

Life is Accountable

Introduction: In our day to day life, all our activities are monitored and accountable. In our childhood, activities are monitored by our parents. When we are students, our activities are monitored by our teachers. When we secure a job, our activities are monitored by our employers. Good deeds that are done in our childhood are praised and the mistakes that are committed are corrected with suitable advice. We get honoured for the good deeds that are done when we are adults. If the mistake committed is small, they are corrected or sometimes ignored. If it is a crime, then law will take its course. This accountability is not restricted to this world. After completion of our life every individual's activities are accounted for. In eternal world also there are authorities who hold us accountable for our activities says vedas and puranas.

At this point, a question may arise in our mind that can we believe the sayings of vedas in this modern age?

Fact is that the existence of devas-devatas, dharma-adharma, heaven-hell are not the subject of modern science. If we ask a question of our journey after death, scientists will not be able to answer. Even they cannot answer whether one's life is accountable or not!

Pramanika Gnana Sadhana: Sri Madhva siddhanta recognises 3 means of authentic acquisition of knowledge (These are called anu pramanas in Madhva system):

1. **Pratyaksha (Means of acquisition of correct knowledge through perception of sense organs):** When defectless contact of the sense organs with the defectless objects the knowledge one gets is Pratyaksha gnana
2. **Anumana:** The knowledge through a defectless inference is called anumana.
3. **Agama:** This is verbal testimony (Shabdha). It goes under two types : Vedas (apaurusheya) and human composition. The vedas are apaurusheya. These are authentic. In Agama it is described about Deva and devatas, dharma-adharma, heaven-hell, virtue, sin etc., all these are beyond human perception. In all these matters which are beyond perception, perception or inference will not help. Therefore only agamas are authentic in these fields.

People who have travelled to eternal world: In Vedas and Puranas, there is a vast description about eternal worlds. They also contain information on the people who have gone to the eternal world and are reborn on earth.

Let us have a look on one of the instances which took place about two hundred years ago. There lived a haridasa by name Vijayadasa who is said to be an incarnation of Sage Bhrigu. He had a son by name Mohanadas. Once it so happened that due to wrong interpretation, the yamadutas had taken Mohandas well in advance to the place where Yama resides (Yamaloka). Vijayadasa came to know about this and knowing that this is wrong, he went to Yamaloka (by his yogic powers). He spoke with Yama Dharma about the mistake committed by his dutas and brought back Mohandas to life. After Mohandas returned from Yamaloka to this world, he composed devara nama. In this devara nama, he has stated all the instances that he saw in the yamaloka. This instance proves the existence of eternal world beyond doubt.

Questioning by Yamadharma: Sri Madhvacharya has composed Krishnamrita Maharnava. The shlokas that are stated here are from the above said grantha. These slokas are the conversation between Yamadharma and soul undergoing punishment.

Doctors do rounds in the hospital to check the status of their patients. Similarly engineers do the rounds in their workplaces to monitor the progress of the work. In the similar way there is an arrangement in Yamaloka where Yamadharma monitors the work done by his subordinates. Once it so happened that when Yamadharma was on rounds for inspection, he came across a soul who was undergoing rigorous punishment. Yamadharma stopped and spoke to that soul.

Yamadharma: “Oh what made you to come here and undergo such a rigorous punishment? When you were on Earth didn’t you worship on Keshava who is the destroyer of sins?”

नरके पच्यमानस्तु यमेन परिभाषितः ।

किं त्वया नार्चितो देवः केशवः क्लेशनाशनः ॥कृ.म ॥

Soul: Respected Sir, I was a very poor person. I didn’t have enough money to worship God.

द्रव्याणामप्यभावे तु सलिलेनापि पूजितः ।
यो ददाति स्वकं स्थानं स त्वया किं न पूजितः॥कृ.म॥

Yamadharma: Who told you that you need money for worshipping God. While worshipping God if you cannot offer fruits, flowers etc., it is not treated as sin. If the devotee does pooja even with water, God will be pleased and He will give place in Vaikuntha. Why didn't you perform such a simple pooja?

Soul: Sir, have you seen our village?

Yamadharma: There is no place in this world which I have not visited. Why did you ask me this?

Soul: Sir, you might have seen our village but have you seen the well which is outside our village? The well is one mile from our village. To bring one bucket of water from the well, we travel by bullock cart and bring water. We will share water among ourselves. How can I perform pooja by water in such a situation?

Yamadharma: There is a solution for this problem. God's pooja can be performed without water also.

नरसिंहो हृषीकेशः पुण्डरीकनिभेद्धाणः ।
स्मरणान्मुक्तिदो नृणां स त्वया किं न पूजितः॥कृ.म॥

You speak so much. You have your tongue under your control. Why didn't you utter God's name such as Narayana, Keshava etc? By reciting His name, He will be pleased and He will liberate you from the cycle of life. (Moksha)

Why didn't you learn this concept from the learned ones? Even with all your organs working in proper condition, you didn't utter His name and as a result you came here and you are experiencing this rigorous punishment.

Yamadharma continues his advice and says, "This time when you go to Bhuloka, you should perform pooja of God and you should not ignore it. I have given solutions to all your problems.

This time if you neglect pooja of God for any reason as before, you will undergo more severe punishment.”

There are certain other suggestion from shastras:

In Kaliyuga due to Kali effect, there will be hinderance to all good works. People will be inspired to do all kinds of wrong deeds. If one wishes to avoid performing such deeds, one has to continuously meditate on God and utter His name with devotion. This is the only way out.

In our daily life, we observe that people have time for all unnecessary activities but they don't have time for remembering God. Madhvacharya describes this as surprise in Krishnamrita Maharnava.

Gita Bhashya says, “स्वविहित वृत्या भक्त्या भगवदाराधनमेव परमो धर्मः”

“A man who does all the prescribed activities according to varnashrama dharma as a pooja to God, he will be liberated from the cycle of life (Moksha).

Bhagavata says:

“लब्ध्वासुदुर्लभमिदुं बहुसंभवांते
मानुश्यमर्थं दमनित्यमपीहधीरः
तूर्णयतेत नपतेदनुमृत्यु यावन्निश्रेयसाय
विषयः खलु सर्वतः स्यात्”

“Human form is obtained after passing through many lives. Even though our life span is limited, the achievements that cannot be done in other forms can be achieved in human form.”

Human form is more useful than other forms. In other forms we cannot speak even though there is a tongue. Since we can talk in human form, we can utter God's name, we praise Him, we can listen to gnanis speech and appreciate it.

In general, one has to provide attention to both present world and eternal world. One should not avoid the activities mentioned in veda and give attention only to pleasure of this present world.

How Much ever time we spend in our day to day activities, we should not ignore activities mentioned in shastras and other spiritual scriptures, as our life is accountable even after death. The above mentioned conversation between yama dharma and soul is the evidence that life is accountable.

Conclusion: Employers monitor the activities of their employees. If the employer is satisfied with work of employee, then he will be happy. Similarly, God has blessed us with sound mind and sound body and other facilities. The way in which we do the activities assigned and make our employer happy, we should follow the procedures prescribed in vedas and perform activities which pleases God. By this way God will be pleased and liberate us from cycle of life (Moksha). After end of our life, the activities performed by us will be calculated as virtue or sin in front of Yama Dharma. Virtue or sins committed by us in our present life will have impact on our future lives. So we should not concentrate only on worldly activities and get involved in it completely. We should also focus on activities that are prescribed by vedas which can liberate us from cycle of life. Hence it can be concluded that, we should not only concentrate on the worldly activities but also concentrate on vedic activities and please God.

अस्मद्गुरुवर्यन्तर्गत भारतीरमण मुख्यप्राणान्तर्गत
श्री कृष्णार्पणमस्तु