision will be able to see them, even today, exactly the way it was told originally. They are therefore parts of Vedas.

The above idea, of Itihasa being part of Veda, is also supported by the following thoughts collected from the website (Mares, ND). For better and more detailed justifications please visit the above site from reference.

After Srila Vyasa compiled the four Vedas, there still remained one billion verses from the original Yajur Veda. These verses became the original Purana, which is still available on the heavenly planets. Out of compassion for the people of Kali-yuga, Vyasadeva extracted five hundred thousand essential verses from this original Purana. Four hundred thousand of these He divided into the eighteen Puranas. The remaining verses formed the Itihasa called Mahabharata. The Itihasa and Puranas are therefore called the fifth Veda because they were produced from the original Veda.

Discovery Time of Vedas Mahabharat Period

An archeological discovery, 120 feet below ocean surface, and about 25 miles from shore, in the Gulf of Cambay in the west coast of India could be over 9000 years old, according to scientists. Remains of these two large cities, each of the size of Manhattan in New York, predate the oldest remains discovered in India.

“Debris recovered from the site - including construction material, pottery, sections of walls, beads, sculpture and human bones and teeth has been carbon dated and found to be nearly 9,500 years old” (BBC News, 2002).

Some pottery pieces were collected and tested by using OSL method at the Oxford university dating laboratory. They produced dates in the range of 24,000 to 30,000 years old (Badrinaryan, ND).

This archeological site is at the present day city of Dwarka. The Dwarka city was built six times and was swallowed up by ocean; present city is the seventh one. Mahabharat story says king Krishna built the city and his palace at Dwarka. The archeological descriptions match fairly well with the descriptions in Mahabharat. Thus we can say that the Mahabharat story happened almost 10,000 years before. For more details you may want to watch the video by (Hancock, ND) listed in the references.

We can make some rough estimates of dates using some unscientific but rational thoughts. The weapon systems used in Mahabharat were quite different than what we use in modern days. Now, a separate organization manufactures the weapons, and military people use them as tools. Whereas in Mahabharat period we see every expert has his own custom weapons, which are his own specialty, and only he knows how to use them. Although, we see that the anti-weapons were also available to the other sides. As examples, Arjun, Bhim, Karna, Krishna all had their personalized and specialty weapons. Arjun acquired them from god Indra. Karna had body armor at birth given by Sun god.

Their manufacturing, acquisitions, and applications all appear to be based on yogic methods. They also do not carry them in their vehicles. It is difficult to believe that such concepts and technology of weapons can vanish so quickly within ten thousand years. It may have taken 50 to 100 thousand years to vanish such technologies. Thus the dates of Mahabharat may be quite off the reality.

There are many videos available on Ramayan, Mahabharat, Puran, and Vedas, created by Bollywood film directors of India. Thus Bollywood and Hollywood styles and entertainment features are definitely deeply integrated in these videos. However, they seem to be quite authentic and match with texts, whenever verified by this author, of the corresponding stories at least in the core facts. Very warm thanks go to these directors for the global views that this author has acquired from these videos, which he could not have conceived from the serial views of the texts. However, there are fundamental differences between the videos and the foundation of this paper.

Ramayan Period

Ramayan represents an idealistic period. Society was very clean at that time. Ram, the main character in the Ramayan story, represented highest level of human values possible. He sets the standards for ideal childhood, ideal young man, ideal husband, faithfulness, romance and love for his wife. He had only one wife, and said he will never marry another woman. He was an ideal son who obeyed parents with extreme sacrifices, led a very pious and dedicated life for the service of his kingdom as an ideal king. He was the most powerful undefeated king. His wife Sita was an equally dedicated ideal woman, sacrificed her life for caring and loving her husband, and was very devoted in raising her two sons as a single mother, at Valmiki's abode, when she separated herself for life from her husband to honor his reputation to people of his kingdom.

Such a society is completely different from Mahabharat period, where we see Arjun marrying a woman, wherever he travels, even though he has a wife at his palace. In Mahabharat we see family feuds, which is completely non-existent in Ramayan characters. It takes a very long time for a civilization to deteriorate to Mahabharat standard. The gap between the two periods must be more than 100 thousand years.

Ramayan is about a war against a race, called Rakhasas or Demons, led by a very powerful king named Ravan. Ravan and his sons had very sophisticated technologies. At his time all the kings had very high level yogic power, and they were very learned in Vedic theories and meditation methods. Ravan had a very big city and a golden palace, where everybody lived very happily, very much like Krishna's Dwarka. The existence of such sophisticated technology, more advanced than Mahabharat period also proves that Ramayan period may even be more than 100 thousand years older.

Ram joined the monkey race to fight against the king Ravan and killing him at the end of the battle. The Ramayan story shows monkeys were also very advanced level human like race with high level of yogic power. Some of them could fly also without any machines. All demons also could fly, but not Ravan and his sons, they had flying machines. This kind of description of races may have motivated some people to suggest that the gap between Ramayan and Mahabharat period could be over a million years (Acharya, ND).

In Ramayan period we also see very highly advanced yogis and rishis all over India and in the plains. All gurus of all sons of kings and ordinary people were yogis. In Mahabharat we find only few high level yogis comparable to Ramayan level yogis. Thus reduction of such numbers of yogis and their yogic power also indicate a large time gap of more than 100 thousand years.

Puranic Period

The gap between puranic period and Ramayan period could be more than several million years. Near the beginning of this period Veda was already created. In this period we see very few ordinary humans; most of the humans were very high level yogis. During this period most of the actions were limited between demon or Rakhasas race and gods race. The gods were always available and were physically present with people and Rakhasas. We do not see any monkey race in puranic period.

Everyone used to live longer than several thousand years. The Rakhasas race was significantly advanced in yogic power and their activities were spread all over the world and not just limited to India, they even included deep space and the entire planetary system of our universe. All the human yogis were also very highly advanced. We see here the human yogi observers of the Vedic theories.

In the puranic period, we see Vriku Rishi who created astrology and Vriku Samhitas. Here we see Vriku is cursing god Vishnu who was reincarnated as Ram in Ramayan period. Thus humans and gods were often times together and accessible. In this period we see that King Dakkha as one of the most powerful yogis, in whose palace god Vishnu used to come occasionally. His daughter Sati married god Shiva. From these interactions we can realize that gods were nothing but humans with highest level yogic powers. Thus yoga technology was available to everybody long before Vedas were created.

Such a Puranic period must have existed most likely many hundred thousand years before Ramayan period. We can safely conjecture that Vedic period is several million years from modern times; mainly because it covered the entire world.

Note that it is very easy to find out the exact time periods for these eras by any advanced level yogis of modern times. Everything that has happened is already there in nature and will

remain there forever. Any person, who has high level yogic power with divine vision, will be able to see the events in Puranic and Ramayan periods and know the time history. It may also be possible for us to find a technology to see the past events. If a yogi can do something then a technology can also be produced to do the same thing. And a yogi can help to produce that technology.

SAMKHYA THEORY & LAWS OF NATURE

This chapter describes the Soul Theory, popularly known as the Samkhya Theory. We had direct proof of the laws of nature, like reincarnation, destiny, yogic power etc. But in this section we will not have any such proof, in the conventional sense, of the ideas presented here. But we still have to trust it because it came from some of the highest level yogis of Vedic period. We will see from the content, that the discovery using divine vision is really amazing. Discovering reincarnation using yogic power is the greatest discovery of all time in the history of mankind. Since we have verified reincarnation from other sources, we can and should trust the contents described here. A thoughtful study of this section will give the reader an idea about how sophisticated the Veda is. Note that no one invented it, this material is still there in nature, and anyone will be able to see it, if he can acquire divine vision.

Introduction

Samkhya is credited to Kapila muni. Without the knowledge of Samkhya, Vedas (including Ramayan, Mahabharat, and Gita) cannot be understood properly. Samkhya gives the foundation of the theory that explains yogic power and other laws of nature. Samkhya is the most ancient of all philosophical thoughts. Its ideas have been mentioned in Rig Veda (SK, p.3, 1995). In (Gita, 10:26, 1994) Krishna has been defined as – "... among perfected beings I am the sage Kapila". Mahabharat says (Roy, Vol. 10, p.8, ND) –“There is no knowledge that is equal to this (Sankhyas). Do not yield to any kind of doubt. The knowledge which is described in the system of the Sankhyas is regarded as the highest.” Swami (Vivekananda, 1896), a famous Indian philosopher of modern time, says the following – “This wonderful man, the most ancient of philosophers, is mentioned even in the shruti - O lord, thou who produced the sage Kapila in the Beginning”.

In this section we learn the Vedic theory of creation, characteristics of soul and nature, the concept of subtle body, reincarnation, and liberation from pain and suffering. There is no god or param-atman, no single creator of the universe, no freewill etc. The theory states the cause and effect law of nature in a more general way than modern science.

Cause and Effect Law

Samkhya Karika (SK, 1995) describes many laws of nature. In this subsection we will briefly mention the law of conservation and the cause and effect law. The SK also talks about the law of reincarnation, but we will discuss that in another subsection.

The entire universe is filled with two objects - root material and root cause (the soul). It is very much similar to our earth's environment which is completely filled with oxygen molecules. Every material object is created by a soul using this root material. Similarly every action or cause is also created out of this root cause. This root cause is the soul.

Root Material – Nature

In our world we see that every object is composed of some other objects. So, if we keep on asking what this object is composed of, at some point we will have to stop. For, we cannot repeat the question for infinite times, this will create infinite number of products, but there is no infinity in nature. So, at some point we will find an object which is not composed of any other objects. This final end object is called the root material. In Samkhya Karika this is called Pradhana or mula-prakrti or simply prakrti in Sanskrit or primordial nature, or primal nature or simply nature. Thus the existence of the root material is proven by straight forward, finite number of logical extensions of questions & answers for compositions.

Table-1: Properties of Root Material
Sanskrit name: Mula-prakrti, Pradhana, Prakrti
It is un-manifested, subtle, causeless
It is the material cause of all manifested objects
At dissolution, all objects return back to this root material
All pervading, covers the entire universe, plural but identical
It is inert, unconscious, eternal, active
It has three properties – Sattava, Rajas, Tamas
Only the root cause can create an object from this root material

This root material has many interesting characteristics which are not described by modern science. Most important feature is that it is unmanifested. The definition of unmanifested is that it is causeless; that means, there is no material cause for the root material; obviously, because that is also the definition of root material. Its existence can be demonstrated only by its material effect. Note that all materials are created from the same root material. It is not that we have different root materials for different objects.

Table-2: Properties of Root Cause – The Soul
Sanskrit name: Purusha, Atman.
It is un-manifested, subtle, causeless
It is the root efficient cause of all manifested objects
At dissolution all objects separates from soul
All pervading, covers the entire universe, plural but identical
It is conscious, eternal, self, knower, cognizer, inactive
It feels pleasure, pain, delusion
Only the root cause can create an object from root material
Objects are made of same root material, but different soul

The other important properties are: it is plural or numerous, but equal. It spans the entire universe. It is unconscious, and inert. It is eternally existent, obviously, by law of conservation. When an object dissolves, it falls back into this root material. See Table-1 for a list of characteristics of the root material. It has another very important property, which is quite surprising, and unexpected by normal thoughts that exist today in modern scientific and philosophical world of intellectuals. The root material has three characteristics (gunas) called Savatta, Rajas, and Tamas. These gunas make the root material an active material. We will discuss them in another subsection.

Active: the manifested objects are active. It creates a physical body and then dies to give up. It is active because it will create another body. Manifested are effects of causes. Since the causes and effects are similar the root material is also active. Inert: At equilibrium the root material is inert. It cannot produce any product. When a soul joins the root material, then the Rajas guna becomes mobile and active and makes other two gunas modify their characteristics to help make different types of products.

Root Cause – Soul

Along the same line we see in our world everything is created by chain of actions and reactions or causes and effects. This is the efficient cause analysis problem and not the material cause. Here again we can keep on asking what is the cause of this effect, but at some point we will have to stop, because we cannot ask this question for infinite times. The cause where we stop asking this question is called the root efficient cause or just the root cause or the soul. Everything else is caused by this root efficient cause. In SK this root cause is called Purusha in Sanskrit. It is same as soul, or the knower, cognizer, spirit of all causes. Again this finite deductive logic proves the existence of soul.

The root cause has some similarities with the root material, but they are quite different also. See Table-2. The most important similarity is that soul is unmanifested. It is plural, but equal, and spans the entire universe. Another important property is that it is conscious. It is eternal; it remains in every object but without any change, i.e. it is constant. According to SK, the soul is inactive, contrary to what normally we would have expected. It is the root material that is active.

An important thing to observe from the above logic is that there is no universal soul, like god. That is, there is no param-atman. Each individual object is created by its individual soul. Thus you are created by your soul and I am created by my soul. Therefore there is no soul that created the entire universe. All souls are same, they are numerous, plural, but same in characteristics. The entire universe is filled completely with this root efficient cause called soul, and root material cause called nature. Both are unmanifested objects. Both are invisible to five senses, but they can be seen by mind and intelligence and only via yogic meditation. However, they can be sensed by their effects.

The Law

With the above ideas of material and efficient causes we can now try to understand the cause and effect law of Samkhya. From this verse you see how careful and thoughtful our ancient yogis were.

SK:9

The effect is ever existent, because (1) what is non-existent can by no means be brought into existence; (2) because effects take adequate material cause; (3) because all effects are not producible from all causes; (4) because an efficient cause can produce only that for which it is efficient; and finality, (5) because the effect is of same essence as the cause.

The conservation law part says – effect is ever existent; which means existent cannot become nonexistent. This is because non-existent cannot be brought into existence. This is very similar to what we have in modern physics.

The cause and effect part can be described the following way. Consider the example of making a pot out of clay. Here we need a man and a wheel, then place the mud or clay on the wheel, turn the wheel, use his special skills to convert the clay to a pot or the jar. Here SK:9 explicitly states that two types of causes are necessary: material cause and efficient cause to create a product. You cannot make a pot out of any material, you must select appropriate materials – this is the material cause. Also not any procedure will make the pot. You must use a skilled person and his tools to make the pot – this is the efficient cause. Both are included in all modern engineering procedures, but not so in physics. Physics ignores soul theory.

The law says that every material effect is inside the material cause. The material effect is pot and the material cause is the clay. To distinguish the two items we just gave them two names, clay and pot. In the same way to distinguish the two material shapes, for general cases, we called them cause and effect. The experiment only changed the shape of the material, from clay to pot. This is why we call, cause and effect are similar. Or in other words, the effect is inside the cause. The pot was hidden inside the clay. The law of conservation also says the same thing - you cannot create or destroy - you can only transform.

Without the efficient cause, which is the work performed by humans, the efficient effect, the pot, cannot be produced. The work done by human, transformed the clay into the pot. The shape of the pot now hides the work done. This is so because the law says cause and effect are similar. The physical work got transformed into two sequential stages, efficient cause and then efficient effect.

This description of the law leads to the search for root material cause and root efficient cause. Like in physics, cause and effect are two same words. In a chain of cause and effect, anyone can be called cause and other one the effect. However, there will be two end points, starting point will be the root cause, and the end point will be the final effect. This is true for both material causes and efficient causes. Efficient cause is a work or activity and is produced by humans or souls only; the efficient cause only changes the shape of materials or moves the object.

Interesting thing to remember is that there are two types of causes – material and efficient. Also, the effect (pot) is already there in the material cause (clay). It only changed the shape. In a simpler way we can only say root material and soul.

Characteristics

Unmanifest

Both root material cause (or just root material or nature), and the root efficient cause which is soul, are unmanifested objects. The following verse is for both of them and not just for nature.

SK:15-16

The unmanifest cause exists because of (1) the finite nature of special objects; (2) homogeneity; (3) evolution being due to the efficiency of the cause; (4) the differentiation between cause and effect; (5) the non-differentiation or merging of the whole world of effects; (6) its operation through the three attributes by combination and modification, like water, through differences arising from diverse nature of the several receptacles of the attributes.

Homogeneity: We see that all objects in nature are homogeneous in character. They all have three attributes – Sattava, Rajas, and Tamas gunas. That means there is a common cause for all of them. This is the root material cause, which is unmanifested. Note that without an efficient cause no object is created, not even objects like intelligence, mind, or subtle body.

Efficiency: The evolution of different objects in the world is because of the different efficient cause of the soul. A potter makes only pot and not cloth. A baker makes bread and not furniture. Since different effect indicates different efficient cause, these causes must exist in the unmanifested soul.

Differentiation: The cause and effect are different. In the case of pot, it has a different shape than the clay. But the clay is the cause of the pot. Thus pot remains as unmanifested effect inside clay.

Merging: At dissolution the pot becomes clay. In the same way all objects merge with the root material cause and become unmanifested.

Manifested	Unmanifested
Subtle body	Root material cause, is part of nature
Gross body	Root efficient cause, soul, is not part of nature

Combination and modification: Every product is made by modifying the three attributes of the root material – Savatta, Rajas, and Tamas. It is like making a color on a TV screen by using three basic colors RGB, Red, Green, and Blue. The root material remains in equilibrium with the three gunas. But all objects are made by combining objects with varying proportions of the attributes. Just like water, when it rains all drops are same, but on ground, where it gets stored, based on the characteristics of the storage place water acquires different tastes.

Manifest.

Sankhya Karika says two kinds of objects exist in nature. They are manifested and unmanifested objects. Their characteristics are described by the following verse. The soul is an unmanifested object.

SK:10

The manifested is producible, non-eternal, non-pervasive, active, multiform, dependant, serving as a mark (of inference), aggregate of parts and subordinate. The unmanifest is the reverse of this.

All manifested objects are products; they are caused by some material cause and efficient cause. They are non-eternal; so they are destructible. They are not all pervading like the root material and the soul. For manifest is a product; a product cannot span the entire universe, like the root material, which is unmanifested. It is active: because it migrates at the time of creation; it incarnates; it grows and dies. They are multiform: each product is different from the other. They are dependent: because they are supported by their respective causes. They are marks: because they are different from the root materials; they are objects. They are subordinate: because one is created by the other in a sequence of material and efficient causes. They are collection of parts.

The unmanifest is reverse of the manifest; it is eternal, all pervasive, inactive, without cause, independent etc. The unmanifests are root material and the root cause which is the soul. These are thus only two types of unmanifested objects; all others are manifested.

Characteristics of Nature

We know that the computer screen or TV screen colors are created by three basic colors called RGB which means Red, Green and Blue. By combination of various percentages of these three basic colors all the different colors in the screen are produced.

In the same way Samkhya has found out that humans have three types of feelings pleasure, pain, and delusion. The causes of these feelings are created by the three properties or gunas of the root material. These properties are Sattava, Rajas, and Tamas respectively. Note that these are not properties of soul; they are the properties of the root material or the nature. Since all objects are created from the root material, all objects also have these three characteristics.

Table-3: Three Gunas	
Sattava	Illuminating, Truth, Pleasure, Buoyant, Knowledge
Rajas	Mobile, Actions, Pain, Exciting, Fickle
Tamas	Obscuring, Ignorance, Delusion, Restraint, Darkness

Sattava and Tamas are of opposite characteristics. They are also inert properties. They cannot do anything on their own. It is the Rajas that makes them work, energizes them to act. How much Sattava and how much Tamas will be present in a feeling are controlled by the Rajas activity.

SK:11

The manifest is constituted of the three attributes (of Sattwa, Rajas, and Tamas), is non-distinguishable, objective, common, non-intelligent, and prolific. So also is the primordial nature. The spirit is the reverse of both of them and yet is similar in some respects.

The verse 11 is clear and says that the root material has three gunas. All objects created from the root materials are manifested and also carry the same three gunas.

The manifest cannot distinguish itself from its own cause. Manifest does not have intelligence to distinguish it from another; they are all same and created from the same root material. Manifested is objective: and therefore it can be enjoyed by all souls. It is also common; all souls will see them in the same way. It is non-intelligent or unconscious. It is productive, it can producing things.

Soul does not have these three gunas. Thus souls are different from the manifested. They are similar because root material, which is unmanifested, is causeless and eternal and so is the spirit or soul.

Existence of Soul

There is a need for soul. All the objects are created for the soul and by the soul for it to enjoy them and eventually use them to liberate itself from the pain of life.

SK:17

The spirit exists because (a) the aggregate is for another's sake; (b) of the absence of three gunas and other properties; (c) there must be some controller; (d) there must be some experiencer; and (e) of the tendency of activities towards final beatitude.

Observe that controller is the soul that created the object. Experiencer is also the soul. It enjoys its creation and the creations of all the other objects. Thus there is no other creator than the individual soul. There is no creator for the universe. Universe is not created as a single object. Every object in the universe is created by their respective souls. The universe is enjoyed by all the souls. This knowledge can only be acquired by divine vision.

It can be argued that nature or the manifested is not for the soul, but for another aggregate. In that case every aggregate will be for the purpose for another aggregate. This process can be continued for infinity, making the logic meaningless. Thus aggregate must be for the soul. The soul cannot be an aggregate and must be unmanifested.

Aggregate: The manifested objects are made for somebody's requirements. For example a bed, bed frame, mattress etc are designed for a man to sleep. Similarly all aggregates are made for the enjoyment of the soul or the spirit.

Gunas: Then we know from verse SK:11 that the three gunas are not for the soul, they are only for the manifests. They are the properties of nature and not for the soul.

Controller: There must be some controller. Pleasure, pain, and delusion that humans experience must be controlled. For that we need the soul. Since these characteristics of pleasure etc. come from the matter, the entire manifest must have controller, and the individual soul is that controller. Note that this controller is not for the entire universe; it is for every individual object and or life. The soul controls the three gunas for its own liberation.

Experiencer: The soul is inactive and but conscious. Only soul does not have three gunas and so only it can experience the manifests. Only it can enjoy the pleasure and pain. Intelligence or I-principle cannot enjoy because they also have the characteristics of pleasure and pain because these characteristics are made of the three gunas.

Beatitude: The final beatitude (benediction, grace) is characterized by complete cessation of pleasure and pain from all the manifested objects. This cannot be for intelligence or great principle etc. because they are composed of pleasure and pain. It can only be for that object which does not have these gunas; and therefore soul must exist.

Characteristics of Soul

SK:19

And from that contrast it is established that the spirit is pure witness. He is solitary, neutral, spectator, and non-agent.

Solitary: The soul is solitary because of the absence of three gunas. These three gunas creates pain, pleasure, and delusion. Since the soul does not have these gunas, it does not have these feelings either. Thus to achieve liberation or moksha, the soul must understand its solitary property.

Neutral: It is because of the same solitary property the soul is neutral. It cannot say I am happy or I hate pain etc. This makes the soul neutral.

Spectator: Soul is sentient, so only it can be a witness. Nature is insentient. An insentient object cannot be a witness. An object will never be demonstrated to another object to witness, if both are insentient.

Non-Agent: Soul does not produce anything. Nature produces. Thus soul is non-agent. Soul is discriminative, but nature is not. Nature has all three gunas which makes all objects homogeneous, and cannot be discriminated.

Multiple Souls

There are many souls and not one soul. That is stated in the following verse with the observations:

SK:18

The multiplicity of the Sprit is verily established (1) from the individual allotment of birth, death, and the instruments, (2) from non-simultaneity of activities, and (3) from the diverse modifications due to the three gunas.

Internal Organs	Intelligence, I-Principle, Mind
Sense Organs	Ears, Skin, Eyes, Tongue, Nose
Action Organs	Speech, Hands, Feet, Excretory, Generation
Primary Elements	Sound, Touch, Color, Taste, Odor
Gross Elements	Space, Air, Fire, Water, Earth

There exists a notion that there is only one soul that controls all living being, the above verse explains the infeasibility of that concept. If the soul were one and dwelling in all bodies, then if one dies everyone else would die also, if one becomes blind all would be blind, which would cause lot of confusions.

This verse states that our soul is not even part of a god. It is because the same logic will make all of us behave in the same way, we all be blind simultaneously. Thus there is no param-atman, we are not part of param-atman either. All our souls are independent entities.

But in the yogic power section, we have learnt that any one of us can acquire any amount of power and become as powerful as god. Therefore all souls are god; we are all god. Or god is a soul with highest level yogic power. It should be recognized that the proof of the above verse also comes from reincarnation theory and from the yogic power sections.

Soul Commands

We can understand from the way the body and its organs are created, the sequence of their creation that they do not have any kind of intelligence. Intelligence itself is created first by the interaction of the soul and the root material. Thus the body or brain cannot have any freewill. We are not our body, we are our souls.

SK:31

The organs enter into their respective modifications being incited by mutual impulse. The purpose of the Spirit is the sole motive (for the activity of the organs). By none whatsoever is an organ made to act.

Organs work only when the soul tells them to work. This shows that our physical body cannot tell the organs to work; that is, we and our minds do not have any freewill. The body works only when the soul intends it to work. Only soul can have freewill. But we know, according to the global plan which is a result of the simultaneity law, which is based on the plan of all souls every individual souls act. Therefore even an individual soul cannot also have freewill. We discussed global plan in this paper in another section.

Reincarnation

Here we discuss some verses from Samkhya, related to technicalities of reincarnation. Nature produces Jatiswar kids, who are proofs of reincarnation law (Das, 2013-2).

SK:39

The subtle bodies, bodies born of parents, together with gross elements are the three kinds of the specific. Of these, the subtle bodies are everlasting and those born of the parents are perishable.

Subtle body always remains, i.e. everlasting. This means under no circumstances soul can leave the subtle body; it incarnates again and again. Therefore there is no liberation from the cycles of life. This is consistent with the Gita verse G:2.27 which says a soul that takes birth will die, and who dies will always be born again.

SK:40

The mergent subtle body, produced primordially, unconfined, constant, composed of Tattvas beginning with Intelligence and ending with Primary elements, transmigrates, free from experience, and tinged with dispositions.

Subtle body is composed of Intelligence, I-Principle, Mind, 5 sense organs, 5 action organs, and 5 primary elements. Subtle body is created by soul using root materials from nature. Unconfined: moves everywhere. The subtle body is unobstructed and can pass through mountains. Primordially: When universe is uncreated the subtle body is created first.

It is constant: because it continues to exist forever. Only subtle body incarnates, gross body perishes. Experience: Subtle body cannot acquire any experience without the gross body. That is why it migrates and acquires new gross body to acquire more experience.

Tinged: Subtle body is tinged with dispositions, just like a cloth becomes tinged with perfume. The dispositions are: Virtue and vice, knowledge and ignorance, passion and dispassion, power and weakness. These dispositions are with the intelligence and since subtle body contains intelligence it gets tinged.

SK:62

Thus, verily, Purusa is never bound, nor is he released nor does he migrate. (It is the Prakrti, being the support of manifold creation, that migrates, is bound and released.

It is not the spirit that is migrating or emancipated. It is the subtle body that is attached to the spirit remains bound, migrates. The verse 62 also confirms that nature has to perform its acts in a long sequence with its manifold creations, life after life. Note that this verse relates to

only one life. Next life the nature will do the same thing again. So in every life the nature will be bound and released.

Thus reincarnation is necessary to serve the society, satisfy the destiny rules, acquire experiences, for improvement of soul, to enjoy life, suffer pain, and to learn the truth that soul is not same as material world made of root material, and thus emancipate. But emancipation does not mean release from the subtle body as confirmed by verse 62.

Thus from these three verses 39, 40, and 62 we see that subtle body incarnates. Subtle body lives forever. The soul is always with the subtle body. The stopping of reincarnation is not mentioned here.

LIBERATION

Gita represents a summary of Vedic science. Many aspects of nature and life are clearly stated in its verses. They can be interpreted in many different ways. However, since the truth is unique and universal, it can be shown that all interpretations will be conflicting, unless it represents the real truth. Gita has strong emphasis on yoga meditation. It confirms that liberation from pain and suffering cannot be achieved without the knowledge about soul from Samkhya.

Liberation in Gita

Liberation cannot mean escaping the cycles of birth and death. Gita verse 2.15 gives the minimum requirement for liberation. It is liberation from the feelings of pain and pleasure, as stated in the Samkhya theory also. Here, 'not disturbed' means - that the person knows the difference between the soul and the body and their characteristics.

G:2.15

O best among men (Arjuna), the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

The verse G:2.27 below, shows liberation from cycles of birth and death is not feasible. The person who dies will come back again.

G:2.27

One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament.

Liberation from good and bad karma is meaningless also. There is no good and bad in nature. Everything is part of nature and is the result of destiny. Good and bad have nothing to do with reality; since we do not do anything, we just play the role for destiny. This idea is confirmed by the following verses. This knowledge will also help one to make eligible for liberation. To get actual liberation one must become a high level yogi, as described below in G:4.9, a little later.

G:2.50 [Gita2]

Endowed with equanimity, one sheds in this life both good and evil. Therefore, strive for the practice of this Yoga equanimity. Skill in action lies in this practice of Yoga.

Below, 'fetters of birth' means birth associated with suffering and death. It is a form of bondage [Gita3]. Again this does not mean freedom from the birth and death cycles. It is the freedom from only pain. Thus the knowledge of soul, nature, laws of nature can only help to

reduce pain. All these can be achieved only through yoga. The yoga process will also eliminate all physical ailments from the body. One learns to renounce the fruit of actions only when he learns about destiny, the global destiny.

G:2.51 [Gita3]

The wise, of even mind, renounce the fruit of action. Freed from the fetters of birth, they attain the state that is beyond all evil.

Verse 4.9 may appear to be clearly saying that liberation from birth and death cycles is feasible.

G:4.9

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

Here the Sanskrit word for transcendental is Divyam. Divyam means a divine body, not made of material world [Gita4]. So, when he takes birth he does not belong to the material world like Krishna. Thus he no longer suffers from the pain of birth and death. But he still reincarnates just like Krishna. This verse, G.4.9, actually says only high level yogis can get liberation by creating a divine body.

In the yogic power chapter we have seen such capability of divine body is feasible. Camera cannot take photographs of such persons. Trailanga swami had the ability to transparently come out of the jail walls. The Gita verse 8.15 can also be explained in the same way. The main idea of liberation is elimination of pain and suffering from birth. But the main purpose of life is to help the society by taking repeated births like Krishna.

Liberation in Samkhya

This section presents Samkhya Theory for liberation from pain and suffering of life. Liberation from cycles of birth or reincarnation cannot be achieved as we discuss in this section.

Liberation of human life or soul is the process of experiencing life and acquiring knowledge. We have discussed global destiny which guides how the soul will evolve in incarnation after incarnation. We also know that according to eternal recurrence life comes back to the same state and do the same thing again. The liberation cannot be experienced without the practice of yoga. Also only yoga can relieve the physical pain permanently.

The soul evolves all the time and at some point in some incarnation, it will acquire enough experiences and it will know the ultimate truth that soul is not nature, it is inactive, it is a witness, and at that time it will not feel any pain and pleasure. This is the liberated state. But the soul will still stay with the subtle body. Subtle body never dies as mentioned in SK:39 and therefore will still reincarnate. In this section we collect some Samkhya verses and show that they can all be interpreted to mean liberation from pain and suffering; and not stopping incarnations.

Moreover, human being does not have freewill and is bound by the global plan of the destiny. Thus no individual effort can allow an individual soul to escape reincarnation.

Knowledge

The nature creates different objects for intelligence to learn about them. The only purpose of doing this by nature is for the evolution of the soul. This knowledge allows the soul to learn about the difference between the soul and the nature, i.e. the root material.

SK:37

It is the Intelligence that accomplishes the experiences with regard to all objects to the Soul. It is that again that discriminates the subtle difference between the Nature and the Soul.

Experience: It gathers all the information received from all other organs, analyzes, coordinates, then generates the knowledge and experiences, and finally communicates to the soul. It passes on the enjoyment of feelings of pleasure and pain.

Discrimination: It is the intelligence only that discriminates between the root material or nature and the soul. Discrimination is the knowledge of knowing the difference between nature or the creation and the soul, which is the creator. This understanding of the difference helps to create the salvation or liberation. Thus in every life soul gains two things – experience about nature and knowledge about its own difference with nature.

It should be recognized that this knowledge is not automatic. One must perform yoga exercises and meditation to keep the body and mind fixed on acquiring knowledge. Acquiring self realization, i.e. knowing soul, is itself a complicated process and yet this is only the first step. A person maybe self realized but may not know reincarnation, destiny, and yogic power etc.

SK:56

Thus, then, this evolution from Intelligence down to Specific entities is brought about by the modifications of Nature in the interest of another appearing as if in her own interest, for the release of each individual soul.

Selfless: Thus nature helps to liberate the soul. Nature created the subtle body for the soul. The soul does not do any good to the nature. Soul is inactive, but nature is active because of the Rajas guna. Nature does not derive anything back from the soul because nature is unconscious. The entire process of evolution is generated by the nature for the evolution of the soul only. Thus selfless activity or the Nishkam Karma is an inborn activity of our body. We know how to do it by our heart and soul. Thus whenever we violate it and perform adharma we automatically recognize the adharma. Nobody needs to be taught what an illegal or selfish activity is.

More we remain connected to nature more we perform such selfless acts, because it is the characteristics of the root material of which we are composed of. We have watched videos or read news about many daring acts of humans. A man runs out to save an inattentive person from imminent death from a running car coming from behind. These incidents come from the inherent instincts of nature being in continuous harmony with nature.

SK:59

Just as a dancing girl ceases to dance after having exhibited herself to the spectators, so also, the Nature ceases to operate after having herself to Soul.

Like a dancing girl showing her skills to spectators the nature also shows all her skills to intelligence, I-principle, mind, subtle body, and other sensors which are enjoyed by the soul.

Once the soul acquires a specific experience and knowledge then that specific action by the nature also ceases to continue. Such sequence of experiences is used by nature to help in the acquisition of knowledge by soul. Here a dancing girl will come for every type of dance the soul wants to enjoy in every life.

SK:60

The benevolent Nature, endowed with attributes, brings about, by manifold means, in a manner in which she has interest of her own, the good of the Spirit, who is devoid of the attributes and who confers no benefit in return.

Thus nature comes to the soul in many different forms, divine, human, sub-human and gives soul to enjoy life with pleasure, pain, and delusion only to let the soul realize you are different than me the nature. The soul in return does not give anything to nature because the soul does not have the three attributes – Sattava, Rajas, Tamas, and is also not active. The nature is really very kind and grand and full of things to enjoy for the sole benefit of the soul. Thus the desire to acquire knowledge is built into our mind body and soul.

SK:64

Thus, from the practice of Truth, is produced the wisdom in the form: 'I am not,' 'nothing is mine,' and 'not-I,' which is final, pure on account of the absence of error, and absolute (knowledge).

Through a long practice, involving yogic methods, one acquires the knowledge of distinction between the soul and the matter. This knowledge is pure, absolute, and unique truth. This knowledge can only help in liberation. When the soul realizes that 'I am not' an agent, 'I am not the I' then the knowledge is complete. This knowledge helps to remove all feeling of pleasure, pain, and delusion. The soul can then perform selfless karma, remain active, and yet detached. But I will have to still take birth, because someone else needs me in my next birth.

Suffering

Pain is eternal. But nature helps us to acquire knowledge to remove this pain. Once you acquire this knowledge the nature stops evolving for you.

SK:55

Therein does the sentient Spirit experience pain caused by decay and death on account of the non-cessation of the subtle body. Therefore, pain is in very nature of things.

Life always and continuously suffers from pain. Minor diseases, major diseases, body and joint aches are always there. Dry and itchy skin, cracks and wounds, improper sleep, indigestion are always giving pain. Normal doctors will not be able to help. The pain will come back again in different forms. Modern medicine always comes with side effects. Non-cessation: the pain will continue until the subtle body ceases to exist, which will never happen.

Thus to release from this pain it will require salvation by using yogic means. A yogi does not suffer from physical pain and he can die by casting off his body at his will. There are some great souls who die with momentary disorders, like heart attack when sleeping in the night; otherwise they maintain a clean painless health. Thus by acquiring the true knowledge, i.e., we are not our bodies, and we are our souls, via yogic methods, we can relieve us from all kinds of pains.

Rabindranath was the greatest Bhakta (devotee), philosopher poet, and Nobel Laureate of modern India. He confirms the liberation along the Samkhya way: As long as my heart and soul are with the infinite, no matter how far I go, I do not see pain, death, and separation. Realization of your own self all the time in my life relieves me in moments from internal suffering, and burden of life [Tagore, Tomaro aseeme].

SK:57

Just as the secretion of milk which is unintelligent, is for the sake of the nourishment of the calf, similar is the action of the Nature for the sake of the release of Soul.

This verse 57 gives an example of how nature works for the benefit of others. Non-intelligent milk flows only to help the calf. Note that this action cannot be considered as the action of a sentient being, the soul. The soul itself is inactive. All actions come from nature only. Nature is active because of its Rajas guna. Thus nature acts only to relieve the soul by motivating the soul to acquire true knowledge. Pain is also created for the similar reasons by the subtle body.

SK:65

By means of this knowledge, the Spirit, as a witness, pure and at ease, beholds Nature, which has ceased from evolving products, and desisted from the seven forms of evolution, under the influence of the purpose of the Spirit.

It says there are seven forms of evolution: virtue, vice, ignorance, dispassion, passion, power, and weakness. Thus evolution will cease when all seven characteristics become complete. This completeness can take very long time and many life times. It may stop temporarily but again ignorance may start because of the evolution of the global plan. Thus the soul will always remain in contact with the intelligence and the subtle body to perceive the nature.

Moreover, as we have mentioned, we are all guided by the global destiny, which is based on the simultaneity law. Thus I may be needed by someone else. Thus my ignorance, which may be due to lack of my knowledge that someone needs me, can never end. Ignorance is the source of all pains.

SK:68

When (in course of time) separation from the body has taken place, and there is the cessation of activity of the Nature, for the reason of the purpose having been fulfilled, (Soul) attains both absolute and final Freedom.

The verse states that “Soul attains both absolute and final Freedom”. But it does not say “what the Freedom from” is. Is the freedom from cycles of birth or freedom from the sufferings in life due to reincarnations?

The Smakhya Theory starts with the objective of finding the truth. It says if you know the truth only then you can be happy. Therefore the theory is not about how to avoid reincarnation but how to avoid suffering. Thus this verse, SK:68, is about freedom from suffering. This is so also because at other place SK says subtle body lives forever and Gita says those who die will be born again.

Summarizing

This author argues that freedom from reincarnation is not possible for various reasons: (a) reincarnation is a law of nature and no human can overcome that. (b) Gita verse G:2.27 says a person who has died must be born again, and who has born must die. Thus this Gita verse establishes that reincarnation is a law of nature. (c) Another Gita verse G:4.5 says both

Krishna and Arjun were born many times before Mahabharat period, Krishna remembers all his previous births but Arjun does not. Thus Krishna, who is considered as god by many, does not even have freedom from reincarnations. (d) Gita verse G:4.8 says Krishna will come millennium after millennium to reestablish dharma in the societies. Thus Krishna's future reincarnations are already predicted. (e) SK:39 says subtle body is ever lasting. Therefore it will be born again. Verse SK:39 means soul cannot escape the bondage of subtle body. (f) Nobody can escape destiny. A soul does not have freedom to escape from reincarnations; it is tied by the simultaneity law which created global destiny. (g) A soul is born for helping other souls. Soul does not take birth only for himself. So the soul will continue with rebirth. (h) Soul cannot learn everything about universe. The universe is continuously changing, so knowledge is changing also. (i) Gita verse G:7.26 says nobody can learn soul completely. Thus a soul cannot learn itself. Thus knowledge is never ending and therefore reincarnation cannot be escaped. Thus the condition of SK:68, the "purpose have been fulfilled" only means liberation from suffering. (j) In Veda we see many great yogis and gurus want to continue to live to help others and for the pursuit of knowledge. This means they cannot avoid reincarnation. We have mentioned that the great Bhakta of modern India, Sri Chaitanya, says he wants to come back life after life to serve god. He does not want liberation from reincarnation. Maybe he believed that is not possible and will be a very selfish goal. (k) Stopping reincarnation is a very selfish act and nature cannot allow any such act.

When a soul learns the difference between soul and the nature, then he learns to become detached from nature. The soul then becomes free from suffering and pain. This soul is a yogi now.

CONCLUSIONS

Reincarnation is a law of nature; therefore no one can escape reincarnation and get liberated from cycles of birth and death. In the same way destiny is also a law of nature. Destiny is not my destiny or your destiny. Destiny is global in nature and so it is our destiny. I am born not just for me, but for all others in the universe. I do not have the freewill, I am tied by destiny, I cannot therefore do anything to escape reincarnation or the global plan for my desire only.

Liberation from pain and suffering is possible, however. This requires yogic meditation to acquire knowledge about soul, nature, their characteristics, and the ability to discriminate between nature and soul. Only this knowledge can then help us to relieve from all kinds of pain and suffering. This yoga meditation will also relieve us from all physical and bodily pains.

Goal of life should not be for liberation only, which will be, a too self centered objective. Serving the humanity from its pain and suffering is the most important objective of every life. To achieve this objective one must strive for yogic power of various kinds. Thus to become a person like Ram of Ramayan and Krishna of Mahabharat is the need for every society. Humanity cannot be served without such yogic power.

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