

Glimpses of Vedic Metaphysics

Out of about 17,000 hymns in the Vedas, slightly less than half relate to Metaphysics, which *Bhagavad-Gita* says is the supreme science. The remaining hymns pertain to mantras (in praise of God), scientific rituals/ceremonies and aryankas (simple rules for the old people). However, the Vedic metaphysics is meant for all ages. It relates to social and physical sciences, divine nature, cosmic laws of necessity, soul, spirit, formless and ineffable Supreme Soul and many other subjects.

No single book can comprehensively cover Vedic metaphysics. This book only gives glimpses of Vedic metaphysics for the seekers of Vedic knowledge. The methodology utilized is dynamic equivalence and not formal equivalence. Every effort is made to give glimpses of Vedic metaphysics truthfully and without any distortion within my limited knowledge and capacity.

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A "Brief" To The Introduction

The Introduction brings out briefly the various metaphysical concepts in the Vedas. Since Vedic wisdom pertains to the cosmic working at all levels- from microcosm to macrocosm, their metaphysics comprehensively covers material, temporal, secular, spiritual and divine knowledge. In the material knowledge there is a mention of global trade for the welfare of mankind and need to manufacture fast moving aircrafts, vehicles and ships by the industrialists with the help of scientists. In the other areas there is a mention of establishing an ideal society where individuals following four divine professions (*chatavar Varna asharam*) are predominant. When the majority of individuals follow non-divine professions (*avarna*), society tends to become perverted. The Vedic universal education system is meant to allocate these divine professions based on one's aptitude, merit and ability. No hymn in the Vedas mentions that Brahman, Kashtriya, Vaish and Shudra Varna are based on birth.

Vedic religion is a spiritual science that aims at creating scientific outlook in society. Idol worship, belief in savage myths and aimless rituals are not advised. Dharma is Rta- the cosmic laws of social, moral and physical order. Having created these laws, even formless and ineffable God follows these laws sternly. The subtle divine Nature (Prakrti) is our supreme Mother. She is described as *Maha Maya*- the creator of phantasmagoria. Maya creates a golden disc and under its vehement effect the human senses find this phenomenal world as real.

The main Vedic concepts like enlightened liberalism based on the philosophy of *idd nan mmam*- nothing for self all for society, need to create scientific outlook in the society, difference between soul and spirit, personal and impersonal God have been briefly mentioned. Since the focal point in Vedas is the individual and his/her welfare, all the metaphysical concepts are in this background. The Vedic hymns were formulated about 5 to 6 thousands years ago. However, these were compiled in three Vedas (*treyi*) more than three thousands years ago when Dark Age (*Kaliyuga*) already existed. The fourth Atharva Veda was compiled much later. Their metaphysics is even more relevant today as the cosmic Dark Age is now nearing its peak. Naked materialism has spread its tentacles in many areas leading to hydra headed corruption, glamorization of social criminals and spread of social, moral and physical pollution. It is also penetrating very fast into fake spiritualism and there is a large-scale rise of false prophets, fundamentalists and sycophants.

Introduction

"Let noble thoughts come to us from all sides." R.V. 1-89-1

Being a former student of Political Science and Philosophy, on retirement from Indian Defence Accounts Service, I tried to revive my earlier interest in the political philosophy of Plato, Aristotle, Kautilya and many other lovers of wisdom and steadily drifted towards metaphysics that Bhagavad Gita says is the supreme science. During the drift I came across a few very unusual but interesting statements. It was even more significant to know their political and metaphysical

views relating to God, soul, Nature, phantasmagoria- the illusory world of senses and many other subjects.

Plato mentions in his Laws (174-f) and also in Utopia that in an ideal state the range of economic disparities should be within 1:16. If the range of disparity increases marginally, the state is less ideal. However, if it increases considerably, the state is either a Democracy or an Oligarchy. The rulers in both tend to be tyrannical, corrupt, and hypocritical. In his metaphysics, Plato says that the soul of virtuous people becomes lighter and goes toward heaven by moving upward after death and that of the non-virtuous, being heavier, stays near the earth and is the cause of rebirth. On rebirth, people may be born in families professing different faiths, religions, as well as in the different regions of the earth. Plato thus becomes one of the few ancient philosophers who gave a philosophical theory on secularism and universal brotherhood.

Again, he has mentioned that in an ideal state, which he described as Republic, divine guidance is the maximum and in Tyranny it reaches a minimum and world dissolution comes when that divine guidance is totally withdrawn. Plato's observation of 1:16 immediately connected my thought process with the philosophical views of Mahatma Gandhi who used to say that in an ideal state i.e. Ram Rajya, the income disparities between the rich and the poor should be between 1:10. The actual disparities in India are now much beyond 1:1000 and still going up. If this trend continues for India, the Gandhian Ram Rajya will remain a utopia. Aristotle did not suggest any such ratios but like many other Greek philosophers recommended the concept of "golden mean". Buddha had already advised the "middle path". The Vedas and Bhagavad Gita strongly advise moderation for an ideal way of life to achieve perfection.

This drift from political philosophy to metaphysics continued till I came across vastly different schools of Indian philosophy popularly known as the Sad Darshana and found that all the six schools are based on the Vedas and Upanishads thus creating unity in diversity. During this search from political philosophy to the Vedic metaphysics one wonders whether these lovers of wisdom like Socrates, Plato, Immanuel Kant, Yajnavalkya, king Janaka, Sankracharya, Ramanujam and many others were ordinary human beings or devas (shining ones) as mentioned in the Vedas. Throughout my life I avoided reading the scriptures, fearing that I might become a fanatic or fundamentalist or live in a world of hallucination. However, I would read the celestial song Bhagavad Gita occasionally, as I did not find any organized religion there. It is a didactic book mainly on spiritual science containing an ethical social philosophy relating to Nishkam Karma- action without any self-interest.

After retirement, I made an attempt to study certain other scriptures particularly the holy Koran in Urdu script (Roshan Chiragh) and its English translation by N.J. Dawood one of the Penguin classics. In 1997, Dr. M.H Siddiqi of Islamic Society presented Holy Koran-English Translation of "The Meanings and Commentary" and the same was studied along with the notes. Other scriptures studied were Old and New Testaments, a few Upanishads, Patanjali's Yoga Shastra and four Vedas (English translation by Arya Pratinidhi Sabha and also a few volumes translated by Swami Satya Prakash Saraswati). A large number of other books on

philosophy and metaphysics mostly obtained from various libraries particularly, Lal Bahadur Shastri National Academy of Administration, Mussoorie, Institute of Administration, Guwahati, Central Government Libraries Shastri Bhawan and R.K. Puram, New Delhi. Most of the didactic books mentioned that the highest scriptures of Hindus are the Vedas.

Surprisingly none of the scriptures and the books on philosophy and metaphysics refers to various types of religions now being practiced in India and abroad. Probably the soul of the scriptures is now missing in these ritualistic and organized religions prevalent throughout the world. The study of Vedas would reveal that the Vedic religion is a spiritual science, where as in the present Hindu religion there is hardly any spirituality or science and the dominant visible features are blind faith, superstitions, rituals, worship of money, matter and idols.

Although the roots of Hinduism lie in the Vedic religion and metaphysics, a close scrutiny would reveal a wide deviation. Vedic concepts like Rta - cosmic laws of social and moral order, "Idd Nan Mmam" - nothing for self, all for the society, the role of Prakriti- the divine Nature in the creation of animate and inanimate life under the supervision of God and many others, are hardly seen in the organized Hindu religion today. In the Vedas, the God is Aja (unborn) i.e. there is no incarnation of God as a human being, no worship of God through idols, He being formless, omnipresent and ineffable. The Vedic metaphysics has a striking resemblance with the holy Koran and Grantha Sahib. The most sacred scripture of the Sikh religion Grantha Sahib says, "Ved, Kitab kaho mat jhoote, jhoota woh jo na vichare." Do not say that the Vedas and the holy Koran are not true scriptures; the individual who does not study them is an untruthful person. It also says, "asankh garantha mukhi Ved path" - there are innumerable scriptures but the highest and most sacred are the Vedas.

The study of various Hindu scriptures revealed that the most sacred Hindu scriptures are the Vedas and Upanishads. Next in importance are, Brahma Sutras, Smritis, Puranas, Ithasa or epics i.e. Ramayana and Mahabharata and the lastly the Tantras and a large number of minor later scriptures like, Hanuman Chalisa, etc. This precedence of importance is not uniform for all the Hindus as for some Ramayana or Mahabharata could be more important than Smritis and Brahma Sutras. Bhagavad Gita is partly based on the Vedic metaphysics; hence some learned Hindus consider it as one of the Upanishads.

However, by and large the authority of all the Hindu scriptures is thus subordinated to the Vedas which as a whole are Karma Marga i.e. path of selfless action - nothing for self all for society. The Vedic metaphysics is Jnan Marga i.e. the path of knowledge. This knowledge brings out clearly the ultimate significance of all material and spiritual things. The Vedic Rsis and Munnies (metaphysicists and wandering sages) had found the substantial essence of all these things in the scheme of Reality, thereby unifying the absolute Truth. Vedas have a concept of absolute and perfect truth against material and imperfect truth. Material truths being imperfect are never permanent. The Vedic science of Axiology covering idealistic, ideational and sensate values is entirely based on permanent truths in the form of Rta, which are the cosmic laws of social and

moral order. Yajur-Veda 7-14 clearly brings out that the noble thoughts made the culture of the Vedas the first and foremost foundations of the edifice of universal values. Through the Vedic mantras (poetical hymns) homage is paid to the Rsis of the yore, path makers and pioneers (R.V 10-14-15 and A.V 18-2-2). Mundaka Upanishads 1-1-3 mentions that having known Vedanta, all other knowledge will stand revealed to us. Vedas are thus the acme of human thought and the metaphysics reaches its summit in the Vedantic philosophy contained in the fourth and last part of the Vedas in the form of pure idealism and absolute monism. Vedas are also known as Shruti - the heard. Most of the modern Hindus believe that God directly revealed the Vedas.

Vedic wisdom covers the Cosmic working at all levels, from microcosm to macrocosm. It covers material, temporal, secular, spiritual, and divine knowledge by blending both the inner and outer worlds. In the concept of Brahma as the only Reality, the highest metaphysical ethics is reached as all else is Maya (appearance or phenomenon but not exactly mirage). Maya is His Creative Art (R.V 6-45-16 and 6-47-18). Isvaraya Upanishad explains this as the illusory but blindingly brilliant disc, which appears real to human senses. Holy Koran also confirms that life in this vast ocean of matter- the material world is an illusion of comfort. New Testament also says that man is like a breath and his days are passing shadows. Plato held largely similar views in his theory of Forms and Ideas. Immanuel Kant described the phenomenal material world as phantasmagoria.

However, the great Indian saint and philosopher Sankracharya explained this concept of Nature and universe as Maya in great details in his Brahma Sutras. First he made a clear distinction between para jnan (higher knowledge) and apara jnan (lower knowledge). He called the knowledge of senses, matter, physical body and the outer world as lower knowledge or Avidya. With this knowledge the entire universe looks "real." Individuals with lower knowledge will find a lot of arguments in favour or against the existence of God. He called it a peculiar phenomenon of human senses. Many atheists like ancient Charvakas, though not believing in the existence of God, describe the unforeseen cosmic power as Adrsta- not seen. For the theists with the predominance of only intellectual knowledge, multiplicity of gods is seen in the form of idols, icons and incarnation of God as a human being. Some such individuals even find God/god as partly a man and partly a woman (Ardhanari Iswaran). Sankracharya described it as a phenomenon of the senses based on apara jnan or Avidya. He described the higher knowledge as para jnan, which consists of the knowledge of the supreme Reality Brahma, soul, spirit, buddhi (intellect), Maya, Rta, Dharma and Satya. Any individual who starts moving towards higher knowledge, all arguments start and end at One formless and ineffable God (Brahma) who is Sat, Chit, Anand - the only reality, supreme consciousness, and bliss.

In the social science of Axiology, Vedas contain trinity of values Trivarga. To help forging chaos into unity, there is a need to follow the Vedic metaphysics with its total perspective. The Vedas survey life in its entirety and are most suited to the present age of materialism. The hierarchical and organised Hindu religion of today is not able to define the ideal life, highest virtue, goodness, gentleness and many other noble concepts. The treasure of such a noble knowledge is freely

available in the Vedas. The philosophy contained in the Vedas can certainly help in taking out the cobwebs created by the present Hindu religion through mythology, unscientific rituals, ostentatious and proxy worship, blind faith and hallucination apart from certain weeds of the mind, like destructive, revengeful, selfish and other wild thoughts.

The eternal philosophy of the Vedas, with its social and spiritual messages remains always as fresh and blooming as flowers. The Vedic metaphysics not only help us to find our roots, but also answers hundreds of our doubts which most of us have. Why and how this world was created? How am I? Where did I come from and where shall I go? Why I am here? Do I come back or just become manure for the earth? What is an ideal way of life? Think of any material, spiritual or philosophical question, the Vedas have answers to all such questions. The ancient wise sages, who did speculative transcendental research to find permanent truths, came to the conclusion that any effort to change or modify them will rebound. Such truths are a-priori, being directly from the immortal human soul. Only empirical knowledge based on sense experience like physical sciences gets modified with the passage of time. The root of greatest error in metaphysics lies in projecting our sense experience and perception, criteria and even preferences into objective universe, which leads to the concept of good and evil relative to each individual. This even results into various human beings ascribing different attributes to God. For some, God is saguna Brahma with a finite number of attributes and for others an impersonal God who is ineffable i.e. nirguna Brahma. In the Vedas and also holy Koran, being formless God is not a person and has no sex. God is "That" and not He or She and is described as Tat Tvam Asi i.e. "Thou Art That".

The study of the Vedas would reveal that the discoverers of permanent moral and spiritual truths were from both sexes. They were Rsis and Rsikas (male and female seers), Munnies (wandering sages), Rudrais and Adityas, who had studied until the ages of 36 and 48 years respectively. In the Vedic education system, a student at the age of 8 years would start learning elementary knowledge of matter, spirit, soul and Brahma-the ineffable and formless God. Rudrais achieved the specialization of Brahma Jnan (the supreme knowledge) latest by the age of 36 years. Adityas achieved the highest specialization between the ages of 44 to 48 years. Some of the learned wise men and savants mentioned in the Vedas are Vashishta, Aiterya, Viswamitra and others. The female Rsikas (sages) were Vishvara, Gauri Veeti, Archana, Aiterya, Lop mudra, Godha and others. There is no mention that the Vedic truths contained in various hymns/mantras were discovered by them. The very fact that various hymns are attributed to them probably indicates that these hymns were first interpreted by them and translated from the Vedic bhasha (language) to Prakrit bhasha, a precursor of the present Sanskrit language.

The Vedic hymns as part of social engineering describes nature, properties and action of all material and non-material things. The names of those male and female seers, metaphysicists and wise men, who did research to discover various Vedic truths and emptied out all their knowledge in the Vedas in various hymns, are not mentioned. Their aim was perhaps Moksha (salvation)- a stage of permanent bliss not for themselves but for the entire humanity. Thus they

became the silent, unknown pathfinders and pioneers for the entire mankind of all ages.

The Vedic hymns have come to us in their original form after passing through various civilizations, benevolent to highly authoritarian governments, with all possible diverse interpretations in the six major schools of Indian Philosophy known as sad darshna. The dreaded materialists like Charvakas even used vulgar and abusive language against Vedic seers and went to the extent of saying that the future promises of good life are the promises of cunning priests and bearded sages. During the long journey of over 5,000 years, the Vedas were respected, worshipped and even criticized by people of various temperaments, nature and ideas. While the materialists like, Charvakas challenged the Vedic truths, Advaita Vedantists like, Sankracharya found the highest ethics in the Vedic metaphysics. The Vedic truths have been challenged, criticized but never proved wrong. The long history of over 5,000 years is a clear indicator that the Vedas, which are the acme of human thought, should be studied with an open mind and without any bias. Bhagavad Gita describes the study of the Vedas as the highest virtue (16-1 to 3). Vedas were written for the guidance of people living in Kali Yuga (Dark celestial age), which is now at its peak.

For the study and understanding of any philosophy and metaphysics, one can utilize either inductive or deductive approach. Any other approach can lead to hallucination, biased imagination and even highly unscientific outlook. This third approach has already crept in Hindu religion and created thousands rather 330 millions of gods, goddesses, major and minor deities most of them performing all the time miracles. It has not only created millions of gods but also thousands of fake gurus, god men, tantriks, cults and creeds. Their devotees and followers tend to get hallucination that highly contradictory vague spiritual philosophy of each of them is the only true path and it has already become cause of confusion in society, religion and ethics. The boundless knowledge of Vedas is now having many small boundaries created by these gurus, cults and swamis. Their followers are not supposed to cross these boundaries owing to the vested social and commercial interests of these dealers of hope. Due to this unscientific and biased approach to the study of Vedas the social evils are increasing rapidly and all these cults, sects and leaders of organized religion have different solutions to offer.

The scientific method to study scriptures could be either inductive or deductive. Inductive approach may appeal to many intellectuals, as it needs some kind of material proof of metaphysical concepts. However, we have seen that material discoveries of scientific principles, laws and concepts do undergo change with the passage of time. Twentieth century particle physics has greatly modified Newtonian classical mechanics. In the inert atom of scientists of the earlier centuries, some vitality has been observed in this century and some metals like iron and steel feel "fatigue" like human beings. The deductive method of finding common and permanent truths contained in various scriptures, philosophies, metaphysics and other didactic books will never undergo any change. These truths are for the guidance of all human beings in all ages. The deductive approach would certainly help to know Vedic metaphysics without any religious or personal biases.

The study of Sama Veda would reveal that the focal point is Brahma - the impersonal God. However, in the other three Vedas, particularly Rig-Veda, the focal point is the individual, or rather - the "Self", which is the divine principle of the body. When the immaterial "real self" and the gross body are in harmony, you are at peace with yourself; otherwise you become your own enemy. Senses in the human body when get independent of "self" become like wild horses not knowing where to go, what path to tread and when and where to stop. Thus these senses independent of "self" (manifested soul) take a person on the path of ruin. For the harmony of body and soul Vedas advise the pursuit of matter on the path of Rta and Dharma i.e. by observing the cosmic laws of social and moral order and righteous conduct. Such a pursuit does not create any ill effect in society. The only paradigm of achieving a perfect society as well as ecological sustainable development is to grow around the pivot of need-based living with simpler life styles based on the principle of moderation.

In the absence of regular script and printing material the Vedic, metaphysicists and wandering sages kept the Vedic hymns alive for a few thousand years by highly scientific techniques. First, they converted these truths into hymns and poetical mantras for easy chanting and memory. Thereafter they devised a system of Yajna. All the students were to participate in this Yajna and recite Vedic mantras over the holy fire (Agni). Agni deva in the Vedas is mentioned as lord of vows and symbol of purity and energy. Gayatri mantra is the supreme hymn through which we pray to God in the form of His cosmic Word (AUM) to provide us divine knowledge during our three states, i.e., awakening, sleeping, and even during our dreams, so that we could also shine like Savitar- deva of knowledge, representing the Sun. Various mantras for Yajna describe Brahma- the impersonal God, Prakrti and Rta-cosmic laws of social and moral order.

Many of these hymns end with the words Swaha and also Idd Nan Mmam i.e. nothing for self, all for the society. The word "swaha" has a great significance as it means that we have understood and appreciated the meaning of the mantra and we shall follow it in true spirit in our day-to-day life. With the word swaha those attending the Yajna offer some samagri (fragrant material) and splinter of wood each time to Agni (holy fire), confirming to the "lord of vows" that we shall follow what we have spoken and appreciated (R.V 1-97-1, Y.V 8-13). Atharva Veda 4-39-10 enjoins that offer the splinter of wood only when you feel cleansed by heart and spirit i.e. when you sincerely want to pursue the path of knowledge. In this way the Vedic, hymns and philosophy contained there in, continued to be followed with all sincerity and devotion for a long period till a regular script and language along with some writing material became available. Most of the hymns containing metaphysics and philosophy were compiled as Rig-Veda - the oldest of all the four Vedas. Those hymns relating to meditation, prayer and stuti (praise) of Brahma (the only Reality) were compiled in Sama Veda. The Rsis continued finding more permanent truths, which were compiled in the Yajur Veda. Some metaphysical concepts and also certain hymns are repeated in the four Vedas probably due to the fact that these were compiled at different periods of time and also at different locations. Gayatri mantra- the mother hymn is repeated seven times in the different chapters of three Vedas. Bhagavad Gita only refers to three

Vedas. Even Kautilya also refers to only three Vedas in his Arthashastra (3rd century BC). He had used the Sanskrit word “ treyi ” for three Vedas. Perhaps the fourth Atharva Veda was compiled by Atharva risis later on. Worship of Agni- the holy fire was the main characteristic of Atharva risis.

The main pillars of the Vedic philosophy are (a) Idd Nan Mmam, nothing for self, all for society, (b) Rta which literally means divine Laws, are the cosmic laws of social, moral and physical order, (c) trinity of values - dharma, artha and kama. So, the Vedic dharma is just not a theology, but covers morals of the individuals, ethics for society and creation of material wealth for the society. The Vedas do not advise any creed or cult but good and virtuous conduct for a happier and better society. Thus the Shrutis aim at a social, spiritual, and moral ethics apart from the natural ethics of materialism. Whatever does not lead to social good is not intelligence but avidya or ignorance and if virtue is not achieved, it is not wisdom. Vedas are against fetishistic religion of spirits, images, idols, and toteism of sacred animals.

One hardly finds any life negation, asceticism or paganism in the Vedas as commonly believed. Vedic hymns tend to show that they recognize matter more like a knife-both useful and destructive. Its destructive power lies in creating greed, lust and desire to hoard tons of money, exploitation of human beings, animals, and even the mother earth. Extreme lust and greed lead to doubting the existence of One universal God, soul and even manas- inward looking mind. Then body and sense pleasures become everything. Such an outlook and attitude become the cause of lack of compassion for other human beings. Vedas also recognise the usefulness of matter. There are a large number of hymns with prayers to God to provide all types of material welfare (corn, children and prosperity) to all members of society. All the individuals are trustees of the material things and not owners. Thus the emphasis is not on life negation but need-based living, non-craving, non-attachment to material things, right livelihood on the principle of Golden Mean. Vedas are not otherworldly; rather their concern is the individual, society and the entire world, animate and inanimate life. The Vedic metaphysics thus creates a lordly realm and open to us all the secrets and puzzles of the Cosmos. These are omniform (Vishwa rupa) R.V. 1-72-2 and universal in their reach.

Although these Shrutis deal with a large number of subjects including education, physical sciences, medicine, military science, various duties of kings, queen commander in chief, bureaucrats etc., apart from many metaphysical concepts, a few subjects along with their spiritual discoveries can be briefly mentioned. Vedas refer to five classes (Panch Kshtinam) based on professions in any society. Four classes are based on divine professions and the fifth class (kshtinam) is that of avarnas, vritras, kimidin etc., who follows non-divine professions and spread social evils in the form of hydra headed corruption in society. The corruption in the Vedas is described as having nine heads and as such is hydra headed and enters through 99 sources in the gross body (Sama Veda 913). This fifth non-divine class consists of those individuals who do not follow the Laws and Commandments of God described in Vedas as RTA. These laws are also explained as laws of necessity, laws of Nature, cosmic laws of social and moral order. The members of this 5th kshatinam tend to exploit all animate and inanimate life on

this earth and are always in pursuit of tons of money, power and status. They are always insensitive to the creation of social disorder in society. The ideal societies have less of the fifth non-divine class and more of those individuals who follow divine professions (Varna) for the welfare of all the members of society.

No society can become an open and transparent and also flourish without the predominance of four divine varnas/professions which are allotted to the individuals through an education system based on merit, capacity and aptitude but not on birth. A very comprehensive education system from the time of birth and extending to the age of 48 years has been prescribed in the Vedas. The allocation of various divine professions and vocations is based on the success or failure in the various examinations held at different ages under this education system. Those who do not perform the duties assigned to them after the result of their performance in various examinations constitute non-divine class of vritras and avarnas as they spread evil in society. The ruler's- elected President or hereditary king; duty is to keep this class of avarnas away from the individuals following divine varnas. The celestial Golden Age or Vedic Krita yuga is the one where the 5th non-divine class does not exist at all.

The Dark Age or Kali yuga has the predominance of avarnas and vritras. In this Age owing to avidya consequent to spread of only material and intellectual knowledge bereft of divine and spiritual knowledge, the predominant features are superstitions, unscientific outlook, blind faith, hypocrisy, naked selfishness and wide spread corruption. Fake gurus and god men who get hallucination that they are the incarnation of various gods/God on this earth multiplies. Thus Vedic metaphysics meant for the guidance of human beings of this Dark Age is largely ignored. However, the study of Vedas would reveal that Vedic gurus (Gu- darkness and Ru- to dispel) are the dispellers of both inner and outer darkness. They are more like Socrates, Mencius, St Augustine, Immanuel Kant, Sankracharya, swami Daya Nanda, Gandhi ji and Einstein but certainly do not bear any resemblance to the modern Hindu gurus, babas, tantriks and swamis.

The real "self" of the individual described in Vedas as Jivatma (manifested soul) has no sex. It is only the gross body, which is described, as "body self" is either male or female. While the subtler than the subtle human manifested soul is imperishable, the gross body is perishable. All our good or bad actions, desires and thoughts create subtle atoms (kanu) and particles (tanmatras) which go on accumulating like, iron files on the magnet on the human soul and become cause of rebirth till one achieves Moksha -the stage of eternal bliss. This stage can be achieved by proper understanding of the Vedic metaphysics. While the soul (atma) is consciousness and a particle of God, the spirit (jiva) in all animate and inanimate life/things is part of the cosmic energy. No hymn could be located in the Vedas which tend to indicate that soul is found in all the billions of living cells of human beings, animals, birds or fishes etc., while the spirit is found in all kinds of life. It is due to the presence of spirit in the subtlest part shuniya (void) that even inanimate things are also not inert and have unsuspected vitality.

The Vedas accord a very high status to women in an ideal society. She is the first preceptor (guru) of her child till the age of five years. Both male and female

children are entitled to similar kind of education. As women are also to get complete knowledge of military science, Vedas enjoin that during the war if the king is injured or dies, the queen should take the leadership and protect her subject with the help of commander in chief. As regards marriage she has a noble right to choose her life partner. A few Vedic hymns strongly recommend the institution of Svayam vara (self-choice) for the bride to select the bridegroom. Love marriage is advised, which is Gandharva marriage and if both parents also agree to their son and daughter's love marriage, then it is the highest form of marriage i.e. Brahma vivah (marriage blessed by God). A Brahmacharni should preferably marry a Brahmacharya. It clearly shows marriage of bride and bridegroom of almost equal intelligence, education and merit is advised.

During the later periods of ancient Indian history, there had been a large number of women who became Rsikas (female metaphysicists and lovers of wisdom). In the 8th century B.C rsika Gargi was one of the most prominent female metaphysicists during the benevolent rule of philosopher king Janaka. Incidentally Bhagavad Gita refers to king Janaka as the most perfect and ideal king. Amongst 33 Prakrti devas/devis who are formless "beings of light", a number of them are mentioned in the Vedas as female devis (shining ones) like, Usha (dawn), Prithvi (mother earth), Saraswati (in-charge of education and music), Agni (holy fire) and others. Rig- Veda 1-73--3, 3-53-4, 1-66-5 refers to Agni as female by describing deity Agni as spotless like the spotless wife, loved by her husband. Most of the other hymns in the Vedas describe as Agni deva. Based on different attributes Agni is mentioned either deva or devi. Since they are only "beings of light and forces of Nature", sex is not important in describing them.

For describing hydra headed corruption and other social evils, there are a large number of hymns describing the harm these evils do in society. Rig- Veda 1-104-3 refers to corruption in the form of bribery and other evils as misappropriation of public funds or what results in the reduction of state revenues. Rig- Veda 1-43-3 says, bribe takers are thieves and they are therefore avarnas- the followers of non-divine activities and professions. Sama Veda describes corruption as a social disease, which goes on increasing with all material treatment and makes the power of the soul weaker. Yajur Veda 30-22 advises the ruler that such people of low character, evil minded and corrupt in their actions, should not be allowed to mix with others to avoid spread of their vices in society. Rig-Veda and also Bhagavad Gita mention that all those individuals who lead life of material excesses are sinful and have corrupt minds. The ruler is advised to limit their material possessions. Rig-Veda (2-2-12) even mentions that all such corrupt persons face gloom through their children. Some later scriptures of Hindus also mention about corruption and the gestation period of this evil is about ten years, when the poison spreads in the gross body, mind and later also in the family.

There are a large number of hymns regarding the duties of Ashvinau (scientists) and Ribhus (manufacturers and industrialists). The joint efforts of both should be welfare of mankind, which constitutes one Global Family (Vasudhaiva kutumbkam or Vishwa kutumbkam). There are hymns, which mention about the maximum speed possible for ships moving on the waters of vast oceans and aircraft flying in the air. The ships if designed after proper knowledge of the properties of

various elements, water and air, can traverse the entire world in eleven days and from one main ocean to another in three days. The aircraft can go round the world three times a day. Probably this speed has not been achieved so far both by ships and aircraft. There is also some mention of distance between the Sun and the earth, moon and the earth, the movement of the earth around the stationary Sun, force of gravity, magnetism, electricity hidden in water, telegraphy and particle physics. There is life in the gross atoms and particles, as the spirit of God is present in all animate and inanimate life. There are a large number of hymns in the Vedas particularly in Rig-Veda relating to medicines, toxicology, physical sciences, agriculture science etc. It is necessary to provide a separate chapter in this book on Vedic science and scientific outlook.

Another very important subject covered comprehensively in the Vedic metaphysics relates to MAYA, which is the cosmic illusion of this material and phenomenal world. Most of the Upanishads, Bhagavad Gita and metaphysics of seers like Sankracharya, Ramanajum and a few schools of Indian Philosophy (sad darshana) deal in great details about Vedic Maya. The ancient Greek objective idealist Plato also found the material world as a phenomenon and not absolutely real. The pure idealist of Germany Immanuel Kant described the world as phantasmagoria. There is only ONE ineffable and formless Supreme Reality, all else is Maya. The personal God Isvara with a large number of attributes is the God of the phenomenal world of Maya, which leads to many gods (Isvaras) all compatible with the Supreme Reality but lesser deities. Iswara is the god who rewards, punishes and arbiters on your past and present Karma for your successive births, which take place in the realm of Maya. The Vedic metaphysics advises to get your "self" released from Ishvaras and get absorbed in Brahma- the formless Supreme Reality. These Ishvaras help the individuals on the path of knowledge (jnan Marga), in their movement toward One God, who is merciful and benevolent. This One God is Vedic Brahma, Guru Nanak's "Ek Om Kar", holy Koran's Allah and Bible's Father in Heaven.

Based on the degree of material, spiritual and divine knowledge one has acquired, the Vedic metaphysics is understood differently by different people. It is perhaps for this reason that six schools of Indian Philosophy explain the Vedic metaphysics differently. There is absolute monism and pure idealism in the metaphysics of advaita Vedantists. There is subjective idealism in the philosophy of qualified monists popularly known as vashisht advaita Vedantists and complete dualism in the paramarth of dvaita Vedantists. Some learned persons even find traces of atheism in the Sankhya and Mimansa darshana as these two schools of Indian philosophy tend to give more emphasis to divine Nature- the supreme Mother.. These two schools find God as "Adrsta"- the unseen Cosmic Force. Yog Shastra of Patanjali tells us that Vedic God is only the first preceptor (Guru) who helps us in learning faster the yogic concept of Kaivalya - knowing your self. On self- realisation at the stage of Kaivalya, a person can even communicate with his/her soul. Even without reaching this stage of kaivalya, many modern gurus, their disciples and followers claim that they see the inner light and can communicate with their souls while under the vehement effect of Maya. It is nothing but hallucination- a stage when a person gets into utter darkness as per Isa Upanishad.

The Vedic metaphysics give great emphasis to Prakrti- the divine Nature, which is the supreme mother of all the animate and inanimate life. The inanimate life is not inert except that it has not even one indriya (sense) like plants and trees, which are animate having one sense of touch.. Animals have five senses. While human beings have also five senses but they have in addition divine soul, which makes the man as “divine animal”. However, the supreme mother Prakrti provides all the five- mahatstva (main elements) of water, air, fire, ether and earth to all animate and inanimate life along with the spirit of God, which is the energy principle of all kinds of life. It is this energy, which is subtle in form and stays in “Shuniya”- void of all particles (tanmatra) and atoms both subtle and gross (kanu and anu) and provides the properties and characteristics to all elements (bhuta). Vedas tell us that there are 720 elements in this gross Universe Scientists have so far found about 150 elements. Physical sciences have still to go a long way in discovering remaining elements on Earth/Moon/Mars and other planets.

When a person starts moving towards Jnan Marga- path of knowledge, he passes through various stages of theism, atheism, agnosticism, pluralism, dualism and some time even animism etc; but God helps his/her movement towards One Supreme Reality. Thus, there are personal gods/Gods known in Hindu scriptures as Ishvaras in this world of phenomenon and their number goes on multiplying during the various stages of ne-science. Material and intellectual knowledge bereft of spiritual and divine knowledge is ignorance (avidya) in the Vedic metaphysics. It is only when one finds One Supreme Reality, which is Absolute Truth and Perfect Love; he/she comes to know that wise men of entire world have given to the Nameless, a large number of different names. Vedic metaphysicists named Him Brahma as He is manifested behind Brahamand- the ever-expanding universe and cosmos. They also named Him Vishnu -One who pervades everywhere in the Vishwa (Universe) and Shiva -the most pure and auspicious. Since He is Formless, the sages and seers of yore discovered Him through their transcendental research in the cosmic Word- OM pronounced as A.U.M and described this Word as Shabad Brahma. There after the Vedic rsis and munnies gave one of the most important hymns in the Vedas “Om Khamma Brahma” (Y.V.40-17). OM Thy name is God. While the epithets of God as Brahma, Vishnu, Shiva appear in some of the hymns, the cosmic Word O.M appears a few hundred times. Vedic metaphysicists have thus conveyed their permanent findings to the human beings that God is available to us only through Shabad Brahma or the Cosmic Word O M. and not through idols, icons, statues and stone carvings. Since He pervades everywhere as Vishnu and also lives in the subtlest part of the human heart, the gross body provided by supreme Mother Prakrti is the temple of God. The Vedas enjoin that keep gross body always neat and clean with noble thoughts, selfless desires, and activities for the welfare of mankind and other animate and inanimate life. The metaphysical logic takes us further to need based living, get rid of all non essential rituals and ceremonies, avoidance of all kinds of pollution, environmental hazards and not treating the mother earth as quarry for exploitation.

All the 108 Upanishads have been derived from the later parts of Vedas. Bhagavad Gita, six schools of Indian philosophy, later Brahma Sutras of Badarayna, Sankracharya and others also contain mostly Vedic metaphysics. I

have taken certain ideas and thoughts from these scriptures as well. These scriptures are not theoretical constructs, but born out of spiritual experience and transcendental research of the ancient seers, sages, pathfinders and metaphysicists. Their aim was more to guide the mankind towards noble and virtuous path than their own welfare. Through Vedas and other didactic books and Brahma sutras these lovers of wisdom gave us perfect models of open and transparent society, religion as a spiritual science and many other models. Later Vedic Dharma became a spiritual adhesive to which a large number of sects, cults, religions, panths, minor groups and societies, philosophies, thoughts, ideas steadily got glued and formed a vast Hindu Dharma. It is for this reason Hindus are not part of any religion like Zoroastrians, Muslims, Christians etc., but they are part of Dharma, having its roots in Vedic metaphysics. Thus, any effort to define or describe Hindu religion would always misfire, unless the concept of Vedic dharma is properly understood.

Vedas also give in great details the models of ideal education system, human conduct, science of Axiology with idealistic, ideational and sensate values, welfare economics, global trade, ideal polity etc. In view of the perfect knowledge contained in them, Shatapatha Brahmana rightly says that the highest sacrifice, worship and prayer to God, is the sacred study of Vedas. Rig Veda 1-72-2 and 8 mentions that the greatest service to God is to spread the spirit of Vedas with honesty, straight forwardness, without deceit of any kind, for all to enjoy true and spiritual happiness. Utilising the philosophy, metaphysics, knowledge and various models contained in the Vedas, we can perhaps find viable solutions to our present social, economic, political and religious problems.

Certain comparable thoughts, expressions and concepts, I have also taken from the eminent philosophers, learned individuals, writers and others, some times without mentioning the original source as these were mentioned in "Sat Sang"-spiritual gatherings, discourses on divine knowledge and even in certain news papers and magazines. My lapse apart from my ignorance, is due to having got these ideas, thoughts and precepts during spiritual assemblies, religious discourses at many places in India and abroad and particularly from the "Sacred Space" of the Times of India- a popular English Daily published from New Delhi. A few sacred thoughts were finalised after my talk on Hinduism and Vedic metaphysics on 28 April 1997 in the California State University at Fullerton (Orange County) Los Angeles (U.S.A.). This talk was followed by about one hour session of questions from the audience consisting of postgraduate students from different countries. The questions mostly related to Hindu religion as perceived by the West i.e. highly ritualistic, unscientific in outlook, belief in 330 millions gods, human sacrifices, tantrik philosophy, idol worship etc.

Thus this book has in reality most of the contribution from other seekers of knowledge both in India and abroad. In fact, it is the other individuals' contribution, particularly my wife (seeker of spiritual knowledge through Raj Yoga, mediation and studies of scriptures) and a few close friends who helped me in making my thoughts on Vedic metaphysics more clear and precise within my limited capacity and ability. However, I have also tried to give references and quoted relevant sources to the extent possible within my knowledge and capacity. For my limitations, ignorance and lapses the great metaphysicists,

philosophers, savants, learned writers of the ancient, medieval and modern times in India and abroad wherever they are, should pardon me.

Since in the Vedas the focal point is the individual and material prosperity is also important to him, I have taken the chapters relating to Vedic society, Rta -the cosmic laws of social and moral order, Vedic science and scientific outlook, Hydra headed corruption in the beginning. The chapters relating to spiritual knowledge i.e. Prakriti- the supreme Mother and cosmic illusion Maya- the Vedic phantasmagoria have been taken after wards. The chapter relating to divine knowledge Atma, Jivatma and Jiva (soul, manifested soul and spirit) has been taken before the last chapter i.e. "The Supreme Reality". While I consider that all the chapters contain to a certain extent material, spiritual and divine knowledge, the scheme of distribution of chapters to that extent is arbitrary.

As earlier brought out that Vedas were compiled later and for about two thousand years for want of regular language and printing material over 17000 mantras, riks and hymns remained known to seers, sages, students and even certain members of society. When compiled certain hymns got repeated completely or partially like, Gayatri mantra- the mother hymn is repeated seven times in the four Vedas. A close study of such hymns would reveal that the repetition had certain purpose to harmonise seven streams of knowledge, relating to society, physical sciences, social sciences, body and soul, matter and spirit and divine Nature. It is for this reason some repetition might be perceived by the readers in a few chapters of this book. This has been deliberately done to harmonise daivic (divine), adhyatamic (spiritual) and bhautic (material) knowledge. It is considered necessary to ensure that the spirit of Vedic metaphysics remains in all the chapters. An effort has been made to ensure that each chapter is self-contained.

The study of Vedas also reveals certain other salient aspects like, man is both social and divine animal, philosophy of life confirmation and not negation, no fetishistic religion, analytical and synthetic approach and need for developing scientific temper. The importance of "We feelings" in society has been mentioned in a large number of hymns in the four Vedas along with the need for universal out-look in social ethics. The food and land ethics described in these scriptures is as certain as mathematics. Since the matter bereft of spirit is the cause of human misery, sufferings and transitory pleasure, the Vedic metaphysics tend to combine spirit with matter in many of the hymns, while retaining the focal point as the individual. Thus, their metaphysics is not otherworldly. It is meant for the present Kali Yuga – the dark period of the celestial Age. The analytical details of various concepts while inquiring into their values, ideal possibilities of matter, spirit, ontology, philosophical and material psychology, role of divine Nature, inward looking mind "manas" and outward looking turbulent mind "etani", both divine and false ego i.e. "I" becoming part of the whole or when whole becomes part of the real self "I" and many other concepts contained there in, give us complete epistemology along with comprehensive divine, spiritual and material knowledge. Even the abstract metaphysical concepts relating to Time and Space (Kala and Dis), human life is too short and insignificant in time and space and need to get detached to matter by avoiding material excesses has also been brought out.

There is a need to study Vedas as a humble pupil of rsis and munnies of yore than as a judge over their transcendental discoveries. This approach is necessary with a view to avoid any distortion coming in the understanding of their most ethical metaphysics. To appreciate the Vedic metaphysics understanding of the human body consisting of 23 objects/subjects as our outer gross and inner divine instruments is necessary. According to Bhagavad Gita, these are 5 senses, 5 sense organs, 5 maha bhutas (ether, air, fire, water and earth), three gunas (primordial matter) of purity, activity and stupor, mind (both inward and outward looking), buddhi (intellect), ahamkar (ego), jiva (spirit) and jivatma (manifested soul).

Chapter 1 Vedic Society

The existing Hindu society is rediscovering religious fervour, values, scriptures and culture as a panacea of all ills. Some learned Hindus are very keen to rewrite the history of India to prove that Aryans belonged to India and never migrated from the West or central Asia and that Vedas originated from the soil of India. In the process Hindu society and its most ancient and eternal religion *Sanatan Dharma* is getting wary of criticism, being not sure of itself. Lately religious fanaticism is taking roots as many priests, gurus, cults leaders and others explain morality, spirituality, divinity, religious ethics and metaphysics in their own way, leading to infinite interpretations and contradictions apart from spread of sensate values, superstitions, blind faith, inter caste violence and also inter religious conflicts. Since the roots of Hindu Dharma lie in the Vedas, considered as their supreme scriptures, many *Vedantists* and Hindu savants still consider that any interpretation and precepts which contradict the Vedic metaphysics as not valid. A large majority of Hindus worship and respect Vedas as "*shruti*" i.e. directly revealed from God to Vedic *rsis and munnies*. What the Vedas say about the society in the form of " We feeling ", can guide the present Hindu society towards this divine model and society's shock absorbers which are now getting weaker under the influence of materi-alism and organized religion can be strengthened.

Since Vedas were the sacred scriptures of the *Aryans*, some influence of the ideal society described there in on the then Aryan society, civilization and culture must have been there. The Indian history does refer to existence of two assemblies' viz., *Sabha* -a politi-cal assembly and *Dharma Sabha*-a religious assembly akin to Vedic *Vidhata*, in the ancient Indian polities. These two assemblies are impor-tant institutions of the ideal society of the Vedas. The comprehensive way the ideal Society is described there in tends to prove the *rsis and munnies* of yore must have done intellectual, scientific and intuitive research for social engineering by discovering a-priori principles, which are all time truths.

The Vedic *Rsi* is a wise seer and lover of wisdom. He is both a philosopher and metaphysicists. The Vedic *Munnie* is a wandering sage. Rig Veda X-136-2- 4 to 6 describes *Munnie* as a daring sage who finds his home in the eastern and western ocean treading the path of *apsras and gandharvas*, wild beasts, men of long locks and most gladden-ing by his presence. The discoveries and findings of these sages were beyond time and space. These truths have been translated into Vedic *Bhasha* in the form of poetical hymns for easy memorization in the absence of any regular language, writing material and printing machines at that time. One of the possible explanations for resorting to this transcendental and intuitive research by the then wise sages and savants could be the then prevailing social conditions owing to widespread animism, anthropomorphism, unscientific outlook, blind faith, strange rituals and supersti-tions amongst the local people, tribal and others and the apprehension that, these social conditions might influence the Aryans. With the noble aim of arresting the spread of such conditions, the lovers of wisdom of that period made their sincere and dedicated efforts to find a-priori principles and permanent truths for the benefit of Aryans and others as well as the natives of the country. This selfless research by the

Vedic metaphysicists was most likely to avoid bloodshed in society and create conditions of harmonious fusion of two opposing social values of the people, which could have been mostly sensate and idealistic and very rarely ideational. Perhaps for this reason many of the Vedic hymns end with the prayer “*OM shanti shanti shanti*” It is a prayer to the universal Lord - the formless supreme Reality, to help mankind in creating peace, peace, peace all rounds. Three times, reference to the word *shanti* relates to peace on the earth, over the earth in the firmament and below the earth in the deep oceans and waters. It is only possible when there is no pollution and environmental hazards on the earth, atmosphere and in all rivers, lakes, sea and oceans.

There are two types of hymns in the Vedas pertaining to Society. The first type of hymns indicates social organizations like, *Sabha and Vidhata*, which are political and religious assemblies as per Rig Veda. 1-91-20. These hymns also cover class structure based on four *Varnas* or divine professions and the fifth class not ordained by God and the need to restrict this class with the help of Vedic metaphysics and a comprehensive system of education, covering material, intellectual, spiritual and divine knowledge. The second type of hymns guides the society towards perfection and relates to *Dharma, Rta, nishkam Karma* or selfless action based on enlightened liberalism "nothing for self all for society". The Vedas describe this type of selfless action with words “*Idd Nan Mmam*”. The study of Vedas does not reveal whether the society and civilisation as described there in ever reached its zenith or not, but Vedic metaphysics did reach its peak during the period of philosopher king Janaka, about 8th century BC. Bhagavad Gita describes king Janaka as the best amongst the kings. After its decline for over one thousand years the Vedic metaphysics reached its zenith second time again during *advait Vedantist* and pure idealist Sankracharya period in 8th century AD.

Origin of Vedic Society

Brihad-aranyka Upanishad. (1-4-11 to 14) gives a brief philosophical -description of the origin of social groups. In the beginning there was only one social group consisting of all workers. Being one, the society did not flourish. The same happened when there were two groups- workers and traders; the society still did not flourish. The same happened when there were three social groups by the addition of gallant soldiers to the other two social groups. However, with the addition of fourth group to guide the other three groups on the path of righteousness, the society started flourishing. Thus, all these social groups were based on specialized professions needed by the society. They called these social groups as *Brahmin, Kashtriya, Vaish and Shudra*. Then they found the splendid form of Dharma and Rta- righteousness and cosmic laws of social, moral and physical order. They found these laws in the Book of Nature, which could be read by human beings, animals, birds and all animate life. Thus, the foundation for an ideal society was laid in these four divine groups based on merit, ability, aptitude and social need. Rig-Veda refers to these four groups as “*Chatvar Varna Ashram*” in hymn. 1-22-15.

Owing to turbulent and vehement effect of human senses, subtle primordial matter of purity, activity and passivity i.e. *sattavic, rajasic and tamasic gunas*

and outward looking mind, the fifth non divine class emerges. Thus the perversion in the Vedic ethics starts, as the combined morality of all the members of society is the Vedic ethics. There is a mention of four *Yugas* (cosmic periods) viz., *Krita*, *Treta*, *Dwapar* and *Kali* corresponding to the Greek philosophers' golden, silver, bronze and iron Ages. Golden age is the one where the fifth non-divine class is almost non-existent and *Kali Yuga* or Iron Age has a very large number of non-divine *avarnas*, *vritras* and bribe takers. The Vedic seers based on transcendental research and *a-priori* principles prescribed various social institutions, systems, scheme of education and even *Artha* i.e. material economics well harmonized with spiritual concepts for achieving an ideal society. In the Vedas, material economics bereft of spiritualism is *anartha*. Many hymns advise human beings to bring out what is hidden in the soul, i.e. truth, virtue, transparency, goodness and justice. A great emphasis is laid in the Vedas on truth and enlightened liberalism in the philosophy of *Idd Nan Mmam*- nothing for self all for society. The individual's welfare and progress lie in the welfare of the entire society.

Unlike Aristotle who found man as a social animal and Dante in his spiritual testament said that man is a "divine animal", the Vedas had already said that an individual is both a social and divine being. Human beings live both in their inner and outer worlds. They are not only social but also have certain characteristic of individualism due to their divine Self (manifested soul), which is immaterial and immortal. This individualism is necessary for their growth, survival, love for family and society, perfection and satisfaction of their inner urges and latent talents. The four divine groups cover both the social instincts and individualism amongst the human beings. In such a society man is both a "means and an end". As a social being he works for the welfare and progress of the society on the philosophy of "*idd nan mmam*." As a divine being, he works for perfection of his real extended Self. Each individual of *chatvar varan ashram* has been advised in the Vedas to attain perfection in social, economic, scientific and spiritual fields, not only for his/her higher satisfaction but also for the welfare of society. The Vedic society is thus the community of persons belonging to four divine *varnas*, which in it self is the kingdom of ends.

Vedic hymns tend to indicate when an ideal society is achieved; the kingdom of God is established on the earth. The obstacles for achieving such a society are the spread of materialism, blind faith and pursuit of vulgar opulence. The desire to combine blind pursuit of wealth along with honour, ego satisfaction and power is the major cause of corruption in all fields of human activities. To overcome this four divine *Varna* have been mentioned in the Vedas, in which no single individual following the allotted noble profession is entitled to honour, power and wealth. For illustration Brahmins are only entitled to honour and not power or wealth except for their need-based living. Kashtriya are only to aim at power and strength for the protection of other three divine *Varna* and not for wealth and honour. Similar injunctions are there for Vaish and Shudra *Varna*. However, to be a member of such an ideal Vedic society is a matter of spiritual and material pride.

The Vedas prescribe a mosaic society where every one of four *Varna* was needed for its development and progress as well as for each individual himself. There are many hymns, which make a clear distinction between those performing noble and

divine duties and other marplots, deprecators, thieves, bribe givers and takers, close fistred people, sorcer-ers, licentious, hellish creatures. These non -divine people are eye sore for society as they spread their own laws against the Laws of God relating to social and moral order. Rig Veda 1-113-6, X-90-11 and 12, Y.V. 31-11 and A.V. 19-6-6 explain the origin of four Varna to formless and ineffable Brahma. HE is described as the entire universe visible to the eyes and all other worlds invisible to the eyes, where six communities of divine people, like angels, *pitries*, *gandharvas*, *karma devas* etc., live. Heaven is His head, Sun and Moon are His eyes, the entire universe is His body and the earth is His feet. Brahmin *Varna* is born from His mouth which symbolically represents the heaven. This divine *Varna* was created to spread *Brahma jnan*- divine knowledge along with Vedic metaphysics amongst all members of society. Bhagavad Gita in verse X-32 says, the science of soul or metaphysics is the supreme science. Rig- Veda 6-75-10 mentions that a Brahmin is the knower of God and Vedas. Since the origin of this *varna* is from heaven- the kingdom of God, which is the place of bliss and supreme knowledge, the followers of this divine profession are to spread Brahma's knowledge amongst others and bring heavenly conditions i.e. city of God on this earth.

The human senses and sense organs like eyes, etc. can visualise and even see with the help of scientific instruments the entire gross universe, which is the manifestation of the subtle divine Nature and is extremely powerful, disciplined and benevolent. *Prakriti* and *Brahmand* i.e. Nature and the ever-expanding universe and cosmos are mentioned in the Vedas as part of His formless body. Symbolism to the various parts of His Body continues in the Vedic hymns. Kashtriya Varna is born from the most powerful shoulders of God. This Varna has men and women of great strength who are extremely powerful and benevolent. Their divine duty is to destroy all evil and corruption in society. The individuals belonging to this Varna are rulers; defence services officers, commander-in-chief, bureau-crats, scientists, technicians etc. (Rig Veda.5-69-2). Their main duty is to protect the people belonging to other Varna and ensure a corrup-tion free society. All monarchs, kings, queens and elected Presidents are Kashtriya. However, if a ruler's son is not virtuous or incompetent he is not entitled to rule the state or country (R.V. 4-19-9). The *ashvinaus* or scientists can be both men and women of absolute self-control with scientific outlook (R.V.1-3-4). Kashtriya are advised to take Soma drink for vigour and energy (R.V 4-45-3). Soma drink is some kind of red coloured herbal drink, which is slightly intoxicant.

The strength in thighs is essential for economic prosperity. The strong thighs of farmers and traders can help bringing economic prosperity in society. The firmament where clouds move freely and bring rain for food production and prosperity, this part of universe is sym-bolically described in the Vedas as "Thighs of Brahma" from where the divine profession of Vaish Varna is born. This divine profession includes farmers, traders, manufac-turers, industrialists who help bringing economic prosperity in the society based on the philosophy of Idd Nan Mmam- nothing for self, all for society. Such people should go in ships and aircraft to other countries, states by resorting to global trade for the welfare of other members of society and even the entire mankind.

It is the mother earth, which renders selfless service to all animate and inanimate

life. Vedic hymns describe the earth (Prithvi) as the feet of the God. Shudra *Varna* is born from the earth and the members of this Varna- based on ability, merit and aptitude render selfless service to other three divine varnas only. Since all parts of the body are equally important and they help each other for a healthy body, so all the members of these divine professions should assist, cooperate and sustain each other for achieving an ideal society. Mandla 10, sukta 90 of Rig-Veda describes the followers of Shudra *Varna* as good at unskilled work, of good physique, handsome and of high character. In the universe, all planets, stars and others perform their allotted task silently and gracefully and it is difficult to say which parts of the gross universe and subtle Prakriti are more important. It is also an in fructuous discussion that between the Sun, moon, earth, ether, atmosphere, air, etc.; which is more powerful and important.

The four *Varna* form an egalitarian society and serve each other. The unskilled labourers and soldiers should assist Kashtriya during the war for the protection of people of other Varna and establishment of Dharma (righteousness) in society. They should also individually acquire perfection in their various fields of activities. Thus, Vedic metaphysics is directly aimed at get-ting supermen in society in all spheres of social, religious, economic and political activities. .

The fact that *chatvar Varna ashram* is not based on birth in the Vedas, is mentioned in many other scriptures. There are cases where children of Shudras became maharsis (great metaphysicists) of the caliber of extremely learned *Vasu* persons like *Adityas* and *Rudrais* of the Vedas, particularly Kvaish Aylush and others. Valmiki- author of epic Ramayna performed the role of Brahmin as maharsi by virtue of his ability, merit and aptitude. A tribal Eklavya became a superman of Mahabharta and performed the role of a Kashtriya, even though he was punished by guru Dronacharya for virtually stealing of education being imparted to Pandavas and Kaurvas princes of Hastinapur. Drona-charya even refused to impart education to the great warrior *maharathi* Karna being not a prince at that time but still became the superman of Mahabharta. Viswamitra born to Kashtriya parents performed the role of a *maharsi* in his later life and became a Brahmin. There are a large number of such examples in Hindu scriptures, particularly before Puranas, confirming that *Varna ashram* was not based on birth, as the present Hindu society large-ly believes.

There are certain prerequisites for the individuals following these four divine professions The most important is to follow *Rta* or the laws of God, which are a-priori principles of permanent truths (R.V. 10-90-12 and Br Up.1-4-11 to 14). They should be truthful, transparent, disciplined like the Nature and lead a life of moderation in conduct, thought and action. If extreme poverty is bad, too much of opulence is evil. The river is useful so long as it is contained within its two banks. The overflow of river leads to inunda-tion and even creates havoc all round. Either when it has negligible or no water, its utility is not there or stagnant water may even breed germs and other harmful insects and viruses. However, within certain maximum and minimum limits of water, the river remains useful to the human beings and all animate life. This concept of moderation in the Vedas is later found in the Middle path and *Dhamma* of Buddhist metaphysics in India and golden mean of the ancient Greek philoso-phers.

For the ideal state Republic, Plato prescribed a limit of income 1:16 in his Laws-714 f. Gandhi ji for his ideal state and society *Rama Rajya* used to prescribe the limit as 1:10. In a state and society where income disparities of the individuals are beyond these limits, the divine guidance of Lord Rama will not be there. Gandhi ji worshipped lord Rama as personal God with attributes. Plato also held more or less similar views. In a state where the income disparities exceed 1:16, the Divine guidance goes on decreasing, till the wide income disparities lead to a perverted form of governments, which he described as Oligarchy- the rule of the rich people or Democracy, which is disorderly rule of the mob, akin to mobocracy.

The study of various hymns Rig Veda, would indicate that the ancient wise seers had intuitive knowledge that performance of selfless action by all sections of society can only lead to material and spiritual prosperity i.e. growth in agriculture, scientific inventions, industrial out put, global trade etc. They had also visualized that material prosperity alone may turn a number of individuals into *avarnas*, *vritras* and other evil minded people, resulting in lack of transparency, corrupt practices and make an ideal open society into a number of closed societies (R.V.1-191-8, 1-28-4 and 24, 1-76-3, 2-14-3, 4-9-9).

Lord Acton had observed that power corrupts and absolute power corrupts absolutely. The pathfinders of the ancient India had anticipated such a situation in the society and the state. The Vedic hymns had prescribed certain important norms for the followers of divine four Varna to avoid concentration of power in an individual or even in one section of society, by not allowing honour, wealth and power to be concentrated in one hand or a few persons. There is a reference to benevolent rulers- kings, elected Presidents in many hymns, indicating clearly Vedic seers treated dictatorship, any kind of authoritarian rule and even oligarchy as perverted form of government for any open society. However, benevolent monarchy and democratic Republics with elected President have been recommended. Such benevolent governments should encourage the people to perform their selfless duties towards the society. Honour has been assigned to *Brahmins* for performing their duties and pursuing their noble profession. Even *Kashtriya* rulers, commander-in chief and other ministers have been told in various hymns to seek their advice on all social, religious and other matters concerning administration, military activities etc. For specialisation, *Brahmins* are advised to continue their studies till the age of 36 years and become *Rudrai* and for getting the degree of *Aditya* who is akin to *devas* of *Prakrti*, *Brahmins* should qualify the last examination normally to be held between the ages of 44 to 48 years. People belonging to other three *Varna* are advised to seek their blessings, guidance in the temporal, spiritual and other matters. *Brahmins* devoted to spread of *Brahma jnan*-Vedic metaphysics and all members of society should honour divine knowledge.

Kashtriya also described as *Rajanyas* in the Vedas, have been assigned the noble duty of protecting the individuals of other three *varna*, by eliminating evil minded people if they do not stop their nefarious non divine activities, like resorting to corruption, taking bribe, spreading blind faith, felling trees etc. They are to protect others from external aggression and internal social upheaval. Out of honour, power and wealth, only power should rest with *Kashtriya*. The individuals

belonging to this *varna* who do not keep away from honour and wealth sink into fifth non-divine profession of *avarana* or *vritra* .

There are hundreds of hymns in Rig-Veda describing duties of kings, elected President, commander-in-chief, scientists, bureaucrats and other *Kshatriyas*. On the death of a king during war, the responsibility to protect the people of the state is assigned to the queen (R.V 6-75-13 to 15). The *Kashtriya* queen should have women ministers to guide, so that she could discuss with the king various matters concern-ing the society and the state

Vedas do recognise that society also needs material wealth for its prosperity. But this wealth should be earned based on Vedic *Dharma and Rta*. Those who are assigned the duty of creating wealth for society are mentioned as belonging to *Vaish varna*. They include trad-ers, merchants, agriculturist, industrialists and manufacturers. For the last two categories, the Vedic word used is *Ribhu*. The individuals allotted the profession of *Vaish varna* have been advised not to aim at honour and power. They should perform their noble duties selflessly for the welfare and prosperity of all members of society. They should them-selves live and conduct on the principle of moderation. The desire to combine pursuit of wealth along with honour and power is the cause of spread of evil and corruption in society.

The fourth noble and divine *Varna* is that of *Shudra*. They are fit to perform unskilled work in the various fields of social activi-ties. Labourers, helpers, those looking after animals etc. are part of this *Varna*. They are advised to perform their noble duties in the spirit of selfless service to society. All the members of four *Varna* are to perform their duties on the philosophy of *Idd Nan Mmam*-enlightened liberalism. Even prayer to God should be to provide wealth, sons, and healthy body to others and not to you. Many hymns also advise the people of all *Varna* to pray to *Indrad deva*, representing power and strength of *Prakrti* as lord of might and conqueror unconquered, to arrest the growth of non-divine *avarana* and even destroy them like mote of dust.

Clearly, in the Vedas *chatvar Varna ashram* is not based on birth, but on social needs as well as on merit, ability, capacity and aptitude. Even change of *Varna* is accepted by the ancient Aryan society after an individual acquires higher knowledge described as *para jnan*. Maharsi Vyasa was born to a fisher woman and a Brahmin man without any recognized marriage. Saytakama Jabala was a son of a fallen woman and became the greatest disciple of maharsi Gautma. Other who were accepted, as Brahmins by virtue of their higher knowledge were Vishwamitra, Valmiki, Kvaish Aylush and many others. If we apply Vedic metaphysics to the present age, though not born in Brahmin families, Swami Dayanand, Gandhi ji, Dr. B.R.Ambedekar and many others became Brahmins by virtue of their higher knowledge. However, Vedic society being egalitarian, gives equal status to all the four divine professions.

Rights and Duties

In the materialistic political philosophy, the concept of rights and duties go

together in theory only but in practice the masses want more rights than duties. This is a very normal phenomenon of human nature based on the influence of senses and three *Prakrti gunas* of purity, activity and passivity or what Vedas describe *sattavic, rajasic and tamasic gunas*. The human tendency to claim more rights than duties leads to naked selfishness earning more profit, wages, and salary but doing minimum work by resorting to hypocritical arguments and even corrupt practices. The Vedic philosophy of *Idd Nan Mmam*-nothing for self all for society and Bhagavad Gita's teachings of *Nishkam Karma*-selfless action becomes the main casualty.

The concept of rights and duties going together is not pre-scribed in the Vedas, particularly for the four divine *Varna*. It is only performance of selfless duty by them based on "*Idd Nan Mmam*" and rights automatically flow as every one performs duty for others. Vedic hymns even prescribe prayer to God for the welfare of others. Gandhi ji followed this social philosophy in his conduct, spirit-ual politics and social behavior and sacrificed most of his mate-rial possessions and even his life for the welfare of people. He never asked for his rights even after India became an independent country. Indian people called him *Mahatma*-the great soul.

Vedic hymns relating to education system tend to indicate that *rsis, munnies* and other path finders would have studied the then human nature based on sensual knowledge, wide spread materialism and the prevailing animism amongst the local inhabitants, which could adversely affect the Aryan society. The material men of that age bereft of spiritual, divine knowledge would not have been different from what Machiavelli, and Thomas Hobbes observed in their political philosophy. Due to the fear complex, they found human beings largely, ungrateful, fickle, deceitful, cowardly, avaricious, slanderous, vain who pretended to be polite and affable. For him the solution was an authoritarian rule and the state to be a *Levia-than*. Vedic metaphysicists were on the contrary keen for a welfare state, benevolent ruler and harmonious society. Their solution to spiritualize the human nature was a comprehensive educa-tion system for the society.

Human beings have five senses, five sense organs and "*etani*"- an outward looking mind. According to Sama Veda 179 and 913, nine kinds of corruption can attract each of these five senses, five sense organs and the mind through nine sources. Unless controlled by Vedic metaphysics and education these 11X9 i.e.99 entries of hydra headed corruption cannot be closed in the gross human body. Thus, an individual becomes his/her own enemy. . Unless a proper education is imparted, the basic human nature would soon resurrect and corrupt all the social, political and economic institutions. Only material and intellectual knowledge without *jnan and vijnan* i.e. divine and spiritual knowledge could lead to educating children who would grow up as moral infants and become menace to society. The Vedic seers and sages devised a comprehensive education system that would help in building character, creating social aware-ness and getting integrated with the Nature. The aim of their educa-tion system was that individuals could distinguish between right and wrong, virtue and sin and could have discerning mind. It should be able to bring out the worthiness of individuals

that tend to make a perfect and harmonious society.

Through transcendental and intuitive research, the ancient savants could devise a comprehensive system of education. This system aimed at not only finding out the aptitude, capacity and ability of the student from a very young age, but also impart social and spiritual values, apart from knowledge of matter, divine Nature and the supreme Reality. The education system so devised by them is spread over until the age of 48 years, starting virtually from the birth of a child. A somewhat similar system is found in Plato's *Republic* and partly similar in Kautilya's *Artha shastra*. The Vedic system culminated in the complete knowledge of Brahma, science of soul and spirit, political, social and economic philosophy, along with ten physical sciences, mathematics, social sciences and even military science.

Vedic hymns do not advise that education should be under state control or supervision of the government. Schools should be in the natural surroundings either in the outskirts of towns or away from there. The male and female students are described therein as *Brahmachari and Brahmacharni*, as they acquire the knowledge of Brahma- the formless and ineffable God (R.V 1-XL1-4). The boys and girls should stay separately in their respective hostels under the supervision of *rsis and rsikas*-male and female preceptors. Children of all four divine *Varna* should join these schools (*Vidyalayas*), which are mostly the *asharams* of the *gurus*. Children of the fifth non-divine class could also join these *vidyalayas* subject to their suitability for studies, even though in Rig-Veda, their parents who are bribe takers and licentious people are described as hellish creatures (*naar-kiya jiva*).

The mother is the teacher until the age of 5 years of the child. Soon after the birth of the child the divine word, *OM* should be softly spoken in his/her ears. According to the Vedic hymns *OM* is "*shabad Brahma*" - the Cosmic Word that was first spoken by the God Himself, and it created a tremendous amount of cosmic energy. With the passage of time running in to millions of years, this energy got converted into mass and the divine subtle Nature was formed with the primordial subtle matter i.e. the three *Gunas*-of purity, activity and passivity in an appropriate proportion for stability and equilibrium. Later these *gunas* created gross atoms as the building blocks and the gross universe was created. Thus, with the cosmic Word *OM* the entire Universe came into existence. The elementary knowledge of Brahma, Nature, plants, trees, animals, harmony, cooperation, truthfulness etc., should be given by the mother to the child to lay strong foundation for future education. It is for this reason that later Manu in his *Smriti* has said that the mother is equal to one hundred teachers.

Between the age of 5 to 8 years, father is the teacher. He should teach further what mother has already taught with certain practical illustrations from animate and inanimate life/things. The child should be encouraged for sports, games etc.; till the age of 8 years. Manu *Smriti* says, the father is equal to ten teachers. On completion of 8 years of age, Vedas recommend a sacred thread ceremony, which is described as second birth of a child (R.V 5-47-1). Boy or the girl should be sent to a male or female preceptor. He or she should keep the student for three days and three nights under his/her watchful eyes as if the- mother keeps

a child in her womb (A.V.XI-5-31 and Y.V9-23, 40). Female teachers are mentioned in R.V.3-33-1 to 3. Education is so important for the students that on completion of *Vidya* (Vedic education) even *devas* (beings of light) and learned people visit to bless them (A.V 11-53). Those students who obtain the degree of *Brahmacharya* at the age of 24 years or *Rudrai* at the age of 36 years or *Aditya* at the age of 44 to 48 years are all known as *Vasu* -learned persons. Incidentally, *Brahmachari* is a student and *Brahmacharya* is a degree holder after studying up to the age of 24 years. *Vidya*- intellectual, spiritual and divine is described in *Shatpatha Brahamana* and Rig Veda.5-47-1.

In the absence of any regular language, writing material, printing press some rituals were included in certain parts of the Vedas, popularly known as Brahamanas. The individuals of the Vedic society have been advised to perform *Yajnas* with holy fire representing Agni deva who is the lord of vows in the Vedic metaphysics. Over the holy fire recite Vedic hymns specifically described as *Havan mantras*, along with the use of certain fragrant material i.e. *Havan samigri*, to create atmosphere of purity around. The hymns relating to Havan mantras mostly end with the words, "*Swaha*" and "*Idd Nan Mmam*". The word *swaha* means that we have understood the meaning and correct significance of the Havan mantra and we shall follow in our day today conduct and behaviour. *Idd Nan Mmam* meant nothing for self all for the society. The students of Brahma's knowledge are advised to participate daily in such *Yajnas* performed by their preceptors. By this method, all the students' daily learnt the spiritual and material significance of the Vedic hymns and performance of their noble duties for the welfare of society and not for their personal benefits. This method also helped in memorizing the Vedic hymns by the students until the printing material became available.

Since Prakrti has thousands of attributes, for easy understanding by the students, these attributes were divided into 33 parts, like selfless service, light, energy, power, strength, discipline, stability etc. For each set of attributes a formless deva like, Surya, Agni, Indra, Varun, Usha, Prithvi and others was made in-charge. The word deva is from the root *divu*, which means having ten attributes and meanings and so applied to forces of Nature. *Niukta* 7-16 also describes deva as a source of light and knowledge. The nearest English word for deva is god, except that Vedic gods and goddesses are without any human form and they are not mythological gods. Through the concept of Prakrti's 33 deva/devi and her attributes, the students should be taught, non-violence of the strong, truthfulness, discipline, transparency, selfless service like what the mother earth renders to all animate and inanimate life. From the Book of Nature, the laws of necessity relating to social and moral order can be explained to the students. The natural surroundings of such schools in the open areas outside the towns can help the students to understand Prakrti and her cosmic laws. Vedic hymns are very clear that without proper understanding of *Prakrti* and considering her as the Supreme Mother, no one can understand the Supreme Reality Brahma.

There is no specific mention in the Vedas whether such schools are to be manned by one teacher or many preceptors or may be these are need based. After the complete study and understanding of the Vedic metaphysics, Shankracharya came to the conclusion that there could be many gurus/seers where *para jnan* or

higher knowledge was imparted so that students could continue to learn till the age of 48 years, to become *Adityas* and 36 years of age to get qualified for *Rudrai*. The elementary knowledge of *Brahma jnan* or higher knowledge the students could acquire through daily *Yajna* by reciting *havan mantras* over the holy fire and a number of times daily prayer to God through *Gayatri mantra*, considered as the mother hymn in the Vedas.

Since the Vedic education is not state controlled, the caliber of the preceptors could considerably vary and there is no indication of any central University holding the examination. There could not have been a uniform syllabus as well as scheme and periodicity of examination. The various preceptors, who are described as *Vasus* i.e. learned persons, are supposed to hold examinations at various stages. Those students, who fail to qualify at the first stage, based on their performance and general assessment during the entire duration of studentship and other oral tests are advised to learn unskilled jobs. When they become suitable to take up a job at young age, they should take up any of the unskilled jobs as a regular profession. Since the Book of Nature forms an important part in the Vedic education system, even those students who fail in the first stage examination are well integrated with Nature. Based on their aptitude and ability, they become labour-ers, tillers, tailors, gardeners and even soldiers in the army requiring unskilled work like, looking after horses and other animals used by the armed forces. They are thus assigned the noble duty of selfless service to the people belonging to other three *Varna*.

Rig Veda 10-90-1 to 4 describes the individuals belonging to the Shudra Varna of good physique, handsome and of high character. Kautaliya in his *Artha Shastra* advises the rulers to appoint soldiers from the individuals belonging to this *Varna*. Vedas make it obligatory for the people of other three *varna* to ensure that these unskilled workers get adequate income and material comforts so that they could lead a life of moderation and do not fall in a state of abject poverty. Vedic hymns do not prohibit them to study Vedas or perform *yajnas*. By serving selflessly the individuals of other three *varna* along with meditation and performance of their allotted duties and following the path of *Rta*, *Satya* and *Dharma* they can also attain *moksha*-a state of eternal bliss.

There is no mention of slaves amongst these four *varnas* in any of the hymns, except individuals belonging to non-divine class of *avarnas* and *vritras* had *dasas* (slaves). Since ancient history of India refers to existence of the institution of slavery, it might have existed amongst those natives and others who did not accept the Vedic philosophy as divine guidance or even vehemently objected to it. There is likelihood that later during various wars and battles, those local inhabitants who were defeated by the Aryans might have been taken as slaves. However, as far as Vedas are concerned, the institution of slavery is not advised in an ideal society. The Vedic metaphysics clearly tell us that each individual is provided by the divine Nature, with ten slaves in the form of five senses and five sense organs. Only when these ten servants get beyond your control with the predominance of *tamasic guna* of stupor, impurity and passivity and owing to the outward looking mind (*etani*), they tend to become your masters and your lower body self thinks of human slaves to meet the ever increasing demands of senses and sense organs. It is in this background that in the Vedas the institution of

slavery is described as sinful. For such persons where the senses and sense organs have become masters, it is rather difficult to get out of the vehement effect of *Maya*-the cosmic illusion of comfort. According to Sama Veda 179 and 913, such persons are prone to hydra headed corruption of 9 kinds..

The second main examination is held a few years later. No specific ages of the students are mentioned but considering the spirit of Vedic education and the scheme of examination, this could be between 16 to 18 years of age. Before the examination for a few years, the students are to be taught along with mathematics physical sciences, the knowledge of three regions-earth, heaven and firmament (A.V XI-5-9). They are prepared to interpret Vedas properly by harmonizing both spiritual and material meanings (R.V. 3-43-5) and (Y.V VI-3, 20 and 25). Those who fail in the second main examination are advised to become traders, merchants, agriculturists etc. This noble profession forms part of *Vaish Varna*. Since they are given the knowl-edge of *Kshetra* (both spiritual and material knowledge along with the knowledge of formless and ineffable Brahma), the welfare and prosperity of the society is paramount for them.

Those who qualify the second stage examination are advised to continue with further studies. The third stage examination is prescribed at the age of 24 years for both male and female students. Those who fail are advised to become *Ribhus*-manufacturers, industrialists and they should even resort to global trade by going to various parts of the world in aircraft and ships (R.V 1-140-1 and 1-71-9). They should bring prosperity for the members of society as well as for the human beings in other parts of the world. For global trade they should know various languages and for bringing prosperity, they should be ho-noured and decorated with golden earrings, jewels and necklaces (R.V 1-122-14). *Ribhus* in the Vedas are described as the manufacturers of fast moving vehicles on, under and over the earth like, *Rathas* (cars), ships, aircraft, spaceships etc. They should work along with "*ashvinaus*"-scientists having complete knowledge of the properties of water, air, fire, electricity and other forms of energy.

Those who qualify the degree examination at the age of 24 years are awarded the degree of Brahmacharya. These degree holders if they opt for teaching profession to impart knowledge of Brahma to young students are quite suitable to become gurus or preceptors and are allotted Brahmin Varna. They can even opt for priestly functions for individuals belonging to other three *Varna*. In case they do not want to be preceptors, priests, they are allotted the duties of Kashtriya Varna. These duties include devel-opment and welfare administration, bureaucracy, service in defence forces as offi-cers and they can become scientists (*ashvinau*) and technicians (R.V.5-69-2). In some of the hymns, individuals belonging to this Varna are also described as *Rajanya* i.e. rulers- King, President, Prime Minister, ministers, commander-in-chief etc. Their noble duties include protection of individuals following other three divine professions, providing jus-tice to them and development of ten physical sciences for their material and spiritual prosperity. While awarding degrees to them even devas, Vasu persons, metaphysicists- *rsis* and wandering sages- *munies* are to be invited to bless them who give advice to keep their individual body self subordinate to higher social and divine self. Kashtriya women are also those who have passed the same degree examination and are proficient in military science. Rig-Veda 6-75-13

to 15 advises in case of war, if the ruler- King or President is badly injured or killed, the task of protecting the subjects/citi-zens of the state is assigned to the queen, with the assistance of commander-in-chief and other defence officials.

After passing this examination at the age of 24 years, some young men and women may like to pursue further studies to obtain specialization and mastery over subjects relating to meta-physics, philosophy, divine knowledge apart from spiritual and material knowledge. These young persons and those who opt for teaching profession or priesthood after obtaining the degree are allotted the divine profession of Brahmin Varna. Individuals allotted this profession are required to spread in the society divine knowledge of Brahma who is manifested in Prakrti, the entire cosmos both visible and invisible to human senses. Those students, who qualify the next examination to be held after 12 years i.e. when they are about 36 years of age, are described as *Rudrai*- highly learned *Vasus* persons. Some of the *Rudrais* may still pursue to acquire higher knowledge and they are advised to continue their studies till the ages of 44 to 48 years and qualify as *Adityas* These highly learned persons described, as *Adityas* are akin to *devas* (beings of light). Out of 33 Prakrti devas, Savitar and Surya devas represent light, knowledge, heat energy, source of equilibrium and stability of the entire universe. While both these devas symbolically mean the Sun, Savitar deva represents knowledge. Vedas recognise *Adityas* as akin to Savitar deva.

Their main task is to create scientific outlook in the society. This should be done by bringing out the latent qualities of the soul i.e. virtue, goodness, beauty, love, harmony and many others, which help in suppressing the negative qualities caused by three *gunas*, particularly *rajasic and tamasic* leading to fickleness, jealousy, deceit, avariciousness, cowardliness, ungratefulness and others. These negative qualities do not allow the individuals to listen to the sane voice of their souls, spirit, intellect (*buddhi*), inward looking mind (*manas*) and all other divine instruments in the human body, as part of their inner extended world. Brahmins role is extremely important in society, so that by spread of Vedic knowledge, human senses, sense organs, outward looking mind, three subtle *gunas* of the gross body could be made subservient to the inner world of ethereal and spiritual body. This only enables the individuals of all four divine Varnas in any ideal society to achieve perfection in their allotted duties. Thus Brahmins are not only the path finders as seers, sages, metaphysicists but also preceptors, priests, guides, friends and philosophers who are always willing to assist all the members of society at all times. For this selfless service they are entitled to "honour" and not power, material wealth and service to society through unskilled work. They have not only to spread the message of Vedic moderation for good life but also live on this principle of golden mean and move towards need based living, by constantly reducing material needs and wants and living in the natural surroundings for complete integration with Prakrti.

The above *Chatvar Varna Ashram* social scheme is of divine origin, being born of the Body of God. Rig-Veda 10-90-12 has a prayer "O, God give luster to Brahmin, Kshatriya, Vaish and Shudra and to me." The basis of Vedic social grouping or Varna is pursuit of divine professions with Dharma and Rta (R.V 10-90-12, AV. 19-6-6, Y.V 31-13 and 17 and Br.Up 1-4-11 to 14). The individuals pursuing these

four divine professions while following Rta and Dharma can eat and drink together. They can marry amongst themselves. In the society, they are co-workers for prosperity and should make riches flow (AV 1-15-2, 4).

Through this elaborate system of education, the Vedic metaphysics aim at spreading many other social, moral, ethical and divine precepts. Some of these precepts are duties are more important than rights, strive all material activities and objectives on the path of virtue and righteousness while following the cosmic laws of social and moral order based on *a-priori* principles (R.V X-34-13). Keep wealth only for preservation and lead a life of moderation and the excess wealth is to be shared in an ideal society for the benefit of poor and those below poverty line (Sama Veda 267 and 310). The wealth should be earned by hard work on the path of Dharma and Rta, by avoiding all kinds of pollution in society as well as on the earth, in the firmament and in the oceans, rivers and all kinds of water and finally by shaking off all ignorance. Wealth obtained without virtue creates social upheaval and conflict in society. Material wealth is a “means” and not an “end”.

The students are told to avoid five kinds of people as their friends (R.V 1-41-9). These are described as one who kills or resorts to violence, one that reviles one who misappropriates others money or articles and a person of ill words and wicked actions. The parents become enemies of the child if they do not get him/her proper education. The girl student is sent to lady teacher/acharya (R.V 5-47-1) and only female teachers/*rsikas* should teach girls and women (R.V 3-33-1 to 3). Rig Veda 1-52-9 clearly brings out that only those persons enjoy happiness and bliss who utilize their material and spiritual wealth for the welfare of mankind and help creating unity and harmony amongst all members of society.

Swami Vivekananda observed that the Vedic education is not the amount of information that is put in the brain of the student and runs riot there undigested all his/her life in the pursuit of aimless money, power, status and false ego. The right education based on Vedas is life building, men making, character forming and assimilation of ideas. The education which does not build character and creates only moral infants though intellectual and material giants is no education. *Garuda Purana* 115 comes very closer to Vedic education system. It says knowledge through education unless makes a person honest, virtuous and endearing to society- being holiest of the holiest, is no knowledge. Shorn of it a man is but an animal.

In the social ethics, students are advised to avoid all kinds of loans, debts and live within means (AV 6-117-2). This hymn further says that those who live on debts are born again and again to pay back loan to individuals and society. Even the purpose of birth is explained to the students. In the Rig-Veda 1-142-5, 1-102-5 and AV. 1-152-5 the purpose of birth is to work for social welfare for which Savitar deva has sent us. Usha devi (dawn) helps us in starting work and make time schedule for this work. *Prakrti devas* befriend those who work hard. Through selfless work you discharge all your debts of the present and previous births and you start moving towards *Moksha*- a divine state of bliss. The human beings are under an obligation to protect and preserve, to aid and comfort mankind everywhere (R.V 6-75-14). Thus, the Vedic education lays the first and foremost

foundation of the edifice of universal values (Y.V 7- 14). The entire mankind should move together, work together and speak in one voice is the message of Rig-Veda X-191-2.

Rig Veda 5-57-8 refers to importance of knowledge and proper education through an absolutely truthful and enlightened guru for enjoying bliss and real happiness. Only guru provides peace to the seekers of knowledge (R.V 5-57-1). The combination of two words *Gu* and *Ru* makes guru. *Gu* is darkness and *Ru* is to dispel. Thus, Vedic guru is the dispeller of darkness- of both the inner and outer worlds of his/her disciples. He/she should deal with their students without deceit and with pure and honest motive (R.V 5- 65-4). Guru should also be able to distinguish between truth and untruth and should be devoid of anger, greed, evils and malice (R.V.5-65-1 and 5-82- 9). The guru who accepts the money from bribe takers who are thieves of the society is a fake guru (R.V 1-42-3). The parents of the students have to con-vince the genuine guru that they are only offering the honestly earned money for the educational institution/ashram run by one or many gurus. Y.V 6-8 says, "O, learned guru, we request you to accept our honestly earned money, we offer thee." In Katha upanishad, Yama deva explains to Nachiketa-a small child of about 8 years, "guru is one who has acquired the highest truth and not the one who has acquired second hand knowledge". The reference to second hand knowledge is through the system of information mostly through material knowledge (avidya). However, the supreme Guru in the Vedas is the formless and ineffable God (R.V 5-82-9).

The purpose of birth and aim of life for the members of Vedic society has been mentioned in R.V 4-33-11, 1-24-1, 1-48-1 and 1-79-1 and many other hymns. The purpose of birth as ordained by God is to work selflessly for the welfare of all members of society. The individuals should get up before the Sun rises when Usha devi (dawn) appears and bring freshness in the atmosphere. This selfless work should be on philosophy of enlightened liberalism. Later Bhagavad Gita also emphasized this aim of life in the social ethics of *Nishkam Karma*. The other purpose of life in the form of a number of rebirths is to discharge your debts to parents, children, socie-ty and other debtors. There is also mention of your debts to benign mother earth and supreme mother Prakrti. A few hymns also bring out that spread of Vedic metaphysics, scientific rituals like Yajna with a view to create scientific outlook in society and destroy blind faith, miracles, magic unexplained to the viewers is an other purpose of our birth. Sankracharya in his metaphysics of pure monism had found that we are here in this world to fulfill the mission of God by following cosmic laws of social and moral order and all other *a-priori* principles known to the soul.

Those human beings in society who are devoted to alms giving and rituals as the highest accomplishment are born again and again. Only those who spread Vedic knowledge as free gift on behalf of God which saves all mankind from all types of evils, corruption, aimless pursuit of money and matter escape rebirth (*Prasana Upanishad*). Vedas mention the highest charity "*Daan*" as free gift of *Vidya* i.e. Vedic education. Spread of Vedic metaphysics, giving love as donation and not a loan, re-refraining from violence towards human beings and other animate life, benign mother earth and supreme mother Prakrti and selfless service are also amongst the highest *Daan*. The lowest and tamasic kinds of charity include

donating money, silver, gold or copper, giving food etc. Mahatma Gandhi had said that giving money and food as charity is shameful, for both the person who gives and one who takes, unless you are fully satisfied about his/her sickness and inability to do any physical work.

Sama Veda gives divine guide- lines in this regard. Keep money for your preservation and need based living based on the principle of moderation, the surplus money or any kind of wealth should be given to society as your moral obligation but not as charity. Holy bible has amplified it further, while giving money or other material objects by one hand even the second hand should not know.

In the Vedas great emphasis is given on the need to develop scientific temper in society and arresting spread of animism, blind faith and rituals, superstitions, aimless ceremonies, curses of the elders and self-starvation. There is no mention of auspicious or inaus-picious day or time. In any ideal society one should avoid idol worship of formless God, all kinds of animism, spread of mythology, miracle, magic and all those activities that create confusion in society. Even more than worship of God or meditation and for avoid-ing hallucination and schizophrenia that God is talking to you, Vedas advise know and understand Him. Blind faith, unscientific rituals, superstitions, belief in miracles etc.; is mostly found amongst those who worship God in the stage of ignorance or what Sankracharya describes as *avidya* or Bhagavad Gita's *ajnan*. Avidya/nescience is a stage when matter, money, proge-ny, ego, attachment, selfish desires and other negative traits create inner vacuum and worship of God is resorted more for peace of mind, ostentation to get social recognition and certainly not for under-standing God.

The mosaic Vedic society has not only four divine *Varna*, elabo-rate education system, philosophy of *advait Vedantism*, *nishkam karma*, *idd nan mmam*-enlightened liberalism but also four *ashram* (stages) of life for all individuals (R.V 5-49-1). Vedas do assume that non-divine *vritras and avarnas* may not follow these four *ashrams*, owing to lack of faith in the Vedic metaphysics and *a-priori* principles known to their extended real self. Rig-Veda 1-22-15 describes these four stages as "*Chatvara Varna Ashramashch*".

These four stages are (a) Brahmacharya ashram, (b). Grahasta ashram (c) Vanaprasatha ashram (d) Sanyas ashram. The first stage is that of studentship of acquiring Vedic education as a student of Brahma's knowledge. This stage assumes that the individual should study till the age of 24 or 25 years and aim at obtaining the degree of Brahmacharya. By this stage most of the students would have passed their respective stage examinations, before being assigned the noble vocations and duties of the four Varna. During the period of studies marriage is not advised and celibacy to be observed. Rig-Veda mentions that a Brahmacharya should marry a Brahmacharni i.e. they are both degree holders to get healthy, bright and intelligent children. They should have observed complete celibacy during all these years before marriage.

The next stage of life after marriage is *grahstha ashram* that should normally start after the age of 24 or 25 years though in some cases where education has been completed it could start earlier. During this stage, a family of healthy

children is created on behalf of God. Vedic metaphysics is clear that children do not belong to you and they only come through you. It is the effect of cosmic illusion *Maya* that you start feeling that children belong to you. They continue to remain the children of God under your trust on His be-half. Your noble duty is to look after their education; physical needs for their development and you guide them towards virtue, good conduct and Vedic knowledge. Their supreme Father is God and their supreme Mother is Prakrti and your duty is to integrate them with Nature and make them move towards God. A concept more or less similar has been men-tioned in Khalil Gibran's philosophical treatise "The Prophet". Bhagavad Gita in the very first chapter makes it clear that your children and other relations have their independent souls. They never belonged to you in the past nor will they belong to you in future. Therefore, we should shed the feeling of attachment towards them and perform our selfless duties towards them based on the noble and divine principle of *nishkama karma*, as mentioned in the scriptures. The celestial song Bhagavad Gita also says that following the injunctions of scriptures is virtue and good.

From the spirit of many hymns, one finds that Vedas do not advise polygamy or polyandry and monogamy is Vedic injunction. Taittrya Upanishad strictly prohibits polyandry. Patriarchal social system has been advised. Atharva Veda 14-1-20 says "wife to go to her husband's place". Love marriage is advised. Woman to choose a man she likes most and is delighted. (R.V 6-64-6). Love marriage duly accepted by the par-ents of both bride and bride groom is *Brahma Vivah* which is the ideal form of marriage. Marry a woman as per the law of *Svayamvara* (mutual choice), beget virile children and dispel miseries (R.V 1-71-8). They should be of one heart and lead a life of perfect harmony (R.V 3-53-4). "Wife is verily a home" and they should obtain the blessings of God through Vedic hymns (R.V 1-183-1, 2) and (A.V 3-30-1 to 3 and 6, 7).

After the birth of the child, mother and father are the first and second preceptors respectively, for laying the foundation of the child about virtue, love, harmony and cooperation. Prakrti being the su-preme Mother, the child should be integrated with the Nature from an early age. This second stage of *grahstha ashram* is thus a period of selfless duty towards children, other family members including parents, grand parents, in-laws, brothers, sisters, friends and also other members of society. It is only at this stage that an important institu-tion of Family is formed for which the role of husband and wife is described in a large number of hymns in the Vedas. This second stage should last till the age of 50 years. After that, both husband and wife should start withdrawing (not renouncing) from the material phenomenal world and move towards the inner world of soul, spirit and God. In the material world, you should start living through your children who should also perform "*Chatvara varna asharamashch*" duties as prescribed in the Vedas.

The third stage between the ages of 50 to 75 years is *Vanprastha* ashram, which literally means movement to forests. However, the spirit of various hymns does not indicate that one should leave the house and live in forest. The emphasis is more on creating condi-tions and environments akin to the forest, while living in the family and society. They should live more in secluded places while performing their normal duties towards children, grand children and society without any

material gain. You are born again through your sons, daughters and grand children. Physical movement to forests is mentioned in later scriptures owing to materialistic interpretations with vested interest to get rid of unwanted old people.

During this third stage of life, a large number of individuals did transcendent-a-l research and found a large number of *a-priori* principles and *Rta*-the cosmic laws of necessity. In the Vedic metaphysics these are *Arayankas* popularly known as forest laws which provide not only guidance for virtuous and good living after the age of 50 years but also aim at simpler methods for performing Vedic scientific rituals like, *yajana* with the holy fire for old people. This is an important stage of an individual's life when the individuals spread divine knowledge in the society selflessly and the activities in this stage help in the spiritual progress of the society. Dr.S.N.Das Gupta in History of Political Philosophy mentions that by following *arayankas*, old men specu-lated, which led to philosophy of meditation and self-knowledge as the highest goal. It paved the way for Upanishads. *Arayankas* are thus to a large extent the pre runners of Upanishads.

The fourth *ashram* is another important stage of life, which commences at the age of 75 years and is described as *Sanyas ash-ram*. It is the stage when the individual should start renouncing all material desires and get involved in the social activities with a watch-ful eye so that all kinds of evils and hydra headed corruption do not infiltrate in society. Based on Vedic metaphysics Bhagavad Gita has explained the word "*Sanyasi*" in the sixth chapter. It says, "He is no *Sanyasi* (renouncer) who has merely renounced the sacred fire or given up all allotted duties and activities. *Sanaysi* is one who has given up the thoughts of material world." Strangely enough, later Hindu scriptures described *Sanyas ashram* as renouncing the material world along with their activities and living in forests until the last journey on this earth. Obviously, it was a clever interpretation of *Vedic Sanyas ashram* to get rid of old people and their watch full eye for discerning and pointing out entry of evil and corruption in society. In the Vedas the last two stages of life are periods of great activity, wisdom and spread of Vedic metaphysics and not passivity or life negation as perceived by many Hindus now.

As earlier brought out in the context of *grahstha ashram*, marriage is another important social institution in the Vedas. It is a patriarchal society where bigamy, polygamy, polyandry are not advised for the individuals belonging to divine four varnas. Atharva Veda 14-1-20 enjoins the wife to go to husband's place and become the mistress of the house. However, for those who do not have faith in the permanent truths and commandments of the Vedas and prefer to follow non-divine vocations by resorting to bribery, magic, miracles, adulteration of food, the Vedic metaphysics is silent about the marriage institution for them. Being the lawless aggressors of *Dharma, Rta and Satya*, it is very likely that bigamy, polygamy and even polyandry might have been prevalent amongst those persons. A few hymns mention about the preference of sons to daughters. As Aryans were mostly dependent on agriculture and they had to fight a number of wars with local inhabitants before finally settling in India, this might have led to bigamy or even polygamy for getting a son or sons. However, this is only a presumption. Vedas certainly advise only monogamy in any ideal society.

Rig-Veda 6-64-6 says, at the time of marriage the woman should preferably choose a man who likes her most and is delighted to see her. Parents should give freedom to the young girl to choose her life partner through the institution of *Svayamvara*, which literally means self choosing of a husband (R.V 5-47-6 and 1-71-8). The path-finders found highly ethical and divine principles in regard to the institution of marriage. God is present when sex is resorted to for the purposes of procreation only in socially recognised marriages. A number of socially recognised marriages have been mentioned. Love marriage is considered superior to arranged marriage. Parents should encourage those young men and women who love each other and want to get married. There is no mention anywhere that marriages should be within the same *Varna*. More emphasis is on the same level of intelligence, ability and the proficiency in Vedic education. Both degree holders should preferably marry each other but their children could be assigned different *Varna* based on merit, aptitude and capacity.

Marriages arranged by parents are also contemplated. However, the institution of *svayamvara* where the bridegroom has to fulfill certain conditions of expertise, strength, power, knowledge etc., are to be fulfilled as pre-scribed by the parents of the bride, before finally getting married. This clearly shows the great importance Vedics and munnies gave to women. No dowry system is mentioned anywhere as is now widely prevalent in Hindu society. Vedas leave no doubt that male female relationships are more on the principle of co-equal relationship of the cosmos i.e. between Purusha and Prakrti and thus provide divinity and sanctity to the institution of marriage.

Many Hindus are well aware of the institution of Swyamvara not as much through Vedas but through two mythological epics, Ramayana and Mahabharata. Lord Rama's marriage with goddess Sita was based on *Swyamvara*. Lord Rama proved his physical power and strength as far superior to those other kings, princes and young Kashtriya in the presence of many kings and princes including Sita's father and mother. The gallant warrior Arjuna's marriage with Draupadi was celebrated after the conditions relating to strength and expertise were fulfilled. Both the noble and divine ladies happily and proudly accepted them as their respective life partners. .

Vedic metaphysics and some of the other scriptures prescribe various forms of marriages. A few of these forms are *Brahma Vivah*, *Prajapatya*, *Arsha*, *Davia* and these forms do not require self efforts and are mostly arranged by parents. *Gandharva*, *Asura*, *Paishta*, *Rakshasa* marriages require efforts to attract the girl desired. If both young man and woman of marriage-able age and equal merit get attracted to each other and finally get married with the concurrence and blessings of their parents, it is *Gandharva* marriage duly blessed by Brahma and is also akin to *Brahma Vivah*. In those cases where Vedic rites are not even partially followed and parents of both bride and bride-groom have not given consent, such marriages are *Asura*, *Rakshasa* and *Paischa* form of marriages. These three forms are based on money strength, coercion and even use of force and are usually followed amongst the fifth non-divine vritras, avarna etc.

Whether the marriages are arranged or based on mutual love, if performed on the Vedic rites and guidelines, the family thus created should be patriarchal. After

the marriage of the girl, the parents should not interfere in the family affairs of their daughters for peace, harmony of the patriarchal family of their sons-in-law. Children are to be known after their father. The girl should live after marriage only with her husband where also his parents, grand parents, brothers and sisters live as a part of joint family. Rig- Veda says, "wife is verily a home" (1-66-5, 1-77-3 and 3-54-4). After marriage the girl can attend and address *Vidhata* and *Sabha* and should conduct as per Rta and Dharma (Rig Veda 10-85-26 to 42 and 47. AV. 14-1-20, 22. 14-2-64,71). She is the mistress and ruler of the house. Virtuous, noble, educated wife of an unimpeachable character and conducts devoted to her husband with body mind and soul enjoy the highest bliss (R.V 1-73-3).

Guru Nanak had a firm belief in the supremacy of Vedas had said, "*asankh grantha, mukhi Ved path*"- there are a large number of scriptures but the Vedas are the supreme. Based on this Vedic knowl-edge he had described the married woman as "*ardha shariri*" i.e. half the complete personality of a man. He even re-confirmed the Vedic injunction that women can also study these "*Shruti*" by preaching, "*Ved lok gur gyan vic,ardha sharari mokh duari*". According to knowledge contained in the Vedas wife is half of the complete personality of a man and she is fully entitled to spiritual and divine knowledge of the Vedas and also Moksha- the stage of eternal bliss. No hymn could be found which debar widow re-marriage which later scriptures put this restriction and made the life of many widows extremely miserable and pitiable. In addition, there is no concept of *Sati pratha* in the Vedas. This social evil in which a young wife is virtually forced to sit on the pile of wood, fully decorated, as bride along side the dead body of her husband for burning as the last funeral rites, seems to have started in the medieval periods in Rajasthan and certain parts of central India. During the British rule in India this inhuman institution of Sati was banned and even now the ban con-tinues but to a very limited extent the practice continues owing to lukewarm implementation of this legal ban both by the federal and state governments.

The patriarchal families do not mean that women have a lower role to perform in society or in any way inferior to men. Society has a great responsibility to protect women from evil- minded people and debauches (R.V 1-1-17 and 18). Women's great importance in society can be visualized that out 33 Prakrti devas, the ancient seers named a large number of them as female formless *devis* like, Prithvi (earth), Usha(dawn) Saraswati (education, harmony and coopera-tion), Aditi, Devaki, Daivi for divine Nature Prakrti and others. Bhagavad Gita also says that female *devis/deities* preside over education, music, harmony, love etc. The scriptures that were mostly based on Vedic metaphysics gave equal importance to men and women, as the divinity in the form of *jivatma*- manifested soul is the same in both sexes. The divine instruments provided by supreme Mother Prakrti like, *buddhi, manas, ahamkar*- cause for all noble desires and actions and the *jiva*-spirit are also the same. Only gross and phenomenal body of male and female has dif-ferences owing to their different roles in society, universe and Nature. Therefore, any scripture that tends to give a lower or less important role to women is anti Vedic.

To avoid the vehement effect of *Maya*-the cosmic illusion, R.V 1-71-5 makes it

bind-ing on all learned people of four noble *Varna* to impart education to their daughters and make them happy. The women should study Vedas (Y.V 26-2. AV. 11-24-3,4 and 18) and even become metaphysicists and *rsikas* like Gargi and Lop Mudra. *Kashtriya* queen is allotted the duty of protecting the kingdom, polity and its citizens/subjects during the war if the king or ruler is killed or seriously injured. Prima-facie, the gal-lant queen Lakshmi Bai of the 19th century AD was imparted Vedic education by her preceptor who was also the Prime Minister of the princely state of Jhansi. If we leave the mythological queens, in the entire Indian history Lakshmi Bai stands alone as the gallant queen who fought bravely the British army during the first war of Indian independence.

While there are a number of hymns to give full respect and honour to women, still being patriarchal and agriculturist society during the ancient Aryans period, some hymns do indicate preference of sons over daughters. Hymns in Rig Veda V 2-33-1 and 5-4-10 say, "may we transplant ourselves in our sons." These hymns also say "in the son self is born from the self." Atharva Veda XIV-2-64 and 71, XIV-1-31 tell us that young couples should live full length of life, together with their sons, grand sons. While one can give intellec-tual arguments like Aryans being an agriculturists society or had to regularly fight wars with local inhabitants, but the same may not be satis-fying "why this preference for male children?" Some more study is re-quired to find metaphysical justification for the same. However, a large number of children (sons and daughters) have not been advised in Athar-va Veda (1-164-32) as they are cause of sufferings for their parents. This Vedic injunction was included in the epic Mahabharata where the blind king Dhritrashtra had 100 sons and one daughter and suffered gloom through out his life.

In the Vedic society a virtuous, learned and mighty persons of all Varna should expand to grandfather, father, children and descendants and should be able to say that I am the 15th of it. (A.V.11-1-19). However, normal age of human beings is mentioned about 100 years divided into four *ashrams* (stages) of life provided he/she follows *Dharma* (righteousness) and *Rta*-the laws of God conveyed through divine Nature. Since the old people would be normally between the third and fourth stages of life i.e. *Vanprastha and Sanayas ash-rams*, Vedas prescribe simpler ceremonies, rituals in the form of *Arayankas* (forest treatises) for such persons. Some old people may like to go to lonely places near the sacred towns like Haridwar, Rishikesh etc., and others may stay as part of the joint families, while spending a lot of their time in social work, study of metaphysics-Vedic and Upanishad philosophy, meditation and contemplation. They are advised to progressively renounce material desire but not activity. They should move towards self-realization and live like "lotus in water", inculcate pure thoughts for the benefit of all members of the society, without getting affected by the material world around. They should spread Vedic knowledge in society as part of their service to God. Vedas enjoin that all old persons should maintain peculiar beauty of this godly old age and let wrinkles be not written upon the heart and the spirit should not grow old. As earlier brought out that children do not belong to parents and they have their own thoughts, ideas, past and present *karma's* (good and bad actions) and kind of life to live. The relationship between the parents and children is based on the divine concept of love with its latent energy. The love should flow from strong to the weak. In old age while the parents need not

depend on their children but according to the laws of God the love should flow from young and middle age children towards their old parents. .

Universal Equality

The Vedic metaphysics does not provide for an absolute egalitarian society and material equality. The society should have more of universal equality, where the individuals could have access to the professions and vocations based on their capacities, abilities and aptitudes. There is equality of opportunity for obtaining education, dignity and achieving perfection and uniqueness. All persons should have freedom to worship God in their own way and can aim at achieving salvation. However, all these equalities of opportunities are restricted by one's own ability, dedication, past and present *karma* of good or bad actions, thoughts and desires. According to the Vedic metaphysics all human actions, thoughts and desires leave behind certain subtle particles which go on accumulating on the human soul and create an individual's running ledger account of all his/her good or bad deeds. The *sattvic* subtle particles and atoms of purity, truthfulness are lighter than *rajasic* atoms of activity and *tamasic* atoms of stupor and dullness. Thus, *tamasic* and *rajasic* actions, thoughts and desires make the soul heavier. The light of knowledge contained in the soul gets covered with these darker and heavier *tamasic* atoms. This becomes the cause of re-birth again and again in this phenomenal world in different kinds of families. If the actions, desires and thoughts have created more of *sattvic* subtle particles and the soul is not covered with darker *tamasic* particles (*tanmatras*), one gets rebirth in the family of learned persons, seers and metaphysicists. Such a birth is considered to be the highest kind of birth for the human beings. The lowest birth is in the families of rich persons who are hell bent to acquire tons of money beyond the maximum limits of moderation through their evil and non-transparent activities. However, birth in the families of those rich persons who follow the path of moderation and earn wealth for the society based on *Dharma, Satya and Rta*, is the higher form of birth.

In the Vedas, money is in the non-permanent category and hence not divine and less spiritual as *tamas* guna is predominant in it. Hence it is a kind of necessary evil and should be pursued on need based and not greed based. It is not only in the Vedic metaphysics and Bhagavad Gita's philosophy that concept of re-birth in different kinds of families is mentioned, a somewhat similar concept is also found in the philosophy of Greek philosophers. Plato had mentioned rebirth in one of the nine kinds of families. For him birth in the families of philosopher kings and metaphysicists is the highest one. Through this metaphysical concept of re-birth, the message of Vedas for members of an ideal society is very clear that create truthfulness, transparency and purity in your actions, thoughts and desires. Bhagavad Gita in the verses 17-3 and 28 advises three fold austerity of body, speech and mind (*manas*) along with scientific faith for leading a noble life of purity.

In Bhagavad Gita it is mentioned that all kinds of material excesses are sins. This concept is very much akin to Vedic philosophy of moderation. Amongst the noble vocations and professions, both domestic and global trade has been advised based on *Rta, Dharma and Satya*. Production of ships, aircraft etc., in heavy

industries by *Ribhus* (manufacturers and industrialists) is also contemplated in the Vedas. It is very likely that some industrialists could become excessively rich. Sama Veda therefore, advises to all that keep money for your preservation only. While Bhagavad Gita refers to all excessively rich persons as sinful, Vedas make a distinction between noble rich and vulgar rich based on the concept of good. In the Vedas good is a social and divine concept as virtue, beauty, truth etc. However, for a material-ist nothing is good or bad except thinking makes it so. Thus, good for him/her is relative to certain situations left to human mind and brain to decide and there is hardly any divinity involved in the materialist concept of good. For such persons good is linked with pleasant and bad with unpleasant.

However, in the Vedas “good” is well defined. It is based on certain *a-priori* principles and so, very often it may not be socially good though it may be pleasant to an individual. Based on silent and subtle communication with the inner world, *a-priori* principles, intuitive and transcendental research, a litmus test is prescribed in the Vedic metaphysics for the concept of good. Any action or activity both material and spiritual which an individual performs, if the same is performed in the same spirit and dedication by all members of society and the resultant effect is good for the entire society, it is a good action, thought or desire. If a person speaks truth and all the members of society speak the truth, it can lead to an ideal society. Same with love, virtue, harmony, cooperation etc., which are all part of “good” and hence divine. On the contrary if one member tells a lie, performs magic, miracles, takes bribe or resorts to other kinds of negativity and if all the members do the same, there will be an absolute chaos, confusion and disorder in the society. The individuals belonging to divine varna and following noble vocations should avoid such bad and negative actions. Vedic metaphysics is very clear that the evil-minded non-divine *avarnas and vritras* may not be able to distinguish between good and bad, social or unsocial and even anti-social activities.

In any society the bad actions, thoughts, desires exceed the good and noble actions which emanate from the human soul and other divine inner instruments of the body, the society starts moving towards perversion. Finally it gets split into a number of small closed societies where non divine and evil minded people infiltrate in large numbers and start flourishing by destroying the divine concepts of good, virtue, beauty, harmony etc. On the contrary if the individuals follow the Vedic injunctions, always speak truth, love and respect other members of society and consider them as their spiritual brothers and sisters, it can lead to an ideal, perfect and open society, where divine guidance is always available in plenty. Such an ideal society is transparent like the divine Nature, which is the subtle manifestation of God. Where the members of society are truthful, vibrant and virtuous and follow the divine concept of good the kingdom of heaven comes closer to such a society. Thus, the individuals alone can bring heaven on earth and if they so choose, they can create hellish conditions on this earth. Vedic metaphysical universal God is an unmoved Mover and is ever keen to provide divine guidance if the members of society so desire.

Sabha and Vidhata

For providing universal equality and equal material and spiritual opportunity to all

men and women, two important social institutions be provided in society. These institutions help in arresting any drift towards perversion in social, political, economic and religious concepts and ideas, which otherwise, could ultimately lead to degeneration in society. The ancient *rsis* and *munnies* of the Vedic period named these institutions as *Sabha and Vidhata*. The members of all the four divine *Varna* and even the fifth non-divine class are allowed to attend the meetings of these institutions. Women should also attend and actively participate in their deliberations (R.V 10-85-26 to 42, 47) and (AV. 14-1-20, 22 and 14-2-64,71).

Sabha is more of a political and social assembly where all citizens irrespective of any caste, creed, sex, religion, *varnas and avar-nas* could attend and deliberate on social and political problems of the polity and society. Being a major social institution, even non divine and evil minded persons could be convinced towards general good based on the Vedic philosophy of *Idd Nan Mmam*- nothing for self all for society, which is a kind of philosophical enlightened liberalism. Sabha is also a social barometer to judge whether the individuals of noble and divine four *varna* are not drifting towards the non-divine class of evil minded persons, bribe takers and exploiters of human beings and the mother earth. Yajur Veda even provides a social prayer to God " may we acquire mundane and celestial joy and felicity, it should help in performing our noble deeds and duties, creating concord and peace everywhere" (Y V. 3-43). After discussions and deliberations in the Sabha the decisions arrived at, are to be conveyed to the ruler- king or the President, commander-in-chief, the concerned bureaucrats, for bringing more transparency in administration. This also helps in better administration by the ruler and bureaucrats, leading to welfare of the entire society. Vedic metaphysics advises that the noble and benevolent ruler should encourage Sabha's regular discussions and deliberations (RV. 10- 88- 46). Who so ever, comes out with glory in this political assembly of the citizens, is a protector of the society from all kinds of evils. He should contest the elections and get elected for the highest post of the polity. It is within the jurisdiction of Sabha to advise the ruler and the judges to punish smugglers, bribe takers, adulterators, rapists and those who corner food for material gain (R.V X-86-4). Such an elected man/woman is also thus the provider of pure food.

With the passage of time and spread of materialism certain deviations were made in this social institution of Sabha, meant for each village and town. Manu in his *Smriti* has recommended another institution called *Parishad*. This is an assembly of 12 *Brahmins* to take decisions on political, economic and religious matters and made *Sabha* subservient to *Parishad*. It was obviously a deliberate attempt to create hierarchy in the four noble and divine *Varna*, which in the three Vedas are not based on any hierarchical structure. It was a clear attempt to establish that Brahmins were superior to other three *Varna*. This drift and deviation from the Vedic injunction continued. Later scriptures put Brahmins on the highest pedestal by recommending mount up to mouth for them, up to shoulders for the Kashtriya, up to thighs for Vaish and up to knees for the Shudra and thus brought *Shudra* at the bottom of the hierarchy. There were also two other tendencies.

- (a) To stop upwards movement of the *Varna* and more so for Shudra
- (b) Merging of *vrित्रas*, *avar-nas* and other evil minded and corrupt persons based

on their riches, power and strength amongst the divine four varna but also assigned to them the role of king makers..

The Vedic religion is more of a spiritual science *Dharma*, which binds the society and not like the organized Hindu religion of today, which tends to divide society and even creates distortions in the social concepts. Vedic Dharma is a spiritual adhesive to which, many other religions and faiths of the ancient invaders from the North West like, some Greeks from Bactria, Parthians from Persia, Sythians and Kushans from central Asia, also got glued. Even today, hundreds of sects, cults, castes, creeds, *panths* and sub religions are glued to this adhesive i.e. Vedic Dharma. The Hindu religion and Hindu dharma are not the same. Being a geo-cultural concept, any effort to define Hinduism as a religion has always failed. However, to define Hindu Dharma with roots in Vedas is much easier. The moment Hindus lose their bearings, they become part of rudderless, confused and non-definable Hindu religion. .

Vedic *Vidhata* is a religious institution in which all matters relating to Dharma (righteousness), Rta-the cosmic laws of necessity and other metaphysical concepts like divinity, goodness, soul, spirit, Nature and other spiritual matters could be discussed and deliberated. Vedas do recognize that some individuals in society would worship God, who is formless and ineffable, for whom no idols or material image can do justice. Still there could be a large number of individuals in any society under the vehement effect of *Maya*, who can not visualize a formless God owing to both higher and lower knowledge i.e. *para and apara jnan*. The individuals with *apara jnan* of matter, sense perception, finding the phenomenal world as real world would invariably need some idols or material image for worship and other religious and social ceremonies. It is in this context that Rig-Veda 3-55-1 says, " now the statues of *devas* (forces of Nature) shall be revered." Here again the epithet Brahma was not used as no idol could justify the divinity, the form or infinite attributes of supreme Reality Brahma. Thus to a limited extent Vedas do recognize minor deities as personal god with idols but only for spiritually ignorant persons or those who make spiritualism as subservient to materialism. However, with *para jnan* or attaining higher knowledge all minor or major deities and personal gods merge into formless God and the concept of *Maya*- the Vedic phantasmagoria starts becoming absolutely clear to them.

These subjects like God, Prakrti, soul, *devas* (forces of Nature) etc., could be discussed in *Vidhata*. For the benefit of individuals who are still at the stage of lower material knowledge, the human form of statues and idols for *deva* could be decided and thereafter as per Rig-Veda 3-55-1, their statues could be revered. These 33 *deva* are mentioned in details in AV. 10-5-12 to 27. Apart from these hymns, hundreds of hymns in all the four Vedas describe them. The individual who has moved further towards spiritual and divine knowledge, these *deva* become formless "beings of light" and no statue, idol or icons depicting any human form can satisfy them. In fact, defining their attributes was more important to *Rsis* of yore than their form or sex.

Some kind of *Vidhata* might have existed in the ancient India where certain symbols were evolved to represent various attributes of Nature, e.g. "lotus flower" to represent purity and truthfulness. Lotus flower even though grows in

muck and marshy land but still maintains its purity. The colourless ether (*akash*) is extremely powerful but human eye sees its colour as light or dark blue, so the powerful *deva* Indra, Varun, Agni, Mitra were depicted as having the entire subtle body as slightly blue in colour. Later lord Rama, Krishna and many other deities were given this ethereal blue colour for their idols, icons and statues. Certain musical instruments like flute and *beena*- a kind of stringed instrument) to depict the cosmic word *AUM* as the voice of God was depicted in the idols of lord Krishna playing the celestial flute. With a view to depict harmony, peace, love and education, the stringed instrument *Beena* was chosen for female goddess Saraswati. Holy fire for heat and electric energy as yellow/saffron colour and "aura" for divine knowledge and inner light was depicted with a bright yellow Sun (Savitar) behind the human personality. Thus many other symbols were decided to represent self-less service, humility, four cosmic periods etc., The purpose behind these symbols for the idols of various gods and goddesses was the by just looking at the idol certain attributes of the *Prakrti devas* could be known immediately.

With a view to develop rationalism, scientific outlook and spread of higher knowledge of Supreme Reality, the ancient seers and savants devised an ingenious method of daily or periodical *Yajna* by chanting certain Vedic hymns popularly known as "*havan mantras*". All the four Vedas refer to regular performance of *Yajna*- a kind of scientific ritual, on occasions like birth, marriages, death, all social occasions including victory after a just war etc. The concept of just and unjust War has been made clear in Bhagavad Gita. Apart from such occasions, even daily performance of *Yajna* is advised. Vedas have different hymns for daily *Yajna* and those for various social and religious occasions. These hymns or *Havan Mantras* are to be chanted over the holy fire kept burning with the help of clarified butter, fragrant mixture of dried herbs called *Samigri*, dried wood pieces of mango tree etc. Many hymns to be recited on such occasions convey social and moral ideas apart from maintaining equilibrium in the Nature by avoiding pollution, environmental hazards and for establishing peace on the earth, oceans and firmament. These hymns conveying divine, spiritual, social and moral ideas normally end with the word "*Swaha*", which signifies that I have understood the meaning, appreciated the spirit behind the *mantra* and I shall follow the same in my conduct and behaviour throughout my life. To this effect, I take the oath before Agni deva by offering fragrant *Samigri* and a small piece of wood with the word "*swaha*" to the holy fire. Many hymns describe Agni deva as lord of vows, particularly YV. 1-5 A V. 11-5-5 and 6-130-4. Only those who have understood the meaning and spirit behind these hymns, known as *havan mantras* offer this fragrant herbal mixture to the holy fire. Thus, they take a vow before Agni deva to follow the Vedic metaphysics through out their lives. It is apparent that studying Vedic hymns and metaphysics without understanding and reflecting is like eating without digesting. Vedic *mantras* are certainly not ritualistic.

Apart from the word *Swaha*, the pathfinders included the phrase *Idd Nan Mmam* in a number of hymns. It was a kind of enlightened liberalism- nothing for self all for society. Normally *Yajna* would end with a prayer to God for maintaining peace all round with no pollution in the atmosphere, vegetation and human body and minds. O Merciful God, "bestow us peace on earth, in all waters, rivers, oceans

and also in the sky, ether and the entire firmament.” Through the scientific ritual of Yajna, an effort has been made to spread Vedic metaphysics and philosophy of enlightened liberalism. Through this concept of *Idd Nan Mmam* Vedas have conveyed all material and other benefits should come to individuals not directly but through the society and also when these have reached all members of the society within the divine limits of moderation. Thus, Yajna help in arresting the spread of naked selfishness in society.

Vedic *Yajnas* have also the added advantage that these help in removing all kinds of pollution in the atmosphere as the *Havan samigri* (the mixture of certain dried herbs) makes the air fragrant, clean and it becomes suitable for breathing by human beings, animals, birds, plants etc. Vedas therefore, advise such *Yajna* should be performed in the open with no roof over the holy fire. If performed in the right spirit with all sincerity, the *Yajna* leads to *Dev Yajna* and even *Brahma Yajna*. Through *Deva Yajna* the individuals imbibe the attributes of Prakrti devas i.e. strength, power necessary for social welfare, harmony, justice, love for mankind, animals, birds and all other creation of the Nature. The continuous performance of *Deva Yajna* lead to *Brahma Yajna* and one starts getting divine knowledge, virtue, goodness and many other noble attributes and qualities. At this stage all kinds of worship based on animism, polytheism, dualism merge into pure monism for the metaphysicists and monotheism for the others. Finally, it leads to complete faith in One God for the entire mankind, universal brotherhood and one global family of all spiritual brothers and sisters on this divine globe. The term used for Global Family is *Vishwa Kutumbkam*. Vedas do not debar any individual based on sex, caste, creed, colour or any other consideration for participating in these scientific *Yajna* and even chanting the *havan mantras*.

To spread the Vedic knowledge the pathfinders did not leave any thing to chance. They could visualize that a large number of individuals may not be able to attend *Yajna*, study Vedas and even may not attend the deliberations of Sabha and Vidhata. For such individuals they devised a Mother hymn praying to God in the form of cosmic Word *AUM* to bestow us His divine knowledge at all times - during our awakening state, while sleeping and also in our dreams, so that we spread this knowledge like the sun and shine like him. The ancient metaphysicists named it Gayatri mantra. Because of its great importance as mother hymn Gayatri mantra is repeated at seven places in the four Vedas like R.V 3-62-10, Y.V 6-3, 30-2, S.V 1462 and other 3 places. At present in most of the *havan mantras*, it is repeated seven times. Meditating on this mantra with proper understanding of its meaning and the spirit behind it, has the divine effect of connecting gross body with our subtle and causal bodies.

Vedic Ethics

All the social institutions, systems, comprehensive divine, spiritual and material education, *Sabha*, *Vidhata*, *Yajna*, four celestial periods etc., are to make the individuals moral and ethical human beings by bringing out their latent divinity and higher social instincts. The Vedic metaphysics recognize that in the absence of right conduct and knowledge, nine kinds of hydra headed corruption spreads in society through 99 sources (SV.179 and 913). To contain and control the evil, need based earning and living has been advised. Follow your noble vocations and

professions selflessly by achieving perfection and even our thoughts, desires and actual living should be based on the principle of moderation. The ancient seers were aware that the human beings are both divine and social and are vastly different from other animate life. Only human beings have the immortal *Atma*-the immaterial divine soul, which contains all *a-priori* knowledge including the Vedic ethics. Only one has to peep in his/her inner world through the study of Vedas, meditation after renouncing the material desires and not deeds in this phenomenal world of matter and through metaphysical discussions and deliberations. While animals and birds can also create, their societies but only human beings can create ideal society and bring City of God on this earth. By looking always to the outer world of phenomenon, human senses and sense organs being extremely powerful and under the influence of primordial subtle matter, develop noble and ignoble, positive and negative powers. The human senses when controlled through the Vedic ethics produce wonderful positive results for the society, other-wise the same senses are capable of creating chaos, confusion, stress and disorder in the society. If these senses can create supermen in all areas of human noble activities, these can also create super demons and moral infants. Through Vedic ethics human beings should avoid the senses becoming extremely selfish, ungrateful, fickle, deceitful, avaricious and evil minded. The Vedic metaphysics and philosophy of *Idd Nan Mmam* greatly help in this regard.

Vedic ethics is comprehensive and covers all social activities. In regard to material ethics, no hymn praises materialism, affluence, excesses in thoughts and actions for self-interest, hoarding tons of money or blind pursuit of filthy lucre. It appears Vedic *rsis* found emptiness of materialism as an ethical philosophy. In the *Brahamana's* portion of the Vedas relating to rituals and ceremonies, the hymns relating to production of wealth are there for material and spiritual prosperity but more emphasis is on the pursuit of money on the path of *Dharma and Rta* by avoiding extremes of poverty and riches and following the life of moderation. Vedic material ethics is more like Buddha's middle path and Gandhi ji's need based living with steady decrease in the material needs. Even in the material ethics, Vedas strictly prohibit bribery and earning of money through all kinds of corrupt practices. The food purchased out of ill-gotten money spreads poison of evil in the family and society. It is just like eating sin and spreading sin around you. It is for this reason friendship of five kinds of persons is avoided (R.V 1- XLI- 9). This is in spite of the fact that Vedas aim at and inspire for an ambiance of unfailing and ubiquitous friendship (Y.V 36- 18). Only hard-earned money is given in charity to schools, gurus and priests. Rig-Veda has a hymn "O, learned guru (preceptor), please accept our honest money earned through hard labour for running your *asharm* cum school". Great emphasis is laid in avoiding loans and getting heavily indebted. A.V 6-117-12 has a clear commandment that such persons are born again and again to pay back the material loans and other debts towards parents, children, individuals and society.

The material ethics also protects the dangers of market economy that tends to concentrate wealth in a few hands and widens the gulf between the rich and the poor. This gulf then becomes a cause of social tension, disorder and upheaval apart from the

naked exploitation of the mother earth and even human beings. Rig Veda 1-27-7 refers to de-bauchery, adultery and rape amongst the heinous crimes. There is a prayer to Indra deva who represents the attribute of power and strength of Prakrti that such *avarnas* who commit these heinous crimes should be made to flee like a mote of dust. (R.V. 1-129-6). Indra deva is the unconquered conqueror, lord of might who smites down unresisted *Vritras*, law less aggressors and enemies of Rta (R.V 7-85-3). All kinds of gambling and particularly with a dice and those based on chance are prohibited (R.V X-34-13). Adulteration of food, cornering of food and resorting to all kinds of excesses is sins both morally and socially. The material ethics of Vedas is clearly based on spirituality.

The material ethics covers land ethics as well. It considers the earth as benign mother represented by *Prithvi devi*. Since the land is a part of the earth, it should be protected from all kinds of pollution, environmental hazards and not exploited for any selfish interest. Even before the arrival of Aryans in India, it has remained mostly an agricultural society. The same is even true today, except that Vedic land ethics is not applied now. The supreme mother Prakrti and benign mother Prithvi devi are no longer important deities and so divinity and sanctity in the land ethics has been taken out. Land is now a commodity for non-transparent trade and large-scale corruption, speculation, generation of black unac-counted money and many heinous crimes are associated with this trade.

The Vedic social ethics covers “trinity” of values based on *Dharma, Kama and Artha*. If this trinity of values i.e. righteousness, spir-itual and material pleasure and pursuit of wealth is based on the path of Vedic philosophy of *idd nan mmam* and education covering divine, spiritual and material knowledge, one can achieve *Moksha*- a stage of permanent bliss in which even re-births are avoided. Rig Veda 4-2-11 and Yajur Veda 8-53 enjoin that by performing the noble duties of the allot- ted Varna for all members of society, based on dharma and rta one can attain Moksha. Economic prosperity of the entire society is more important than the individual's prosperity. For bringing prosperity in the society, even global trade is recommended. Manufacturers, industrialists (*ribhus*), traders should go on ships and aircraft to other countries, states and bring economic prosperity for the society and also for their spiritual brothers and sisters in other parts of the world. Those individuals who get wealth by righteous and unquestionable means get good and noble children and do not face gloom (R.V.2-2-12). Birth in the families of such learned and noble rich is amongst the highest rebirths, which even Bhagavad Gita also confirms. Such noble rich persons should lead a life of moderation and should not aim at their own economic prosperity but only for the society.

Value System

The study of Vedas would reveal that the ancient seers, who left behind noble

path to be treaded by the entire mankind of all ages, were fully aware of the science of Axiology. They based their value system on the social philosophy of *idd nan mmam* and gave the trinity of values, described as *Trivarga*. While they kept the sensate values at low-key, but did not advise their total abolition. Materialism in the Vedas is a part of spiritualism and not vice versa. For the members of society they prescribed *Trivar-ga of Dharma, Artha and Kama*. These three values i.e. pursuit of money on the path of virtue (*artha*), enjoyment and pleasure (*kama*) and even righteous conduct and activities (*dharma*) should be on the path of *Rta*- the cosmic laws of social, moral and physical order. Vedas nowhere advise life negation or total renunciation of matter, enjoyment but advise life affirmation by harmonizing matter and spirit.

The various values emphasised are development of scientific outlook, avoidance of blind faith, encouragement of sciences, arts, philosophy, industry and technology. The individuals belong-ing to four divine *varna* are advised not to follow too much of sensate values but prefer to follow more of ideational and idealistic values of virtue, beauty in the Nature, harmony, love and justice. Pursuit of such values along with sensate values help in attaining *Moksha*. While these scriptures are not against the pursuit of matter on the path of Dharma and Rta, but also do not advise its blind pur-suit of filthy lucre and all kinds of material wealth for ego living. Owing to its *tamasic* effect such a kind of matter and its blind pursuit blurs the vision of both inner and outer instruments of the body and hides many truths of even the phenomenal world. The *Satan* sitting inside of the human beings tends to become a leviathan and super demon. Vedas give equal emphasis to human senses, which should be kept under control of the inner divine instruments and made independent of the Satan sitting inside. With the uncontrolled senses a person becomes his/her own enemy.

The Vedic metaphysics is more for the welfare of all members of society and made simple for those who are on the path of *Jnan Marga*- the path of Vedic knowledge. For such persons on this path, there is no incarnation of God as a human being. He is *Aja* (unborn), being formless and self created. He is more a God for metaphysical understanding than for worship. Even His worship in the form of idols, icons and statues is not advised. Prasana Upanishad says blind meditation leads a person towards utter darkness. In the Vedic philosophy, both inner and outer darkness and ignorance are synonymous. With knowledge all kinds of darkness disappears. Meditation and prayer without the desire of higher divine, spiritual and material knowledge contained in the holy scrip-tures of all major religions is either temporary sleep or ostentation more for impressing others to gain social recognition than understand-ing God and Prakrti. Understanding metaphysical God and supreme Mother Prakrti through the Vedas is the greatest meditation. He is the One before whom the words recoil, so by just praising Him no one can know Brahma. He can be praised through words, thoughts and ideas and all these describe certain categories to explain quantity, quality, form, comparison etc. Being ineffable and form-less, He does not come under any category and all praises through any kind of various categories by using even the superlative words would recoil. Thus, in the Vedic ideal society human beings tend to move towards higher knowledge by resorting to need based earnings and not ego or greed based earnings while giving their best to the society.

The human beings in such a society become not only material, social but also divine animals. The Vedic metaphysics also include simple but convincing philosophy of soul, spirit, salvation, selfless action, enlightened liberalism, need based living along with the knowledge of divine Nature and her attributes. It also covers the philosophical concepts of good, virtue, beauty, justice, matter and the phenomenal world of *Maya*-the cosmic illusion. Proper understanding of the Vedic meta-physics makes a person both social and divine and lack of this knowledge would make a person moral infant even though he/she may be intellectual, industrial or a spiritual giant. Vedas enjoin that the knowledge contained therein should be freely spread, openly discussed without any biases, prejudices or vested interests, not only to form an ideal society but also to discover all the *a-priori* principles, moral laws of necessity and all permanent truths. The belief in mythology, irrational rituals, aimless ceremonies and blind worship of God is not advised in the Vedic society.

From the study of Vedas a person on the first reading could come to a conclusion that Vedas also contain some kind of mythology. There is a mention of the origin of four divine Varna from the different parts of the body of formless God with a view to provide divinity to these four noble professions of *Brahmin, Kashtriya, Vaish and Shudra*. There is also a mention of 99 *vritras* stopping the free flow of river, stream, rain water with a view to harm and harass the people living at lower levels of the ground. Such *vritras* openly flout the laws of God and Nature for social and moral order and thus become lawless aggressors in the society. There is a prayer to Indra deva to destroy all these *vritras*. Many hymns on first reading give an idea that 33 deva are human beings and their statues and idols be worshipped and this gives the impression of some kind of mythology bordering religious fairy tales. However, on understanding their metaphysics and the spirit behind the hymns, such doubts disappear. At best, they contain symbolic mythology more for illustration than as a part of knowledge (*jnan*). But unfortunately due to certain vested interests this symbolic and innocent mythology has been used by the custodians of Hindu religion to give human form to the formless devas. To justify their interpretation these priests, *swamis* and other religious leaders very often give the example of ice and water. Water, which is formless, acquires a form when becomes ice and again on melting it becomes formless. Though this illustration can be used to explain stage of melting of ice as the stage of knowledge and the other stage as that of ignorance but the effort is more to explain that Vedas contain hymns about *devas* of the divine Nature with form and even metaphysical God has a form. Vedic seers had perhaps visualised likelihood of such intellectual discussions and advised all members of society to move from *avidya to vidya, ajnan to jnan* and shed only material knowledge by acquiring divine and spiritual knowledge of matter.

The ancient metaphysicists and pathfinders have also told through these hymns that divine guidance is not availed equally by all societies. It varies with the number of both divine and non-divine persons in any society at any particular time and in the four celestial periods (*Yugas*). In a society where the number of non divine *vritras, avarnas* and other evil minded persons are nil or negligible and every one performs his/her allotted duty selflessly with full devotion and for the welfare of others, it is the Golden Age. During this celestial period, divine

guidance is availed to the maximum extent. *Sattavic guna* of purity, truthfulness, love and transparency is the predominant *guna* of this *Yuga*.

The *Satan* in the form of *tamasic* and *rajasic* subtle primordial matter, sitting inside the human body which is ever fond of temporary pleasures and enjoyment, idleness and false ego, takes the human senses and sense organs steadily away from the divine guidance. This leads to development of vested interests and *sattavic guna* starts diminishing amongst the members of society along with the rise of predominance of *rajasic guna* and steady decline in the number of four *varna*. Vedas refer to it as *Treta Yuga* akin to Silver Age of Greek philosophers. Symbolic and innocent mythology of the Vedas moves towards religious mythology. The mytho-logical epic Ramayana describes this period in details. Certain divine miracles have been mentioned in this epic but much less in quantum and magnitude what the later scriptures of *Dwapar* (Copper Age) and *Kali Yuga* (Dark Age) described. Vedas do not mention any miracles at all. Over all *Treta Yuga* was a celestial period of peace, prosperity and harmony in the Nature and society. Gandhi ji was perhaps aware that in this age of materialism, it might be difficult to achieve Golden Age in independent India, so he kept his Model for an ideal state and society as *Rama Rajya* of the Silver Age.

With the further decline in *sattavic guna* and ascendancy of *rajasic* and *tamasic guna*, Copper Age or *Dwapar Yuga* appears, which is explained through mythological fables in *Mahabharata*. Ninety-nine sources of evil, magic, miracles, superstitions and other negative activities start emerging in society. Distinction between good and bad, virtue and evil is made more on the intellectual arguments than based on knowl-edge contained in the Vedas. With the distortion in the concept of good and bad, virtue, evil and other pairs of opposites as mentioned in Bhagavad Gita, the great confusion starts in the society. People with predominance of *tamasic guna* take full advantage in all material fields and Dark Age or *Kali Yuga* starts. In this celestial period of Iron age of *Kali Yuga*, there is inter-mixture of *Varna* and *Avarna*. Individuals do not take pride in their noble professions and tend to move towards ignoble and non-divine, non-transparent and even evil professions, normal-ly followed by *avarnas*, *vritras*, *kimidin* and other corrupt persons. During this period, a large majority of people does not see the light of the soul. Psychopath-ic and pathologically violent propagandists bask in the glory of fake spiritualism, dreaded materialism, and hypocritical social, economic and politi-cal ideologies. In this corpus of value inversions, virtue, selflessness, non-divine persons consider honesty and other divine concepts as vices. A large number of persons do not feel any necessity for divine guidance and become their own enemies.

Vedic hymns and truths might have been discovered about more than 5,000 years ago, but most likely compiled and written about 1500 to 1000 B C when some regular language *Prakrit*, Sanskrit, *Pali* and others became available along with some kind of writing material. At that time *Kali Yuga* was at its peak and is still continuing, so the Vedic metaphysics was meant to guide the individuals of Dark Age towards *Krita Yuga*. In this noble pursuit the pathfinders also created models not only for society and its members, but also for ideal human conduct, perfection, morals and ethics and even for politics, economics, religion etc.

The society should aim at developing scientific outlook amongst its members. The religion and *dharma* should be more of spir-itual science and not like the present confederation of hundreds of sects; cults and sub religions described as Hindu religion. In the Vedic society such kinds of unscientific miracles like, the idols emerging from the earth, idols of various gods swigging the adulterated and infected milk etc; are not contemplated. The Vedic rituals, ceremo-nies and meditation are based on reasoning of the inward looking mind (*manas*) and aim at uniting people to one social group. It is incumbent on the priest performing the rituals and ceremonies by chanting Vedic hymns to ensure that all the individuals present have understood their meaning. The priest is duty bound to explain meanings without any distortion and in most truthful manner by harmonising divine, spiritual and material knowledge, apart from explaining the purpose and objectives of the rituals.

In this ideal society there is a clear distinction between the " Means and Ends". Means like the value system, education, divine voca-tions, four stages of life, rituals, ceremonies like *Yajna*, pursuit of wealth etc., should be on the path of *Dharma and Rta*. Those who do not understand the Vedic concept of good, righteousness and cosmic laws of social and moral order, may give more importance to material Ends than the Vedic Means. By following the right means individuals can achieve collectively an ideal Vedic society and individually *Moksha*-the state of permanent bliss and supreme knowledge for themselves. The Vedic "means and ends" forms an organic whole. The right means on the path of *Dharma and Rta* for right end and vice versa. The individual is both means and end in him. While being part of the ideal society, perform-ing selfless activities for the welfare of other members on the noble philosophy of *Idd Nan Mmam* and for his own perfection and salva-tion can retain his individualism.

The Vedic society appears to be more capitalistic than feudal-istic or socialistic. State interference in the pursuit of noble voca-tions is not contemplated. It encourages individualism along with social instincts for achieving perfection in all fields of human activities. The main difference from the modern capitalism is that it is to be pursued on the path of *Dharma and Rta* while leading a life of moderation. The Vedic economics is vastly different from the present day economics where any thing foul is good and useful and doing every thing right is the end of business. Like the modern capitalism, it does encourage free trade both domestic and global but only for the prosperity and welfare of society and the entire mankind on this earth. Vedas do not advise slogans like "shop till you drop", "production for filling the almirahs and cup-boards in the houses" etc.

It may look rather strange that I have not used any Vedic word for society, as I could not specifically find in the Vedic *bhasha* or even in the later translations in *Prakrit* or Sanskrit. The word "society" has been deduced from various hymns depicting "We feeling" like *Idd Nan Mmam*, *Viswa Bandhutva*, *Nishkam Karma* and many prayers for the welfare of mankind and others. Perhaps the aim in the Vedas was to create one ideal Society for the entire mankind through stages, even though there could be large number of states, polities, governments etc. Again, the purpose of birth is to work for others welfare (R.V 4-33-1, 1-124-1 and 1-48-6). There is an other hymn in Atharva Veda that we are all co-workers for prosperity and make riches flow amongst the people on the path of Dharma

and Rta (A.V 1-15-2, 4). There is also a common prayer in Rig-Veda for the welfare of all human beings. We should create concord amongst the human beings, love each other as the cow loves the calf born to her, we all speak gently and in a friendly manner, let our water store be common and common also our share of food. Morning and evening let there be loving heart in all of us (R.V 10-191-2 to 4), (A.V 3-30-1 to 7). Yajur Veda 36-18 has a prayer to God; "Let all beings look on me with friendly eyes. May I look on all beings with friendly eyes-may we look each other with friendly eyes". Thus, a large number of hymns refer to "We feeling", without specifically mentioning the word society.

Vedic metaphysics creates a large number of models for achieving an ideal society. These models could vary in different parts of the countries of the world based on climate, physical conditions, food habits etc., The basic models provided in the Vedas as already mentioned above briefly can be improved through discussions and deliberations in *Sabha and Vidhata*. There are no efforts made by ancient seers and sages to create any kind of rigidity as any ideal society needs flexibility and elasticity without compromising *dharma, satya and rta* and all *a-priori* principles. Arnold.J Tonybee right-ly says, "usually when people become materially satisfied as time goes on, elasticity of thought and effort which is essential for success is lost". As the divine spirit is the energy principle in all human beings, only material and spiritual satisfaction can ensure this elasticity of thought and effort. It is not only the harmony of body and soul, which is essential but also of the spirit and matter. Each kind of matter has its specific and peculiar characteristics provided by the spirit that lives in the subtle part or in the void "*shuniya*" of matter.

Vedic society thus not only aims at creating perfection in its institutions and organisations but also creates worthiness in the members of such a society. To achieve both the noble aims, the path finders have provided permanent truths to arrest decline in social organisations, systems, human conduct and also to make people know at all times the noble and divine concepts of good, virtue, justice, harmony, concord and social welfare.

Since the Vedic society is based on *a-priori* principles, permanent truths, flexibility to provide for local conditions, many other metaphysicists of all ages and also in different parts of the world gave more or less similar philosophy for achieving ideal and perfect societies. In the philosophy of Euripides, Socrates, Plato, Confucius, Mencius, Spinoza, Immanuel Kant and others as well as in the scriptures of Shintoism, Zoroastrians, Islam and other major religions of the world, the glimpses of Vedic metaphysics relating to divinity in the noble vocations, social classes, education system, the phenomenal world, three fold value system (*trivarga*), need based living etc., can be traced. The Vedic philosophy of moderation in thought and action is found later in the Buddhist metaphysics of "middle path" as a part of eight fold path "*Ashta Marga*", Greek philosophers "golden mean". Long before Plato, Eurpides had divided the society into three classes and mentioned the useless rich who has always greed for more and would always prefer the rule of rich people i.e. oligarchy. The poor who has nothing and are devoured by envy, the middle class, the sturdy yeomanry who "save states". The great diversity of wealth is always inconsistent with good government and cause of civic and social unrest. (A History of Political Theory by

George. H.Sabine p.62).

The concept of good, virtue, beauty and love are diametrically opposite for the soul and senses. Senses find beauty in nakedness and semi nakedness, in jungles of concrete, marbles, materially precious stones by denuding the Nature's beauty of hills, mountains, forests and soul has no liking for such kind of beauty. It finds beauty in simplicity and cleanliness of the surroundings. Very often, whatever is vulgar to the soul is beauty to the uncontrolled senses. The same is true of good, virtue and love. Whatever is beneficial to the entire mankind is good and virtuous to the soul but senses may like whatever is beneficial to one's gross body. Thus, there is a need to harmonise the yearning of the soul and senses as explained in details in the Vedas to achieve an ideal society.

A brief note on Rta - cosmic laws of necessity

Having created these laws (Rta), Vedas say God follows them sternly. These laws are eternal and any cosmic law, which changes with time, is not a Vedic Rta. Not following these is misery and even death. These laws cover comprehensively human conduct, avoidance of all material excesses, enlightened liberalism, selfless action, path of virtue etc. All animate life- human beings; animals, birds, fishes and others can know these laws from the Book of Nature. These laws are a-priori principles known to individuals "real self". In the Vedas Dharma is Rta. Not following these laws is *adharma*. *Rtam satyam vijnani*- true knowledge is knowing the Truth that is Rta.

Chapter 2 Rta - The Cosmic Laws Of Necessity

For the laws of God the terms used in the Vedas are Rta, Ritane and Vratani. Yajur Veda 6-4 ordains " O, man study God's works of crea-tion, preservation and dissolution whereby He determines His laws." These laws are commandments of God for social and moral order, apart from good conduct and harmonious living of human beings. Atharva Veda 4-1-3 tells us that from the bosom of the sacred word OM that is described in the Vedas as Cosmic Word or shabada Brahma, He brought forth the world- on high, below where He abides in His own laws. These laws are applicable to all kinds of animate life- human beings, animals, birds, fishes, reptiles and others for their movement with full freedom and happiness whether they live in sky, deep and shallow waters and those who live close to the surface of the earth. These are eternal laws and have passed through barbarism, ruthless tyranny, autocracy, oligarchy, age of reason, science and technology, pure idealism to extreme of materialism, but still remain the same and guide the mankind throughout the world. Thus more appropriate-ly we can describe these laws as the Will of God and it is the sum total of all causes, all divine laws scattered over time and space through the functioning of the Nature.

The divine Nature is not only the manifestation of God and our supreme Mother, but also works as perfect preceptor through her Book of Nature. All children from the time of their birth, young and old persons of all countries, religions, sects can read without any difficulty whether literate or illiterate. Blind persons if they can not read the Book of Nature and its laws, they can infer and perceive

these laws with the help of their inner divine instruments viz., soul, spirit, buddhi (intellect), manas (mind) and outer instruments like human senses and senses organs. Vedas clearly bring out that even animals, birds, fishes, plants and others have no difficulty in reading this Book of Nature containing all the laws of God. Prakrti is also mentioned in the Vedas as "Matar"-the material cause, which is the mother of the world at the primeval state. When it came in direct contact with "Pitar" (God) cosmos that is a jumble of physical and non-physical forces fashioned by the eternal law (Ritane) came in to existence (A.V. XI-1-23).

The various other scriptures of different religions in the world describe these Laws as divine laws, cosmic laws of social, moral and physical order, laws of nature, eternal laws, laws which bind and unite all the religions into one divine religion, laws of necessity and also by many other names and descriptions. Chinese scriptures refer to these as divine Li or divine principles. Vedas, however, cautions that bereft of Rta or Vratani, various religions start splitting into smaller sects, cults and those religions soon lose their transparency, openness and truthfulness. Those smaller sects and cults only give lip sympathy through their hypocritical teachings to Rta for their material and vested interests.

According to Yajur Veda 26-1, we get true knowledge of these cosmic laws from seven forces of the Nature viz.; the Sun, Moon, firmament, waters, clouds, fire and the earth, which are all beneficial to the mankind and make our paths pleasant and comfortable. Taitrya Upanishad 1-2 says, if religion is dharma (righteousness), it is then Rta. The Vedic metaphysicists, seers and sages have prescribed three-fold path for a common individual i.e. dharma, artha and kama. However, for a Yogi four-fold path of dharma, artha, kama and moksha (liberation) has been prescribed. The activities and conduct of a common man is to be based on righteousness, pursuit of material requirements (artha) and enjoyment (kama) on the path of spiritual and divine knowl-edge based on Rta. For a Sankhya Yogi on the path of Brahma jnan- the harmony of material, spiritual and divine knowledge, moksha or liberation is also prescribed. When this three-fold path is totally devoid of Rta, the same path becomes adharma-unrighteousness and evil.

The great importance given to Rta in the Vedas can be appreciated from the description of these laws in Rig Veda 1-75- 5 where it says, " ritam. satyam vijnani ", which would literally mean knowing of

truth, which is Rta, is the only true knowledge. These laws are part of Vedic higher knowledge. You are only free to do any action if you obey and follow these commands of the God and without following them no individual can seek moksha- the state of eternal bliss. It is also the state when you reach the abode of God and avoid rebirth in this phenomenal world. The litmus test of following Rta or Vratani is that you start moving towards voluntary simplicity both in thoughts and actions and also you start perceiving all material excesses as evil and sin. Rig Veda 1-24-15 clearly says that by following these laws, you remain away from misery and get bliss. There is also a prayer in Rig Veda 1-25-1, " O, merciful God, be kind to us as we violate your laws, knowingly and unknow-ingly day after day." Obviously this simple prayer is a reminder to the men and women to start knowing, understanding and follow-ing these laws for their own interest as well as for the interest of the entire man kind and other animate life. Vedic metaphysi-cists have found that having created these laws God Himself follows them sternly, lest a cosmic disorder or chaos may result in the destruction of the Universe. These meta-physical thoughts are also contained in Bhagavad Gita where lord Krishna says, " If I (as formless and ineffable God) cease to act, these worlds will perish, I should be the author of confusion and cause of destruction of these people (B.G 3-24).

In the recent years if Swami Vivekananda emphasised the need to spread Vedic metaphysics contained in the fourth and the last part of Vedas, Swami Dayanand did his best to spread Vedic Mantras contained in the third part of Vedas and also the concept of Dharma and Rta. He had translated Rta as absolute truth for all times. These holy laws are invio-lable, immutable and eternal (R.V.1-12-7 and 1-24-10). Even the Vedic Dharma, which is now considered by many learned people as philosophical religion of Hindus and not the present organised religion, is entirely based on Rta. Rig-Veda 1-162-2 further or-dains if at any stage the concept of righteousness deviates even slightly from the divine laws conveyed to us through Prakrti as Rta, that is no longer Dharma. However, Vedas do recognise that all human beings may not be able to follow the laws of God in their entirety, so certain relaxation are permis-sible within limits. As the flowing river is useful so long as it does not get inundated or its flow is stopped owing to inadequate quantity of water leading to stagnation, when it is not useful for irrigation, drinking and even for taking bath. Thus the river is useful so long as it flows within the limits of maximum and minimum quantity of water and also when the water flows within its two banks. Thus Vedas enjoin that an ideal and

noble living based on Rta is within the limits of moderation by avoiding all excesses- both affluence and deficiency.

Bhagavad Gita also reiterated the Vedic concept of moderation without specifically referring to Rta. While referring to all material excesses as sin, lord Krishna in Bhagavad Gita advised the human beings to abstain from the frivolous pursuit of money (B.G 14- 2). Such a pursuit leads to absence of self-esteem and envelops the person in the mesh of delusion and addiction to the enjoyment of sensuous pleasures of transitory nature and finally such person's fall into the foulest hell (B.G 16-15). Those persons in blind pursuit of money and worship God for ostentation and also other sinners are the cruelest and vilest amongst men are cast again and again in the demoniacal wombs (B.G 16-17 to 19). Lord Krishna had also told Arjuna in Bhagavad Gita that who ever is born with gross body has to die.

In the Vedas the metaphysical theory of birth, death and rebirth is based on Rta and also Karma of one's good and bad deeds. While for human beings life of about one hundred years is contemplated, the divine Nature i.e. the subtle Prakrti and also gross Universe are created, preserved, destroyed and recreated at very long intervals of millions of years. The same laws of birth and death also apply to all animate life. Vedas mention a life of about 100 years for those who follow Rta, unlike Hindu mythological epic and scriptures Ramayana where average life of human beings is mentioned about ten thousands years. The religious fables in Puranas mention that some individuals blessed by devas had lived a few hundred thousand years. Obviously later Hindu scriptures deviated from the Vedic metaphysics. Rig-Veda 1- 22-8 decrees that all things in this world, middle region and heaven follow eternal laws ordained by Him. Yajur Veda 24-42 further says, that all pathways HE guides with Rta, which are also moral laws. Aitriya Upanishad 4-1 and Taitriya Upanishad 1-2 reiterate this divine truth.

The importance of Prakrti is no less in these Rta. According to Brihadarnayaka Upanishad, human intelligence and senses get vitiated by impure matter, which can be purified by divine Nature if we follow its laws. Being supreme mother, Prakrti helps in purifying Sattvic, Rajasic and Tamasic guna of subtle primordial matter, senses and human thought and helps in the realisation of one's extended perfect real "Self". In this process the gross body starts becoming divine and Aura appears. Thus the gateway to bliss, self-realisation, liberation

and perfection is the complete knowledge of Rta. Thereafter one lives life unfettered by performing one's allotted duty without attachment.

The Vedic Rta that all material excesses are evil and therefore constitute sin is also mentioned in the holy Bible. It ordains that even a camel can pass through the eye of a needle, but no rich person can ever enter the kingdom of heaven. Lao Tse in his Tao-te-Ching explains divine Li- the cosmic laws in his great metaphysical style, "What is deficient is supplemented. It is the way of God. The way of man, it reduces those who are deficient and offer to those who are surplus. Who can offer the surpluses to the world? Only a person of Tao." Rig Veda 10-31-2 and 10-34-13 ordains that human beings should think well of material wealth and strive to earn along the path of Rta by observing golden rule of moderation.

These laws of social and moral order are indeed a-prio-ri principles. If all these principles could be discovered, there would be permanent improvement in human thought and action. The wise sages of the ancient Vedic period studied various characteristics, properties and attributes of the Sun, Moon, stars, rivers, fire, trees etc., and all other aspects of Prakrti to discover such laws. During their transcendental re-search and study they found a number of such Rta and many other truths, a-priori principles relating to physical sciences as well. From these eternal laws they arrived at the concept of transmigration of soul, till it attains Moksha (salvation). They also found laws relating to selfless action (nishkam karma) for the benefit of mankind, four divine professions (Varna) based on one's merit, capacity, ability and aptitude and many other metaphysical concepts contained in the Vedas. The God works through Prakrti, as He Himself is formless and ineffable. Bhagavad Gita also confirms this in chapter 9 where it says, "Nature brings forth the whole creation, consisting of both sentient and non sentient beings under the supervision of God."

This Vedic truth is also observed by pure advaita Vedantists like Sankracharya that God is not a creator but an unmoved mover and supervisor. It is perhaps for this reason that Buddha found Nature as an adequate cause for the creation of the gross universe. The Greek philosopher Aristotle also found God as un-moved mover and not a creator. Creators are normally dissatisfied but ambitious persons and pass through all types of obstacles before any perfect creation. But God is perfect, satisfied and no obstacles can come to Him, so HE is not a Creator but an Unmoved Mover. The orderly movement of the entire universe is due to the Nature, which remains under the divine

guidance of the Unmoved Mover. However, all the metaphysicists' of Indian schools of philosophy largely agree that HE is the lawmaker and transgression of His laws is misery and even death (A.V 3-30-4 and Y.V 25-13) Incidentally Vedas tell us that Sun is also an Unmoved Mover and moves the earth with its gravitational force and ensures that the earth does not give any jerks. Many cosmic laws of necessity are derived from the Sun.

For the study of Rta or Vratani, the lovers of wisdom and wandering sages of the Vedic period, divided the attributes of Prakrti-the divine Nature, into 33 parts corresponding to 33 parts of human body i.e. all senses, sense organs, limbs, joints and sub-tler instruments like Buddhi (intellect) etc. In Prakrti there are also subtle and gross parts. The Universe is the main gross part. Vedas also tell us that all attributes and characteristics of the Nature to a varying degree are also found in the human beings based on the quantum and predominance of primordial subtle matter of three gunas of purity, activity and passivity in the gross body. Even the divine Nature has three gunas in different proportion, which uphold the Universe. Vedas assigned these attributes of Prakrti symbolically to 33 subtle and formless deva. (beings of light). Some of these devas are Surya (light, knowledge), Prithvi (earth), Usha (dawn), Indra (power and strength), Agni (holy fire, heat and electric energy) and others.

These 33 devas maintain cosmic order and are divided into three levels of the universe (a) sky, ether, heaven above (b) below the earth, sea, ocean etc., and (c) for all phenomenon occurring on or near the surface of the earth. Concentrating and meditating on these 33 devas helped the ancient seers and wandering sages in discovering various Rta in a systematic man-ner. In a very large number of hymns in the Vedas, the names of devas appear as Agni, Varuna, Mitra, Ashvinau, Ribhu, Saraswati etc. On first cursory reading of the Vedas, one gets the im-pression that Vedic metaphysicists believed in the multiplicity of gods and Gods. This impression starts vanishing steadily with the second, third and further readings. The in-depth study would reveal that Vedas are based on absolute monism and monotheism. God is ONE; wise men address Him by many names.

By meditating on these devas, Vedic metaphysicists found the laws relating to discipline, regularity and knowledge from Surya deva (the Sun). They found laws relating to Time (kala) and mathematics from Usha devi (dawn), heat energy, electricity, energy principle in the

human body from Agni deva (holy fire), many other Rta relating to role of rulers, bureaucrats, Commander -in-Chief from Indra deva with attributes of power and strength. The Vedic seers found Varun and Mitra devas as the upholders of Rta- all the divine laws (A.V 4-5-6) and both these devas ensure uniformity in the various phenomenon of the Nature. In view of their attributes there is a prayer in Yajur Veda (26-1), " May I obtain true knowledge from these forces (devas) of the Nature." It is because of these formless beings of light, there is never any deviation in the natural system of birth, growth and death in the entire animate life on this earth and also all the properties assigned by God in the domain of animate and inanimate life remain the same. Whatever has a Form- man, woman, animal, bird, tree, plant and even mahabhuta (five main elements) and hundreds of bhuta, planets, galaxies, universe and even the entire subtle and gross Nature etc., has to face the phenomenon of death and rebirth-dissolution and creation. However, this phenomenon is not applicable to God- Nirguna Brahma, being formless and eternal. Vedic metaphysics is very specific that God is Aja-unborn and there is never any incarnation of God as a human being or any other form.

Amongst the six schools of Indian philosophy, there are dualists-dvaita Vedantists. While accepting personal and impersonal God as Nirguna and Saguna Brahma, they have cautioned that worshipping of personal God with form and attributes, in the spirit of divinity, would do certainly great benefit to the devotee. However, worshipping of such personal God/gods as a part of materialistic philosophy and for ostentation can also do a great harm. Thus the worship of gods/God having belief in Bhakti Yoga (path of devotion) for attaining divine qualities is good for the society and the same worship for personal and material gain can be extremely harmful. These dualists also advise that human beings should find more and more Rta and those cosmic laws will guide the individuals towards the path of righteousness, spiritual and material wealth, enjoyment and even moksha (salvation). These laws will make you as lovers of wisdom and also of learning material, spiritual and divine knowledge. This path in the Vedas is described as Dharma, Artha, Kama and Moksha. However, human activities bereft of Rta can create social, moral and physical disorder in the vicinity where he/she lives and these can further spread in the family, society, state and finally in the universe. Vedas strongly advise the rulers, kings queens, Presidents, bureaucrats and others to know these laws. Somadeva Niti Vakyamrita 17.183 says, " When the ruler is deceitful who will not be

deceitful? When the ruler is unrighteous, who will not be unrighteous?"

When we study the cosmic laws relating to growth of all animate life, we shall find that all growth in the Nature in respect of human beings, animals, plants etc., is slow, gradual and by evolution and certainly not by revolution. This system continues till it is not capable of further growth and then the reverse process of disintegration and dissolution starts leading to natural and graceful death of all animate life. This process to a large extent is also applicable to inanimate life. Any deliberate effort to change this law or Vedic Rta both for early growth and forced death (dissolution) would lead to all kinds of social evils, corruption, injustice, unhealthy practices in society, family, gross body and also in the physical surroundings. Vedic metaphysics is very clear and emphatic that all activities of human beings bereft of Rta, are the cause of de-struction of self and society.

From many hymns in the Vedas including the philosophy of Upanishads it is apparent that "all life is one". It is based on the life principle from One Divine source only, which the absolute and pure monists like, Sankracharya describe as the only Reality. Socrates and Plato referred to it as the supreme form Summon Genus. Based on this life principal the cosmos exhibits order, regularity, perfect design, which clearly shows that Prakrti, is rational, living and divine. The Mahat of Prakrti is the sum total of intelligence of all individuals and other animate life. We find roundness of form in Nature like, Sun, Moon, planets, earth, fruits, vegetables etc. Even at atomic and sub atomic level like protons, electrons etc., roundness is there. In the Nature all round things energised by God's spirit tend to unite. Thus unity and harmony is the base on which all the laws of God are formulated. Without knowing this "unity in diversity" and harmony in the divine subtle Nature and gross universe, no one can understand and appreciate these laws of necessity. All these natural forms govern the physical world with certain laws of mathematical exactness, regularity and help creating order in the Nature.

The transparency, truthfulness, divinity, discipline and regularity in the Nature make us move towards laws of God. Using divine instruments of our inner world viz. soul, spirit, intellect and mind we can easily discover these laws, which get data of the outer phenomenal world furnished by our senses and sense organs. Where the senses and sense organs are not under control, the use of inner divine instruments, particularly the immaterial and immortal soul is

the least and laws of God or Vedic Rta have no significance for such individuals. As Socrates said in Plato's Phaedrus that human soul can be divided into three kinds-god like soul-light and divine, fit to go up like a bird and reach the abode of Divine. The other two kinds are compared to two horses. In the one case one horse is disciplined, under control and the other horse is fond of enjoyment and is not under the control of its master. In the second case both horses are undisciplined, beyond control and do not know which path to follow being rudderless. Thus human senses provide different data of the same outer world owing to quality of the soul the individual possesses. Vedas refer to the different qualities in human beings owing to the effect of three gunas i.e. sattavic, rajasic and tamasic, which are present in each individual in different proportions.

The ethics and moral of the Nature are absolute and certain as mathematics. There is no inconsistency or dishonesty in the functioning of Sun, planets, stars and other objects of the universe including air, ether, fire etc. A large number of universal moral laws of truth, honesty, cooperation, love, welfare and other virtues can be derived from their selfless functioning, which finally result in the welfare of mankind. Even the Vedic philosophy of enlightened liberalism i.e. Idd Nan Mmam- noth-ing for self all for society, is an a-priori principle derived from the functioning of the divine Nature as supreme Mother. These stars, planets and other objects perform their welfare activities for the benefit of not only the mankind on this earth but also six other communities of men. These six communities of devas, pitries, gandharvas and others who live in other parts of the Brahamand, which our gross body with its senses is not aware of, but known to our divine soul. It is not only Vedas but also holy Koran refers to these communities of men like angel's etc., living in other parts of the universe beyond our vision. Socrates had also referred to gods living beyond this earth, though without mentioning the number of such communities. The human soul when reaches a stage of perfection, beauty, wisdom, goodness and every other excellence moves up into a region above where gods dwell. These divine qualities the soul acquires while performing selfless work based on enlightened liberalism, while serving all the members of society particularly the weak, poor and deserving.

Thus the law of Nature leads to divine concept of Nishkama Karma, which is a noble philosophy of selfless work without any attachment and infatuation to matter and desire of its fruit or result as a part of one's moral duty. This a-priori principle and divine truth is the main

theme of the celestial song Bhagavad Gita and is referred there in as Karma Yoga - the path of selfless action. Mahatma Gandhi followed Gita's Karma Yoga of selfless action in its true spirit. This provided him immense physical energy, moral and divine strength to pursue the path of non- violence of the strong and succeeded in achieving his goal of attaining Independence of India from the oppressive and divisive British rule of about 200 years. The British, who ruled for about two centuries, finally left India as friends and not enemies. In fact by only following Vedic metaphysics and Rta, the entire mankind on this earth can live as friends and even as spiritual brothers and sisters in harmony and unity. If the entire mankind on this earth follow these laws of moral excellence, the kingdom of God described in holy Bible or Gandhi ji's -Ram rajya and St. Augustine's De Civitas Dei (City of God) comes nearer to us. At present in many parts of the world some people are following the concept of violence of the weak against the law of Nature and this has led to wide spread belief in terrorism and senseless killings of their own spiritual brothers and sisters. It is in this background that Vedas say not following these cosmic laws is misery and even death.

Vedic Rsis and Munnies discovered certain major noble activities of Prakrti viz., providing light and knowledge by dispelling darkness and ignorance. Symbolically they assigned this activity to Surya Deva (the Sun god) and power, strength and energy in the Nature for creating stability, equilibrium and discipline to Indra Deva. The word Indra is derived from Indha a Ra - i.e. one who provides constant fuel in the form of strength and energy to the entire universe and even cosmos-both gross and subtle. If the spirit of God which comes to Prakrti through the cosmic Word AUM, the over all custodian of this spirit on behalf of supreme Father Brahma and supreme Mother Prakrti is the subtle and formless Indra deva. It is for this reason that in Rig-Veda Indra deva is the most important formless being of light amongst 33 devas.

Another most important and major activity of Prakrti is to provide both material and spiritual welfare to all the animate life on this earth. Vedic metaphysicists found this in various physical phenomena and functioning of objects in the Nature, like formation of clouds and consequent rain, ether, air etc., and symbolically assigned the welfare activities of these forces of nature to Vayu, Ashvinau, Ribhu and other devas. Lastly they found the characteristic of selfless service to the entire mankind and other animate life both in the divine Nature and benign mother Earth. It was based on the functioning of Prakrti that

four noble Varnas-divine professions of Brahmin, Kashtriya, Vaish and Shudra were discovered by Vedic Rsis through their research of these a-priori principles of Vedic Rta. For maintaining social and moral order, Vedic metaphysicists discovered these four noble professions as ordained by God. They devised a comprehensive education system for allotting these professions and social duties to noble Aryans on the principle of Idd Nan Mmam-nothing for self, all for society. The allocation of these Varna (divine profession/vocation) was based on merit, aptitude, capacity and ability.

To achieve this noble aim, they devised three-tier education system. Till the age of 5 years of the child, the mother is the teacher. There after up to the age of 8 years father is the teacher. After the age of 8 years regular studies in the school under a preceptor are commenced. This education could last till the age of 48 years for obtaining the highest degree of Aditya and the second highest degree of Rudrai could be obtained at the age of 36 years. However, the first regular degree of Brhamacharya is obtained at the age of 24 years. After joining the Vidyalaya- place of education or school, at the age of 8 years and studying elementary sciences, mathematics with algebra, social sciences, music, military science, physical exercises along with Brahma's divine knowledge, the first main examination could be held after 6 to 8 years of studies. Those who do not qualify are to be allotted the task and duties of unskilled workers and assigned the noble Varna of Shudra. Again those failing to qualify next or second main examination are to be assigned the profession relating to agriculture, trade etc., as Vaish Varna. The third examination after studying and obtaining advanced knowledge and requisite proficiency in all the ten sciences, mathematics, social sciences, military science, material, spiritual and divine knowledge etc; is to be held at the age of 24 years. Those who qualify get degree of Brahmacharya. These degree holders of both sexes are assigned the duties of Kashtriya Varna like officers of the defence forces, bureaucrats, ministers, rulers etc. Their main duty is to protect the individuals belonging to other three divine varna against any enemy action and also from others belonging and pursuing non divine professions like, smugglers, marplots, exploiters, adulterators, bribe takers etc. The scientists also are assigned the Kshatriya Varna after obtaining the degree. Those who fail in this examination at the age of 24 years are assigned the duties of industrialists-Ribhu who are advised to produce ships, aircraft and all kinds of Ratha (vehicles) moving in the air, water and on the surface of the earth. They are advised to manufacture such vehicles for national and international trade with the help of scientists

and bring prosperity for the mankind. It is apparent for the prosperity of the mankind global trade on the path of Rta and Dharma has been advised in the Vedas.

However, some young men and women may prefer to study further to get higher degrees of Rudra and Aditya by studying and specializing various subjects till the ages of 36 years and 48 years respectively. These young men and women are assigned Brahmin Varna. Some of the degree holders may opt for teaching profession, priest hood etc.; after the age of 24 years. They are also allocated Brahman Varna. Their main duties are to spread Brahma's knowledge i.e. para jnan or higher knowledge of soul, spirit, -Prakrti, God and spiritual and material knowledge amongst other three divine varna. A number of hymns in the Vedas do indicate that the Brahmins should also make efforts to spread higher divine knowledge amongst avarnas, vritras and bribe takers so that they leave non-divine activities and become useful to the society. Thus in the Vedas Chatvar Varna Ashram of four divine professions is based on merit, capacity, ability and aptitude and not on birth. In Rig-Veda there is no mention which Varna is superior or inferior amongst these four divine professions. In one family all four Varna could be there i.e. father as Kashtriya, one son Shudra and the other two sons could be Vaish and Brahmin.

However, Vedic metaphysics is very emphatic in describing those who do not follow Rta or Vratani tend to follow non-divine professions owing to lack of knowledge and become members of 5th non-divine class of avarnas, vritras, kimidin etc. Such persons performing these non-divine activities like charging exploitative profits, bribe takers, smugglers and non-virtuous activities, evil minded and corrupt would like to lead a life of luxury, affluence, sensual and transitory pleasures and material enjoyment. These non-divine people even doubt about the existence of Rta, soul, spirit and God. They will be giving material reasons based on sense perception to find hundreds of faults in the working of God, gods, devas and even divine Nature. They consider that the entire animate life is due to the mutual union of male and female. God has no role in procreation and hence the entire creation is based on lust. They do not find any thing wrong, sinful and evil in leading a life based on lust, greed and transitory pleasure. They have no concept of right activity or abstinence from evil activity.

Even the divine concept of Nishkam Karma- selfless activity based on nothing for self all for society, is good and noble so long as their pursuit of wealth and pleasure is not adversely affected as this blind

pursuit becomes more an addiction with then than a necessity. Highest limit of enjoyment is sensuous pleasure and their concept of status is based more on false ego, social recognition, hypocrisy and arrogance than on noble social and moral principles. They try to amass tons of money by fair and foul means and proudly justify as right economic activity and perfect noble and spiritual means by grossly distorting scriptures. Their worship of God is for ostentation preferably in the presence of ignorant public to gain social recognition, respectability. For many politicians bereft of Vedic knowledge of Rta, it is to create vote bank. They do not mind disturbing the cosmic order by exploiting freely the mother earth and supreme mother Prakrti. For many of such persons earth is a quarry and they go on removing gold, silver, marble, granite stones, precious wood and continue creating pollution, environmental hazards on this globe unmindful of their social and moral responsibility towards the mankind. Rsis and muunies of yore had obviously anticipated such unsociable, immoral and evil activities of the 5th non-divine class. They gave us highly spiritual, ethical and social philosophy and told us unequivocally that ignorance of Rta and not following these would lead to complete social, moral and physical disorder in the world.

Each Vedic Rta is complete in itself and no further evolution in these laws is possible. These are for once and ever. If any Rta is different for different periods of history, region or country, it is not Rta. These laws applicable universally and for all periods to come in the future as well. Tampering and transgressing these laws is misery and death (Y.V. 25- 13 and A.V. 3-30-4). As these laws are derived from the Book of Nature, all animate life that follow these in their right spirit will be well integrated psychologically and spiritually with subtle Nature and its gross form- the Universe and its environments. Rudyard Kipling's Jungle Book tells us how well the animals, birds and others follow the laws of Nature and find themselves extremely satisfied in those environments of the forests with rivers, streams, mountains, hills since they all lead mostly need based life in harmony with nature. The problem of deviating from the Vedic Rta is more with human beings that tend to exceed the limits of material possession both in their thoughts and actions.

Vedas have no mythology like the two didactic books Ramayana, Mahabhartar and other scriptures. The ancient seers and sages had created symbolic and innocent mythology for conveying the message of "follow Rta and assist your Supreme Father- the formless and

ineffable Brahma and supreme Mother- divine Prakrti” in maintaining cosmic order. Such symbolic and innocent mythology can be compared to Socrates description of two horses or birds and the charioteer with two wings in the context of human immortal soul, which is the real self of the individual (Plato's Phaedrus). In the Vedas this symbolic mythology is like formless Varun deva being described as the protector of Rta (A.V.4-5-6) or Indra deva who slew 99 Vritras- the forces of evil, who were stopping the free flow of water for the people living in the lower region (R.V.10-89-6, 7). While Sama Veda 913 refers to 99 sources of evil, which enter the gross body through our senses, sense organs and outward looking mind, various other hymns refer to 99 mytho-logical Vritras, who belong to non-divine class professing ignoble professions.

The terms used in the Vedas for various kinds of Vri-tras are Rakshasas, Kimidin, Yatudhani, meaning demons, marplots, sorcerers, magicians, bribe takers etc., and also those who give bribe as material bait like tamasic gifts with vested interests to get their material jobs/ works done. Such persons do not follow laws of God and spread evil, corruption and also confusion in society. There is a prayer in the Vedas to enable us to know these laws and also give us strength that we follow these Rta. Rig- Veda 2-25-5 and 8-89-3, 5 has another prayer to God, " I have deviated from your cosmic laws for want of moral strength, I went astray. O, Lord have mercy on me and for my sins do not punish others." This prayer with a social message gives a clear indication that by deviating from the path of Rta, one creates misery not only for him self but also for other members of society. Those who create social, moral and physical pollution or follow the path of violence like terrorists etc, fall in this category. Thus, not following the laws of God is a social and moral crime against others and a spiritual sin.

Rig-Veda 10-53-8 enjoins that the followers of Rta will live happily for about 100 years along with other persons who are honest and virtuous. Such persons overcome stormy river of senses, work cautiously and overcome all obstacles (Y.V. 35-10). Such honest individuals do not face gloom from their chil-dren. Rig Veda 1-110-1 even goes to the extent that the entire Earth (Prithvi) is upheld by stern Rta, lofty Satya (absolute truth), Diksha (dedicated service to the God), Tapah (holy and spiritual fire) and prayer. This also implies spontaneous rightness observable in the majestic movement of stars, recurrence of sea-sons, the unswerving alterance of day and night. By following Rta, plants bear sweetness, night and dawn become sweet, bright days provide us comforts and knowledge, even dust

becomes sweet with fragrance and Sun sends sweetness to all including plants (Rig Veda 4-25-5, 1-90-6,8 and Y.V.13-27 to 29). Mundaka Upanishad ordains that the Vedic preceptors and savants should not impart divine knowledge of Brahma as contained in the Vedas to the impure and those who do not obey the laws of God. Those op-posed to Rta and Satya produce for themselves deep abyss of sufferings (R.V.1-5-20, 4-5-5, 5-51-2). By ignoring the two Vedic concepts i.e. Rta and Idd Nan Mmam the individuals can precipitate cosmic and social disorder. Since Brahma is merciful God, He has provided certain tolerance limits in following these laws. He gives enough opportu-nities and scope to human beings to appreciate and understand the significance of Rta, so that individuals could follow these to avoid misery to them and other human beings as well as the entire animate life.

The eminent Dutch philosopher Baruch Spinoza (1632-77) in his Ethics describes laws of God as laws of necessity for human beings for their happiness and welfare. He has, however, lamented that such laws and their understanding has virtually disappeared in the world. He attributes this disappear-ance mainly due to the wide spread philosophy of materialism to which these laws clash. Unfortunately the philosophy of material-ism in all its various forms i.e. socialism, communism, naked materialism of the ancient Charvakas style etc., has now spread like wild fire throughout the world. The human nature as observed by many materialists philosophers like Hobbes, Machiavelli and others that men are fickle, deceitful, cowardly, avaricious, vindictive, hypocrite and selfish is now being observed as absolute truth in respect of those who follow the path of materialism, blind pursuit of money, power and status. In this atmosphere bereft of Vedic Rta, the vulgar and filthy rich no longer consider material excesses as sin. Amongst the deficient billions of men, women and children are now leading life worse than animals. Some individuals below poverty line were found scrounging food in rat holes in the open fields, particularly in some parts of South India. The inner eyes of the excessive rich and particularly those who resort to ostentatious worship of God, is still refusing to open to Vedic Rta, Plato's Forms and Ideas, Spinoza's laws of necessity and Chinese divine Li.

Immanuel Kant the idealist philosopher of Germany had even mentioned that prayer to God is good if it upholds the laws of Nature, otherwise it is total selfishness. God likes those who follow His laws and not those who pray day and night for a son, house, money, cure of their diseases and all kinds of mundane things. Buddha, who built

his metaphysics without God and soul, still found Vedic Rta extremely useful in his ethical philosophy of Dhamma, Panch sheel and Ashta Marga-eight fold path. Many sages and seers like Vyasa, Yajnavalkya, Kautalya (philosopher, writer and statesman) and others used Rta in social, legal and political institutions and also in describing certain principles of ideal human conduct to avoid exploitation of the Nature, earth and other animate life.

Under the influence of ancient Charvakas and later materialists, the drift in the concept of Rta started as moralising vagueness and with the passage of time this concept virtually disappeared. At present very few Hindus know that Vedas contain Rta or Vratani as a major subject and a small numbers of Hindus who know about this concept of Rta, do not give any major importance to these cosmic laws of social and moral order. Thus by and large in the moral, social, political and economic conduct of Hindus, these laws of God are completely absent. As most of the Upanishads clearly mention that Dharma is Rta and if this didactic description is carried to its logical conclusion, it would show that in Hindu religion as it exists today-highly organized, hierarchical, ceremonial and orthodox, Dharma (righteousness) is almost missing. In spite of this Hindus take pride in describing it not as a religion like Islam, Christianity but as Hindu Dharma. Thus the word dharma continues to remain as a spiritual, moral, social and religious adhesive for many Hindus even though the spirit of dharma is largely missing. This gives them a strange feeling of self-righteousness without being actually righteous in their conduct.

The Vedic Rta constitutes the bridge joining three streams of divine, spiritual and material knowledge to create the Unity. These three streams of Knowledge also form another Vedic Trinity. In the scriptures of Buddhism, Islam, Christianity, Zoroastrians and Sikhs these laws of social and moral order are also prominent. The holy Bible has many such laws. A few can be mentioned for illustration. "Having created jealousy, social disorder, exploitation of the earth, nature and mankind, a rich man shall hardly enter the kingdom of heaven. "A good tree bringeth forth good fruit, can a corrupt tree bring forth a good fruit? You will be known by your fruits." Avoid laying your treasures on the earth and lay your treasures in heaven." You cannot serve your God and Mammon together. A corrupt man is like a burial place/tomb (whited sepulchers) which may appear beautiful but are within full of dead man's bones and are unclean". The famous ten Commandments of Bible are more like Vedic Rta. The

in-depth study of Bible would show that it contains a large number of such laws of God relating to truth, love, cooperation, non-violence, against adultery and other negativity. Bible is a sacred testimony and spiritual declaration that all types of corruption and ignoring such laws (commandments) of God would lead to chaos and destruction of the self and also society.

The concept of seven has some sanctity in the Vedas as these Shrutis prescribe seven streams of knowledge based on functioning of divine Nature and gross Universe. Vedic seers and sages seemed to have found the concept of seven in many spiritual and divine activities. According to Rig-Veda 1-58-7, the soul has seven means to get outside knowledge of the phenomenal world i.e. five senses, mind and intellect. There are seven rays of the Sun consisting of seven colours (R.V.1-62-4), which the modern Physicists describe through the word VIBGYOR- violet, indigo, blue, green, yellow, orange and red. There are seven meters (Chhanda) for each Vedic hymn or rik like Gya-tri, Ushnavi, Anusthup etc. There are seven Worlds in the Brahamand- both visible and non-visible cosmos (R.V.1-146-1). Holy Koran refers to seven heavens and seven communities in harmony in the visible and non-visible cosmos (LXXI-15). There are seven subtle Pranas (vital breaths), which provide heat energy to all animate life. Vedic seers and sages name these as prana, apana, udana, sytra, atma, koorma and samana. These vital breaths consist of subtle particles (R.V.1-71-7). In the Vedas there is also mention of three more Pranas consisting of gross atoms. Again there is a mention of seven notes of music when in harmony create sweet and melodious sound, seven colours of flame of holy fire (R.V 1-58-7). From this concept of Seven, Vedas tell us that out of various diversities in the Nature, human beings can achieve harmony, cooperation and unity. In fact unity of soul, spirit, body and matter is also an important subject of the Vedas. In all animate and inanimate life spirit and matter go together. Holy Koran also refers to this law of Allah- the merciful and benevolent God with a divine message, " If Allah wanted He could have made us part of one religion, one community but He desired differently." Holy Koran's injunction is clearly meant to create unity in diversity by providing divine sanctity to the noble concept. This concept of Seven in the Nature and universe was applied by the metaphysicists in the Vedic education system and symbolically assigned this attribute of Prakrti to Saraswati devi. She is the over all in- charge of seven streams of knowledge and presides over education. She is also one of the 33 formless devas and devis of Prakrti and also presides over Music with seven notes in harmony.

Thus Vedic Vidya or para jnan - higher knowledge of di-vinity, spirit and matter is based on Vedic Rta relating to seven. Only when seven streams of knowledge are known, one can understand the Supreme Reality in all its forms and aspects. They named this supreme reality as Brahma and the student who is keen to acquire Brhama jnan was described as Brhamachari. To acquire complete knowledge of seven streams of Vidya, the education system stretches till the age of 48 years of the student, when the degree of Aditya is awarded. Aditya in the Vedas is akin to devas or gods.

Thus these seven streams of knowledge cover complete jnan, vijnan and ajnan. Jnan is divine knowledge, Vijnan is spiritual knowledge and Ajnan is only material knowledge. Material knowledge bereft of jnan and vijnan is avidya or ignorance but when part of these it is Vidya. These seven streams of knowledge cover ten sciences, military science, social sciences, music, philosophy and metaphysics. Based on the functioning of Nature, concept of seven and Rta, Vedic education aims at creating unity in diversity while harmonising spirit and matter, body and soul, a-priori and a-posteriori knowledge. With a view to emphasise the divinity in the concept of seven, Vedic seers and sages provided mother hymn Gyatri mantra, seven times in the four Vedas. In this mother hymn there is a prayer to God that during our three stages of being awake, asleep and even in our dreams, also referred as gross, subtle and casual states, we should be blessed with complete knowledge of the Supreme Reality so that we spread the same in society and shine like Savitar deva-the Sun.

The religious mythology refers to seven streams of water emerging from the hair locks of lord Shiva and then converging into one big stream named as Ganga- the river Ganges. In the Vedas word Ganga also appears but with no mythology. The seven streams of knowledge when merge and constitute Vedic Vidya, para Jnan or higher knowledge that stage is referred as Ganga- the river of knowledge. Rig Veda 1-174-2 says, " after acquiring the knowledge of seven streams, even seven fortifications of the wicked persons following non-divine activities and professions, get destroyed and enemies become friends." Thus Adityas who are akin to devas and gods, when they spread knowledge as precep-tors, even wicked persons start becoming virtuous and friendly.

Mahatma Gandhi followed this concept of divine and spiritual knowledge both as a Sankhya yogi and Karma yogi as described in Bhagavad Gita and gave his philosophical theory of non-violence of

the strong based on functioning of Prakrti. Vedas do mention that Prakrti- the divine Nature is extremely powerful but non-violent. By following the path of non-violence of the strong Gandhi ji virtually destroyed all the fortifications of the British Empire in India and when the Britishers finally left India, they went as friends. Even after five decades of Indian independence the relations between India and Britain are largely very cordial. Thus an individual who has complete knowledge of Rta acquires divine power and spiritual strength to spread universal friendship and brotherhood what Vedas describes as Vishwa Bandhut-va. Swami Vivekananda did his best to establish Vedic universal brother hood on the philosophy of Vedanta, which is based more on Upanishads than Brahamanas- the ceremonial and ritualistic part of Vedas. Vedanta literally means Ved-anta i.e. last portion of Vedas that is more based on philosophy and metaphysics.

Some learned persons amongst Hindus have found that from the later portion of Vedas, all the 108 Upanishads have been derived. While compiling these Upanishads along with certain commentary, the lovers of wisdom have also included some philosophical mythology like the metaphysical discussions between Nachiketa-a child student of Jnan Yoga with his intellectual queries and Yama deva. Yama deva is one of the 33 Prakrti devas in the Vedas. He is bestowed with the power of withdrawal of spirit from the gross body and merging it back in Prakrti. The soul being divine and immortal remains independent of his preview. When the Vedic philosophy of Rta spreads in any society, the non-divine class of avarnas, vri-tras, bribe givers and takers etc., starts disappearing like a mote of dust (Yajur Veda. 2-30). Night and day stay in the law of God. They obstruct not each other, nor they stand still. They travel alternately guided by the radiant Sun, combined in purpose though of different forms. (R.V 1-113-4.) This Rta further says that time to start work is from the dawn under the supervision of Usha devi and the work should continue during the day guided by her radiant father- the Sun. All work should be done for the welfare of all animate and inanimate life on this earth. Vedas do not recognise any work that is not for the welfare of the mankind and other animate and inanimate life on the principle of Idd Nan Mmam or enlightened liberalism. Such a work is idleness according to Bhagavad Gita and as such sin. If Vedic philosophy is taken to its logical conclusion, using earth as quarry and its over exploitation is not only an evil activity but also sinful. This becomes a cause of pollution, deforestation, social disorder and even confusion in society.

Time is precious. It starts from dawn and continues till night comes

for your rest. This Law of God or Vedic Rta is also found in holy Koran, which says whenever you are free; get busy in some constructive and socially useful work. Idling during the day is against laws of God and night is only for rest. Thus "early to rise and early to bed" is part of Rta or law of necessity. Many followers of non-divine professions like thieves, smugglers, bribe takers and other avarnas would be hardly following this Rta. Most of the sages, seers, learned persons who are the follower of Vedic metaphysics would be found rising from their beds during dawn. Since Vedic Rta have certain tolerance limits owing to local conditions, climate, weather etc., suitable adjustment becomes necessary in places near the north and south pole, higher altitudes etc.

Abide in your hole and enjoy material cum spiritual pleasure (R.V.1-191-6). Do not disturb the holes of others including venomous creatures like, snakes and others. Allow all kind of life to live peacefully at their pleasure on this earth, which is benign mother of all animate life. The life in any form has its utility, find out their usefulness as all kind of life has a role to perform for the maintenance of cosmic balance and order. It is perhaps for this reason the scientists and environmentalists tell us, if all the snakes in the world are killed, rodents of all kind of species will multiply so fast that food availability for human beings will start depleting, apart from spread of many diseases. Even the Chinese experiment during 1980's of killing birds near the airports for air safety and for higher food production finally led to drop in food production and was abandoned. Vedic Rta make it very clear that with one seed, the benign mother earth blesses us with hundreds of seeds and some small percentage of all seeds and fruits is meant for those animals and birds who help us in the maintenance of cosmic order. The laws of God are unequivocal, well defined and all kinds of life to live peacefully on this planet and provide a share of food to them. The animals, birds' etc., contribute in fertilising even the degraded and barren soil, killing harmful insects affecting the plants and even killing the rodents in the field who destroy the food crops.

From the phenomenon of light and shade in the Natur, Vedic metaphysicists discovered that the entire universe in its gross form is a cosmic illusion. It is our senses, which make this illusion look as real. Nature and the Universe are shadow of the eternal light and described this divine shadow as Maya and eternal light as Brahma - the only Reality. They described Brahma as "Sat, Chit, Anand" - supreme Reality, Consciousness and Bliss. Based on Vedic Rta and

their functioning in Prakrti along with seven modes of knowledge, this phenomenon of Cosmic Illusion became an integral part of the philosophy of Advait Vedantists like Sankracharya. According to such absolute monists and pure idealists, in the phenomenal world reality and illusion, truth and untruth, good and evil, perfect and imperfect, precision and imprecision and other extremely divergent and opposite phenomena move freely. Only with higher Vedic knowledge, one can segregate truth, reality, perfection and good. Lower intellectual knowledge of matter, senses, which is avidya, will invariably take you towards illusion, untruth, mirage, transitory pleasures of senses and other kinds of evil.

Thus in the material knowledge it is the ignorance which is parading in the guise of intellectual knowledge. At this stage of intellectual and material knowledge bereft of divine and spiritual knowledge, individuals find untruth in truth, reality in illusion and reason in highly unreasonable and selfish arguments and vice versa. The cosmic powerful illusion Maya is the material cause of light and shadow in Prakrti and the universe. This illusion gets more vehement under the subtle tamasic guna of passivity and stupor. The individuals in the blind pursuit of money, false ego, impure thoughts, power for selfish interests have great difficulty in understanding this divine and metaphysical concept of Maya, since this material world, matter, children, sensual life create a golden disc and blinds the reality from their vision. However, its vehement effect goes on reducing when you acquire more of sattvic gunas of purity, truth, love, selfless service, moderation in thought and actions. Finally it disappears when the effect of all guna become nil and you reach the stage of shuniya sattva. It is a stage beyond sattvic guna when you acquire bliss and no material activity, thought, human relations affect you in the performance of your selfless action. This stage further takes you towards moksha and finally you become one with God-"aham Brahma asi"- my "real self" is God. The six schools of Indian philosophy describe this stage differently as Turiya, Kaivalya, Moksha, Mukti etc. It is a stage when you can communicate with your soul and get free from the cycle of birth and death.

Since Maya works through its veiling power, it creates the difference between the seer and the seen and becomes non-existent in those stages, which Patanjali describes as Kaivalya, and Sankracharya refers to it as Turiya. These stages and also other philosophical terms were used in sad Darshana to denote the stage of supreme consciousness when a person can communicate with his real self- the immortal soul.

It is the stage of complete harmony of one's lower body self with the higher "real self". Sankracharya has preferred to use the term Vidya - para jnan that is akin to Vedic degree of Aditya. A person who specialises only in divine knowledge about God or spiritual knowl-edge about spirit, Prakrti, Universe etc., or material knowledge of matter, senses, perceptions etc., is not able to reach the stage of Turiya. Well-harmonized material, spiritual and divine knowledge is Vedic Vidya. The Vedic rsis and munnies have come to this conclusion through the study of these laws of God. Essentially these cosmic laws are the commandments of God conveyed through the Book of Nature since the universe, world and Prakrti are God Himself. HE is veiled in Prakrti and pervades all space- both gross and subtle as an abiding Reality. Thus in the stages of Vidya, Turiya or super consciousness the seer and seen are united and illusory effect of Maya disappears.

Believing in God or even not believing in the Supreme Reality is not very important. Buddha did not believe in God. Kapila Rsi of the Indian school of philosophy Sankhya darshna also did not believe in the existence of God more as an agnostic than as an atheist. The founder of Jainism, Mahavira and many others also did not find God in their ethical metaphysics. The eminent philosopher, mathematician and scientist of modern period and Nobel Prize winner- Bertrand Russell was an agnostic. Still all these persons left behind their highest ethical metaphysics. Thus belief in God is less important than firm belief in Vedic Rta or the laws of God/Nature for maintaining social and moral order. However, by not believing in Rta and not following these permanent truths "Ritam Satyam", great harm can come in the universe and also in the society where majority of its members scoff at these divine laws. Buddha though did not believe in Vedic metaphysical God, still Buddhist Dhamma is largely based on Vedic Rta. Dhamma is more like what you ob-serve with your small children, when they try to play with elec-tric switches or go near the swimming pools or jump in deep water or move towards fire, out of child like curiosity. To save human beings who are the children of supreme Father Brahma and supreme Mother Prakrti, from great harm, Rta are created by God and taught by the supreme mother Prakrti through its functioning and by providing Book of Nature. Thus Vedic Rta show the mercy, kindness, love and affection of Nirguna Brahma and Saguna Prakrti. In the Vedas nirguna is ineffable i.e. beyond attributes and saguna is having finite attributes.

The Vedic artha is more like meta-economics or development

economics based on harmony and complete integration of material and spiritual principles. Pursuit of wealth and enjoyment is not prohibited, provided the same is on the path of Rta and Dharma. Any material pursuit by ignoring Rta or Spinoza's laws of necessity and also Dharma-the path of righteousness can become the cause of social and moral disorder in society. The Chinese metaphysicists Lu-Hsiang (1139-93) also conveyed a similar message about the pursuit of wealth and enjoyment provided those are balanced with Divine Li. Vedas thus paved the way for meta-economics which many learned persons in the West described it Buddhist economics as Buddha perfected Artha in his Dhamma and also Ashata marga-eight fold path of virtues. With the rise of materialism and steady decline of Vedic and Buddhist economics, a stage has arrived when the entire mankind in this world is now worried about the rapidly deteriorating physical, social and moral conditions and environments. The spread of all kinds of pollution, environmental hazards, social tensions, moral degradation, wide economic disparities owing to modern economics where "every thing foul is useful", addiction to consumerism and desire to live a life of all kinds of material excesses have created a great confusion, chaos, jealousy and an atmosphere of naked selfishness in society.

Sun is firm, static and upholder of the universe due to its many characteristics including gravitational force (R.V.1-115-4 and 5-81-2.). The Sun's rays revolve like a deer (5-75-11) and it is the life giver of the world's animate life. Vedas enjoin instead of running after the fake gurus and prophets, sit and do pilgrimage of your inner self-the divine and immortal atma. This "real Self" of the individuals is firm and upholder of one's body and source of light during day and night. Guru Nanak had described the pilgrimage of your real "Self" as equal to 64 pilgrimages of sacred places. In India, there were perhaps 64 sacred places and towns in the 15th century, which were considered sacred by Hindus and other followers of Guru Nanak. In fact, human senses and outwards looking mind (etani) have a tendency to switch off the candle of inner light so that in the spiritual darkness, the senses (Indriyas) and etani could resort to short time pleasure and enjoyment of the illusory material world of Maya. Many sacred places have now become as tourist attractions with glamorous temples, five star hotels, picnic spots etc. The sanctity of these places of pilgrimage is rapidly vanishing.

If you bring the senses under control and make the mind as inward looking, the eternal light of the soul again gets switched on and one

moves towards bliss, peace and detachment while working selflessly for the welfare of all animate and inanimate life. In the Vedas and Bhagavad Gita, detachment is not renouncing the activities but renouncing the desire for all kind of material excesses and infatuation. Extreme of poverty and affluence can never take a person towards detachment. It is a stage when one gets involved selflessly on the Vedic philosophy of Idd Nan Mmam or Bhagavad Gita's nishkama karma in the divine, spiritual and social activities by renouncing short term pleasures of luxury, enjoyment etc., The blind pursuit of money, infatuation for the wife and children, power for self, vested interest and false ego are great hurdles in achieving the state of detachment. However, Vedic moderation, middle path of Buddha and golden mean of ancient Greeks philosophers do help in achieving this stage. Those who attain such a stage of detachment through nishkama karma, they soon get integrated with Nature and move towards simplicity and need based living.

Those individuals who are detached but actively involved in the selfless work know that we are all part of the same God. They also know that each of us constitute one living cell of His formless subtler than the subtle Body, just like we have billions of living gross cells in our gross body. The formless Brahma has millions of eyes, hands, ears and other subtle organs to look after the welfare of all creatures being supreme and merciful God. He lives in the subtlest of the subtle part of our hearts. Vedic Rta enjoin us that we should keep our hearts neat and clean by not allowing filthy and evil thoughts to get into our inner self through our senses and sense organs. An in-depth study would reveal that Vedic Rta relating to beauty, virtue, knowledge, welfare have been derived from the functioning of the Sun, which has been accorded the status of two devas viz. Savitar and Surya, out of 33 formless beings of light.

A few such cosmic laws are briefly mentioned:

Prakrti is always truthful and transparent. She being our supreme mother and all the human beings are her loving children, the Book of Nature tells us to be always truthful and transparent. Benign mother earth is constantly doing selfless work and service to the entire animate life from plants, animals, birds, fishes and human beings on the Vedic philosophy of Idd Nan Mmam- nothing for self all for her children. Thus Vedic Idd Nan Mmam or enlightened liberalism is an important Rta. The trees that bend remain straight and do not break during storms, swift breeze and hurricanes. Non-bending trees, which tend to remain straight, get soon uprooted even during a minor

storm. Vedic rsis and later many learned people found that pride hath a fall and humility is a virtue, which is ever lasting.

The trees provide shade to both good and evil persons alike as well as to animals, birds and others including their own saplings. Again all the trees, which bear sweet and good fruits normally, bend and those that do not give fruit at all tend to remain straight. Thus Vedic Rta decrees avoid all false pride, ego, body consciousness and snobbery. Cultivate humility and bear good fruits in the form of noble children. Many other Rta are derived from the behavior pattern of trees and plants. These Rta relate to birth, growth, decay and rebirth. All human activities should be based on without making any distinction based on caste, creed and sex. As children do not belong to you and only come through you, equal benefits and opportunities are provided to all of them. Infatuation and attachment to children is not advised. Never give love to them as a loan to be returned in your old age. Give love to them as sattavic charity or donation not with any idea of return. After following the laws contained in the Book of Nature, it is a common observation that even animals give love to their offspring, feed them and give them necessary training on behalf of God without any idea or thought of return.

Again wild plants spread faster and later on some times these are blasted. Useful plants grow steadily, systematically and benefit the human beings and other animate life. Even when these useful plants and trees die and fall down gracefully, these are still useful and also leave behind their good seeds. Their leaves are useful to animals, seeds to birds and their wood useful to many as source of cooking and heat energy. Wild plants even animals do not eat and are very often destroyed through burning lest their evil seeds spread very fast. The wild, false and socially harmful rumors spread very fast and even become a source of social disorder some times and need to be blasted by the wise men of society and other lovers of wisdom by bringing out the real truth. It is not enough to grow the saplings and plants with the help of seeds on a fertile soil, these need regular weeding to ensure that wild and useless plants do not grow around the useful plants in the form of parasites and retard the growth of fruit bearing plants. The same is true for the human beings from their birth, childhood, youth and old age. At all ages the weeds in the form of useless, unsociable, vindictive and materialistic thoughts which grow in the minds of human beings should be regularly weeded out with Vedic knowledge and also the a-priori knowledge known to the soul. The healthy and useful thoughts get infected with wasteful, sensuous

and materialistic, corrupt and evil thoughts of extreme selfishness, which need to be weeded out regularly with Vedic philosophy and other divine scriptures. If this could be done under divine guidance of Adityas or Rudraias like the Vedic seers and sages, metaphysicists Sankracharya, Vivekananda of India or Socrates, Plato of the ancient Greeks, the weeding of wild, evil and wasteful thoughts will be faster and also perfect. A selfless and learned guru/preceptor keen to empty his / her knowledge to the disciples without the desire of any material gain should be searched. If such a search is unsuccessful and one fails to find any such perfect guru who is both divine and spiritual "gardener", the study and understanding of Vedas, Bhagavad Gita, Upanishads and other holy scriptures of all other religions would also help in this weeding out of all wasteful and materialistic thoughts.

From the scriptures and also philosophies of various lovers of wisdom, a large number of such laws of necessity akin to Bible's Commandments can be found. Many of these learned persons found these laws from the movement of rivers. An individual's life is like a river - small at birth (a drop), narrowly contained within its limits by its two banks, flows quietly a long journey and in the end without any visible break it gets merged with the sea and gracefully as well as painlessly loses its individuality and restarts from a drop. Thus the life of the river continues. Again by merging of more streams and smaller rivers, it goes on becoming larger and larger and becomes extremely useful for all kind of animate life. All these streams, rivulets and the river itself pass through rocks, mountains, forests, deserts and many other obstacles without much struggling and find its path peacefully.

A large number of Rta emerge from this phenomenon of natural flow of river and its final merging in the ocean. Lao Tse - founder of Taoism observed " Be like water, soft, limpid, it finds its way through or under any obstacles. It just does not quarrel, it simply moves on." The Vedic Rta that emerge from this phenomenon of the flow of river are, moral law relating to selfless action (nishkam karma), the law of Karma and rebirth, which according to Kapila Rsi rules the world. The Vedantists however, find from this phenomenon, rebirth and continuity of life till Moksha (salvation) is achieved. The moral law of moderation or golden mean also is derived from the flow of river. Containing one self within limits by avoidance of all kinds of excesses - both affluence and deficiency by following middle path within certain tolerance limits. The river is useful so long as it remains within two banks and also continues to flow. The overflow of water leads to inundation, resulting in mass scale destruction of crops, uprooting of

trees, damage to property and even animate life. If the water in the river becomes too less and the flow of water virtually stops, it leads to stagnation when it is not useful for crops, drinking by human beings and animals and even individuals can not take bath in that stagnant water. It even becomes cause of breeding insects, bacteria, mosquitoes etc. Thus utility of the river is the maximum within certain limits of flowing water while remaining within its two banks. Graceful growth of human beings from childhood to youth and old age without much struggling with the functioning of Nature, graceful death of the gross body etc., are all such moral laws.

The flow of water is always from the higher to lower level while containing latent energy in the form of hidden electricity. Vedic Rta enjoins that love and care should flow from the strong towards the weak i.e. towards the children and when they grow and become strong, they should look after the weaker sections- smaller children, old parents, weaker sections of society, sick and disabled. With the hidden energy of water in the form of electricity, a large number of benefits accrue to human beings. With the proper flow of love and care, which also contains a lot of latent social and moral energy in the form of nobility, virtue, affection, service, the same can bring immense benefits to human society and also to the entire mankind. Rama Krishna discovered another Rta from the rain- water, which never stands on high ground and rushes towards the lowest level. The selfless service with love and care should not wait but the same should rush towards the weak and needy. The grace of God remains in the hearts of those lowly (without vanity, pride and false ego) but drains down from the vain and proud. Their worship of God is only for social recognition and ostentation and not as a faith. Thus humility is the law of Nature and Vedic Rta. Those weak, humble, poor in spirits and with firm and unshakable faiths, by renouncing material desires of all excesses can seek God. Holy Bible has also a similar commandment, "You are dead to God, if you do not respond to the care and call of God and also if you do not follow His Rules".

In the Vedic metaphysics seed is male principle and soil as female principle. Bhagavad Gita says that God is the primordial seed. Even though formless and without any sex, God is usually described as "He" and Prakrti as "She". We get best fruits when both seeds and soil are healthy. When seed is good and capable of germination and also soil is fit and fertile to assist production, ideal results are achieved. If the seed does not germinate, even the best soil cannot produce the fruit. Thus Vedic Rta is very clear that for the non-

pregnancy of good and healthy woman, there is some thing wrong with the male principle of seed. Vedas prescribe strict observance of continence during the period of student ship and before marriage. For getting healthy, truthful and God loving children for the family and society, a Brahmacharya should marry a Brahmachrani. Thus Vedas give great emphasis that both husband and wife should be preferably of equal intelligence, knowledge, education and merit.

There is also a mention that the animals, birds, fishes and all other animate life follow Rta, based on the light within them provided through the spirit of God in them. Rudyard Kiplings' Jungle Book describe beautifully the laws of jungle or forest laws conforming to laws of nature, which are understood, appreciated and followed by all animals, birds, reptiles and others living in the forest. This knowledge is available to the animals, birds and others on their birth as need-based knowledge and supplemented by their parents and even other animals. As regards human beings and their souls being largely omniscient, are born with the knowledge of four Vedas within them. Very often many human beings at very early age forget this divine knowledge under the influence of their senses, desires, matter, vested interest and false pride. This leads to social and moral disorder in the society. For creating order, harmony and righteousness in society, prophets, wise sages, seers, metaphysicists are born again and again in all ages, on this earth to guide the harassed humanity. However, the outward looking mind, which is highly turbulent under the influence of senses and sense organs in this vast ocean of matter, tends to ignore their noble teachings and thus human beings become their own enemies.

Kapila Rsi of Sankhya Darshna refers to Kriya Karma- what you sow, so shall you reap. Even if you have done no wrong in this life, you could still be suffering owing to past karma (good and bad deeds) of previous life/ lives. This law of retribution is Vedic Rta and according to Kapila Rsi, it works independently, is autonomous and abstract law. Vedic hymns make it very clear that both the supreme Father and supreme Mother Prakrti bestow their love, affection and care equally and most impartially to their children. As some individuals are their own enemies, the final effect of their love and affection may appear to be partial. Clouds give rain equally to the soil, if the soil is not well prepared, the rainwater does not benefit the crops on that soil. Sun gives light equally in all places, if material obstructions are provided, the Sun light may not reach there. Those who do not know well their divine Father as their perfect preceptor and supreme

Mother Prakrti, and also do not follow Rta, Satya (truth), Dharma (righteousness), invariably feel partiality of God and Nature towards them. They overlook that God Himself follow Rta rigidly and Prakrti ensures uniformity in the application of these laws and keeps these transparent and permanent in all periods of the cosmic cycle i.e. one Kalpa

According to Atharva Veda (4-1-3)"from the bosom of the sacred word AUM, He brought forth the World. " Again" on high, below and every where He abides by His own laws." Doctrine of Mean-12 describes it metaphysically, "the moral law is found every where in the Nature and yet it is a secret, there is no place in the highest heavens above, nor in the deepest water below, where moral law is not to be found." The holy Koran 30-29 says " there is no altering in the laws of God's creation and all evils befall through the own faults of human beings and they grow despondent- stand firm to your faith and upright nature with which Allah has endowed man." All scriptures say follow these laws of necessity, which sustain us. These are immutable and eternal (R.V 1- 12-7 and 1-24-10).

The over all visible effect of the divine Nature is peace, silence, harmony and serenity. Golden laws of silence and grace are found abundantly in the Nature, hills, mountains, oceans, rivers, forests, deserts etc., These depict either silence, peace or give graceful harmonious sound. The non stop aimless speaking with jarring notes is peculiar to human beings who are either shallow from inside or have great inner vacuum owing to material and only intellectual knowledge in plenty but bereft of spiritual and divine knowledge. Such persons not only talk a lot but also try to attract others by putting on glamorous, shining and expensive clothes, use liberal amount of cosmetics and soon their internal hollowness, avidya, ajnan or ignorance dispels other people. Vedic Rta is " speak less, create peace within yourself and be graceful. “

The movement of earth, planets, sound waves electrons, pro-tons and many other particles and objects in Nature are in circular motion. Even straight line is a part of a bigger circle. Through this phenomenon in Prakrti, the ancient sages discovered another Rta about the movement of human thoughts relating to love, hatred, harmony, discord etc., moving in a circular motion and coming back to the individuals with excellent results in case of love, harmony and cooperation. The other negative and evil thoughts bring back misery and hatred after completing the circular motion. Both these positive

and negative thoughts not only come back after traversing a smaller or bigger circle but also become more vehement and acquire greater force and intensity. Some individuals being killed, maimed and injured on very petty issues which get supplemented with negative thoughts and actions is very common phenomenon of this circular motion, when such thoughts acquire greater force and intensity and blind the human thinking and reason.

Kautilya on the authority of scriptures, has mentioned in his treatise Arthashastra in the context of evil and corruption that a man's ruin of himself and his family starts appearing after a period of about 10 years or more based on degree of evil and corruption he/she resorts to. Such a person not only ruins his/her own family but also the children for whom he/she is custodian on behalf of God. Vedic metaphysics in various hymns, chants enjoin that the person who lead honest life of simplicity, moderation within limits, while conforming to Rta, get good children-both sons and daughters and are always happy. Others who do not follow Rta and life of moderation face gloom and utter darkness.

Moha i.e. attachment / infatuation to children is cause of trouble. The children have their own souls, karma and thoughts. Vedas refer to children as God's children. Their parents are only the custodians and trustees of the children on behalf of God. It is parent's duty to impart them good education, Vedic Vidya that should cover divine, spiritual and material knowledge. Sankracharya describes Vedic education as para and apara jnan- both higher and lower knowledge of God, soul, spirit, Nature and physical, social and military sciences. Thus Vedic Vidya includes metaphysics, philosophy, ethics, society and material knowledge of our surroundings through physical sciences. The parents should provide healthy and nourishing food to the children for their mental and physical growth, without any self-interest or expectations from them in return. The children will know their selfless duty towards parents and the elders based on Rta.

Holy Koran has a commandment "The Lord has decreed...that you be kind to parents. If either or both of them attain old age in your dwelling, show them no sign of impatience or contempt and address them with honour. May Lord bestow on them Thy mercy even as they cherished me in childhood and nursed me when I was infant" (17-18 to 24). Vedas enjoin all old persons that they should all maintain their peculiar beauty of this godly old age and let the wrinkles be not written upon the heart and the spirit should not grow old. The people

in their young age should ensure that their love along with its latent energy should flow from the strong towards the weak. Khalil Gibran in his philosophical treatise "The Proph-et" also has mentioned that the children do not belong to you. They only come through you and you are only the custodian on behalf of God for their proper bringing up, education and upright thoughts. They have their own thoughts, ideas and life to live. Kapila Rsi of the ancient India had unequivocally mentioned that do not get attached to matter and children. Know it that the world is not our permanent habitation.

The earth is enduring because it does not live for itself. From this eternal truth, Lao Tse in his treatise Tao Te Ching says, "do not live only for your self existence." Many cosmic laws relating to discipline and regularity, one learns from planets, Sun, Moon and the Earth. "Be humble and you will remain entire, be bent, you will remain straight. Be vacant you will remain new. He who has little will receive and who has much will be embarrassed. The sage who keeps to the One, becomes standard to the world" (Tao Te Ching-XXII). Who so ever shall exalt himself shall be abased and who shall humble himself shall be exalted (St. Mathew 23-12). What so ever a man soweth that shall he reap. He that soweth to flesh reap corruption, but that soweth to the spirit shall reap life ever lasting (Gelatianas. VI-7, 8). Similar thoughts are contained in Yajur Veda 2-28. Plants take material from the earth and come back to it. The same happens to all human beings, animals and other animate life. We all come from God and go back to Him. Call Him by any name Brahma, the Absolute, Adrista (unseen cosmic Force), Supreme Truth and Reality. His subtle manifestation -the divine Prakrti and its gross form Universe also come from Him and finally goes back to Him. Kapila rsi found from the functioning of the Nature that attachment to any material things including children is slavery and bondage. This cosmic law leads to the philosophy of Bhagavad Gita relating to performance of one's duty selflessly, without bothering about the results. The earth being the Karma Bhoomi of all of us i.e. sacred land to perform our activities and remaining idle is sin as it is against the law of Nature. Hence not to be occupied is the same thing as not to exist. Any effort by modern science and economics to make human beings idle or work only for themselves is against Vedic Rta. Bhagavad Gita tells us that great harm can come to the universe if God stops working even for a short while. Prakrti, earth, planets, stars and even all kind of animate life, birds, animals and others work to maintain themselves and also to maintain the world order and ecological balance.

We may have any number of social, economic and political philosophies, theories, concepts and if these are bereft of laws of Nature, all these ideologies in whatever form would fail and bring anarchy and chaos closer to us. The collapse of various powerful dynasties in the ancient and modern times both in India and abroad was due to excessive materialism bereft of Rta. Nanda dynasty of ancient India collapsed owing to its inherent contra-dictions caused by materialism and wide spread corruption. The great Roman Empire conquered the matter and later matter conquered this powerful Empire. Materialism later led to the final end of Greek civilization. Mughal Empire in India collapsed when corrup-tion and materialism became part of the then Indian society. Lately the Communist Soviet Union and other East European countries broke up due to excessive materialistic outlook, large-scale corrup-tion in the society and various other practices bereft of spirit-ualism and laws of nature. If God Himself observes and follows sternly His Own laws -Vedic Rta and human beings ignore these, certainly it becomes a cause of social disorder and anar-chy. Failure of many corrupt ruling dynasties and materialistic societies, civilizations in the past are all testimony that cor-ruption which is due to lack of spiritual and divine knowledge of Rta, had led to anarchy, absolute chaos and their final destruction.

In spite of clear message of Vedic metaphysics about Rta and past history of materialistic societies, civilizations and governments, the human tendency under the influence of senses and outward looking mind is to ignore Rta and laws of necessity. In the last a few decades many states, countries, societies in the world have once again started moving towards social disorder, anarchy and even self-destruction. This non-divine trend has become the cause of extreme excesses and deficiencies. The affluent are least bothered that their hundreds of millions of spiritual brothers and sisters are not able to get even two satisfying meals after the day's hard work. There are tens of millions of people who do not get even one satisfying meal after the whole day hard work. This non divine but materialistic trend if not arrested by following the laws of God, Rta or divine Li, can become a major cause of destruction of many materially prosperous states and societies. Many human beings have forgotten that we are all logs in the cosmic machine Nature through which God works contin-uously as Unmoved Mover. He supervises this divine machine through His own cosmic laws, which are nothing but His own Mind and Will, made apparent through the functioning of the Nature and gross Universe.

According to Vedic metaphysics Mahat is cosmic intelli-gence and

inner mind (manas) of each individual is part of it. So it is not difficult to know these laws, if we use our Buddhi (intellect) sincerely. The moment we isolate our intellect from this Mahat, we become critical of scriptures and Vedic concepts of Satya (truth), Rta, Dharma (righteousness) and even about God. With the isolation of the intellect the downfall of the individual begins, when the distinction between good, bad, right, wrong, moral and immoral start disappearing. A stage reaches when even bad, immoral, wrong are perceived as good, moral and right. At this stage such persons feel ashamed in doing activities, which are good and moral. It is a common sight in many places, cities and towns in India that after the accident and injury to some persons, majority of people in spite of their inner voice of rushing the necessary helps feel ashamed to render the much-needed help. Many persons prefer to live or sit in the unclean house, room or place rather than sweeping and cleaning themselves. The false ego of many persons will not allow them to carry their own luggage during the journey in the train or bus even though well within their physical capacity to carry. Many urbanites like flowers, green patch / belt near and also in their houses but feel ashamed to do the work themselves of removing weeds, watering plants and other work of a gardener in their own houses.

Most surprisingly many of such persons will not mind or feel ashamed in giving or taking bribe, resorting to corrupt practices, spreading pollution and other evil activities. All such persons will show complete ignorance about Rta, divine Li and laws of God for social and moral order. Problems could arise for the atheists who do not believe in God or agnostics who have doubts about the existence of God owing to the limitations of their reasoning power of the mind. Since most of the atheists and agnostics have belief in the existence of Nature and are keen to lead a moral and meaning full life, Vedic Rta as laws of Nature or as moral laws of necessity could be supplemented with their metaphysical or philosophical postulates for fulfilling the requirement of their moral life. For the theists, they could aid God in the realisation of His Cosmic plan and Grand Design by cooperating with Him or as holy Koran says by surrendering to His commandments and also as Vedas say by leading a rational and noble life based on Rta or Vratani. Plato gave so much importance to Forms and Ideas akin to Vedic Rta that he came to meta-physical conclusion that essence of education should be search for such Ideas (laws). Holy Koran 30-29 says, "There is no altering in the laws of creation." The holy Bible ordains that you are dead to God if you do not respond to love and call of God and also if you do not follow rules,

laws and commandments of God." Bhagavad Gita unequivocally describes, " living according to spiritual laws in the scriptures is an ideal living" (B.G.16-23). For the ancient Greeks living according to universal laws of Nature was supreme good. All these above spiritual and moral messages are found and explained in great details in the Vedic metaphysics.

Chapter 3

Hydra Headed Corruption

Most of the social reformers, moralists and wise men in the entire world agree that corruption is the cause of self-destruction of any society, civilisation, big or small states and their governments. The history of the world tells us owing to the then prevailing corruption and evil practices many civilisations, nations, powerful empires were destroyed. Romans conquered the wealth and established a mighty empire but the wealth later conquered the Romans and the dreaded materialism and hydra headed corruption destroyed the empire. The great Nanda dynasty of the ancient India met even a worse fate owing to the evil of corruption. Later this evil along with the Char-vaka's philosophy of extreme materialism made Indian rulers and their armies so weak that even a handful of invaders from the north-west could defeat "the supposed to be mighty armies" of Indian kings and emperors. Many erstwhile kings and princes in India do not consider even today the giving of presents, gifts and donations involving millions of Rupees in cash or kind, as corruption. However, Bhagavad Gita makes it clear that giving of *sattvic* gifts and charity at the right occasion and for right purpose without any thought of return or showing any favour and with a view to purify yourself is a divine gift on behalf of God.

In the last decade many powerful democratic governments duly elected by their people in Japan, Italy and India were removed on the charges of corruption. Lately during 1996 in India, a number of ministers, governors and officials had to resign owing to their corrupt practices. Some of the ministers and fake gurus were sent to judicial lock-up. However, the worst effect of corruption is that it corrupts the pure mind of the individuals and diminishes the power of their spirits - the great reservoir of energy provided to the human beings. Thus, corruption becomes the chief wrecker of human values. It also becomes a major cause of social diseases, including immorality, hatred for the poor and down trodden, dowry deaths, blind pursuit of money, material possessions, power, status, false ego and worst of all fascination for vulgar, luxurious, hypocritical and artificial way of living. Since lofty *Rta and Satya* - the stern laws of God and eternal truths prevail in the entire universe, these social evils opposed to *Rta and Satya* first create diseases of mind leading to superiority and inferiority complexes, depressions, manipulations, hypertension and later even mental and physical diseases. Such corrupt people fall easy prey into the traps of "dealers of hope", which siphon away a large chunk of black and tainted money of their disciples, by providing temporary peace and solace to their dis-eased and turbulent minds. If the vicious cycle of corruption enters religion and gurudom through the tainted money of the devotees and disciples, it enters politics through the non-accountable election funds, distribution of favours and misappropriation of public funds through leaking cans of subsidies. This vicious cycle of corruption engulfs all activities and professions in the society, including education, medicine etc.

Thus, corruption spreads like wild fire, as society when corrupted, its members become cynical and contemptuous of social and moral values. In such a materialistic society, a few sane voices of wise men and social reformers are drowned in the storm created by it. Now most of the people in India have become

cynical and helpless about this evil. They know that corruption is now parading up and down in the streets, lanes, market places, corridors of power, temples, educational institutions and virtually all places, in full view of the government, custodians of religions, social reformers and others. The Vedic “*satya meva jyate*” has now changed to *rishwat meva jyate*”. Instead of victory of the truth, it is now victory of the corruption and bribery. Books like “Bribe Takers are Heroes” are admired for the brave deeds, particularly those of master manipulators of share market, silent hypocrites and sycophants and others in the government services and private sectors.

What is after all this corruption? The most sacred scriptures of Hindus, directly revealed by God as *Shruti* describe it as hydra headed corruption. Its heads are bribery, exploitative profit, vested interest, naked selfish desires, hypocrisy in the form of false promises, pride, false ego and calumny. It also takes the other forms like, officiousness, sycophancy, treachery, wickedness etc. If not controlled with true knowledge containing permanent truths, it spreads very fast in politics, economics and various organs of the state and institutions of the society. Sama Veda.179 and 913 refers to 99 sources for the entry of this evil in the human gross body. From each of the five senses, five sense organs and outward looking mind (*etani*), nine types of evils enter the human body. In the Vedas, the inward looking mind is “*manas.*” Bribery is door through which all sins enter and join the river of corruption, which flows in the human mind, senses and sense organs of the gross body. This results in diminishing the discerning power of mind to distinguish between right and wrong, virtuous and non-virtuous conduct and values. *Tamasic guna* of passivity, dullness, ignorance becomes predominant and the person is forced to lead an artificial life of fun and frolic, eat drink and be merry, by ignoring the laws of God described as *Rta* in the Vedas. Such persons tend to follow the non-divine professions and become *avaras*, *vitras* and *yatudhani* as they resort to exploitation of the weaker sections of the human beings, mother earth and even supreme Mother *Prakrti* - the divine Nature. Corruption is a major subject in the Vedas. Rig.Veda 1-191-81, 1-28-4, 2-14-3 and many other hymns relate to corruption.

Rig-Veda 1-104-3 refers to corruption as misappropriation of public funds, taking bribe for money belonging to the state and trusts and when the individual's action results in the reduction of state revenue or the revenue of the institution where he/she is a trustee. Rig Veda.1-42-3 mentions bribe takers are thieves. Sam Veda while, mentioning 99 sources of corruption and evil, also calls it a disease which goes on increasing with all material treatment and makes the power of soul and human spirit weaker and weaker (Sama Veda 913 and 179).

It is not only the Vedas which deal with corruption amongst many other social, political, economic and religious aspects of human behaviour and conduct, other later scriptures of all religions also deal with it comprehensively. Holy Bible has many references to corruption. There is a mention that society is now building ‘Mount of corruption’ (2 Kin 23-12). Cause of corruption is deceitful lust and corruptible things on this earth are gold, silver etc., (2 Peter 1-4, Ephesians 4-22 and Peter 1-18). Bribe blinds the eyes of the wise and twists the words of righteous (Deuteronomy 16-19), ... for you are like white washed tombs, which are full of dead men's bones and all uncleanness...such persons are within full of

hypocrisy and iniquity (Mathew.23.27-28). A wicked man accepts a bribe behind the back to pervert the ways of justice (Prov 17-23.). A corrupt man would call God, as Lord but will never do any thing that God says Luke.6-46. Being slaves of corruption they will not even call their corrupt ideas, habits and actions as evil and will finally perish in their own corruption, depravity and bondage 2.Peter 2-19. For he who sows in his flesh will of flesh reap corruption Galatians 6-8. The holy Bible has a large number of commandments, injunctions and spiritual and moral advises even directly from Jesus to all the human beings against various kinds of corruption and evils. Pope Pius XI had also spoken against accumulation of wealth with immense power and despotic eco-nomic domination concentrated in the hands of a few who administer them at their good pleasure... so that no one dare breathe against their will. He has mentioned this as against the laws of God as all the wealth belongs to Him.

The scriptures of Sikh religion based on Vedas and holy Koran, refer to this evil with a number of practical illustrations and spiritual experiences during the lifetime of their founder, Guru Nanak. He took meals with a corrupt rich person and separately in the house of an honest and noble poor person. In the first case the cry of workers, labourers whose money the rich man had retained and those cries had reached the ears of God, while taking meals blood exuded. In the other case of meals with the honest poor man milk oozed out. The dishonest and corrupt rich man got a clear message and followed the path of righteousness thereafter. The holy *Grantha Sahib*.M.3 p.1962 in the portion *Maru Solah* says, "dishonesty or corruption in business or the uttering of lies, causes inner sorrow." Joseph Conard even says that a belief in super natural source of evil is not necessary; men alone are quite capable of every wickedness. Khalil Gibran tells, " the holy and righteous can not rise beyond the high-est which is in each of you, so the wicked and the weak can not fall lower than the lowest which is in you also." Thus the concept of corruption and its evil effects is not only there in the Vedas but also in many other later scriptures, metaphysics and various philosophies.

Even a person who profits by corrupt practices has an evil mind. Seneca, a Roman stoic philosopher of 1st century AD who said, "one, who profits by a crime, commits crime", also held similar views. According to Vedic metaphysics, those learned persons who praise or justify any type of evil or wickedness is a corrupt and evil-minded person. Their learning is based on material knowledge i.e. *avidya* or nescience, which is destroyer of noble attributes (R.V.1-129-6). Those who have not acquired the wealth of *Vidya* - both divine and spiritual knowledge along with material knowledge are the real poor and shall always remain poor (R.V1-186-11). Buddha had said that consciousness of gross body dims the eye of the mind that leads to germination of the evil of corruption in all its forms. This is the origin of all illu-sion. The mythological epic *Ramayna* has mentioned that just as the dust tarnishes the brightness of a gem, the material wealth ob-tained through corruption too contaminates the virtue of the wise. Yajur Veda in its hymn 30-22 advises the king and the elected President to ensure that such low character and evil minded corrupt people should not be allowed to mix with other individuals following divine professions. This has been advised to arrest the spread of contagion of their vices. Rig-Veda 2-2-12 even says, corrupt people face gloom and misery through their children as they sow

the seed of evil in the family.

Sam Veda and Bhagavad Gita refer to *Bhakti Yoga* - the worship of the Supreme Reality through meditation, prayer and chanting of Veda mantras by people following noble professions. These scriptures had also visualised that non divine people with the predominance of *tamasic guna* would resort to *Bhakti Yoga* more for show as a part of their sycophancy and hypocritical nature and shall find safety belt in fake gurus, false prophets, *bhajans* (religious songs) and prayers of the God meant for crass commercialisation. Such people resorting to meditation get into greater inner darkness (Isa Upanishad). The holy Koran describes the evil of bribery as taking advantage not lawfully and morally of others efforts. It is falsehood that drags a person away from honesty and probity and takes him/her towards a life of dishonesty. The holy *Koran* further says, "a man who resorts to corruption is a faithless person to his family, friends, society and govern-ment." Imam Ali even says, "such a person is the most unmanly, avoid his/her friendship and brother hood." Corruption spreads from father to the offspring, teachers to pupils, false prophets to their followers, buyer to a seller and vice versa and so on, untill the entire society is corrupted.

Many philosophers and metaphysicists have not lagged behind in tracing this evil. Plato's perverted forms of governments and absence of divine guidance in those societies where corruption is rampant has been explained in details in his philosophical treatise *Republic* and other treatises. His philosophical concept of Forms and Ideas (akin to *Vedic Rta*) is totally ignored in such perverted forms of government and societies. It is in this background that he even explains "open and close" societies. The history of Philosophy tells us that in such a "close" and corrupt society, Socrates - the wisest man ever born on this earth was awarded the death penalty for spreading the divine knowledge "know thy self" and the metaphysics relating to One God, immortal soul and Nature. The worst thing about corruption is that it distorts the concept of knowledge. In the Vedas the real knowledge is like the Savitar *deva*- the Sun. When it rises, all kinds of darkness vanishes and all paths become absolutely clear. The true knowledge should also dispel the inner darkness of the human beings and make all paths relating to economics, politics, religion, soul, spirit, social conduct, physical sciences etc., clear and transparent. It is only the evil of corruption, which has broken the Unity of knowledge. It has segregated various kinds of material, intellectual, spiritual and other knowledge in the name of specialisation. This diversity in the Unity has become the major cause of producing giants in all fields of economics, commerce, physical sciences, religion, spiritual-ism etc. However, most of these giants are moral infants who are resisting and refusing to grow in the field of morals and ethics. Thus, Vedic guru is more like Savitar deva - the Sun god. He/she is not like the present Hindu gurus, sects and cults, who are blank in the knowledge of social and physical sciences, military science and Vedic metaphysical knowledge of the Supreme Reality, divine Nature, cosmic laws of necessity, soul, spirit and many other divine concepts.

It is in such a highly corrupt society that Christ suffered crucifixion. Gandhi ji for spreading the message of non-violence of the strong, need based living and harmony of all religions was assassinated. In the ancient India the *Shuniya Vadins* who said, "why corruption for body, children, friends when we all shall

become nothing, just like a dream experience? ” were thrown out by highly dreaded material-ists Charvakas in their philosophy of eat, drink and be merry. In *Shanti Deva* guide to the Buddhist way of life 2-33- 41 the followers of Buddha mentioned, ” The unbearable evil of corruption I committed for the sake of others shall remain ahead of me ”. The powerful senses, the turbulent mind, the effect of subtle primordial matter *tamasic guna* virtu-ally destroyed all these noble thoughts, divine knowledge and Vedic metaphysics.

Bhagavad Gita traces the causes of corruption and evil to the primordial matter- the three *gunas* in the human body. While *sattavic guna* of purity, truthfulness, transparency results in ennobling the individual and society, the *rajasic guna* of activity with self inter-est and false ego and desires along with *tamasic guna* of pas-sivity, dullness, idleness become the cause of corrupting the individuals and the society. Lack of knowledge of Vedic *Brahma vidya* that Bhagavad Gita refers as *Jnan and Vijnan* is another major factor for the spread of this evil. *Jnan* is the knowledge of complete understanding of God, soul, divinity in virtuous actions and consider-ing the world as *Maya* - the cosmic illusion. *Vijnan* consists of knowle-dge of Prakrti, the entire gross creation by the divine Nature under the supervision of God, spirit of God reaching all the animate and inanimate life through Prakrti. The scientific knowledge of 23 constit-uents of the body, which include all senses, sense organs, *maha bhuta* i.e. air, fire, ether, earth and water, three *gunas*, mind, ego intellect, spirit and soul is *vijnan*. Only material and intellectual knowledge is cause of ignorance, false pride, ostentatious worship of God etc.

Rig Veda 1-104-3 while referring to corruption as misappropria-tion of public funds in the government and public institutions and when a person takes bribe and reduces the state revenue, has a prayer to various Prakrti *devas* who are subtle forces of Nature, like Indra, Varun and others. In this payer *devas* have been requested to make such a person flee away like a mote of dust along with those learned persons who praise and justify such evils and wickedness (R.V 1-129-6). According to Vedic metaphysics, the weakness of the outwards looking mind, incompetence, lack of integrity owing to excessive desire of sensual pleasure, material wealth and other psychic conditions are the real causes of falsehood, evils and corruption. Only *Vidya* i.e. true knowledge can destroy these ignoble attributes caused by 99 obstacles mentioned in Sama Veda (179 and 913).

The Vedic metaphysics has now virtually disappeared amongst Hindus except for rituals, *yajnas*, ceremonies, more as a blind faith than as rational moral, ethical and scientific necessity. In the absence of proper understanding of laws of God, role of divine Nature, *a-priori* principles already known to human soul, purpose of birth etc., the evil of corruption is now fast infiltrating in all professions, social, political, religious and moral activities. Now a stage has reached the worship of money in all its forms is the supreme worship and prayer to God is only for still more money, sons, fulfillment of all mundane desires. Many priests have put higher fees for the devotees for approaching God to bestow material and mundane gifts to them. The worship of mammon has now penetrated in those noble professions where only a few decades ago, it was a taboo like teaching, medicine, spreading divine and spiritual knowledge for the moral uplift of society

To explain the Vedic hydra-headed corruption to the followers of Vedic Dharma, Maharsi Valmiki in his mythological epic Ramyana depicted the demon king Ravana with ten heads representing each of the nine heads for different kind of evil and corruption and the tenth head depicting the knowledge of Brahma- the Supreme Reality, soul, spirit, divine Nature. During the war of “ good over evil ” between lord Rama and demon Ravana it was shown that the devil had the habit of pretending to be dead. Rama with his arrows and missiles succeeded in cutting Ravana’s head from the body and the second would come up until nine heads were severed from the body, which represented various facets and forms of Vedic hydra headed corruption. As already mentioned, Vedas also say that a learned person if he praises or justifies any type of evil and corruption, is also an evil person. The mythology in Ramayna tells us that Ravana was also a highly learned person. As such lord Rama before killing Ravana did not cut his tenth head and even asked his brother Lakshman to go to Ravana before he was dead and get the higher divine and spiritual knowledge from him.

The concept of 99 obstacles and evils is depicted in the mythology contained in the epic *Mahabharata*. The blind king of Hastinapur of Kaurvas dynasty had 100 sons, out of whom 99 were having evil traits, designs, thoughts and activities. They were great obstacles to their blind father Dhritrashtra, in maintaining perfect peace and harmony in the state. In the Mahabharata Great War of Kurukshetra, five noble Pandava princes killed all the 99 sons. These five princes represent five divine instruments in the human body as mentioned in Vedas. These are soul (*Atma*), spirit (*Jiva*), intellect (*Buddhi*), Ego (*Ahamkar*) and mind (*manas*). *Manas* is the inward looking mind and *Ahamkar* is the noble pride in doing welfare of others as enlightened self-ishness. Mahabharata thus through a mythological fairy tales explains the superiority of inner divine instruments over the gross instruments like senses, sense organs, brain, *etani* - the outward looking mind. These gross instruments get easily corrupted through fear, doubts, diseases of the senses, desires, sloth, attachment etc. (S.V 913). Mahabharata tells after these 99 evil-minded sons were killed, the state of Hastinapur started prospering and harmony prevailed under the noble rule of Pandavas. Thus, the great Mahabharata War really depicted through the mythological characters - both evil-minded *vritras* and virtuous heroes of Kashtriya Varna- the conflict between extreme material-ism and pure idealism. It also depicted the conflict between inner subtle and divine instruments and the outer gross instruments of the body. The divine instruments when rule the body and senses and sense organs work in harmony with these, the human beings achieve perfection, peace, bliss and supreme power to do welfare of others. Vedic *rsis* and later metaphysicists thus found an easier method of explaining the truths contained in the Vedas through mythological epics - Ramayna and Mahabharata for the common man. Both these epics explain the Vedic concept of good, virtue, harmony, love and evil, hatred, corruption etc., through various characters therein.

In the absence of Vedic knowledge about corruption, this evil is now fast spreading and penetrating deep in the noble professions of education, health, medicine and others, which were once considered as non tradable and non commercial. The germs of this evil have spread so much in these noble professions that education in India has started producing mini giants in the fields

of science, economics, industry, religion in the material world. Most of these are moral infants who refuse to grow in the fields of ethics, morality and social virtue. However, some of those noble persons who have complete faith in the superiority and divinity of Vedic metaphysics and are aware of the inner divine world of soul, spirit, intellect, *manas* and other divine instruments are even today providing nobility to professions relating to education, medicine, health and social welfare.

In the religious and spiritual areas concern-ing Hindu society, God is now represented through certain self-appointed minions, gurus and godmen. They interpret Vedic scrip-tures to the requirement of their rich and influential followers. Also to raise their own image of becoming an incarnation of God/god/goddess or His representative on this earth and many of them have become holy pain in the neck. Every day they create more and more aberrations in the religion. Many of them are gunning for God on earth. A few others openly claim either directly or through their inner circle of followers that they are on this earth born as God/god through their divine potency which they describe as *Yog Maya* based on the description given in Bhagavad Gita. Some cult founders have spread their hallucination of becoming God by declaring that God personally came in their dreams or during meditation (a kind of temporary sleep) and authorised them to declare themselves as God on the earth. Vedas clearly say that God is formless, unborn and the Only Supreme Reality. All these declarations or self-appointments as God/god on earth are non-Vedic and irreligious.

In spite of this, some of them have devised perfect corrupt techniques to get major share of unearned black and tainted money from some of their fabulously affluent and corrupt followers. They have convinced their vulgar rich followers that God is very kind to them and the corrupt black and tainted lucre is the blessing of God for them. These followers merrily continue with corrupt and unsociable practices and contrib-ute substantial portion of their earnings liberally to the coffers of their gurus and cults. To inflate the number of their followers as a part of their unhealthy competition they also rope in some of the genuine seekers of spiritual and divine knowledge, provided they are not below poverty line in India. Thus amongst Hindus about 300 to 400 mil-lions below poverty line have hardly any guru, godman or religious guides. The corrupt politicians trap these below poverty masses for their Vote Bank. The top less than 10 % economically well off in India and abroad have mostly some guru, godman, *tantrik or swami* as their spiritual guides. Out of the remaining many of them are fence sitters who go to these gurus, godmen, *swamis* and are constantly in a stage of confusion about the definition of religion, meaning of spiritual-ism, concept of good or bad, virtue and evil, purpose of life etc.

Virtually this cancerous disease in India has beome a giant river of corruption and its canals are running in all fields of social and other activities. The moral infants now being produced in large number through the present material and intellectual education bereft of ethics, morality and spiritualism are always devising new methods, procedures and techniques to snatch materi-al wealth from others without dacoity or use of any force. A few of them do not mind taking the help of pro-fessional criminals and unsocial elements to use force if peaceful but coer-cive methods and techniques fail. First they use hypocritical and cleverly framed schemes to lure their innocent victims and when they collect

immense amount of wealth in the very presence of law enforcing government machinery, they suddenly disappear leaving no trace of their where about. In the last a few decades a large number of such schemes have flourished for some time and then suddenly failed, leaving the innocent victims in a state of shock. The mega scam in the share market made hundreds of innocent victims to commit suicide as their hard earned savings of the entire life virtually became nil in this scam. The prevailing hydra headed corruption had led to major scandals in the purchase of large quantity of sugar, fertilizer, defence equipments through import and large scale under hand dealings in the real estate. For the purchase of property in certain locations, a stage has reached when one has to pay about 90 % as unaccounted money without receipt and only 10 % or less through cheque or bank draft. Siphoning off the public funds meant for those below poverty line is now becoming a common phenomenon as observed by many social workers. Every year since 1960's the Presidents of the country had been warning of the corruption creeping in the society but could do nothing except show helplessness. By 1997, a stage had reached when many major newspapers of the country did not give importance to the Republic day speech of the President of India to the entire nation. The President's speech was a repetition of the earlier years helplessness. .

The sages and seers of yore found certain permanent truths and *a-priori* principles and conveyed through Vedic metaphysics for the guidance of the people of Dark Age or *Kali Yuga*. Even the later scriptures of other major religions also emphasised these a-priori principles in the form of Commandments, injunctions, personal advice by prophets and others through various kind of spiritual disciplines. Only the individuals who earnestly followed these divine commands and laws of God could make distinction between right and wrong, good and bad, virtue and sin. Those who give lip sympathy to these *a-priori* principles, religious scriptures and are bereft of the knowledge of soul, spirit, gross body with three subtle *guna* of purity, activity and passivity, they are extremely vulnerable to all these nine kind of corruption, which may enter through 99 sources. Such persons very often lose their individuality as only the knowledge of soul makes a person a distinct and separate individual in his/her conduct, behaviour, thoughts, desires and other activities. Such corrupt persons even resist to become a member of the vast global family (*Viswa kutumbkam*) and refuse to believe in the concept of spiritual brother hood owing to their vested inter-ests. It is rather difficult for them to understand the concept of spirit of God as *Visnu* pervading everywhere and in all human beings.

These *tamasic gunas* create illusory material waves in the human senses and *etani* - the outwards looking mind and helplessly a person is driven to all kinds of hydra headed corruption. There after the concept of inner divine world steadily starts disappearing and the individuals are attached to matter, children, relations and friends more for vested interests than for divine love. Bhagavad Gita in chapter 2 refers to as infatuation (*Moha*), which is cause of extreme downfall of the human beings. Most of the corrupt persons very often forget that their gross bodies are perishable and the relationship to parents, children, and others as well as attachment to matter is more an illusion of comfort as mentioned in holy Koran and explained in metaphysical language by Khalil Gibran.

History of Hydra headed Corruption in India.

This evil of hydra headed corruption is described apart from Vedas, in the two mythological epics of *Ramayana and Mahabharata*. Some of the learned persons trace its origin in the teachings of *Brahmanas*. These scriptures are the ritualistic and ceremonial part of Vedas. When these Brahmanas are segregated from the metaphysics of Vedas, their teachings with materialistic interpretation can bring a lot of aberration in the Vedic philosophy and the divine and spiritual knowledge contained therein. Once isolated from Upanishads, one can conveniently interpret material form of worship of God and gods from the teachings of *Brahmanas*. Worship for ostentation, social recognition, and even proxy worship by sending money to the priest have been recognised on their authority. Thus, segregation of *Brahmanas* from Vedas led to large-scale materialistic interpretations with vested interests in all areas of human concern - religious, economic, political and social. Even the metaphysical concepts like good, virtue, truth and even four divine professions based on merit, ability, aptitude and capacity with materialistic interpretations got totally different meanings and steadily got highly corrupted. *Brahmanas* have a number of hymns relating to material wealth, corn, gold, silver and once these hymns are isolated from Vedic metaphysics, these can be easily distorted to explain that aim of life is material prosperity, pleasure of senses and pursuit of matter in any kind. "End" is thus more important than "Means". Thus in spite of such a noble and ethical philosophy contained in the Vedas, the large scale corruption started in the ancient India in most of its polities, religion and society and the same spread like wild fire.

Historically in the ancient India, it is normally traced to Nanda dynasty that had created a large empire in the East and Central India. The incubus of corruption and many other evil practices finally destroyed this powerful dynasty. Chanakya also known as Kautaliya, was the chief architect in the destruction of Nanda's Empire and establishment of Maurya dynasty. In the 4th century BC. He wrote his famous Arthashastra - a treatise on meta-economics, political philosophy and sociology based on certain Vedic metaphysical concepts. He has dealt with the subject of corruption in some details in his book and devised certain tests for the selection of ministers, bureaucrats and other important functionaries of the state and society. It is to his credit that he picked up a strong willed, gallant boy at a tender age from a village, trained him like a Vedic guru in the material and spiritual knowledge with special emphasis on military science, politics, ethics and social justice. This boy became the first great Emperor of India after Nandas and ruled almost the entire Indian continent both directly and indirectly. Chanakya was his Prime Minister, philosopher and guide for a long time until he fell into disgrace of Chandra Gupta Maurya. However, Chanakya did succeed in creating a largely corruption free administration in the rule of Chander Gupta Maurya, who was the grand father of the greatest Indian king - Ashoka the Great.

With the downfall of Maurya dynasty and rise of materialist philosophy of Charvakas, later many corrupt practices took their roots. Pleasure, enjoyment, pursuit of money, sex, power and many other kind of material pursuit of matter over took the metaphysics and philosophy of idealism, social welfare and Vedic

Dharma started moving towards rituals, ceremonies, more number of gods/goddesses and temples. Society in general then became ablaze and insensitive to corruption. Religion, culture and social institutions became subservient to matter. The materialistic concept of “*Parsu, Parsa and Paras Ram*” in the later Hindu scriptures and thoughts is the product of this hydra headed corruption. The same individual when he is poor financially and materially even though a simple honest and innocent is addressed as *Parsu* to indicate his low status in materialistic society. When he becomes shrewder, follows the path of blind pursuit of money and acquires wealth to a limited extent by whatever means, he is addressed as *Parsa*. Finally when he becomes fabulously rich, extremely hypocrite and corrupt in both thoughts and actions, society ignores his negative traits in his philanthropic attitude and he is addressed as *Paras Ram* - an epithet for a highly respectful person in society. To acquire the status of *Paras Ram* many simple and honest persons under the hidden desire of money, glamour, false status and social recognition start moving towards corrupt practices and devise material and intellectual arguments to justify the corrupt practices as righteous path based on *Dharma*. They need god men, god women, *swamis*, priests and other religious and spiritual leaders who could support their corrupt ideas and activities.

Thus in the materialistic society exposure of female body, erotic kissing and sensual love scenes in the public places, markets, colleges, universities, beaches, garden etc., becomes quite common and the society becomes insensitive to certain moral and ethical principles. During the ancient Charvakas days, *Kama Sutas* (treatises on sex pleasures), garden parties, erotic carvings, sculptures, poetry and literature depicting female gross body, erotic love scenes etc; became the hall mark of their culture and even religion. In this pursuit of transitory pleasures on the philosophy of eat, drink and be merry, and insensitivity to the evil of corruption, the Vedic metaphysics virtually disappeared. The scientific rituals, ceremonies, modes of worship and noble institutions mentioned in the *Brahmanical* and other Parts of Vedas got corrupted. This created many aberrations in the Vedic religion and led to emergence of a large number of sects within the religion with vastly different ideologies, customs, ceremonies, deities and other social practices but remained united to Vedic *Dharma*. The spiritual *Dharma* described in the Vedas thus became a kind of social and spiritual adhesive which kept united hundreds of minor and major sects following different religions in the modern sense but all of them were part of Vedic *Dharma* which term is now substituted to Hindu *Dharma*. It is for this reason that many learned persons do not use the term religion to describe Hindu *Dharma*.

During this period and even later a large number of temples with idols of many gods, goddesses and major and minor deities mushroomed for the material worship in the northern parts of India above Deccan plateau. In the southern parts below Satpura and Vindhyachal mountain ranges the temples with deities, Bala ji, Venketeswara, Shiva, Bhoo devi, Subramaniam, Ganesa, Narasimhan, Simhachalam and many others had already existed. Some of the deities were accorded the status of God and Vedic Brahma became one of the gods and number of temples dedicated to Brahma, as major deity became negligible. The three epithets describing Vedic God as the creator of Brahmamand - the ever expanding universe and hence Brahma, pervading through the entire Vishwa or

Universe in the both animate and inanimate life as Vishnu and the most auspicious and pure as Shiva later became three proper nouns as Brahma, Vishnu and Shiva (later also Mahesh). Thus, from formless and ineffable Vedic God emerged three main deities with human form and attributes and became part of Trinity of Hindu Dharma. The spread of Vedic knowledge, philosophy and metaphysics was no longer the main task of priestly functions. These functions were mainly restricted to rituals, ceremonies, sacrifices and other practices relating to modes of material worship including proxy worship on payment. The Vedic metaphysical God became Adrista - the unseen cosmic power with no role to perform. Charvakas philosophy even referred to no life after death and the Vedic concept of soul and spirit beyond the gross body was more to confuse the common man to wean him away from the aim of life which is the pleasures of senses, eat, drink and be merry and avoid pain at any cost.

This extreme materialism along with hydra headed corruption and its intellectual justification as virtue, made the Indian masses, the army soldiers, officers, rulers and all religious and social institutions so weak that soon there after the era of powerful Hindu rulers, kings, emperors virtually vanished from the Indian soil. For about a thousand years Hindus had no choice but to accept willing or unwilling slavery and subordination firstly of the Muslim rulers and later British Governor Generals and Viceroy. Hindus saw the destruction of their own temples in a large number, burning of Vedas and other scriptures before their own eyes and could do nothing owing to wide spread corruption amongst them. The former Hindu rulers and their dynasties were made virtual non-entities in the courts of Muslim rulers. Millions of Hindus embraced Islam to get petty jobs under the Muslim rulers and some of their extremely cruel administrators. Indian languages, particularly Sanskrit was banned and Hindus could hardly read their own scriptures and Vedic metaphysics thus became a major casualty. Many others embraced Islam to protect their women folk from the lustful eyes of kings, ministers, bureaucrats, soldiers and others. Again, during the British rule, embracing Christianity for almost similar reason became widely prevalent. Even after a few centuries, many Muslims and Christians in India still follow a few customs, which are commonly followed by Indian Hindus. Many Christians have common Hindu names.

To remain in the good books of British rulers, the Indian rulers of princely states under the protection of British government, resorted to large scale corruption in the form of collection of precious gifts of money, gold, diamonds etc., from both their rich and poor subjects. Large proportions of these gifts were passed on to their masters, British rulers and even junior functionaries of East India Company. Many eminent historians have written about the then prevalent wide spread corruption during the periods of Robert Clive, Warren Hastings and others. The stage reached when the givers and takers of such virtually forced gifts did not consider any thing wrong in their social ethics and individual morality.

After India became independent, this corrupt practice continued in subdued scale and by 1990's, many individuals did not feel it as a shameful act or practice and it exceeded the limits even much beyond practices followed during the British rule. It has now created lure for negativity bereft of social and spiritual ethics. Satan is becoming sacrosanct and selfless love, harmony, nationalism and other

virtues are becoming not only vice but also liability. The stage of emerging corpus of value inversion is clearly visible, as many evils now look good and virtuous. Corrupters and corrupt individuals have gained respectability and social status. This has led to the honest and selfless hard working persons with firm belief and conviction against any kind of maneuvering to look like fools and not useful to society. With honest practices and transparency, it has now become difficult to run any trade, business and industry in India. The prevailing corruption has forced a culture of gifts, bribe giving and taking, commission on major government contracts, middleman, contact man, and many other under hand dealings. The society in general is condoning all kinds of corruption and malpractice either due the fear of Mafia, vindictive action by the politicians in power, due to their own vested interests or gross insensitivity and it is now hanging like a sword of Damocles over every one's head in India. It may look absurd but it is a travesty of truth and logic that corruption has become directly proportion to height of material and intellectual education as well as one's own standing in society, government, industry and religion.

Khalil Gibran had said, "as a leaf turns yellow with the silent knowledge of the whole tree, so the wrong doer can not do wrong without the hidden will of all of you." The entire Indian society cannot absolve itself from the widely prevalent social and moral evil of corruption. More one thinks one finds that the society is frittering away its glorious and golden heritage in a cynical corruption. During the British rule, corruption was there but linked to certain pockets. Again before 1947 religion, education, medical professions and all kind of trade was by and large free from this evil owing to the influence of the noble thoughts of Gandhi ji, Tagore, Subhash Chander Bose, Lala Lajpat Rai and many other supermen in the fields of morality, ethics, society, nationalism and spiritualism. The education system did produce moral and social giants in all areas covering trade, industry, sports, sciences and social reforms including Axiology. The most popular mottoes and maxims which guided the society were "honesty is the best policy", "when money is lost nothing is lost, when health is lost some thing is lost and when character is lost every thing is lost" and many others on integrity and social values. Adulteration of food, medicines and corruption in education institutions etc., was unheard of.

Corruption is now not only wide spread and parading up and down in the streets, markets, corridors of both de jure and de facto power centers but has even become respectful, in spite of the fact that it is debasing the character of many people of India. Metaphysically the present state is what the holy Bible describes, "none is righteous, no not one, no one understands, no one seeks for God. All have turned aside, together they have gone wrong, no one does good, not even one." The roots of this evil have spread like Peepal tree as mentioned in Bhagavad Gita. Some Hindus consider the Peepal tree mostly found in North and some parts of East India a sacred tree. The vehement effect of Vedic phantasmagoria Maya is clearly visible every where in the society and state and only with a strong axe of detachment (Nishkam Karma) and the true knowledge of Vedic metaphysics, the roots of this tree of corruption giving evil fruits to the society can be cut.

Corruption has created a vicious circle. First, it changes the life style of the

individual resorting to corruption towards fun, frolic and vulgar consumerism. Once the life style changes, the style of corruption starts varying based on one's newly acquired limits of needs from austerity to absolute vulgarity. One starts taking pride in hoarding tons of money, living in marble mansions, jet setting in megalomaniac outlook and virtually in every thing which is against the laws of God, *Rta*, *Dharma*, *Satya* and other Vedic metaphysical concepts relating to an ideal society. Distinction between good and bad, righteousness and self-righteousness, naked selfishness and enlightened selfishness, virtue and evil gets blurred in the illusory mirror or *Vedic Maya* created by filthy lucre, dreaded materialism and predominance of *tamasic guna* of passivity and stupor. The individuals suffering from this social disease fail to define Vedic metaphysical concepts like good, virtue, morality, ethics, detachment etc.

When confronted with contradictions, finally describes these concepts like the ancient Charavkas as "figment of imagination". The sensate values overtake the ideational and idealistic values. Thus, the hydra headed corruption becomes the chief wrecker of human values, character, integrity and nobility. As brought out in Bhagavad Gita in such a state the individual does not know where to end his speech, activities and desires. This is the beginning of all confusion of mind, senses, the entire gross body, families and finally the society. This vicious circle then gets bigger and bigger engulfing even the atmosphere, environment, mass scale exploitation of the mother earth and the supreme mother Prakrti.

By going against the Vedic metaphysics by a large number of Hindus this evil has now reached near fatal dimensions. Bhagavad Gita in chapter II verses 62 and 63 gives metaphysical description, " while dwelling on the sense objects (tons of money, transitory pleasures, sensual enjoyments etc.,) the out wards looking mind takes you to attachment for these objects. From attachment springs up more desires (start of vicious circle of corruption). When these desires are not fulfilled, anger arises (cause of beginning of Mafia gangs, criminals and all kinds of non divine professions and activities) this leads to infatuation and distinction between right and wrong disappears. This confusion of memory leads to complete loss of sound reasoning power and finally it takes a person to complete ruin."

Vedas refer to two kinds of individuals. Those who always have consciousness of their gross bodies and always look to the phenomenal world as real. Such persons have invariably contradictions in their definitions of righteousness and self righteousness owing to their ambivalent personality. The other kind of individuals referred in the Vedas are those a few who have consciousness of their inner self and tend to move towards "*Turiya*" and Patanjali's "*Kaivalya*" and soon learn how to communicate with their immortal soul. They know that the soul is the ear of the ear, eye of the eye, mind of the mind and has complete knowledge of *a-priori* principles to guide human beings towards righteous conduct and behaviour. In view of these two extreme kinds of individuals in any society, the attitude towards corruption and all other evil practices vary considerably with the kind of consciousness one has. Some individuals are highly transparent, truthful in thoughts, desires and actions, while others are hypocrites, sweet tongued but always unpredictable. The later categories of persons make promises to others only to deceive them and ultimately give them naught except delusion. They are more like Satan *Iblis* of holy Koran (17-61 to 64). The merciful and

compassionate Allah who is ineffable and formless God of the entire mankind as a *Rabbil aalamin* akin to Vedic Brahma is the guardian of the honest people who follow His laws. Thus, it is the kind of consciousness that takes a person towards God or Satan. Consciousness of the body and the outer world dims the eye of the mind and hides the truth, virtue, spirit, soul and divinity. The ten servants provided by the supreme mother Prakrti, i.e., five senses and five sense organs are always at the service of the human being if under control, otherwise they tend to become the masters and make the human behaviour highly unpredictable. Such human beings under the influences of their senses take even delight in the miseries of others. It is in not only the Vedas and Patanjali's *Yog Shastra*, which find roots of corruption in the body consciousness but also Buddha who found the source of all illusion, corruption and confusion of mind in the consciousness of gross body. If body consciousness goes on increasing in the society, corruption largely is legitimized. Sane voices against this evil are drowned in the river of corruption in spate.

Source/s of corruption

An Italian poet and philosopher of great eminence- Dante whose philosophy was a work of great moral edification did not find in his spiritual testament divinity in animals and other animate life except the human beings. Unlike Aristotle he described man as a "divine animal" where as for the Greek philosopher Aristotle , man was a "social animal." Vedic rsis and munnies had already found through their transcendental research that man was both a social and divine animal. While his divinity in the form of manifested soul (*Jivatma*) is the cause of individualism, the Jiva in the form of spirit of God, which is also the life principle in the gross body makes the human being as social animal and part of *Vasudhaive Kutumbakam* - the one global family of the Vedas. Since spirit is common in all animate and inanimate life/things, we do not find the corrupt practices in the animals, birds, and other animate life except in the human beings, this obviously gives a metaphysical thought and idea that spirit is not the cause of corruption in the human beings. Again, soul being divine also cannot be the cause of corruption as it contains the *a-priori* knowledge of Vedic metaphysics and permanent principles in the form of commandments and laws of God. Thus the source of corruption in the human body is the outer non divine instruments i.e., five senses, five senses organs and etani - the out ward looking mind. The nine kinds of hydra headed corruption enter through these eleven outer gross instruments of the body. It becomes vehement and extremely uncontrollable with the predominance of *tamasic* guna of impurity and passivity. Thus, Vedic knowledge can greatly help in the disappearance of this evil in the human beings

If one does not follow the social and moral philosophy contained in the Vedas and other major scriptures of the world and prefers to resort to all kinds of corruption, it highly downgrades such persons by dimming the power of the mind and inner light of the soul. This necessitates bright and dazzling light during day and night, fancy and glamorous clothes, need for a large number of human beings as servants, security guards, sycophants to enhance the false ego and status of their uncontrolled human senses. However, some kind of vacuum remains being cut off from the inner divine world. The search for true knowledge

against material and intellectual knowledge continues, forcing many of them to go to gurus, god men, *swamis*, *tantriks* and others. This leads to vicious circle. These spiritual leaders utilise spiritual knowledge as a function of money and matter based on strictly principles of Keynes economics and give religious, spiritual, social and ethical knowledge more to suit the need of their wealthy followers in exchange of unaccounted hefty donations.

In spite of wide spread corruption in the country, they hardly guide human beings to follow the Vedic path of moderation, need based living, consider Prakrti as their supreme Mother and Vedic *Idd Nan Mmam* - nothing for self all for society. Some of the gurus and *babas* freely resort to magic, class distinction by creating air conditioned rest houses for the rich and those who give hefty donations and very low class accommodation for the poorer and honest section of their followers. Owing to their ignorance many other Vedic metaphysical concepts like Maya- the cosmic illusion or phantasmagoria, divine four Varnas based on merit, ability, aptitude and capacity and not on birth, the social institutions of Sabha and Vidhata, Rta, *Dharma*, *Satya* etc., are never explained to their followers. After each spiritual assembly/ session, they mention in a very guarded language to the followers and other visitors the need for liberal donations in a secret manner as *gupta daan* so that official receipts could be avoided. Most of them propagate vegetarian food and even avoid the food which comes from the roots like onions, garlic, ginger and a few of them even carrot, radish etc., for attainment of spiritual knowledge. It is further stretched to colour of clothes like only white for one cult, saffron for an other and many other varieties.

Thus it is apparent that corruption does not come out of the blue. It is a product of the loopholes created by human beings in their systems and procedures coupled with greed, dreaded materialism, false ego and pride of the senses and sense organs. The distorted spiritual knowledge, mythology, concocted stories of gods and goddesses, religious fairy tales and ostentatious worship of gods and even some of the present day gurus further help in spreading it like wild fire. The resultant effect is that many public service departments have become self-serving departments. The concept of spiritual brotherhood mentioned in Vedas has virtually disappeared amongst the corrupt persons. Most of them even refuse to know that some individuals and children facing acute starvation and below poverty line in south India were found searching for food in the rat holes in the open fields. Also those searching for food in the garbage dumps behind hotels and other eating-places along with birds, animals and insects, has become a common sight in India. Now there is no easy way to expel this incubus of corruption from the society through government laws, intellectual and material education that is producing intellectual and industrial giants but moral infants, and other fire fighting material solutions. The solution perhaps lies in getting increasingly spiritual doctors who are truthful, transparent and qualified to treat the diseases of the state and society. Such doctors should have the courage to refuse donations of black money, temptation of creating assets worth billions of rupees in India and abroad, and free from the hidden desire of large-scale publicity and other material weaknesses.

Corruption moves from individuals to society and takes the form of cancerous disease in the pathology of the state. It is futile that government laws and their

strict enforcement through the corrupt machinery of government enforcement agencies and the vicious influence of defacto government of industrialists, mafia, and those running non divine and non transparent professions can eradicate this evil. In fact, most of them gain in the perpetuation of this evil. To gain time and appease the occasionally highly upset Indian voters and those fence sitters for or against corruption, the governments of the states and centre appointed a large number of committees and commissions to enquire the causes for the spread of this evil and its effect in the social and political institutions. In addition, these committees were directed to recommend solutions to eradicate this evil. This aimless and time consuming uneconomical exercise is going on for the last five decades since independence and almost all the reports are gathering dust and are becoming even cause of spread of tuberculosis to those employees who periodically remove dust over the reports and inhale the air thus corrupted around this dust.

The in-depth study of Vedas would reveal that ignorance, fear, insecurity in old age along with weaknesses of human senses and the out ward looking turbulent mind are the real causes of corruption. These get aggravated and more vehement with the predominance of *tamasic gunas*. In the extreme stage it enters through 99 sources and in the less vehement stage it could enter through a few sources. Only during *Shuniya Sattva* stage when a person goes beyond the primordial subtle matter of three characteristics described as *gunas* it vanishes completely. Since that stage is not possible for most of us to achieve, the individuals should start acquiring more *Sattvic guna* of purity, truthfulness, transparency and pure love along with selfless service on the principle of *Idd Nan Mmam*. With the predominance of *tamasic guna* in some of the politicians, the fear of losing power is the main cause of corruption and they generate more filthy lucre and money power to overcome this fear. For many others it is the hidden desire to deviate from the path of virtue by leading a sensual life of pleasure and enjoyment, which takes them to the path of hydra headed corruption. This hidden desire when gets vehement and predominant one loses the power of discernment to make a distinction between right and wrong. Ill will against certain individuals also some times becomes the cause of corruption. It starts more to spite those and later on becomes a habit and part of one's trait. Behind all these causes the instincts of "fear" and "insecurity" of the gross body is the reason and it stifles silently all the human senses. Vedas and other scriptures of major religions therefore, advise fearlessness and self-realisation as the main solution. So long as symptoms like arrogance, snobbery, naked selfishness, artificial and hypocritical smile, desire to be honoured in public and even pride of false humility exist in the human behavior and conduct, fear continues in mind. The worst aspect of fear due to these symptoms or diseases of mind is that one finds others as corrupt but not him/her self.

Various savants, seers and metaphysicists have found the Solution for the eradication of this evil differently. The materialist philosopher Thomas Hobbes also found fear complex in many human beings even at the time of birth. He has mentioned in his philosophical treatise on state, government and society *Leviathan* that his mother gave birth to twins - "myself and fear". On this human instinct of fear, he built his entire political philosophy. Owing to this fear complex, he has found human nature as "ungrateful grateful, fickle, deceitful,

cowardly and avaricious.” Machiavelli in his Prince also found some what similar human nature and virtually both of them advised authoritarian rule to control the human nature and consequent spread of evil which could lead to revolution against the ruler .

In the modern period Burma’s (Myanmar) highly learned and respectful lady politician and Nobel Prize winner Aung Suu Kyi also found causes of corruption in fear and advised both material cum spiritual solution. Like Vedas she also found different kinds of corruption (*a-gati*) and named these *Chanda-gati*, *Dosa-gati*, *Bhaya-gati*, *Moga-gati* etc. Thus, largely corruption to her is hydra headed. Mostly these heads are based on fear complex of one or the other kind. Unlike Hobbes and Machiavelli, her solution is not an authoritarian state but welfare Democratic Republic. Unfortunately, she has not succeeded so far to rule the country on her ethical social and political philosophy. At the same time there are some Democratic Republics, Monarchies and some of these are even Secular states in the world which are either corrupt or corrupters. It is thus apparent that solution to this social evil is beyond any kind of materialist philosophy whether socialism, communism or capitalism.

For the fearlessness of mind, Vedas advise combining matter with spirit in all human reasoning and actions. Since the perverted concept of ego-living is one of the causes of social and mental corruption, Vedas refer to six kind of living and advise to move from *Tamasic* to *Daivic* living to arrest this evil entering in the human body. These six kinds are *Daivic* or divine living, *Adhayatmic* or spiritual living, *Shuniya sattva*, *Sattva*, *Rajasic* and *Tamasic* kind of living. *Daivic* living is more like the life of *devas/* gods when you reach the stage of *Turiya* or supreme consciousness and self-realisation. The *Adityas* who study till the age of 48 years and reach a stage of near perfection lead this divine life. The spiritual or *Adhayatmic* living is based on the knowledge of Spirit, *Rta*, *Dharma* and *Satya*. The inner divine instruments become very active in the life of such individuals. *Shuniya Sattva* living is based on complete detachment to matter and mundane life, while actively participating in the welfare of all animate and inanimate life. Going beyond these three modes of divine Nature by leading a life of selfless service, love, harmony, righteousness and spiritual brother hood is *Shuniya Sattva* living. In these three kinds of living the germs of corruption do not enter in the human body or even if some corrupt thoughts enter, these get repelled owing to the immense power of the inner divine instruments.

This evil to a lesser degree is found in *Sattavic* kind of living when the subtle primordial matter of purity predominates in one’s conduct, thoughts and actions. Such individuals take food, which is neither too hot nor too cold, and it is not stale as mentioned in Bhagavad Gita in the later chapters (16 and 17) relating to *Gunas* and their different effects. These persons also do not take many spices in their food as the taste of food is not on the tongue but has moved to their minds. *Rajasic* living is with the predominance of *Rajasic gunas* of activity, passion, desire of power including money power, status etc. They take food that is hot and spicy and more for taste of the tongue. The corruption is very common amongst such persons irrespective of the vocation or profession they adopt. *Tamasic* living is common amongst those who have predominance of *gunas* of impurity, stupor, passivity etc. They prefer half-cooked, deep fried and even stale food and follow

the path of blind pursuit of money and matter without any social objective. They prefer to lead a life of sensual enjoyments, transitory pleasure and have in their conduct lack of transparency, truthfulness and are highly hypocrites, vindictive and even tend to be cruel. The concept of spiritual brother hood is totally lacking in their materialistic philosophy.

Those leading *Rajasic and Tamasic* kinds of life find the “real-self “ in the gross body, worship of God is more for ostentation and social recognition than to know and understand the Vedic ineffable and formless Brahma, who is Merciful and Compassionate. Thus, the degree of corruption varies considerably in the kind of life one leads in both thoughts and actual practice. It is an irony of their fate owing to their past karma of good or bad deeds that many simple and honest people on the noble path of moderation still desire to lead a *Rajasic and Tamasic* kinds of living. According to Vedas human rebirth continues until one starts moving towards the former three kinds of living i.e., *Diavic, Adhayatamic and Shuniya Sattava*. For others who tend to move more toward *Tamasic* kind of living finally reach to the stage of perpetual hell in this and the next life on this earth itself. The earth is *Karma Bhoomi* for all of us to perform our good or bad actions and reach either the stage of permanent bliss (*Anand*) or a perpetual hell. At no stage, one should renounce the world, which is part of Maya or cosmic illusion, but renounce material desires. Only need based minimum requirement is advised so that you do not misappropriate the share of your other spiritual brothers and sisters even inadvertently through some material philosophy or intellectual knowledge based on vested interest or simply on non divine money power.

However, Vedas do assume that owing to the past *karmas* of virtuous and evil actions, thoughts and desires and their consequent effect, it is not possible to eradicate this evil in the Dark Age of *Kali Yuga*. Vedic metaphysics emphasizes the continuous study of these scriptures, attend Sabha and Vidhata regularly and participate in their deliberations for social welfare. These are two main institutions of the Vedic ideal society where individuals should discuss political, social, economic and religious injunctions contained in the Vedas and clear all their doubts relating to *Dharma, Rta, Satya* and other metaphysical and social concepts. Even one should discuss with seers, sages and preceptors of Vedic knowledge and remove their doubts but avoid going to fake and ignorant preceptors. Owing to their vested interests they may take you towards some other and opposite conclusions. One should know that in the last a few thousands years, Vedic truths, injunction and other divine, spiritual and material knowledge have been challenged, criticized or considered as a retrograde approach, but never proved wrong and have remained always fresh with progressive out look.

If the Vedic metaphysics is understood by the entire mankind for whom these are intended, the wild fire of this evil of hydra headed corruption which is now spreading every where in the world, will start getting extinguished without resorting to any fire fighting ad hoc material solutions in the form of procedures, systems, laws, acts, commissions, committees etc. Rig Veda 2-2-12 makes it very clear that persons who acquire material wealth and property through righteous, honest and unquestionable means on the path of *Rta, Dharma* and *Satya* get good and virtuous progeny of sons and daughters. Those who acquire

wealth through corrupt means suffer miseries and face gloom through their children.

As soon as the Sun rises, all paths in this material and phenomenal world become clear. The Vedic knowledge also makes all the paths of the human beings relating to conduct, behaviour, love, harmony, virtue, good and beauty also clear and the germs of any kind of social evils can not enter the human gross body. It is for this reason that the mother hymn i.e. *Gayatri Mantra* has been repeated seven times in the Vedas in different *suktam*, chapters and books. In this hymn a prayer is made that during our three stages of awakening, sleeping and even in dreams bestow us divine knowledge so that we spread it every where and shine like Savitar deva - the Sun god. Again, the Vedic philosophy of *Idd Nan Mmam* or enlightened liberalism of nothing for self and all for society greatly helps in curbing the spread of this evil. Along with *Gayatri mantra* and consequent desire to acquire Vedic knowledge, the philosophy of *Idd Nan Mmam* and the spirit of the hymn contained in Rig Veda 1-89-1 also helps in arresting the social evil of hydra headed corruption. This hymn has an other prayer to God, “ let noble thoughts come to us from all sides.” The hidden spirit in this hymn for getting noble thoughts from all sides will start taking the human beings away from corrupt thoughts and ignoble practices.

Vedic metaphysics tells us that do not be misled by the deeds of corrupt persons. Many such persons perform a lot of social deeds on the strength of money power of their filthy lucre, like opening of charitable hospitals, educational institutions, temples, free meals for the poor and also others etc., to hide their evil designs and activities from the society. Vedic metaphysics advises to always find out the “desires” behind the deeds and whether those deeds are prompted by their tamasic and rajasic gunas. In many parts of the world some smugglers, Mafia, drug barons, middlemen and those thriving on exploitative profits in trade and industry, also certain politicians and others who perform a large number of so called good deeds. However, they continue with gusto their nefarious activities as well as blind pursuit of tons of filthy lucre and tainted money much beyond their need based requirement. Many of them utilise this tainted money to ensure pliable government machinery including ministers, bureaucrats, legislators and even judiciary. A strong, welfare, functional and transparent constitutional authority is the end of their evil dreams and desires. Very often, their “desires” overtake reason of the inner mind (*manas*), intellect (*buddhi*) and manifested soul (*Jivatma*).

In view of good or bad deeds or *Karmas* of the past, every society in all ages do get some persons like Socrates, Confucius, Buddha, Sankracharya, Nanak, Vivekananda and Gandhi who would guide the society towards right direction. In India Gandhi ji gave noble directions of spiritual brother hood, love for mankind, non-violence of the strong as one can observe in divine Nature. He said, “ it does not need any money to be neat, clean and dignified,” which mother Teresa virtually propagated the same through her conduct, behaviour and practice as similar noble teachings are also there in the holy Bible. If one can be neat, clean and dignified with negligible money and can also have healthy, nutritious and balanced diet for about three rupees a day based on 1995 food prices in India, blind pursuit of tons of money for body self can only be an aimless exercise. The

pursuit of money for the welfare of society through righteous means is advised not only in Vedas but also in all the scriptures of the major religions of the world and metaphysics of the lovers of wisdom of all periods and also in all parts of the world.

A plant grows healthy if its weeds are taken out regularly and given healthy manure and unpolluted water without any kind of infection. If the water is infected or polluted, the plant grows into an evil tree, even its growth is retarded, and it gives an infected fruit not good for any use including as seeds for future saplings. Apart from good soil, seeds and water regular weeding is also necessary. Wild grass and parasites eat away all the energy in the soil and regular weeding helps the tender saplings to grow into healthy trees which are useful for the human beings for providing shade, fruits, oxygen and even rain. This regular process of weeding out in human beings of their naked selfishness, lust, greed and all kinds of negativity with the help of a-priori knowledge known to the human manifested soul, contained in the Vedic metaphysics and taught by guru who is a genuine Vedic preceptor or metaphysicists like Socrates can take a person towards nobility, divinity and far away from this evil. Their inward is reflected in the outer world. Vedas nowhere advise to become recluse, renouncer of the phenomenal and material world or become only divine fanatic and fundamentalist individual and these are not against fun or frolic on the path of *Dharma, Rta and Satya*. This fun and frolic of noble persons is much different from what is found in the life of corrupt persons, which is based more on sensual enjoyment and very often against Vedic Dharma and Satya. These *a-priori* principles would make person harmonise both real and phenomenal worlds as well as his perishable gross body and non-perishable soul.

The understanding of *Rta* - the cosmic laws of physical, social and moral order, physical sciences more to develop scientific temper than commercial and exploitative out look, Vedic education system (*Vidya*), knowledge of soul and spirit along with complete attributes of supreme mother *Prakrti* and Supreme Reality Brahma as formless and ineffable, merciful and compassionate God can greatly help in curbing this evil and bringing out the hidden traits of transparency, truthfulness, need based living, spiritual brother hood and all other noble qualities in the human beings.

Chapter 4

Scientific Temper and Vedic Science

In the Vedas the focal point is the human being and the knowledge contained there in is for the welfare of the entire mankind. This knowledge also helps the human beings to develop scientific outlook. The Vedic science is only in the context of his/her material and spiritual welfare. Unlike the present day, physical sciences are part of Vedic metaphysics, which unequivocally explain that physical sciences pertain mostly to the external world that is objectively real and not absolutely real.

To get a feel of Vedic physical sciences, reference to a few hymns are given in the very beginning. The Sun never sets or rises and it is the earth, which rotates (Sama Veda 121). The gravitational effect of solar system makes the earth stable (R.V. 1-103-2, 1-115-4 and 5-81-2). The axle of the earth does not get rusted and the earth continues to revolve on its axle (R.V. 1-164-29). The science of Time and its subtle nature is described in (R.V. 1-92-12 and 1-95-8). The need to study the properties of water, air and fire for discovering and manufacturing aircrafts, ships and other vehicles capable of moving in the firmament, land and water are mentioned in Rig Veda 1-3-1,2, 1-34-1, 1-140-1 and many other hymns. Reference to infinite number of both gross and subtle atoms and the energy principle as spirit of God in each atom is given in R.V. 5-47-2 and Sama Veda 222. Atoms and sub atomic particles are not inert and have unsuspected vitality owing to this energy principle. Physical sciences relating to agriculture, medicine, astronomy mathematics particularly algebra, toxicology etc. are described in R.V. 1-71-9, 4-57-5, Sama Veda 121 and many other hymns.

However, the greater emphasis is on the development of scientific temper amongst the members of Society with a view to curb spread of blind faith, hypocrisy, miracle and ostentatious worship of God. Thus the knowledge of Vedic sciences is meant to save the human beings from falling in utter darkness as Isa Upanishad and the last chapter of Yajur Veda caution us. The unity in diversity is the message of Vedic physical and metaphysical sciences. While matter is the cause of diversity owing to three primordial subtle particles of purity, activity and passivity present in it, the spirit (*jiva*) provides the necessary unity.

The physical sciences have traversed a long journey of over two thousands years independent of Vedic metaphysics. During this long journey they came to certain contradictory conclusions. Many scientists held that the Sun is moving and the earth is static and vice versa. The gross matter and its atoms are inert as observed by the scientist of classical mechanics and now in the 20th century particle physics have found that atom is no longer inert and matter also experiences "fatigue" and many more contradictions. The Vedic science remained consistent during all this period. However, science is now itself proving in the laboratory some of the Vedic scientific truths.

In the 20th century with the bursting of atom into pieces through particle physics, faith in the Vedic science has grown stronger. The atom is no longer

inert and has unsuspected vitality. Vedas had already mentioned about 4 to 5 thousands years ago the existence of “spirit” (*Jiva*) as energy principle in all gross and subtle atoms. Chhandogya Upanishad says, “From this engenderment beams of light shot up and down, gross matter was formed and Prakrti - the divine Nature too expanded in all ten directions, as the Sentient One spread Itself every where - high, low, here and beyond.” Rig-Veda (5-47-2) refers to infinite number of both gross and subtle atoms born from the Eternal Cause. The subtle primordial matter is the cause of origin of gross matter and spread itself every where like the light of the Sun and go round the earth and sky. Vedas thus in a metaphysical language tell us the existence of rays, waves, wavicles and even subtle particles in gross atoms and all consisting of subtle primordial matter of three *gunas*. It is the Creative Force - the spirit, which hides behind animate and inanimate things/ life, moves us, move the planets and moves the Universe. Sama Veda 222 describes the same scientific truth as; “HE keeps His wonderful form in every atom and pervades earth, middle region and the sky.” Rig Veda 1-81-5 and 1-83-2 mention about the subtle cause of this vast Universe in the form of various kinds of atoms and particles. The atoms follow the eternal laws described as *Rta* in the Vedas. Rig Veda 1-22-18 says, “ HE ordains these laws”. Vedas even refer to subtle particles (*tan matras*), which are more powerful and fast moving than gross atoms, and particles. Such subtle atoms and particles are found in ether, light, Time and Space in the outer phenomenal world and also exist in the inner world of divine instruments. Thus such subtle particles are found in *manas* - the inward looking mind, *buddhi* - intellect etc. These finer atoms and particles are not seen through sense organs, or any material instruments.

It has taken over 4000 years for the scientists to find out in the laboratory that gross atoms are not inert, which Vedic sages and seers had already found through their transcendental research. It may perhaps take another a few thousands of years more to find subtle atoms and particles but certainly the scientists will not find these in laboratory with the help of gross instruments. The “*Ashvinaus*” - the epithet for scientists in the Vedas, have to utilize their inner divine instruments for the welfare of mankind on the principle of *Idd Nan Mmam* - nothing for self all for society. The ignorance of scientists, economists and even religious leaders about the subtle atoms has now become the major cause of over exploitation of the earth as a quarry, leading to all kinds of pollution, environmental hazards and other moral and social degradation. Finding no divinity in matter, man’s ego exploitation continues and he finds even a sense of pride in this negativity, duly supported by modern physical sciences bereft of any spiritualism.

While some of the Greek philosophers observed four main elements, Vedic metaphysicists had found five *maha bhuta* i.e., earth, air, fire, water and ether. There is life in the gross atoms of *maha bhuta* though an ordinary person bereft of spiritual knowledge cannot visualise. Lucritus explains this phenomenon beautifully. When you see fighting men at a distance or from a height, you will perceive them at rest owing to limitations of our sense perception. Same way we find block of steel at rest. The inner life of steel, human beings cannot perceive. What philosophers in the West and Vedic *rsis* and *munnies* in the East, found a few thousands years ago was found in the laboratory only in the 20th century. An

eminent Indian scientist Sir Jagdish Chander Bose proved this metaphysical finding. He found with the help of gross instruments in the laboratory some kind of “fatigue” in metal just like human beings. Gross atoms even in an inanimate thing are born, develop and lose vitality and die. They have mind of their own.

In the early 20th century scientists went on experimenting and finally made the gross atom burst into pieces under the impact of particle Physics and Chemistry. Since then science is changing very fast and too frequently. Biology is changing rather fast from one certainty to another. One day it is all environments and another day is hereditary and next day both combined. Psychology which refuted consciousness which in the Vedas is due to the presence of divine soul in the gross body, has started feeling its existence but without linking it with the manifested soul (*Jivatma*). The eminent scientist Eddington’s proposition says, “recognizing that all the physical world is entirely abstract and without actuality, apart from its linkage to consciousness - even time and space are spun out of consciousness.” In atom a large number of sub-atomic particles have been found, including some waves and wavicles and no material nuclei at the bottom. Unlike Vedas where science is part of metaphysics, the modern scientists are largely resisting its merger with the science of soul, beauty and virtue, which Bhagavad Gita describes as the sovereign science.

Today, a large number of scientists, engineers, doctors, physicians, surgeons in India and abroad are in search of their inner world through various cults, god men, *swamis* and sub-religions but still feel hesitant in openly declaring the urgent need of merging science with spiritual knowledge and metaphysics. Many of the Indian scientists still argue that the existence of Vedic knowledge about atoms, electricity, aircraft, space ships etc.; is not a reality but at best a scientific fiction, mythology or a fairy tale. Their argument is highly superficial, as Vedas nowhere mention that such devices actually existed in the ancient Vedic period ranging from about 3000 BC to 1000 BC or even later. The Vedic hymns only advise the *Ashvinaus* (scientists) to continue their research in the laboratory as well as in their inner world; they will succeed in such discoveries and inventions for the prosperity of entire mankind. They should do their research on the philosophy of *Idd Nan Mmam*, which is Vedic enlightened liberalism, i.e. nothing for self all for the society.

As regards the creation of earth and life on it the modern scientists are coming to new discoveries that all life came out of inanimate things. The world itself came in to existence owing to Big Bang or intense energy but still would not like to call it Cosmic Energy of the God. In the beginning there was no life of any kind but after millions of years some rudimentary life emanated, sperms, protozoon, bacteria or any other type of life from inanimate things. Plants that could move for food became animals and animals that could stand on their legs became human beings. Prima facie all scientific conclusions are moving towards Vedic science and metaphysics. Since modern physical sciences have inherent limitations of sense perception and intellectual outfit of human beings, scientists are not sure whether to link their scientific conclusions, discoveries with Vedic science. However, the fact remains that scientists know less about matter today what they thought about a century ago. In the Vedas Creation is linked to Cosmic Word “OM”, which caused immense cosmic energy. This Energy got converted

mass as *Hiranya-garbha* (Cosmic golden Egg) When it opened/burst, subtle primordial matter of three *gunas* started appearing and when the same joined in appropriate proportion, gross universe was created in stages.

Scientists are now doing their best to know the complete properties of all the elements on this earth as known to them today. However, they have not succeeded in the laboratory to know how these elements got their properties, what is the cause of various scientific laws and many other *a priori* principles of the divine Nature? It is in these areas that Vedic metaphysics help the *ashvinauas* and *ribhus*- scientists and manufacturers to get together for various scientific discoveries. There after they should move together or the manufacture of equipment, goods and other items for the welfare and prosperity of mankind throughout the world in the spirit of *Vishva Bandhutva*, which is Vedic terminology for universal brotherhood.

Some of the Vedic hymns tend to show that in the ancient societies there would have been a general atmosphere of superstition, mysticism, sorcery, animism and other negativities, which was perhaps creating an evil effect on the members of certain closed societies. It is perhaps for this reason some of the then metaphysicists, social reformers and preceptors did their long years of transcendental research with the help of their divine instruments of their inner worlds. Their sincere dedication and urge to fight the social evils savagely and effectively led to certain discoveries of permanent scientific truths. For a common man it would appear that God directly revealed these truths to those pathfinders. Hindus largely consider these Vedas containing these revelations as *Shruti* - directly heard from God. Guru Nanak- the founder of Sikh religion based on Vedic Dharma had observed, "*Om kar Veda Nirmayi*". God (*Om kar*) revealed the Vedas, so that one could distinguish between right and wrong, sin and virtue.

The ancient lovers of wisdom and pathfinders through their intuitive and speculative research found that material instruments like senses, sense organs, *etani*-out ward looking mind in any human body, give distortion to our sense perception. Under their influence we can mistake rope for a snake and vice versa, see big stars and planets as too small, conch shells in water look like silver etc. Sankracharya observed, "He and His spirit can not be accounted for any logical reasoning or material sciences as our minds are limited by the finite world of phenomenon and illusory senses." Vedic *rsis* and *munnies* went into deep meditation, concentration and contemplation and discovered a large number of permanent laws pertaining to physical sciences.

For a common man to understand and apply these laws they devised a perfect model of education system to get dedicated scientists and manufacturers. Till the age of 5 years of a child, mother is the teacher. Between the ages of 5 to 8 years father is the teacher. From the age of 8 years to 48 years learned *rsis* and savants who were mostly the preceptors or gurus. Guru word is from *Gu* - darkness and *Ru* - to dispel. Thus Vedic gurus were dispellers of both inner and outer darkness of the students who are mentioned in the Vedas as *Brahmachari* - seeker of Brahma's knowledge. A number of qualifying examinations is mentioned at various ages of the students, but the first-degree examination is at the age of 24 years. Those who qualify this examination are fit to become rulers,

officers in the Army and Navy, bureaucrats, scientists, etc. In the Vedas, there is no mention of Air Force anywhere as aero planes did not exist at that time. The next major examination is at the age of 36 years. Those who qualify are awarded the degree of *Rudrais* who are highly learned persons in various subjects including physical sciences and metaphysics. The last examination is at the age of 48 years and those who qualify are *Adityas* and they are akin to *Prakrti devas* (shining ones) of the Vedas.

At each stage of education the aim is to create scientific outlook amongst the students so that all superstitions, blind faith and conviction could disappear in society. The followers of non-divine professions like economic and social exploiters, tricksters and other evil minded persons only studied material sciences from false gurus and these students are described as the students of ne-science. These students belong to the categories of *Yatudhani*, *Kimidin*, *Vritras*, *Avarnas*, etc., and their education under the guidance of false gurus is the cause of lack of scientific outlook in society. To save society from the spread of evils of blind faith, unscientific outlook and physical sciences bereft of spiritual science and metaphysics, the rulers have been advised to segregate such people from others who are followers of divine and noble professions.

In the Vedas scientists are described as men and women of absolute self-control, truthful with scientific outlook and destroyers of miseries (R.V., 1-3-4). With the help of these scientists one could travel far on the earth and also in the sky through conveyances, which run and touch the middle region (R.V., 1-3-1, 6-22-2 and 1-22-2). Such scientists from both the sexes go across to distance places quickly like the mind and electricity (R.V., 1-71-9). In this hymn aircrafts and even space ships are hinted. These *ashvinaus* should be well versed in Physics, Agricultural sciences (R.V. 4-57-5), Medical sciences (R.V. 5-74-3), Astronomy (S.V. 121) and other sciences. *Ashvinaus* have been advised to learn thoroughly about Prakrti (Nature), characteristics and various qualities of water, air, fire, electricity and heat and sound energy. Other sciences mentioned are Toxicology and use of various kinds of medicines and drugs (R.V. 1-191-14), science of Time (*Kala vidya*) that starts with dawn (*Usha*). R.V. 1-95-2, and 10, refers to use of time for mathematics. There is a mention of infrared rays, study of Algebra (*Rekha di ganit vidya*), sound as a medium of knowledge for various sciences, diseases like bile, cough, jaundice and others and their treatment etc. The relevant hymns in this regard are in Rig-Veda 1-185-2, 1-12-1, 2, 1-22-1 to 4, 1-2-3, 1-95-1, 1-101-1 and many others.

The Vedas combine science with metaphysics and clearly mention that it is God who is the giver of knowledge of all sciences as "*Sahstra sam*" (R.V. 1-10-11). The scientists are advised to study cause and effect of all material elements and also how the objects are produced and there after utilize these properly (R.V. 5-47-3). By following these guidelines they can alleviate much sufferings of the people (R.V. 5-77-4). Without the knowledge and practical application of physical sciences, it is not possible to eradicate poverty and attain prosperity (R.V. 1-34-1 to 5).

The philosophy of Advait *Vedanta* or absolute monism is more like modern science. The universe is made of one substance i.e., matter whose form is

perpetually changing. While the sum total of the entire energy in the Nature remains always the same, explanation of things in the entire substance are to be found within their own nature. No external beings or existence are required to explain what is going on in the universe with its corollary of a self-existence universe. Modern physical scientists now concede that the sensory and intellectual outfit of the scientists inviolably limits science. There is some thing beyond gross atoms but human senses and material instruments have not succeeded in finding these out. Thus there is indirect confirmation of the scientific version of the concept of Vedic Maya (phantasmagoria). Amongst the Indian metaphysicists, *Advait Vedantist* Sankracharya explained this concept of cosmic illusion in great details in his various commentaries and *Brahma Sutras*. In the West, Plato and later Immanuel Kant also observed this world of phenomenon perceived as real by human senses. Sankracharya had thus anticipated the modern scientific notion that we get only glimpses of the world and the universe owing to our inherent limitations.

Mind only interprets whatever is fed by the senses and owing to inherent limitations of knowledge, gives a distorted picture of the categories of the subject, time and space. Bhagavad Gita distinguishes two kinds of mind, i.e., *Etani* and *Manas*. *Etani* is outwards looking mind influenced by the senses and external phenomenal world and as such has inherent limitations. *Manas* is inwards looking mind and gets *a priori* and *a posteriori* knowledge both from the outer and inner world. Since the modern scientists do their research based on the data obtained from the external and phenomenal world without the help of their inner divine instruments, their findings very often get modified. Particle physics is vastly different from the classical physics. Newton's laws of motion stand greatly modified with Einstein's theory of relativity. The matter of Tyndall and Huxley was inert and indestructible, but now it is no longer inert and has a mind and spirit in itself as per the metaphysicists and "energy" as found by particle physics scientists.

Vedas bring out that every thing material/immaterial, every form contains the spirit of God, and all else is illusion while Sankracharya prefers to use the word delusion. This Vedic knowledge is the basis of Vedanta school of Indian philosophy and particularly *Advait Vedanta* of pure idealists like Sankracharya and Badrayana. It is only such scientists who can do their research based on self-control, scientific out look, truthfulness and can be destroyers of human miseries as mentioned in Rig Veda (1-3-4). Thus according to Vedas the physical and natural sciences are part of the over all design of God. This metaphysically explains that in spite of the Vedic findings in regard to physical sciences being ignored, questioned, challenged and criticised without actually knowing these, but till date these have not been proved wrong. The truths contained there in are being proved in stages.

Gautma Rsi and other seers and sages of Nyaya School of Indian philosophy who based their metaphysics on Vedic knowledge consider the *Sristi* (Creation) as *Leela* (cosmic play) of God, who has fashioned the universe by His "Will" out of ever existing atoms. God being divine Will, divine Desire, omniscient, immanent and formless, produces motions in atoms by His Will and the entire process of Creation and Dissolution (One Cosmic Cycle of *Sristi and Pralaya*) of the universe

starts. Laboratory tests of the scientists of the ancient, medieval and modern periods are steadily moving towards the above spiritual truth of the Vedas. If we consider Newton and Tyndall's atom as inert, we may call it only as material truth of that age or in the Vedic metaphysical concept as impure and imperfect truth. It was not a spiritual truth as those scientists overlooked Vedic "spirit" of God in the void of all gross atoms. Vedas even mention the presence of this spirit as energy principle in "*tan matras*", which are subtle particles. This energy principle first entered the primordial subtle matter in the form of three *gunas* of purity, activity and passivity and spread thereafter in different five *maha tatvas* and 720 *tatvas* (five main elements and 720 elements). Thus the Supreme Being spread Himself in all directions upwards, down wards, here and beyond. Incidentally out of 720 elements in the entire gross universe mentioned in Vedas, scientists have so far found about 150 elements on this earth.

Rsi Kanad of Vaisheshika School of Indian philosophy entirely based on Vedic metaphysics, had already observed the phenomenon of Flux. Einstein has, now confirmed in the laboratory, the Flux observed both by *rsi Kanad* and later by Buddha. According to Einstein most of the particles in the sub atomic world live for short period of a small fraction of a nano of a second and change to other particles, while some of those behaving like waves and wavicles. This flux in atoms is a continuous process. Einstein also made certain metaphysical observations in regard to this flux in atoms, like God does not play dice and in all probabilities God has kept some "hidden variable" responsible for this activity. Einstein could not find out this hidden variable during his lifetime and left a major scientific question for future particle physicists and advised them to continue doing research to find this variable.

This research has led to electron clouds, waves, quarks and even inter connected events "Quaritian Foam" in the atoms and universe. James Jean has gone to the extent of saying that objective reality of atoms and sub atomic particles is only events. When these events inter-connect gross atoms get formed. This scientific truth now found out, tends to show that there is some thing subtle like events on which the gross universe is formed and the subtle invisible power is more real than gross atom and universe. It is this subtle power which gives properties and characteristics to atoms of various elements. The hidden reality always remains real and atom is only illusory and part of the great flux in this phenomenal world. The laboratory test are moving towards that direction which *Nyaya* School said that the spirit of God or His divine Will living in void (*shuniya*) produced motion in all atoms. It is a separate matter that the physical scientists are still hesitant to describe the atom as an illusion/delusion of Vedic Maya.

As brought out earlier the physical sciences in the Vedas are part of the Design of the God, who is described also as "*Vishwa Karma*" - the supreme designer and architect of the universe. All these designs are based on *Rta* that are permanent truths and are His laws of social, moral and physical order. Through these *Rta* the physical sciences and the ideal human conduct are inter-connected since the focal point in the Vedas is the individual and his/her welfare. The Vedic *Rta* tells us that all human activities relating to love, hatred, affection, anger, desires, selfish and selfless actions have a circular motion. According to Vedic metaphysics these actions contain non-material subtle particles and their movements are in circular

motions and come back to the individual with a bigger force. Thus all movements of the material and non-material (love, hatred, etc.) matter are in a circular motion. While gross atoms are the cause of Flux, the accumulation of subtle particles on the manifested soul (*Jivatma*) of the individual is the cause of one's rebirth. This movement of births and rebirths of the manifested soul of an individual continues till one reaches the outer biggest Divine Circle. Thus the subtle particles of love, selfless service, truthfulness and other positive *karma* take a person towards *Mukti*, which is the final liberation, or salvation towards bliss.

Those individual who move towards the outer and bigger circles are normally more straight forward, as even the straight line is part of a bigger circle. It is the subtle primordial matter of inactivity, untruthfulness, hatred, hypocrisy and anger, which make the individuals move towards smaller and smaller circles. It is not possible to get any straight line there and hence such individuals are crooked, hypocrites, ungrateful, deceitful and avaricious. They even acquire many other negative qualities. This circular motion is also in the case of gross particles, atoms, earth, moon, planets, etc. Only those individuals with positive virtues and having complete knowledge of Vedic metaphysics and apply the same in their day-to-day conduct reach the outer most divine circle and attain bliss and even avoid rebirth in this phenomenal world. Material and intellectual knowledge bereft of spiritual and divine knowledge leads to mundane desires, blind pursuit of money, power, status, etc., which make the persons move towards smaller and smaller circles necessitating innumerable births and deaths, misery and sufferings. Both the Vedas and Bhagavad Gita say that spread of the knowledge contained in these scriptures i.e. Vedic metaphysics and Sciences, which help in bringing scientific outlook amongst the individuals, is the greatest service to God. In the absence of this knowledge and outlook, individuals continue to move towards smaller and self-centered circles. These persons have vague concept of society, spiritual brotherhood and their love, service and even worship of God is more a ritual and ostentation than their yearning of the soul. In the phenomenal world of matter, the material concept of three sets of circular wheels for the airplanes (*Viman*), 4 wheels for *Ratha*, i.e. vehicles moving on the ground and circular movements of the moon and planets is mentioned in many Vedic hymns.

For better appreciation of the Vedic science and various scientific truths mentioned there in and discovered by the ancient pathfinders and metaphysicists through their intuitive knowledge and transcendental research, can be mentioned in brief. Since number of hymns relating to Vedic science is in hundreds, this would only give the feel of Vedic physical sciences, including mathematics. Rig-Veda contains a number of hymns relating to sun, explaining both its physical and metaphysical characteristics. As regards the physical science, it is stated that the Sun never sets nor rises and it is the earth that rotates (Sama Veda 121). Rig Veda describes that the earth moves round in space and revolves around her *pitram* - the Sun. *Pitram* in the Vedas means father. Metaphysically Usha (dawn) and Prithvi (earth) have been mentioned as the daughters of Sun god (*Suriya deva*). In the Vedas the word *deva* relates to formless beings of light or the shining ones. The word god is not the exact translation of *deva* though it is the closest English word for *deva*.

Owing to the absence of Vedic knowledge in the Western part of the world, the scientists and astronomers of the ancient and medieval periods considered the Sun as moving and the earth as static. They modified their findings only during the 15th and 16th century when Copernicus put forward a novel theory that planets including the earth revolved around the Sun. The great astronomer Gallileo was even kept under house arrest for supporting Copernicus's theory. Even much before Copernicus, the Indian astronomer Aryabhatta independently with the help of material instruments in his laboratory confirmed like a true Vedic *ashvinau* (scientist) that earth revolves around the Sun and confirmed scientific truth mentioned in Rig and Sama Vedas. Incidentally astronomy is a major science in Vedas and astrology independently is nowhere mentioned as part of physical sciences.

Through the scientific methods of decoding certain astronomical code hidden in Rig Veda, Dr. Subhash Kak- a computer scientist at the Louisiana State University has found the mention of distance between Sun and the earth as well as moon and the earth. According to this finding Rig Veda mentions as a part of its cosmic science this distance as 108 times Sun Diameter in respect of Sun and the earth and 108 times moon diameter between moon and the earth. Modern astronomical studies have found the actual distance as 107.6 and 110.5 times respectively against 108 times mentioned in the Vedas. A news item published in the *Indian Express* dated 31-3-1993 (Ambala edition) about this remarkable accurate value can be referred to. Owing to this Vedic *rsis* and *munnies* have observed some divinity in this number 108. The ancient sages have compiled the Vedic metaphysics into 108 Upanishads. Some of the more important Upanishads are Katha, Keno, Mundakaya, Iso, Chhandogya, Brihadarnayaka, Isvarya and Aiterya. Amongst the Vedic Hindus, the term *Shri 108* is used for those spiritualists, preceptors and other highly learned and divine persons who have read and understood 108 Upanishads. Later certain *Rsis* (sages) devised a *Vyjanti mala* (rosary) with 108 beads/stones for keeping count of *mantras* (hymns) during the worship of God. Litany or *Jap Yagna* - a set form of prayer mentioned in the Vedas are *OM Khamma Brahama* (OM Thy name is Brahama), *Ayam Atma Brahama* (my soul is a part of God), *Ekam Tat* (God is One), *Tat Tvam Asi* (Thou art That) and many others including the mother hymn i.e., Gayatri mantra - prayer to God to provide us His divine, spiritual and material knowledge.

In the astronomical code hidden in Rig-Veda, solar year was calculated as 364.24675 days. This figure is very close to 365 days with adjustment of one day in a leap year. Considering that time was not calculated in hours, minutes and seconds as at present, the accuracy of calculation by Vedic *rsis* assumes greater importance. The hidden code in the Vedas leading to above calculations has been worked out by two computer experts Dr. Subhash Kak of Louisiana State University and Mr. David Frawley of the American Institute of Vedic studies (Times of India dated 8-5-1993). Rig Veda mentions that all calculations in mathematics are made i.e. duration of the year; month, day and four cosmic periods based on Sun. Mathematicians and astronomers are advised in the Veda that all calculations of time should start from the divine and brilliant Usha (dawn). Formless being of light Usha *devi* is described as the brilliant daughter of the glorious Surya *deva* (Sun). She represents dawn and time in Prakrti. Even the calculation of *Pralaya* and *Sristi* (dissolution and creation) of the universe are

based on Dawn and also the Sun, after taking into consideration the gravitational effect of the entire solar system (R.V. 1-115-4). Rig-Veda 1-95-2 refers to ten directions based on the rays of Sun, with four main directions i.e. East, West, North and South. Obviously Vedic seers divided directions into an angle of 36 degrees, each which led to the discovery of the Sun watch used in ancient India.

It is the sun which upholds the earth, which rotates very fast all the time owing to Sun's gravitational force and it makes the earth stable (R.V., 1-103-2). Savitar is the alter Ego of the Sun (Surya) that controls and provides energy to the earth by itself remaining stationary. It makes the earth move, provides light and even its rays are the cause of lightening in the clouds apart from providing gravitational force to the earth (R.V. 5-81-2). The earth revolving and going round the Sun like a calf following the mother is mentioned in R.V 1-169-9 and 1-190-7. Earth surrounded by air on all sides, revolved on its axle and measures the set path. Lightening and energy are its main manifestation; its axle does not get rusted. R.V 1-164-29. Ether is the ocean of sound waves. Sun, stars, earth, other planets and the entire Nature exist on the basis of indestructible syllable "OM" which is the cosmic Word described as *shabad* Brahma in the Vedas. There is a mention that human beings should spread this Word OM in the sky/ether which helps in making the earth stable and free from environmental hazards, pollution and other evil effects. Reading and reciting the Word OM as well as litany (*Jap Yagna*) i.e. *OM Khamma Brahma* (OM thy name is God) has been advised by the Vedic rsis.

In many hymns the Sun as a source of energy is mentioned. Rig Veda 1-62-2 advises the scientists to use solar heat energy for conveyance. Solar radiations are invoked to kill the disease producing germs (A.V., 2-32-1 and 2-31-1). Sun is mainly referred in the Vedas as the source of light, knowledge, fire, heat energy, seven colours of light, killer of harmful diseases affecting plants, human beings, animals etc., Sun is a source of knowledge both for the physical scientists and metaphysicists. Sama Veda 121 says that the earth which revolves round itself with a great speed and also around the solar system does all this peacefully without giving any jerks to all animate and inanimate life and thus links physical sciences with metaphysics. It also says that this is not the property of matter bereft of spirit. It is due to the spirit of God pervading both in the Sun and the Earth and also due to gigantic Design of Brahma the only supreme Reality. The human beings should protect the earth revolving very fast like a deer by observing and following the permanent laws of social, moral and physical order ordained by God and described as *Rta* in the Vedas and other scriptures of the Hindus. Such brave people who observe and follow these *Rta* help in the preservation of land (earth) (R.V 5-75-11). The science of Time is also linked with the Sun and his daughter Usha devi (R.V 1-92-12). Each dawn reduces life span of the matter in all animate and inanimate life and it reminds the human beings to set a proper timetable from morning to night. Owing to its subtle nature Time should never be wasted. All mundane, material and spiritual duties should be discharged punctually as per the timetable fixed with reference to the dawn (R.V 1-95-8).

In Rig-Veda 1-139-10, various physical sciences are compared to rain water. The progress of mankind is only possible through various physical sciences which are

like rain water and extremely useful for the prosperity of entire mankind. Human beings should accept only truth and give up untruth (R.V 1-139-2). Scientists like other learned people should be twice born (*Dwi jati*). The second birth is by wearing the sacred thread in the presence of Agni deva (holy fire) by taking a pledge to serve the society (R.V 1-140-2). Agni deva is the epithet for holy fire and he is described as “ lord of vows ” in the Vedas. Since these *devas and devis* are formless beings of light their description as male or female is only symbolic as some hymns did give the impression that holy fire is both Agni *deva* and *devi*. Thus it is futile exercise to examine the epithets given to *devas/devis* by Vedic *rsis* in regard to sex as he or she. These 33 *devas* may be accepted as only “ that ” formless beings.

There are a large number of hymns through which the scientists have been advised to do further research and discover various kinds of conveyances, which could move in firmament, earth and the sea (R.V 1-34-1). Scientists in the Vedas are learned persons. They should be provided with house, bright and splendid conveyance and other facilities (R.V 1-140-1). Aeroplanes, machines, cars, vehicles, ships etc., are very useful for rapid movement and for the development of trade across the globe and for enjoyment of mankind. For discovering such vehicles, the scientists should study the properties of water, fire, and air (R.V 1-3-1, 2). Those who understand the characteristics and various properties of air can discover vehicles for quick movement like airplanes (R.V 1-5-3). For the manufacture of vehicles moving in the air, need for nails, 12 felines (ores), wheels, three axles, fire and water are mentioned in R.V 1-164-18. For achieving higher speed three sets of wheels are advised (R.V 1-34-1, 9). The term used is “*Vimane neshu*” for such fast moving vehicles and for airplanes or any other kind of air craft moving in the middle region, the word “*viman*” has been used in a number of hymns. Go in the air and come back with ease like a bird.

Scientific knowledge is needed for enlightened life and good enjoyment (R.V 1-85-7). In Vedic metaphysics the word “ good “ is both material and spiritual and is part of social ethics and morality. Good does not apply to just enjoyment by senses as part of transitory pleasure. Rig -Veda (5-48-2) advises all human beings should make efforts to be in the company of the enlightened savants and obtain the knowledge of all kinds of physical sciences. A scientist should be master of true virtues, noble actions, good temper and both spiritually and materially wealthy. He should be able to go across the path leading to distant places quickly like the mind and electricity with the help of aircraft, space ships etc. He should be self-reliant R.V (1-71-9).

Ribhus (industrialists and manufacturers) as well as *ashvinaus* should jointly manufacture aircraft and other vehicles for movement in firmament, earth and sea. They should perform this noble job of manufacture without any pride based on the philosophy of *Idd Nan Mmam*- nothing for self all for society, which is Vedic concept of enlightened liberalism akin to Aristotle’s enlightened selfishness and mutual harmony (R.V 1-87-2). When wind, water and pieces of earth (steel, iron and other elements and alloys) are used methodically in the vehicles and driven by truthful artisans of righteous conduct and nature, wonderful results are achieved, like mother arranging every thing for a child who is source of a great joy (R.V 1-116-1). In all the hymns relating to physical sciences, inner and outer

worlds of the scientists and industrialists are harmonised. Building of ships and aeroplanes are a source of national wealth, comfort and for going across the world (R.V 1-116-3). These vehicles bring prosperity for the people of the country of manufacture and also for the people in other parts of the world. The fast movement to distance places is described in Rig-Veda 1-71-9. Thus by harmonising materialism with spiritualism, the physical sciences in the Vedas continue to remain part of metaphysics described in Bhagavad Gita as the divine and supreme science.

Though it may look rather strange and unbelievable in the first reading of certain hymns that Vedas mention about the aircraft, ships and space ships but also their achievable speeds. This is in spite of the fact that Vedas nowhere mention that such fast moving "*Rathas*" moving in the firmament, surface of the earth and all kinds of water, sea, oceans, rivers etc; ever existed there. Through the transcendental and intuitive research the ancient seers and pathfinders found certain likely maximum speed of ships, aircraft etc. Rig-Veda 1-116-4 mentions a speed, which can enable a ship to cross one main ocean to the other in 3 days and 3 nights. For going around the entire globe by sea and crossing all the oceans, the duration of 11 days and 11 nights is mentioned (R.V 1-34-11). Four boats should be tied to the ships for safety (R.V 1-82-6). Aero planes could fly in the firmament and acquire a speed to go across the world in four hours i.e. thrice a day (R.V 1-43-2). In this hymn if day is translated to 24 hours, then the duration of going across the world by aeroplane is 8 hours. From these hymns it is apparent that ships and aircrafts can acquire still higher speeds if the scientists continue their research in this regard. In R.V 1-116-6 there is a mention of spaceship going in the firmament and other planets. R.V 1-118-12 even suggests that aircrafts should be tri-columned and with three sets of mechanical wheels. *Ribhus* should manufacture these aircrafts and other vehicles in such a way that sweet waters, food and other requisite articles are kept in these vehicles (R.V 1-118-1).

A few guide lines have been given to *Ribhus* and *Ashvinaus* to have a peaceful disposition, humility, self control, truthfulness and be devotees of God, obedient and disciplined (R.V 1-116-7). They should learn about such vehicles from savants who are either *Adityas* or *Rurais*. After learning they should aim at making the entire mankind happy and prosperous (R.V. 1-132-5). Those businessmen and traders who use these *Rathas* and *Vaj-gatau* (very high-speed vehicles and aircrafts) for spiritual and material profits bring material prosperity to the country.

Science of agriculture is mentioned in Rig-Veda 4-57-5. Canals full of water should have fresh and flowing water useful for the crops and for prosperity (R.V. 1-112-2). Concept of good seeds, regular weeding of the plants, scientific worship and performance of *Yajnas* with fragrant herbal material for the formation of clouds and consequent rains and other concepts are mentioned as part of Vedic metaphysics and also in the hymns relating to *Rta* and *Brahmanas*. A large number of *Brahmanas* based on Vedic scientific rituals and ceremonies have been separately compiled like *Shatapatha*, *Aiterya*, *Kausikta* and other *Brahmanas*. Medical science and research is briefly indicated in R.V 1-141-5 and science of sound in R.V 1-144-7. Truthful medical researchers develop spiritual

power. In the military science use of lead in the manufacture of weapons and missiles is mentioned (A.V. 1-162-3). The king and other rulers should encourage medical sciences and assist those *ashvinaus* who help in making the gross bodies of people without physical diseases. The individuals should keep away from those scientists who are ignorant of the properties and characteristics of water, fire, electricity and other subjects relating to physical sciences. Individuals are advised in Rig-Veda 5-74-3 and 3-35-5 to avoid the company of those who do not encourage the scientists and also scientific outlook in society. Rig Veda 1-2-7 refers to the property of rusting the base metals due to the presence of oxygen in water and the pure energy in water is Kinetic energy.

Atharva Veda 2-5-12 refers to two kinds of electricity i.e. positive and negative along with its friendly and destructive use. The electricity is hidden in water and when it comes out, it spreads light and provides energy (R.V 1-16-5). Its use in weapons and telegraphy are also mentioned (R.V. 1-85-5 and 188-1). Because of heat energy in the electricity, there is need to have various precautions against electricity. For electricity the words used in Vedic *bhasha* (language) are “*Viduat Raksha* .” *Viduat* in Sanskrit is electricity and *Raksha* is protection. Agni (holy fire) also contains energy and electricity (R.V 1-45-5). Electricity protects people and should be used as destructive energy against wicked persons and enemies with the help of weapons, which work on electricity (R.V 1-86-9). A scientist who knows the nature of Time and all the properties and characteristics of electricity can accomplish his/her work very fast (R.V 1-95-8). Seven flames of fire are mentioned in Mundaka Upanishad (1-2-4). Without fire and air no substance in the material world can be sustained (R.V 1-26-1). *Ashvinaus* are advised to study all the properties of water, air and fire.

The *ashvinaus* who know veterinary science comprehensively should be honoured (R.V 6-53-9). Owing to their research and knowledge, the animals can be well fed and they grow well. The cattle wealth thus increases (R.V 6-5-10). In the science of Toxicology the use of drugs which convert poison into ambrosia and removes the effect of poison in the human body, is also described with some details in *Mandala 1 and Suktam 191* of Rig-Veda.

A few hymns in Atharva Veda (1-11-1 to 7) are devoted to childbirth like, foetus is surrounded by natural elements that move the child in the womb and prepare the woman for giving birth. A few more scientific guidelines are given in this connection. Rig Veda 1-85-2, 1-12-1, 2, 1-22-1 to 4 and many other hymns both in Atharva and Rig Vedas are devoted to description of various kinds of physical diseases in the gross body and their cure particularly bile, phlegm, cough, jaundice, head ache etc., The Vedic system of treatment of physical diseases popularly known in India as “Ayur Veda ” has its origin in these scriptures.

The study of six schools of Indian philosophy based on Vedic metaphysics, reveals that atoms and their immense hidden power was known to ancient *rsis and munnies* and atomis theory in some details is mentioned in *Nyaya Vaisheshika darshana*. There are countless and infinite number of atoms each with their own “*visesa*,” or particular qualities. Due to these *visesa* characteristics of the atoms even the movement of needle towards magnet occurs. It is due to combination of atoms with their particular qualities that phenomenon like mass,

weight, fluidity, viscosity etc., occur in various *bhutas and maha bhutas* containing 750 elements and five main elements i.e. air, fire, earth, water and ether. Physical scientists have found so far more than 130 elements both natural and man made. If research continues on the philosophy of enlightened liberalism and with the sole aim of human welfare, more and more elements will be discovered. There is every likely hood that some more elements are there in the earth, below the oceans and also in other planets. In the Vedic metaphysics atoms are described as “energy balls” as the spirit of God providing these atoms specific properties, prevails in them in their inner most part “*shuniya*” or void which is not gross. Only those scientists who firmly believe in the harmony of spirit and matter will finally prove in the laboratory more of the Vedic truths.

Rig -Veda lays great emphasis on the study of mathematics and particularly Algebra “*Rekha-di ganit vidya vigyaya*” (R.V. 1-95-1). Ten formed the basis of enumeration. Visnu Purana partly based on Vedas refer to the concept of time up to 3.1104×10 raised to the power 12. By decoding astronomical concepts like zero sign, decimal place, various values of digits, use of minus sign and letters to denote unknown quantities in algebra, various distances between earth and Sun, earth and moon, duration of each *Kalpa* (one cosmic cycle of four *Yugas* or celestial periods) of about 4.3 million years have been mentioned. Bhagavad Gita even refers to 2000 *maha yugas* i.e. equal to 4.3×2000 million years (B.G. 8-17 to 19). Buddha in his early education reported to have named 10 raised to the power 50 (Discovery of India-p.97, 98). Division of time was up to ... of a second and smallest linear measures approximately 1.37×10 raised to the power (-) 7 inches. Yajur Veda numbers up to trillion, which Bhagavad Gita also mentions. Arya Bhatta (b. 476 AD) who was an eminent astronomer, metaphysicist and scientist worked “pi” value up to 3.1416 against 3.1415926.

But more than science Vedas give greater emphasis to the development of scientific temper, which all members of society should acquire. In the Vedic metaphysics there is no love for magic, miracles, curses of the agitated and angry rsis, saints and sages, inauspicious or auspicious day, month, year or time for laying foundation stone of a project, its inauguration, or specific auspicious time for taking any oath required under the Constitution of any state by the President, Prime Minister or other public servant and any other social or family functions like marriage etc. The drift from Vedic metaphysics can be seen in the two major mythological epics (*Itahasa*) Ramayana and Mahabharata, in the religious fairy tales in Puranas, Tantras and even Kalidasa’s most famous mythological literary drama “*Shakuntala*”. The whole drama cum story has been built on the curse of an angry and highly agitated *rsi* for no major reason. Vedas are also against sorcery and use of *tantrik* knowledge in the cure of diseases by *yatudhani*, *kimidins* and other sorcerers and magicians. While *tantriks* philosophy relating to awakening of *kunadali* power (the welfare of mankind is mentioned, its misuse is part of non divine activity and hence sinful. Rig Veda 10-87-3 and 2-14-3 and many other hymns describe the professions and activities of sorcerers, magicians, all those who spread mythology for vested interests and other non scientific blind faith as the followers of non divine Varna and they are described as *avarnas and vritras*. Unfortunately owing to distortion of spiritual knowledge contained in Vedas for certain vested interests of *gurus, babas, tantriks, godmen* and priests etc., many of the non divine activities mentioned there in are no

longer considered as evil and sinful by many Hindus.

The study of Artha Shastra of Kautilya - the philosopher Prime Minister of the first Indian emperor Chandra Gupta Maurya, would reveal that to protect the emperor from any likely revolution from the masses, he deliberately devised a very large number superstitions and also spread the same to keep the people occupied. Thus Kautilya saved the emperor from any revolt from the hostile section of the people. The emperor was once an ordinary village boy from a poor family who was trained by Kautilya in administrative, military, political and other matters so that he would take over as the future king of Patliputra (Bihar). Kautilya was keen from a very young age to replace the corrupt Nanda dynasty rulers. Most of the superstitions then created about 2300 years ago, along with many others are still continuing in one or the other sections of Hindus leading to perpetuation of blind faith and unscientific outlook. The various effects of these superstitions and unscientific outlook are now commonly found amongst many Hindus. Amongst the rich and materially prosperous Hindus, proxy and ostentatious worship is very common to gain social recognition.

Through out India the daughters-in-law are blamed if a number of female children are born amongst many Hindu families and sometimes even the husbands also blame their wives for begetting number of female children. This is in spite of the fact that Vedas say differently. There is a clear mention that the sex of the child is dependent on the seed, which is a male aspect and not dependent on mother which is Prakrti aspect, like the mother earth. The scientists have now proved this Vedic truth in the laboratory. In spite of the Vedic truth and its scientific proof in the laboratory, many Hindus are not convinced and have not accepted the truth gracefully. The social evil of dowry and wide spread dowry deaths in many parts of India is hanging like a Sword of Damocles over their heads and not allowing them to accept the scientific truths. At present over 20 millions girls are missing in India mostly in Tamil Nadu, Haryana, Panjab, Rajasthan and other states. This unscientific outlook is perpetuating girl infanticide, dowry deaths, *devdasi* system but also obnoxious Sati evil. It is a socially forced suicide by many harassed widows of young age to avoid their remarriage and payment of higher amount of dowry. Hindu godmen, *gurus*, priests, *swamis* and *babas* have done nothing for ages to arrest this and other social evils not supported by Vedas and modern science. It is apparent for their vested interests they are not keen to spread scientific outlook and Vedic knowledge amongst Hindus. However, the Vedic science helps in distinguishing between truth and falsehood and dispels the darkness of ignorance.

Vedas advise the scientists to acquire complete knowledge of ten *pranas* (vital breaths), soul and spirit along with ten physical sciences. *Prana and Apana* - inhalation and exhalation process is a complete science in Vedas for attaining physical and spiritual strength and also for destroying and eradicating various diseases of the mind and body. Patanjali's *Yog Shastra* to a certain extent is based on the science of vital breaths of ten kinds of *pranas* in the human body. Many individuals are now trying to use this science as a lucrative profession bereft of its spiritual aspect of the welfare of mankind and also the metaphysics contained in the Vedas and Upanishads.

Rig Veda 6-75-2, refers to *Dhanav Vidya* pertaining to bow and arrows, which are symbols of all weapons and missiles. Many savants refer to this part of Rig-Veda as *Dhanur Veda*. The term *dhanvana* is used for bow, weapon and missiles. All these weapons are to be used if absolutely necessary and not for gaining unjust victory over the enemy with the idea of gaining territory. These weapons should be used when all other peaceful and righteous methods have failed and non-divine persons create obstructions in the spread of Vedic knowledge and for protecting those persons who follow *ChatvarVarna Ashram* system of four divine professions in the society

For human beings physical strength and vigour, a kind of herbal *Soma* juice has been prescribed. It is a herbal sweet juice extracted from *Soma* plant and is red in colour. For vigour it should be taken with milk or curd. Being slightly intoxicant, its use during mental depression is mentioned in many hymns. With the passage of time and decline of Vedic knowledge, particularly its metaphysics contained in the Upanishads, *Soma* drink got a distorted meaning as a highly concentrated alcoholic drink. Now hardly any swami, *guru*, priest or any other person amongst Hindus knows from which herb or plant this juice was extracted. However, Vedas clearly make a distinction between *Soma* drink and *Asura*. While *Soma ras* is meant to be used by the followers of four divine varnas both men and women, *Asura* being a hard and concentrated alcoholic drink is meant for the *vritras*, *avarnas*, *yatudhani* and other followers of non divine activities like bribe takers, speculators, smugglers and evil minded persons.

For a better appreciation of Vedic science, a few terms used in the original Vedic *bhasha* (language) as contained in the *mantras/riks* are mentioned. *Viman diyeshu* for vehicles like aircrafts (RV 1-34-1, 9 and 1-85-7). *Vaj gatau*- very high-speed vehicles in the air (R.V 6-60-12). *Rekha di ganit vidya vigyaya*- the science of Algebra (R.V 1-19-1). *Surya Vidyau tau*- knowledge of the Sun and electricity. *Indr-agani*- power, energy and electricity (R.V 6-60-12, 13), *krishna garbha*- knower of Algebra (R.V 6-75-2). *Vidyamadi bha vidyut vidyante yashate*- in which electric telegraph wires have been arranged (R.V 1-88-1). Many other terms and words relating to physical sciences can be found in these hymns like *kanu*, *anu*, *bhutas*, *maha bhutas*, *tatva*, *maha tatva* etc., The other terms have been used like *Ratha* for vehicles moving in the firmament and middle region, on the surface of the earth and over the water, *ashvinau* for scientists, *anu and kanu* for gross and subtle atoms, *tan matras* for sub atomic particles *sponda* for sound etc. Few other words are *amritasya nidhi* - ambrosia (R.V. 1-186-3), *Brahamand pinda* i.e macrocasm and microcasm. In Yajur Veda 18-24 and 25 many terms relating to addition, subtraction, division, square, cube, square root, and cube root have been used. Yajur Veda 18-22 and R.V. 6-22-2 also refer to certain other terms of the physical sciences.

The Vedic seers and sages have made it clear through their metaphysics that physical sciences are not about the “ real ” world but pertain to the phenomenal world of Maya- the cosmic illusion as phantasmagoria. Once a person understands this distinction between the real and phenomenal worlds, the physical sciences merge with the supreme science described in Bhagavad Gita as the science of soul and by Vedic metaphysicists as *Parmartha*. Incidentally the phenomenal world is not an unreal world as mentioned by Sankracharya and for

this reason he has preferred to use the word delusion and not illusion. It is certainly not a mirage. This delusion stay during the stage of ignorance that includes only material and intellectual knowledge bereft of spiritual and divine knowledge. The Vedic knowledge is the harmony of these three kinds of knowledge i.e. *jnan*, *vijnan* and *ajnan* of Bhagavad Gita and *Brahma vidya*, *Adhyatmic vidya* and *Bhautic vidya* of Vedas. In the absence of these three kinds of knowledge, the physical scientists in the phenomenal world are hemmed in their assumptions and cannot survey an intellectual world of all and diverse possibilities. Only a spiritual cum material scientist or a Vedic *ashvinau* can move from temporal to an eternal perspective. It is for this reason that the ancient path finders and lovers of *paramartha* who discovered through their transcendental knowledge the laws of physical sciences and also military science did not develop any destructive weapons and had complete faith in the power of divine knowledge and considered the entire mankind as part of a global family (*Vishva kutumbkam* or *Vasudhaiva kutumbkam*) and all human beings as spiritual brothers and sisters.

Vedas also recognise that our outward looking mind (*etani*), has its inherent limitations and can not conceive how the gross matter, elements, atoms, particles, waves etc., get their different kinds of properties and characteristics. No such limitations would exist to the inwards looking mind (*manas*) in the study and understanding of physical sciences as part of metaphysics. For every thing there is a cause in this phenomenal world and this cause is before any effect. Every change precedes the previous change and this phenomenon is common in all kinds of flux in Prakrti --the divine Nature. Both Bhagavad Gita and Vedas clearly bring out that to conceive the cause of first change is not easy for the uncontrolled human senses and turbulent outwards looking mind. To know the cause of first change, the Vedic seers used their divine instruments of the vast inner world within their gross bodies. They communicated with these divine instruments like *Buddhi* (Intellect), spirit (*Kundalini* as the coiled energy and part of *Jiva*), human manifested soul (*Jivatma*), through metaphysical inquiries in the form of dialectics and also perhaps exchanged their findings with each other.

Patanjali in his *Yoga Shastra* has described in some details the methods and techniques to communicate with your divine instruments. There is a mention in *Yoga Shastra* that by contemplating continuously on the Sun, one comes to know about the entire universe, its functions and even those secrets that human senses cannot conceive. According to Vedic metaphysics if we go on contemplating "Why these laws of God, laws of gravity of the earth and Sun, laws of electricity, water, fire, Time and Space; some answers will start emerging through your divine instruments. For this contemplation with dedication and sincerity, mediation, concentration and other *siddhis* have been explained in the six Indian schools of philosophy. By this dialectical method, one can arrive at the cause of first change and other permanent truths. Buddha applied some such technique and found independently the cause of Flux in Prakrti and did not feel the need to know more about God and soul. Prakrti is an adequate cause for all further knowledge needed by the human beings. Kapila Rsi of *Sankhya darshana* found this first cause in *Adrasta* - the unseen cosmic power and based his metaphysics without invoking God. Advait Vedantists had found the first cause in the Supreme Reality and named the nameless as Brahma who is manifested in

Brahamand - the ever-expanding universe. Vedic *rsis* also named Him Vishnu - the one who pervades everywhere in this *Viswa* (Universe).

While in the various cults, organised sub-religions and *panths*, having roots in Vedas, constituting the present Hindu Dharma, these epithets like Brahma, Vishnu, Shiva, Adrista, Prakrti, etc., may have different meanings but in Upanishads and metaphysics these tend to move towards Unity and are one and the same spiritual and divine concepts. This Unity in diversity is the main Vedic metaphysical science. Once a person comes to know the first cause with the help of his divine instruments, all other phenomena in this world of Vedic Maya like Flux, atoms of different kinds, their properties, knowledge of birth and death, *Sristi* and *Paralaya* - Creation and Dissolution of the universe etc., become clear to such individuals. Vedic physical sciences thus cannot be isolated from metaphysics and as soon as these are isolated, the destructive properties of matter over take by suppressing the nobler qualities meant for the welfare of the entire mankind and other animate and inanimate life. In the Vedas, it is in this background that discovery and manufacture of air crafts, ships, vehicles moving on the surface of the earth are mentioned for material and spiritual prosperity of all human beings. In the modern physical sciences there is growing tendency to isolate the inventions and discoveries from metaphysics. The excessive use of air conditioners by rich individuals, production of *Basmati* rice for commercial purposes during summer by using much needed drinking water (it requires drinking water during summer period equivalent to the need of about 200 persons to get one kilogram of *Basmati* quality rice in Panjab and Haryana and many other scientific discoveries have created miseries for the poor, apart from pollution of all kind in the atmosphere as well as environmental hazards. The modern scientists are doing research without getting them selves fully integrated with Nature and grossly ignore the Vedic noble philosophy of *Idd Nan Mmam* - nothing for themselves all for society. Many individuals now feel insecure as the scientists with the help of manufacturers have produced atom bombs, hydrogen bombs and other destructive weapons which could destroy the human life on this globe and modern economics and commerce which are more like Vedic *anartha* have created gross imbalance of all kinds of excesses in richness, poverty, life style, distortion in spiritual knowledge, human exploitation, etc.

Shakespeare in his famous drama *Julius Ceaser* had written, "... the fault of dear Brutus lies not in our stars, but in our selves." Due to lack of divine knowledge, blind faith and unscientific outlook, pursuit of material knowledge based on sense perception, many persons go on accumulating material objects to satisfy their uncontrolled senses, false ego and also as a part of their vulgar consumerism. When they do not find satisfaction in this aimless negativity of blind pursuit of matter, money and status, they run after astrologers, palmists, tantriks and finally go to the clutches of professional godmen, *babas*, gurus and swamis, who are very often ignorant of Vedic knowledge. Some of them run to temples at odd places to seek blessings of mythological gods and goddesses for getting peace of mind, cure of their physical and mental diseases and for getting children particularly sons. Failing to get their desires and wishes fulfilled they even go to fake dealers of hope dwelling in magic, miracles, sorcery and many other non-divine activities. Thus there is no link between the material and intellectual knowledge bereft of spirit and scientific outlook. Many scientists amongst Hindus

do not have any scientific outlook. In India there are hundreds of physical scientists, biologists, engineers, medical practitioners and others who will be found running after *babas*, *swamis* and godmen. None of them can convincingly say against girl infanticide, production of Basmati rice by depriving the scarce drinking water to the poor, misuse of electricity by the rich, bride burning, bribe taking and other corrupt activities, various other social evils including exploitation of Nature and the earth. Hardly any Hindu scientist runs after the acquisition of supreme knowledge contained in the Vedas to which they owe allegiance as their supreme scriptures. They prefer non-Vedic knowledge through most of the fake *gurus* and godmen and get bigoted, self-virtuous, fanatical and some times even cruel.

Vedas advise the scientists to continue doing their research with scientific outlook and find out all possible laws of physical sciences, properties of all gross and even subtle atoms like ether. They should keep in mind that these properties and characteristics to all elements and their atoms are given by the spirit living in the substratum *Shuniya* - the inner most vacuum not visible to material instruments. Scientists cannot give any property to these atoms but can find out those properties for future discoveries and inventions for the welfare of entire mankind. According to Vedic metaphysics and also Patanjali's *Yog Shastra*, these properties of atoms are highly predictable for the dedicated yogis, seers and scientists who are keen to bring prosperity for the mankind. For ages the utility of stars was limited to children's fairy tales mostly in poems like "twinkle, twinkle, little star....." and now scientists have found that all elements that the earth has and which also form our gross bodies, were manufactured deep in the cores of the stars through the process of trans nuclear fusion and ejected through stellar explosions. Even this scientific fact should make us careful not to overuse the various elements on this earth. The supreme Mother Prakriti goes on making elements and other food articles for us which are enough for human needs and certainly not enough for our greed.

This law of Nature was discovered by Gandhi ji as part of his philosophy. Based on this law of Nature, Gandhi ji propounded his ethical theory of need-based living and also to go on reducing your needs so that enough is available to others for their living. Thus in any society where individuals do not have enough for their minimum need based living, that society is largely a sinful society as some individual would be excessively using the Nature's bounties based on greed based living. Only a person of scientific outlook and vision can think and propagate such noble concepts. In case of Gandhi ji, he not only made this concept as part of his philosophy but also followed the same during his life time. This metaphysical theory was earlier promulgated in the Vedas as part of their concept of moderation, by Greek philosophers as Golden Mean, by Buddha as Middle Path and in Bhagavad Gita as avoidance of all excesses. Even the ancient Chinese lover of wisdom Lao Tse had said, "He who possesses moderation is lasting and enduring. Too much always is a curse most of all in wealth."

The renowned English scientist of 17th century, Sir Isaac Newton in spite of his so many discoveries relating to light, gravitation, laws of motion, certain mathematical laws etc., and also finding matter as inert, was still having a feeling that some thing was missing in his discoveries. He wrote in the *Optick* p.344, " ...

does it not appear that there is a supreme Being, incorporeal, living, intelligent, omnipresent who in infinite space sees the things themselves intimately and thoroughly, perceives them and comprehends them wholly by their immediate presence to Himself." Newton's writings would thus appear more like Vedic metaphysics. Einstein found what Newton was having a feeling of some thing missing, in the 20th century. The findings of matter being inert by the 17th and 18th centuries scientists in their classical mechanics was modified by the 20th century celestial mechanics of Einstein and other particle physicists. Even these scientists have a feeling that there is some thing beyond sub-atomic particles in the atoms that make these tiny invisible balls to move at a great speed and that too without any rest. Thus scientists with scientific outlook and attitude produce highly constructive and positive results. Unfortunately many Hindu scientists who consider Vedas as their supreme scriptures, are found loaded with amulets given by *tantriks*, *swamis* and also by temple priests either directly or through their parents and do not have a scientific courage to take them out for fear of some unknown calamity and misery. The most unscientific attitude amongst many Hindus including some scientists is that relating to non-vegetarian food particularly beefs, pork, etc. If poor persons take this kind of food, they are looked down upon and even ostracised but if rich persons of the developed nations like United States of America, European countries etc., they are sought after and eating and living in their company is great achievement and matter of pride. Hundreds of Hindus can be seen taking beefs, pork and other kind of non-vegetarian food in U.S.A. and other countries and also in India in the company of foreigners and their social and official parties, luncheons etc. Many of them would not like to admit this owing to their unscientific outlook and attitude towards food.

Spreading blind faith and hypocrisy is now becoming a major money earning profession through television, cinema and commercial exploitation of religious beliefs. The more miracles, magic, mythology and blind faith are shown in the Indian movies or television about Hindu gods / goddesses and their cosmic powers, the more popular these serials, soap operas and movies become and fetch enormous money to their producers and financiers. Thus message is being conveyed that God's main role is to create magic and miracles beyond any scientific explanation. Thus a large section of Hindus are being brain washed by gurus, godmen, *swamis* and even economic exploiters of the Indian movies, producers of television serials and many others. Taking advantage of this highly confused religious atmosphere at present, many cults, *tantriks* and even priests periodically predict for the last about five decades the total destruction and dissolution of the entire universe. During 1962, many *swamis* and cults predicted the dissolution - *Pralaya* and very large number of Hindus including highly learned individuals did not sleep inside their houses and many remained awake through out the night. A number of special prayers, *Pooja* and *Yajnas* were performed to protect the mankind. Even in India, Muslims, Christians, Sikhs and followers of other religions excluding Hindus did not take this prediction seriously. This blind faith not covered by the Vedic metaphysics made even many *swamis*, priests and others still bolder to claim that the entire mankind was saved owing to their special *Pooja*, dedicated prayers and number of *Yajnas* performed. Many cults even openly propagate that individuals who are their followers will escape this cosmic Destruction *Pralaya* and will be the originators of next celestial Cycle

of mankind and also their pathfinders.

It is because of this blind faith and extremely unscientific attitude that in 1995 thousands of Hindus including scientists, medical practitioners, engineers and other learned persons in India and abroad, ran to temples where idols of lord Ganesa were installed. The purpose was to feed milk to the idols, icons, statues and even pictures of lord Ganesa. All kinds of claims were made that the idols accepted milk from certain individuals and refused from others. This all started when some individuals with vested interest to make a lot of quick money spread the rumour after experimenting the effect of surface tension and sucking of small quantity of milk with a spoon by any idol. Lord Ganesa name was used to exploit commercially the love for miracles and blind faith of Hindus. Later some Hindus tried the same with the idols of other gods and goddesses. Their idols also accepted small or large quantities of milk. Many temples and their custodians made a lot of money and made some economic exploiters and bribe takers believe that they are the true and loving children of God as idols accepted milk from them. In Delhi alone owing to this man made phenomenon a large number of infants, children of the poor people and some physically sick person could not get milk as the price of even adulterated milk sky rocketed. On the other side the milk flowed like a small stream originating from the idols and going finally to the drains. Majority of the Hindus called it a divine miracle, a few attributed it to the principle of surface tension in Physics and very limited number of Hindus described it as a joking deception.

Rig-Veda 1-3-4 clearly says that people with scientific outlook do not resort to such practices and they are the real destroyers of diseases and sufferings of others. Many Hindus who ran to temples to feed precious milk to the idols of mythological gods / goddesses were not aware that their most sacred scriptures Rig-Veda 1-2-4 aims at bringing out scientific temper in them. The stones, bronze and clay statues and idols of mythological gods have no role in Creation, Preservation and Dissolution of the earth. This hymn of Rig-Veda tells us that it is the Sun which supports the earth and its gravitational force makes it firm. Again Rig-Veda 1-2-5 further makes it clear that it is the formless and ineffable Brahma who Himself is the upholder of Sun. Thus any prediction by the cults and their leaders or other members, *swamis* and *tantriks* about the dissolution or *Pralaya* is more to create fear psychosis amongst Hindus which would make them run to temples, *gurus* and other religious leaders of hope. To a great extent owing to blind faith, unscientific outlook and ostentatious worship of God, the present organised Hindu religion has considerably deviated from the Vedic metaphysics.

If the Vedas mention that stars are the bounties of God for the human beings and other animate life, it was for the scientists to prove in laboratory about their utility for our existence. It has now been proved by physical sciences that almost all the planets (Greek word meaning wanderers) are moving with high speed but always at safe distance from the Sun to avoid being burnt or frozen to death. While physical sciences can only find out actual distances between them and the Sun, their speed, maximum and minimum temperature or whether these planets are suitable or not for the human beings to live there, but only metaphysicists can explain why this safe distances from the Sun? Metaphysics can even tell why these planet like the earth moving all the time with a very high speed round itself

and also the Sun and still not giving jerks to animate and inanimate life. Science of astrology (if at all it is a science), astronomy, Time and Space, Physics etc., may be able to predict accurately collision of Comet Shoemaker "Levy" with Jupiter or a particular day, time accurate to the last second and place for lunar and solar eclipses, but metaphysics can only explain the noble Design of God in maintaining balance and equilibrium in the entire cosmos. According to Vedas even the earth quakes, hurricanes, avalanches, storms, floods etc.; are the grace of God, necessary for the maintenance of equilibrium. Vedas ordain "O, man assist your supreme Father Brahma and supreme mother Prakrti in this wondrous and grand Design." It is rather unfortunate that instead of assisting God, many individuals tend to disturb His grand Design by using the earth as quarry, atmosphere as a huge porous bin for absorbing all types of poisonous, lethal and toxic gases created due to extremely selfish activities of theirs. Even the activities of theirs relating to sound waves are now effecting the ether. All this is happening as science is fast divorcing itself from metaphysics and is getting more associated with economics and commercial activities by losing its higher status. Commerce to day boasts of engaging thousands of scientists and engineers and working for it rather than for science itself.

By isolating from metaphysics and association with commerce in the subordinate position, the discoveries of science are leading to more and more social tension, economic disparities, environmental hazards and distortion in the spiritual and divine knowledge. Though eminent scientists like Einstein and Hoffman believed that the wondrous Creation could not be explained to "chance" and that there was some spirit behind it, yet economics and commercial outlook of man is forcing many modern scientists to ignore their findings that were akin to Vedic metaphysics. Einstein even said that every matter in the universe is conglomeration of sound waves or wavicles in the mass sea of waves i.e., the entire universe. This primal energy is bottled up in the form of velocity of light - Bubble in the calm and homogeneous state in the procreation stage. That bubble was caused by some cosmic energy that caused movement and whirling leading to "sound." This scientific statement of Einstein appears more like Vedic metaphysics that refers to cosmic energy as the sacred syllable O.M or A.U.M. This cosmic word is mentioned as *shabad Brahma* in the Vedas and the Word in the Bible. It is *shabad Brahma*, which led to primordial waves in the form of sound (*sponda*) and these waves expanded and the gross cosmos along with this universe and other worlds where six more communities of men live, also emerged. These six communities of men consist of *devas*, angels, *gandharvas*, *pitries*, *karma devas* etc. Thus it is due to *shabad Brahma* that subtle Prakrti and gross Universe were created. All the worlds below *Brahma lok*, which is the abode of God, are subject to appearance and disappearance. Bhagavad Gita explains these concepts in chapter 8 verses 16 and 17 and also in chapter 9 verses 10.

The Vedic metaphysics and also some Upanishads refer to the relative existence of the universe and the continuous cosmic dance at the sub atomic level. The quantum physics and celestial mechanics in the modern science have proved the same in the laboratory. The vacuum in the innermost part of the atom, sub-atomic particles, quarks etc., is the reservoir of energy and is the cause of Flux in the Nature. If Upanishads refer to the never ending cycle of creation and dissolution of the universe, as a manifestation of the ultimate reality, quantum

physics refer to single unified field which existed within nano second of the Big Bang as a glimpse of the ultimate reality.

Vedas and also some of the Upanishads, particularly *Taittiriya Upanishad* explain emotional, psychological, physical and other scientific phenomenon pertaining to human sense perception like hot, cold, pain and pleasure, colour, touch and other to five coverings or sheaths in the human body. Vedic term for sheath is *Kosha*. In the inner most covering lives the immortal self or the manifested soul described as *Jivatma*. This innermost sheath is the subtlest of the subtle *Kosha*. The other four sheaths are moving towards subtle to finer and the grosser sheaths. The outer most sheath is *Annomaye Kosha* and it is the food covering and consists of only gross elements. It is our outer body, which is dependent on our intake of food and perishes due to old age, sickness or fatal accident. The other three sheaths are pertaining to mind, vital breath and intellect. These three *Koshas* consist of partly gross to finer and subtle atoms and particles. Only human beings have five *Kosha* and animals have four *Kosha* as they do not have the immortal soul like human beings. The numbers of sheaths become still less in the case of ants, plants, trees etc. An aerobic bacterium has only one sheath i.e. food covering only. The modern science of psychology has almost come to the conclusion that consciousness is only in the human beings without naming it as soul. However, Vedas clearly mention the manifested soul is the cause of consciousness in the human being and dwells in the body in the 5th inner most *Kosha*.

To develop scientific outlook, Vedic *rsis*, *munnies* and metaphysicists developed certain scientific techniques. Through the word *Swaha* at the end of many *riks*, *mantras* and hymns and some times in between also, they ensured that students and common men having belief in the Vedic metaphysics understood and appreciated the correct meaning, significance and spirit of the those hymns. They also applied these meanings in their day to day conduct and behaviour towards other individuals, animals, plants etc.; and even inanimate life. The word *Swaha* is a confirmation and promise to “*deva* of vows “ in the Vedas i.e. Agni deva. Many hymns also end with the words *Idd Nan Mmam*, which literally means nothing for self. Metaphysically it is the Vedic enlightened liberalism i.e. nothing for self all for society. Through the philosophy of *Idd Nan Mmam* the individuals are advised to refrain from selfish activities and make all dedicated efforts to form an ideal society. Each individual has to act and even pray to God for the welfare of others and thus his / her own welfare is also achieved. This concept is also akin to Greek philosophers’ enlightened selfishness.

While Vedic God is formless and ineffable, Prakrti has a large number of attributes. For easy understanding of these attributes of divine Nature who is our supreme Mother, Vedic metaphysicists divided these attributes into 33 sets. For each set of attributes of Prakrti, they symbolically made each *deva / devi* - formless beings of light as in-charge. This scientific division helps even a common man to know all the attributes of Prakrti. Some of these “shining ones” are Prithvi devi - the mother earth with attribute of selfless service, Usha devi - dawn, representing discipline, beginning of the day and knowledge pertaining to science of time, Agni deva - holy fire which represents the attribute of purity, heat energy, electricity in Prakrti. Surya deva - the Sun incharge of providing light,

food, energy of various kinds etc. In Rig -Veda Indra deva is an important being of light who represents power, destroys followers of non divine professions, bribe takers, adulterators of food, medicines and other evil minded persons. He represents power and strength of Prakrti. Even his name is derived scientifically from two words "*Indha and Ra.*" *Indha* is fuel and *Ra* is transforming energy, a kind of cosmic fire. Indhra or Indra is thus power, energy and strength which provides constant fuel in the Nature and destroys those who creates obstructions in his noble activities. Since Atharva *Rsis* were worshippers of holy fire, in Athava Veda, Agni deva incharge of holy fire and its attributes became the most important deva. He was also made lord of vows. Thus all promises of good conduct, behaviour, protection and care of wife and children, following the path of enlightened liberalism, maintaining the air, water and atmosphere free from pollution, etc., are made before the holy fire. In this manner the Vedic metaphysicists provided divinity to Prakrti and described her as the supreme Mother so that human beings refrain from exploiting her bounties beyond their actual needs. This scientific method also helped in the understanding of all the attributes of Prakrti.

Now majority of Hindus have forgotten that divine Nature is their supreme mother and also the significance of these 33 formless beings of light. Most of them need the blessings of *gurus*, priests and swamis to continue their activities of excessive exploitation of the mother earth, pollution of the atmosphere, air, water and even the society and are extremely pleased with those individuals who can distort the Vedic spiritual and divine knowledge to suit their blind pursuit of money and vulgar consumerism. In the Vedas the veneration and even worship of these 33 devas was more to develop the scientific outlook in the society and was not meant for any ritualistic or blind worship for ostentation or social recognition. Even Vedic cosmic laws of social moral and physical order described there in as *RTA*, which can be known and understood from the functioning of Nature, are meant to develop scientific and healthy social outlook amongst the entire mankind, so that all human beings on this earth could live in harmony with Nature, society, other animate and inanimate life and start moving towards perfection. However, one clear message emerges from the study of Vedic metaphysics that that any scientific discovery or invention which contradicts the laws of Nature or Vedic *Rta* and social and moral righteousness or Vedic *Dharma*, should be re-examined for the material and spiritual welfare of mankind.

Chapter 5 Prakrti - The Supreme Mother

From the time immemorial, human beings get exposure of the earth, Sun, Moon, stars and other planets virtually from their birth. As they grow, they come to know about the magnitude, functioning and vital role of these gross objects of the universe for their own survival. Thereafter, one observes from childhood the various phenomena relating to plants, beautiful flowers, green leaves, vegetables and fruits in different seasons. Along with this the fixed periodicity of seasons, rise of sun, moon, emergence of dawn and dusk, day and night, formation of clouds, rain, storms, floods etc; are also observed. By the time a child is able to think more independently, he/she accepts the phenomenon of birth, growth, death of human beings, animals, birds, plants and trees beyond his/her control being a natural phenomenon. Thus the human being starts knowing about the Nature much earlier than the knowledge about many gods, fairies, deities and perhaps later on about the One universal Lord-the formless and ineffable God. Behind the gross universe, the Nature is then visualised as some thing extremely powerful, disciplined but subtle. In the Vedas the Nature is described as Prakrti and it is the manifestation of God as such it is divine Nature. The human beings have natural relationship with Prakrti, gross Universe and the world.

So long as one is happy with these natural phenomena and no "wrath" of Nature in the form of hurricanes, lightning, thunder, tornadoes and bursting of volcanoes is faced, perhaps one does not feel any need for God or gods, spirit, soul and other divine metaphysical concepts. The ancient man would not have been different in regard to the observations about these natural phenomena. This vast sea of matter and its extremely turbulent material waves would have also affected the ancient man, but perhaps with a less vehemence than the modern material man. As the moral and physical pollution, social tension, environmental hazards, economic strains and vulgar consumerism would not have been there to the degree these exist now. Thus the ancient man suffered much less agonies and miseries caused by "matter" in the various fields of society, family, economics and physical sciences with many of their negative and harmful applications. However, compared to modern man, the ancient man had to move even to far off places in search of food, shelter and locating safe surroundings for protecting a family and forming social groups.

During this frequently forced displacement many human beings might have come across erupting volcanoes, cloud bursts, ferocity of man eaters in the forests, poisonous snakes and other reptiles, many other creatures with mild and strong venom. All these would have lead them to appease some supernatural force sitting in the volcanoes, clouds, oceans, rivers in spate, etc. While they could appreciate the blessings of Nature for providing them food, shelter, family and other blessings but they would have found difficult to understand her "wrath" leading to unpleasant and furious phenomenon. To locate and appease those forces sitting behind these phenomena a large number of gods, deities and other objects of worship would have been found or created. This search led to animism, anthropomorphism, pluralism and later to metaphysical gods, *devas* and finally

to Vedic metaphysics relating to One Supreme Reality as supreme Father and Prakrti- as supreme Mother.

Vedic Prakrti

The gross universe in the Vedic metaphysics is part of *Brahamand* and covers sub atomic particles to mightiest system of stars, planets and galaxies. It has various types of matter, radiation, *gunas* (primordial matter) with the characteristics of purity, activity and passivity. These *gunas* are subtle in their nature. The universe also includes all kind of animate and inanimate life. The properties of matter with the five *maha bhuta* (main elements) which include water, air, ether, fire and earth and a large number of *bhuta* (elements) with three *gunas of sattavic, rajasic and tamasic*, are the same to the earth as well as in other planets and stars. The three *gunas* in different proportions are the cause of certain fixed properties in each element and five main elements. Prakrti is that living power through which all the material things are begotten. Vedas refer to it as *Mahatava* (the great subtle element or primordial matter of three *gunas*) that can create other five *mahabhuta* and a large number of gross elements.

Rig-Veda 3-55-14 describes Nature as Mother Prakrti and Yajur Veda 18-30 describes Earth as adorable immortal mother. Earth in the Vedas is Prithvi devi and it is widespread, very kind and gracious mother. She is soft as wool and is like a milch cow which does not kick (R.V.5-44-11, 2-44-11, 10-5-7 and 10-18-10). Prakrti has invisible and subtle form and her gross form is the visible universe. Both visible gross Universe and invisible subtle Nature are His Grandeur.

Prakrti is also mentioned as *Matar* -the material cause, which is the mother of the world at the primeval state that came in contact with *Pitar* -the ineffable and formless God. Vedic cosmos is the jumble of physical and non-physical forces fashioned by the eternal law (*Ritane*) (A.V XI-1-23). The various hymns of Atharva Veda refer to Prakrti as *Aditi* and God as *Adit*. Prakrti like a woman desiring progeny churn this fiery element created by *Pitar* (Father in Heaven), further creates the worldly objects with *Jivas* (animate life containing the spirit of God). Rig Veda 4-20-6 mentions that Prakrti is mighty, benevolent and virtuous and all women should have complete knowledge of Prakrti (A.V.XI-1- 23). She has primordial matter spread like the light of the Sun, which goes round the earth and ether (R.V 5-42-2). From the subtle divine Nature emerge atoms, sub atomic particles, waves, wavicles and all these form gross matter. Also, from Prakrti emerge subtlest of the subtle particles containing the spirit of God that comes to all animate and inanimate life unlike *Atma* (soul), which is directly provided by *Parmatma*- the supreme Soul. Once from subtle Prakrti, the gross universe emerges and the earth is formed, *Prithvi* becomes the formative womb of matter in which all manifested things are generated. It then becomes the cosmic energy and working of God behind which the divine Reality is hidden and makes the earth as truthful, vivid, transparent and provides patience and perseverance. Thus like Prakrti, earth is also a mother substance. In the Vedas Prakrti is described as *Aditi* (infinite), *Devaki* (mother of 33 devas- forces of Nature) and *Daivi* (divine). She is the supreme Mother and the Earth (*Prithvi*) is the benign mother.

Rig-Veda 1-164-15 describes Prakrti as *Mahatatva*. This subtle main element is the cause of formation of gross *mahabhuta* and *bhuta*. Five main elements (*mahabhua*) include water, earth, air, fire and ether. *Bhuta* are the other large number of elements, which undergo change into different forms like alloys. The *Mahatava* remains the same as it does not undergo any change and it is the sum total of subtle primordial matter in the form of three *gunas* of purity, activity and stupor. The divine Prakrti is created by the unmoved mover who Himself is immutable but can create various mutations in the objects made by Him and remains all pervasive in those objects being omnipo-tent and omnipresent.

The creative force of Prakrti is thus the spirit of God, which is present in all animate and inanimate life/things and follow the eternal laws or *Vedic Rta* ordained by the Supreme Ordainer (R.V 1-22-1). In view of His Spirit being present everywhere, not a single object even amongst inanimate things is inert. All elements, atoms, particles, waves, quarks have life in them. Since Prakrti is a perpetual source of energy, many metaphys-icists and even major religions of the world have no difficulty or any major problem in not believing in God. They consider Prakrti as adequate cause for the creation of the world and the entire universe. In India alone, Mahavira, Buddha, Kapila rsi of *Sankhya Darshana* and others did not feel the need to know or believe in God. They explained the cosmic creation, laws of social and moral order, ideal human conduct, social behaviour etc., without invoking God but could not avoid the role of Prakrti in their metaphysics. Prakrti it self provides a Book of Nature and gives guidance and education to all animate life as a supreme Mother and perfect preceptor.

Thus clearly two views emerge from the Vedas regarding Prakrti. One view is that God is the Creator while remaining as Unmoved Mover and the other Prakrti is the adequate cause of creation of the gross Universe. According to Ramanajum - a qualified monist of great eminence, Prakrti is *Sri Devi* and consort of divine Reality and is co-eternal. She is ever united with Him and is the supreme mother for all animate and inanimate life in the universe. She being a woman (symbolically) desiring progeny while creating this universe extends the accessibility to all including worthy and unworthy men. For all human beings mother Prakrti is the *Shakti* - divine power and energy. This concept of *Shakti* is very much similar to the religious philosophy of *Shivaites*. For them lord *Shiva* is the supreme God and her consort *Parvati* is Shakti. Thus, *Sri Devi* of Ramanajum is the same as *Parvati of Shivaites*.

Parvati amongst Hindus is known by many names - *Durga, Kamakhya, Kali devi, Vaishno devi* and a few other names which mostly indicate her cosmic power and energy to destroy and elimi-nate evil and evil minded persons. However, as *Kamakhya* she is the Creator. For the monists she is coeval with Him. For the qualified monists and dualists including *Shivaites*, Prakrti is both coeval and co-eternal. Ramanajum found Prakrti as *Jada* i.e., insentient category unlike God, so it cannot exist without Him. A Pure dualist Kapila Rsi considered Prakrti as independent and eternal. Advait Vedantists also considered as pure monists, found Prakrti and the gross universe as *Maya*-phantasmagoria and only a shadow of God, which looks real in the stage of ignorance and illusory when the true knowledge is obtained.

Largely the Vedic metaphysics bring out that the supreme lord Brahma, real self of individual (*jiva atma*), pure non materi-al stuff (*shuddha sattva*) which is beyond three *gunas*, *Kala* (Time), *Dis* (space) are all beyond Prakrti. According to Bhagavad Gita Prakrti is regarded as the ground through which all causes, effects and their agents are determined. She is the funda-mental principle of all-dynamic operations, motivations and ac-tions (B.G.12-20). Owing to vehement effect of *gunas*, particularly *Rajasic and Tamasic*, the subtle Prakrti and gross universe are the abode of sorrow and transitory by their nature and not our perma-nent habitat (B.G.8-15). While God and immortal souls are *Chit*, Prakrti and Universe owing to *gunas* is *Achit*. *Chit* in the Vedas is consciousness, God is supreme consciousness and human souls have different degree of consciousness owing to the effect of past and present *Karma* (good or bad actions). *Achit* is lack of consciousness.

Bhagavad Gita refers to lower and higher Nature of God. Prakrti with her five *Mahabhuta* - earth, air, fire, ether and water along with mind, reason and ego is the lower nature (insen-tient) of God, who is an Intelligent Being and keeps harmony in non-intelligent and insentient Prakrti. Since *gunas* consisting of subtle substance in the form of particles and being non-intelligent, when form Prakrti by their combination in different proportions, make her also non-intelligent. Only God is Sentient Being; He sustains the entire Nature and Universe. This is His higher nature in the form of *Jiva Bhutani*, which is the life principle of Prakrti. In view of the higher and lower nature of God, Bhagavad Gita brings out that Prakrti is the creation of God and in Him; it is dissolved (B.G.7-6). Like cluster of yarn beads formed by knots on a thread, all this is threaded to Him (B.G.7-7 and R.V.10-129 and 130 suktam). Thus both Vedas and Bhagavad Gita tell us that Prakrti, gross universe, all animate and inanimate life/things live in God and God lives in them- may be it is water, ether, brilliance in fire, sun, moon, sacred syllable *OM*, pure odour, life in all beings as austerity in ascetics. Those who understand Vedic metaphysics find no difficulty in under-standing and appreciating the eternal link between God and Prakrti and God as eternal seed of beings. Bhagavad Gita (9- 10) further says, being an Unmoved Mover, He acts only as Supervi-sor and under His Supervision Prakrti brings forth the whole creation. It is due to this divine cause the whole *Samsara* (uni-verse) is revolving.

Prakrti is non-violent, but strong. The various activi-ties in the divine Nature are performed without much struggle, peacefully, non-violently and smoothly which are certain-ly not the weakness but the strength of Prakrti. It is non-vio-lence of the strong. Gandhiji's metaphysical concept of non-violence of the strong largely resembles the similar principle of Prakrti. The magical effect of Gandhiji's practical application of non violence of the strong in achieving independence of India peacefully in spite of provocation through the revolutionary leaders both in India and Britain is the greatest experiment in the history of the world. This principle can be observed in the functioning of Prakrti through her gross form the universe and the world. Water containing the hidden energy in the form of electricity passes through hills, rocks, deserts, etc., peacefully and non-violently without many struggles. It goes on finding its path in all kinds of terrain before merging gracefully in the sea or ocean. According to Vedas only timid, ignorant

and weak persons show their might on various occasions involving petty issues as violence of the weak. The fifth non-divine class of the Vedas viz. *avarnas*, *vritras*, bribe takers and givers, Mafia etc., has the inherent weakness and timidity as their main characteristics. It is for this reason their all activities and actions tend to get violent. Their worship of God is only for ostentation as the inner divine world is almost dead for them. Prakrti, universe and the world are for exploitation for their material and vested inter-ests.

In Prakrti all types of life has the spirit of God through *Mahabhuta* (five main elements) but not all have five predominant senses. Various *bhuta* (elements) like gold, silver, iron, etc., have the spirit of God as *Shuniya* (void), in the subtle form which provides constant and permanent qualities and properties to all elements any where in the world, universe, stars, planets, galaxies etc. No elements have any predominant sense of smell, touch, sight, hearing, etc. However, these elements (*bhuta*) have some visible or non-visible trace of air, ether, fire, water and earth. Since these elements are bereft of senses, many scientists and individuals tend to consider matter as inert, insentient or *jada*. This conclusion is entirely based on the lack of knowledge about the presence of God's spirit in these elements. The most surprising aspect amongst Hindus particularly that in all their prayers they refer to God as all pervasive and present in *kan kan* (sub-atomic particles) but the same prayer when applied into practice, all elements, even plants, wood are considered as inert. In the absence of Vedic knowledge the doubts about God's omnipresence in all atoms, particles continue to exist.

In the Vedas when one predominant sense is found in any object it is considered as part of animate life. Trees, plants have one predominant sense of touch and virtually nil or negligible dominant sense of taste, hearing, smelling or seeing. Germs, bacteria, parasites etc., start developing two predominant senses of touch and seeing and can thrive on any kind of food in the absence of sense of taste and smelling. Ants, termites develop the third predominant sense of smell along with touch and sight. This evolution continues and five senses finally become predominant in animals, birds, fishes as well as human beings. It is for this reason that many philosophers consider human beings as animals and qualify their statements by describing man as a social animal, economic man, divine animal, etc. This gives a clue that human beings have an other predominant sense, which is very subtle in nature. The Vedic metaphysics refer to it as sixth subtle sense provided by the immortal soul (*atman*). Thus, human being is the only divine animal, provided he/she acts under the divine and benevolent guidance of the soul, which is the real "self" of the individuals. In the absence of the knowledge of his/her real self, a man considers only his body as real self. He then tends to behave even worse than animals, mainly because the animals at least follow the laws of Nature by knowing these through the Book of Nature, but such a person considering his body as real self is likely to ignore laws of Nature or Vedic *Rta*. Vedas clearly bring out that *avarnas*, *vritras*, bribe takers, evil minded people who live on body consciousness tend to behave hypocritically with vested interest and feel pride in their false ego and status, fall in this categories of animals with five predominant senses.

Both Vedas and Bhagavad Gita mention about two *Purusa* in human beings.

Prakrti *Purusa* in the form of spirit of God which provides energy in the gross body and the extended real "self" or higher *Purusa* which provides divine knowledge and guides human beings towards good, beauty and virtue. Individuals who are satisfied with material knowledge and add spiritual knowledge as an appendix to their intellectual knowledge normally consider soul and spirit as one and are keen to worship, meditate and pray to God only by ignoring Prakrti and its vital role in their conduct, behaviour and attitude towards others. Upanishads are emphatic in this regard that such persons even though they meditate, pray and worship get into greater darkness and their worship is more for ostentation, show and social recognition and their meditation is a temporary sleep.

The gross universe, which is manifestation of Prakrti, is both organic and inorganic having animate and inanimate life. The number of predominant senses (*indriyan*) makes things organic and inorganic. Inorganic things with nil predominant sense would also have five main gross elements. *Teja* (fire), *tapah* (water) and *kshiti* (earth) are visible, *vayu* (air) is perceivable and *akash* (ether) is subtle cum gross with *tanmatras*. In the Vedas, *tanmatras* are extremely fine sub atomic particles, bordering subtle state. Thus basic three gross elements in organic matter are *teja*, *tapah* and *kshiti* and the other two are alloys, which help making in a large number of other alloys through *tanmatras* with gross and subtle characteristics. Even three visible gross and main elements (*mahabhutas*) have their subtle state known as *kshiti /Prithvi matra*, *Agni or teja matra* and *apah /tapah matra*. The subtle *matras* in all elements form *gunas* and have characteristics of purity, activity and passivity. Since human beings gross bodies contain billions of *tanma-tras*, living cells and subtle *gunas*, they make the human body to work all the 24 hours i.e., day and night including in three states of being awake, sleeping and dreaming, through actions, thoughts, desires, ego and intellect. Vedas therefore, advise keep these inner instruments - *manas* (inward looking mind), will, ego, intellect always neat and pure along with the gross body.

These human actions, thoughts and desires further create subtler particles that go on making the immortal soul heavier.. Even amongst three *gunas*, *Tamasic guna* of passivity, stupor, idleness and dullness make the soul heaviest. *Rajasic guna* of activity, material desires, blind pursuit of matter and money make the soul relatively less heavy, but not light enough to make it move upwards to attain *Moksha* - eternal bliss. *Sattavic gunas* of purity, love, truth, transparency are the lightest which can make the soul to move upwards and towards other six communities of men including angels, *devas*, *pitries*, *gandharvas* etc. However, *shuddha sattva* and *shuiya sattava* that are beyond *gunas*, make the soul free from subtle three *gunas* and effect of *Karma*. Six schools of Indian philosophy based on Vedas describe this stage differently. For self-realisation Sankracharya has used the term *Turiya* and Patanjali as *Kaivalya* in his Yog Shastra. Only after reaching the stage of self-realization, one can attain *moksha*, when further rebirths as human beings are avoided. Those who do not reach the stage of *turiya* or self-realisation, their souls continue to get rebirth on this earth in gross bodies. Such souls are manifested souls or *jiva atma* and these are again affected by *karmas* of good or bad deeds. It is for this reason Hindu scriptures describe the earth as *Karma Bhoomi*, where a person desires, he wills and what ever he

wills; he acts and thus becomes his own greatest friend or enemy. When senses, sense organs, mind and intellect are in harmony with the divine manifested soul, a person becomes his own friend. In the case of total discord in these, material, spiritual and divine instruments of the body, a person becomes his own enemy.

Vedas consider that matter is perpetually alive and striving to attain its particular perfect form owing to all pervasive spirit present in it. Greek philosophers independently found these characteristics. Plato found in his theory of Forms and ideas and Aristotle in the metaphysical concept of *Entelechy and nous* (mind) making all animate and inanimate things to move towards perfection - a quality that *entelchy* possesses. His concept of *entelchy* is more like divine spirit of Vedas. Acorn is matter, which contains the Form of Oak tree, and it strives towards it owing to the presence of entelechy. This term is from three words *echo* (having), *telos* (its purpose) and *entos* (within). Matter and Form with *entelchia* make things move towards perfection in the Nature, to their highest utility - tree, shape and organs - all these are His internal Designs created through His spirit. To Aristotle matter is eternal but cause of its movement is the Unmoved Mover (*primum mobile immotum*). He is therefore, not so much a person as a magnetic power-page 71 Story of Philosophy by Will Durant. He is a mystic force of modern physics and philosophy and "*actus purus*" -activity per se. According to Vedic metaphysics all gross and subtle things start from Him, move towards perfection in growth, utility and service and then go back to Him. This cosmic process of creation and dissolution is described as *Sristi and Pralaya*. The modern Existentialists have come to this conclusion in a more abstract metaphysical expression "All things come to an end. Life is too short in time and space, so need to get detached from matter and develop need-based living. "They have obviously avoided bringing spirit of God in the need based living like Buddha who propounded his philosophy of middle path independently of Vedic metaphysics and accepted laws of God as laws of Nature. Bhagavad Gita also propounded this truth by invoking God, His spirit and laws of God. However, there is no evidence that Existentialists got this concept from Buddha or Bhagavad Gita.

Bhagavad Gita refers to eight-fold nature of Prakrti with five *mahabhuta*, ego hood (*ahamkar*), Intellect (*buddhi*) and mind (*manas*). The spirit of God (B.G.3-5, 3-27 to 29,10-21,14-5 and 16- 40) activates all these. There is no existence here on earth, in the heavens or amongst the celestials, or anywhere else in Prakrti, which is free from three qualities born of subtle primordial matter-*sattvic, rajasic and tamasic*. All these are activated by God to maintain equilibrium and to create *Karma Bhoomi* for the soul to get detached from the effect of *gunas*. Thus, any thought of renouncing the world to attain a stage of *Turiya, Kaiva-lya*, self-realisation and *moksha* (final salvation) is not supported by Vedic metaphysics. It can be achieved through selfless actions and duties without the desire for their fruit. Prakrti provides the earth as *Karma Bhoomi* for the human beings to achieve a stage of self-realisation. Prakrti itself is the cosmic energy of God and His working while He Himself remains unmoved. Through Prakrti He provides His stern and permanent laws (*Rta*), gives lessons of non-violence of the strong, transparency, truthfulness and vividness.

Any self-destruction act or death instincts or wish is against the laws of God. Non-violence is the message of Prakrti to depict harmony in Nature. There are no

miracles and factoids in the divine Nature. However, Prakrti functions as non-violent but tend to show its wrath and even violence when under the vehement effect of *tamasic gunas* when we create pollution of all kinds in Prakrti, universe and atmosphere and even in society. This wrath and non-violence is more to bring ultimate peace and serenity everywhere. It is therefore; in Prakrti, there is not only non-violence of the strong but also violence of the right and virtue against evil and wrong. To neutralise the effect of evil activities of non divine persons and behaviour of social villains who consider bribe taking or giving, blind pursuit of money and matter as virtue and social evaluation in terms of income earning by what-ever means, Prakrti has to resort to occasional wrath and even violence to bring social and moral order. Thus in the Vedas there are certain *Prakrti devas* – forces of Nature who show "wrath" as violence of the right and virtue. A few of such *devas* are Indra with attributes of power, energy and strength, Manyu *deva* who is always ready to show wrath when pollution, social evils and environmental hazards become predominant in Prakrti and its manifestation -the gross universe. Yama -with power to take away the gross body also becomes active during large-scale social and physical pollution.

Though Prakrti gives a long rope to evildoers to revert to divine activities for the welfare of others, yet after crossing certain tolerance limits, these *Prakrti devas* do get activated to save the mankind and other animate and inanimate life/things. Thirty three *Prakrti devas* representing all the attributes of Nature, provide 21 kinds of fuel - *Mahat* (intellect), *Ahamkar* (ego), five subtle elements (*suksham bhuta*), five gross main elements (*sthule bhuta or maha bhuta*), five organs of cognition (*jnan Indriyas*) and primordial subtle matter in the form of three *gunas* (Y.V.31-15). With the help of these 21 kinds of fuels, Prakrti has orderliness in regularity, design, and shapes and expresses this orderliness through her laws. From this hymn of Yajur Veda, it is apparent that in the Vedic metaphysics except the immortal soul, all other inner and outer instruments of the body are directly from Prakrti- though under the direct super-vision of God.

Prakrti has three bodies- gross, subtle and causal conforming to Vedic terminology of "*sthule, suksham and tamkam or karana*) Prakrti herself is the subtle manifestation of God and Universe is the gross manifestation of Prakrti. God lives behind Prakrti in the causal body. Similarly human beings have three bodies. God and soul reside in the causal body. Spirit (*jiva*), will, intellect, *Kundalini* (hidden coiled spiritual energy), 10 *Pranas* (vital breaths) out of which seven are subtle, reside in the spiritual body. The remaining three *pranas*, mind, senses and sense organs are part of the gross body. In these three bodies reside five *Koshas* (sheaths). *Annomaya kosha* is the food sheath of the gross body. *Manomaya kosha* is mind sheath, partly in gross body and partly in subtle body being consisting of extremely fine particles like ether. *Pranamayi kosha* is vital breath sheath partly in gross body and partly in subtle body. *Jnan meyi kosha* is the knowledge sheath in the causal body where soul resides and partly in the subtle body where spirit and intellect reside. If the soul provides the divine knowledge, the spirit and intellect provide spiritual knowledge. Lastly, *Anand meyi kosha* is the sheath relating to eternal bliss and entirely reside in the causal body. To reach the stage of self-realisation, one has to cross each sheath to reach the last sheath. This can be done through food control by avoiding entry of toxins in the body through stale, spicy, extremely hot or cold food and moving

the taste of food from tongue to mind. This is only possible by taking need based simple food. After crossing *annomayi kosha* one has to cross *manomayi kosha*. In this case, the turbulent outward looking mind (*etanī*) is to be controlled by inward looking mind (*manas*). By living in pollution free location, having noble thoughts and following the path of selfless action along with purification of vital breaths through *pranayama* (certain exercises for the purification of vital breaths), one crosses *Pranomeyi kosha*. Thereafter by acquiring harmonized divine, spiritual and material knowledge the fourth *kosha* relating to knowledge sheath can be crossed. Finally, one reaches the fifth *kosha* when self-realisation is attained and one can move towards *moksha*-stage of eternal bliss. In this stage, a person can communicate with his/her soul.

Prakrti has not only 33 subtle and formless devas, 21 kinds of fuel, three bodies, five *kosha* but also has 16 parts. Spirit in the form of ego (*ahamkar*) and *parana*, desires, five *mahabhutas*, five senses, *mahat*, food, vigour and the 16th penance and Vedic sacrificial rites. In all the 16 parts, three *gunas* pervade. According to Prasana Upanishad when all 16 parts enter human gross body along with three *gunas*, only thereafter the soul enters as *Jivatma* (manifested soul). It is only when soul leaves the body, all 16 parts start merging with Prakrti. Being supreme mother she loves her creation of both animate and inanimate life and provide adequate food, for guidance laws relating to social and moral order, sufficient material for shelter and all other things for their living on the principle of *Idd Nan Mmam*-nothing for self all for society. This enlightened liberalism ensures that her children-the entire mankind of the universe does not over use and waste resources and do not create any kind of pollution in the atmosphere and society. This principle of *idd nan mmam*, Prakrti explains through her laws and expects all human beings to understand and follow the same. All animals, birds, fishes, follow these laws within their capacity and characteristics provided by Prakrti and they invariably resort to need based living. Prakrti is the supreme mother of all and so her blessings are meant for all kind of animate life. Being her children, all human beings are spiritually brothers and sisters.

Unlike the dualist Kapila Rsi, the absolute monists particularly Sankracharya, Badrayana and others have found a stuff in Prakrti which makes the changeful world and universe. Ow-ing to this stuff, which is not illusory, it creates a phenomenal world of *Maya* and makes it look both real and unreal to the individuals at different stages of knowledge. The other terms for *Maya* used by metaphysicists are *Pradhana*, *tamas avyakta*, *shakti*. Bhagavad Gita has preferred to use the epithets as *Maya*, *Mayabhi*, *gunmayi Maya* or *guni Maya*. All these epithets give the various characteristics of *Maya*- the Vedic phantasmagoria.

The concept of “seven” is another important feature of Prakrti and gross universe. There are seven communities of human beings, out of which six are not found on this earth. Only the seventh community of human beings is found on this earth. Others are *devas*, *pitries*, *karma devas*, etc. Taittriya Upanishad gives a detailed description of these communities. Scriptures of other religions including holy Koran, Grantha Sahib also refers to these seven communities. In the Vedas there is a mention of seven codes of conduct and deviating from these a person becomes a sinner, transgressing the seven boundaries, a person falls

into distress (R.V X-5-6 p.4377). These are described as theft, adultery, killing a learned person, abortion, drinking and habitual addiction to wickedness and false accusation of heinous crimes. There are seven flames of fire, seven colours of light, seven streams of knowledge merging in *Brahma Jnan*, seven fortifications of *avarnas* and other non-divine persons to be destroyed and many other “seven” objects in Prakrti. Owing to the importance of seven, perhaps the mother hymn - *Gyatri mantra* is mentioned seven times in the Vedas.

The concept of Flux in the Nature and universe is very predominant in the Vedic metaphysics. There is continuous change in the universe and Prakrti. Because of this flux, atoms are breaking and uniting every second. Similar flux is there in the human beings where cells are born and destroyed in millions in a short span of time. We see flux in human personality and his thoughts every decade and even earlier. This flux is observed most after marriage. Buddha found this flux independent of Vedas. Spinoza found all things to a diverse degree are animated, so there is continuous flux, and change in the material things in Nature. Unlike Vedas, the distinction between Universe and Nature is not very vivid in Spinoza's metaphysics. After complete understanding of the Vedic metaphysics, Sankracharya has brought out that the knowledge of the outer world through our sense perception throws us in perpetual flux.

In the Vedas the epithet Brahma-formless and ineffable God, appears much less compared to Prakrti devas - Indra, Agni, Varun, Mitra, Usha, Aditi, Savitar etc. It is perhaps this reason that the founder philosopher of *Sankhya Darshna*, Kapila Rsi did not find the need of God in his metaphysics. Even Patanjali in his *Yog shastra* based on Vedic metaphysics also described God as the first Guru who helps in learning and understanding Yogas and their philosophy. Beyond that, he also did not feel any necessity to bring God in his *Yog Shastra*. Thus, it clearly shows Vedas give great importance to Prakrti through her 33 formless devas. If the God is first and supreme Guru, Prakrti is the perfect preceptor. Even Greek philosophers, who virtually developed their philosophy before Socrates and Plato, particularly Democritus found only Nature as subject of philosophy.

Atharva veda considers human beings as *Pashu* - animals like cows, horses, goats and sheep (A.V.XI-2-9). Vedas further amplify if the human beings follow the path of knowledge known to the soul, they become divine animals and when they know the path of knowledge known to the spirit, they become spiritual and social animals. Thus, human beings can uplift themselves as divine social and spiritual animals. Aristotle could find the man as social animal based on the effect of Entelechy in him/ her and Dante found divinity in the man and described him in his spiritual Testament as “divine animal”.

In Atharva Veda X-8-8, human body has mind as engine, five *koshas* or sheaths as wheels, the path to be covered not known to mind but only to the soul, which is the nearest on self-realization and farthest when the material world becomes the closest. Therefore, the human being is divine only when he follows the path shown by the soul, otherwise he/she is more like a "*pashu*" and in that state, he/she can get even worse than the animals. This is the stage when aimless killing of his spiritual brothers and sisters, mass scale murders, rapes, adultery, pursuit of matter, hypocrisy, deceit and other evils become a habit and the

uncontrolled senses become so powerful that one forgets the inner world alto-gether. As the supreme mother Prakrti individuals have also three bodies where divine, spiritual and gross instruments are located. A person starts moving towards miseries, naked selfishness and false ego when he totally ignores the instruments of the inner world of the subtle and causal bodies within the gross body. While moderation and need-based living is advised to human beings while following laws of God, *Satya* (absolute truth) and Vedic knowledge (Y.V.8-53). One should not starve one's body as it is troubling the spirit and the gross body and hence it is a *tamas-ic* action and should be avoided along with other kind of excess-es. *Tamasic* rituals and penance by human beings are not advised in the Vedas. Yajur Veda 8-53 even has a prayer, " May we be rich in nourishing food." This nourishing food need no be expen-sive food.

To maintain purity, transparency and truthfulness in Prakrti, Vedas strongly prohibit creation of any kind of pollution in water, air, atmosphere and society. Rig Veda 1-88-9, 10 mentions, "*Twashtha* (God) while making all wonderful articles of gross universe, sun, moon, earth, planets etc; also advised all animate life to protect forests and also conserve them for healthy growth of vegetables, herbs, plants." For the preservation of vegetation, He created poisonous creatures with mild and strong venom. While continuing on this subject, Vedas refer to science of toxicology and anti toxic measures. Rig Veda 1-191-3 mentions about 99 kinds of anti toxic drugs in the world. There are 21 kinds of pea-hens, which suck the poison (R.V.1-191-4), and we should never kill these. Y.V.35-17, A.V 19-9-94, R.V. X -105-8 and IX-63-4, 5 contain peace prayer as *Shanti Path*. There should be no pollution in Prakrti, peace in sky, earth, water, air, plants, and trees. Excessive use beyond minimum need is the cause of pollution, degeneration and environmental hazards. Also there is a prayer in Y.V.30-7 to 9, "O, God cast aside the vile man who pollutes rivers, waters, air and society." Vile men in the Vedas are bribe takers and givers, adulterators, exploiters, *avarnas* who do not follow divine professions and violate cosmic laws of social and moral order. Vile men are ever keen to make money out of the miseries of human beings.

In view of the concept of spiritual brotherhood (*Bandhutva*) and global family (*Vishwa Kutmbkam*) owing to same spirit of God provided by Prakrti to the entire mankind, Vedas recommend global trade for the welfare of all societies in the world while follow-ing the principle of *Idd Nan Mmam*. (R.V.1-140-1,1-71-9,1-144-1,1- 34-1 and many others). In the domestic and international trade, great emphasis is laid on the exact weighing by merchants (Y.V 30-17). If the internal trade and also the global trade is not based on the philosophy of *Idd Nan Mmam* or enlightened liberalism and is devoid of the principle of moderation in living, it starts showing its negative effects. Class war, terrorism and other forms of social wars and turmoil, building up of various kinds of tensions amongst the states resorting to global trade are the indication that Vedic meta-economics is not followed. The unhealthy trade prac-tices lead to inevitable disputes between producers, sellers and consumers. These disputes under the vehement effect of uncon-trolled senses and *etani*-outwards looking mind, further leads to deception, adulteration, loot and finally to class wars. Plato had visualised in his *Laws*-622, if restraint is not observed by traders about the foreign trade, a kind of trade wars between the states can not be avoided. Unlike modern eco-nomics

(akin to Vedic *Anartha*), Vedic trade is based on meta-economics (*Artha*). In the modern economics, the spirit does not play any role where as Vedic meta-economics looks after the material and spiritual welfare of society and mankind while balancing and harmonising the laws of Nature so that Nature does not show her "Wrath" which otherwise, is extremely peaceful, non-violent and benevolent. The meta-economics does not create material progress, which is bereft of social ethics, public and private morality and spirituality. It is apparent that the Vedas have derived the concept of meta-economics (*Artha*) based on the functioning of Prakrti.

Without describing *Gunas* that are the primordial subtle matter, the description of Prakrti in the Vedas remains incomplete. As earlier brought out that Prakrti is the sum total of *gunas* of purity, activity and passivity. Since these *gunas* are subtle, so Prakrti is also subtle and she functions through the gross Universe, just like in human beings the *gunas* though subtle, their effect is seen through the activities of the gross body. Because of these three kind of subtle primordial matters, Prakrti functions incessantly. Bhaga-vad Gita says that all actions, desires and thoughts of men are impelled by the *gunas* coming out of Prakrti and make human beings act continuously. These are source of virtue, goodness, love, purity as well as sins, evils, stupor, impurity and passivity. Between these two extremes, these are also the cause of activity, desires and pursuit of false ego. However, their proportion in Prakrti as well as in human beings is different. All the scriptures of Hindu's, Vedas, *Purans*, Upanishads and *Smritis* describe these three *gunas* as "*sattvic, rajasic and tamasic.*" Bhagavad Gita has almost two complete chapters on *gunas* and their effect on gifts, speech, activities, sacrifice, charity, knowledge, desires, matter and virtually on all other things and subjects which effect human beings.

However, those individuals who go beyond *gunas* and acquire a state of *shuniya sattava or shuddha sattva* finally go beyond the vehement effect of cosmic illusion - *Maya*. This cosmic illusion of *Maya* is more like a saw with sharp teeth. The individuals who go beyond *gunas* pass through the teeth of the saw of *Maya* unharmed physically, spiritually and *Aura* appears- a symbol of purity, divinity and truthfulness. Such persons only attain "self-realisation" and can communicate with their souls. They can have complete knowledge of their previous *karma* (good and bad deeds and actions) and all their previous births through their manifested souls. The ancient Greek philosopher Pythagorus seemed to have claimed that he knew all his previous births. Like Socrates he completely believed in the immortality of the soul. Br. Upanishad says, while remaining in Prakrti you are not beyond hunger, thirst, delusion, decay and attachment. After purifying your *gunas* through *satya, Rta and idd nan mmam*, you move towards self realisation. Thus a person who follows the laws of nature, acts, thinks and speaks truthfully and observes the Vedic philosophy of enlightened liberalism crosses the vehement effect of *gunas* and soon reaches the stage of *shuniya sattva* on the way to the realisation of his extended perfect real self.

Brihadnyaka Upanishad therefore advises, "Get detached of your progeny, wealth, material possessions and live life unfettered." This advice of the Upanishad is reinforced in Bhagavad Gita 3-28 " Those who know the truth

about modes of Prakrti consisting of three *gunas* as primordial subtle matter, they do not get attached" and their all activities are based on *nishkama karma*. The celestial song Bhagavad Gita further says, "Owing to *gunas* this universe which is the gross form of the divine Nature, is the abode of sorrow and transitory by nature and not our permanent habitat." (B.G.8-15). Rebirth of the gross body is under compulsion from Prakrti as it is due to *gunas* vehement effect. Though *gunas* are not intelligent and not the causes of consciousness but are cause of one's *Karma* of good or bad actions in the human body. This characteristic of *gunas* which, make them look intelligent is because of spirit of God present in Prakrti, which enables them this intelligent path in the Nature. It is their same characteristic in the human body. It is due to this reason when *gunas* are following the spiritual knowledge contained in the spirit and divine knowledge available to soul i.e., cosmic laws of social and moral order *Rta*, absolute truth *Satya* and *Dharma*- righteousness, the evil effect of *gunas* start disappearing. It is during this stage that all actions of the human beings are based on *a-priori* principles and treasure of knowledge already contained in the soul. Those who do not follow *Rta*, *Satya* and *Dharma* would invariably continue with their good and bad actions. So, whether a person performs actions or *karma* by observing *dharmas*, *satya* and *rta* or not, the final effect of *gunas* lead to stored *Karma* (*Sanchita*) which literally means accumulation of good or bad actions. The final result of this *Sanchita* is *Prarabdha* (destiny) which is the cause of present birth in a particular family of the gross body and its character, as the stored *karma* in their subtle form get accumulated on the manifested soul in the previous birth. As the stock of good *karma* would vary from individuals to individuals and *Sanchita* is exhausted, individuals come back sooner or later in this phenomenal world (B.G.IX-21).

One's actions also lead to "*Kriya karma*" which is the divine law "what you are sowing now, you shall reap in future". This *Kriya karma* leads to *Agami karma*, which literally means ahead or future. So *agami karma* becomes the base for your action in this birth as well as next birth. The Vedic metaphysics makes it very clear that no one can get out of the vehement effect *gunas* on one's actions, rebirth and law of retribution which is a stern law of God. By understanding and following *rta*, *satya* and *dharmas* along with Vedic knowledge or in its absence the *a-priori* principles known to the soul, one can get rebirth in the families of seers, sages, savants for moving further towards self realisation and attaining *Moksha*. The birth in different kinds of families is not due to any accident or destiny and is due to law of *Kriya karma* -as you sow, so shall you reap. No one can escape this stern law.

These laws relating to *karma*- *sanchita*, *kriya karma*, *agami karma*, *prarabdha* are "*Adrsta*"-unseen where the stock of good or bad actions, merit and demerits apply. These are part of Vedic spiritual science. Thus, the entire process starts with the proportion of three *gunas* in the gross body. These make you act under your real self "*jiva atma*" or your body self, which is one's lower self controlled by senses and sense organs and also the knowledge obtained through perception of the phenomenal world. The gross body or one's local "self" has a characteristic of creating an illusory feeling which make you believe that there is no rebirth, no soul or spirit and there is nothing beyond the gross body. It will make you convinced under the vehement impact of senses that human birth is nothing but

union of male and female and your creation starts only with your father and mother. Under the uncontrolled senses and outwards looking mind-*etani*, the role of spirit in all animate and inanimate things/life disappears and thus matter becomes the supreme in all activities, thoughts and desires. This is the origin of materialistic philosophy and outlook in the human being. However, for the realisation of higher real self, one has to cross *gunas* and reach a stage described in Bhagavad Gita when joy and sorrow, clod of earth, stone, silver, gold look similar in value and pleasant and unpleasant are taken in the same spirit. One remains calm, tranquil and balanced in both conditions of censure and praise (B.G 14-24). In the absence of these characteristics, one tends to become his/her own enemy. Accordingly, Bhagavad Gita advises act, think and desire on the path of moderation and get established in your real self.

By the fertilisation of God's power in Prakrti in the form of His spirit, the *gunas* or the characteristic qualities which pervade in all animate and inanimate things/life, come into being and form part of one's ego, intellect, mind, senses and all other parts of gross body. There after these *gunas* move in all directions and create the entire psychosis of human beings, relating to pleasure and pain, desire, detachment, vice and virtue. Bhagavad Gita further brings out that these *gunas* create a group of psychosis with their eight-fold nature. While the manifested soul as higher *Purusa* in the human body, is independent of *gunas*, the spirit of God which comes through Prakrti lives side by side with these *gunas* and eight fold group of psychosis and thus experiences and enjoys the material world of senses but still guides all animate life towards right directions. *Rta*, *satya* and *dharma* being divine qualities are always present in the spirit. Prakrti's role as a guide through the spirit of God is mentioned in Yajur Veda 21-4. In this hymn, Prakrti is described as *Aditi*, the queen of eternal order, never decaying, wide expanding, the protectress and gracious guide. Thus, most of Vedic hymns describe Prakrti as a female element and supreme mother as *Devaki*- mother of 33. *devas* and *devis* who are formless beings of light. God is the male element and is the primordial seed. Vedic metaphysics leave no doubt that God is the supreme Father and Prakrti is the supreme Mother. In various other Vedic hymns particularly A.V. 4-2-1 to 8, Y.V 36-17, R.V X-8-7, Prakrti is also described as *Trita* (trinity) with three bodies gross, subtle and causal. The gross Universe is also therefore, part of Prakrti. Her other two subtle and causal bodies are invisible to human senses. She is thus both visible and invisible. She herself is engaged constantly in a kind of "Yoga" (spiritual technique to get united with God) and trying to achieve perfection so that she could finally unite with Divine Reality who is Perfect and is deeply involved in her. In fact, creation of the Nature, universe and the world is due to His cosmic word- OM that is "*Shabad Brahma*" in the Vedas. The *Pralaya* or cosmic dissolution is the *Yoga* of Prakrti as she is ever keen to be united with Him and become one with formless and ineffable Brahma.

Owing to Prakrti *Yoga*, the subject of Creation and Dissolution- *Sristi* and *Pralaya*, has been given sufficient importance in the six schools of Indian philosophy. For the *Advait Vedantists*- both pure and objective idealists and monists, this subject relating to Prakrti is part of *Maya*. For them Prakrti is not eternal and not absolutely real as she is created and dissolved. Since human senses with only material and intellectual knowledge find her gross form universe as real and normally do not recognise her other two subtle and causal forms, these idealists

on the authority of Vedas, examines the subject of *Sristi and Pralaya* in greater details. However, the *Dvait Vedantists* whether objective or qualified dualists consider Prakrti as real and eternal, so the subject of the *Yoga* of Prakrti to get herself dissolved and is united with Him is not a major subject with them. For proper understanding of Vedic metaphysics in this regard, some brief details are given. Chhandogya Upanishad says, "from this engenderment beam of light, shot up and down and gross matter was formed. Prakrti expanded in all directions as the Sentient One spread Himself, every where high, low, here and beyond." According to Rig-Veda 1-115-2, all worlds except the abode of God described as *Brahmalok* to downwards, are subject to appearance and disappearance, creation and withdrawal. The term used for creation or appearance is *Srsti* and for withdrawal two terms are mentioned - *Pralaya and Samhara*. The importance given to *Srsti* and *Pralaya* vary considerably in six schools of Indian philosophy.

The *Mimamsa* school did not accept her creation or dissolution and perhaps did not come across the relevant Vedic hymns on the subject or ignored those as not getting harmonised with their philosophy of rituals and ceremonies based on Vedic *Brahmanas*. It is a separate matter that the dreaded ancient materialists Charavkas also refuted this concept but for different reasons as they based their philosophy of eat, drink and be merry, by totally ignoring Vedas. Vedic school *Nyaya Vaisheshika* is silent on this concept in their later *sutras*, they perhaps tend to accept without giving much importance to the concept.. May be it needed special efforts to overlook or ignore the Vedic hymns. R.V 1-130-1, 2. links the cosmic Creation to a weaver's job. This weaver is God Himself as Lord *Prajapati* who spread out the Web with His threads in all sides, upwards, downwards, forward and backward. Again He rolls it up and spreads it up in the heaven." Chhandogya Upanishad and Rig-Veda leave no doubt that Prakrti and gross universe come from Him and go back to Him. It is a divine phenomenon similar to the plants, which take material from the earth and finally go back to the earth. The same phenomenon is also observed about all animate life. The law of Nature is uniform for all.

In the times immemorial beyond the physical sciences to find out, the Supreme Lord Brahma spoke some cosmic Word. The Vedic *rsis, munnies*, metaphysicists and savants named it as *O M or A.U.M* and explained it as "*shabada Brahma*". Through this "Word" the spirit of God first entered in space (*dis*) and led to first in the creation of divine and subtle Nature. According to Vedas, both space and time live in God and these are eternal and existed before the origin of Nature. This cosmic energy caused through *shabada Brahma* with the passage of time changed into subtle, extremely finer and grosser particles. Gradually these particles formed atoms (*anu and kanu*) with the merging of sub atomic particles (*tan matras*) and the combination of these building blocks formed five *mahabhutas*-ether, air, water, fire and earth. This process continued and from these five *mahabhutas* -three gross and visible and two alloys though not visible but perceivable i.e. ether and air, a large number of *bhutas* (elements) were formed. Before this cosmic Word, there was neither existence nor non-existence, nor any realm or region, there was no sky (*akash*), no air, no sign of day and night. Darkness was concealed in darkness- it was more a plasmic continuum. In this void (*shuniya*) God spoke *A.U.M* and the spirit of God entered. Thus, Brahma -the supreme Reality manifested through the light of *Tapas* (spiritual fire) (R.V X-

129-1 to 3). The believers in the plasmic continuum as Void or *shuniya* popularly known as *Shuniya Vadins*, still consider that the spirit of God even now is found in the void of all subtle and gross atoms, particles, *tanmatras*, cells etc. It provides constant energy and specific characteristics and properties to all animate and inanimate life/things.

From the inanimate life with no *indriyas* (senses) and with the help of spirit-energy principle and one sense, first animate trees, plants emerged in water-sea, oceans and then on the earth. Plants and trees have one predominant sense of touch and when the number of senses went on increasing, gradually germs, bacteria, protozoa, cells, ants- big and small, fishes, birds, animals appeared. All the five senses entered in animals. According to this theory of spirit of God in *shuniya* (void) and metaphysics of *shuniya vadins*, the human beings emerged last on this earth with five senses and one divine soul. When the human beings evolved to a stage when knowledge could be provided to them, the soul entered in them directly from the God who is also supreme Soul (*Parmatma*). Thus, man became a divine animal capable of getting a-priori knowledge from the largely omniscient soul as well as spirit. Only Parmatma is omniscient. It entered the human beings as His particle (*ansh*). It can therefore, also be described as *Brahmansh*. When it was manifested in human body, *rsis* of yore named it *Jivatma*-the soul caged in the gross body. Thus, soul is omniscient principle and spirit is life or energy principle. While Prakrti with the help of spirit provides five senses of touch, taste, sight, hearing and smell to all human beings, God provides His particle as soul directly and ordains the human beings to achieve perfection, self realisation and come back to Him. This according to pure idealists and monists is His divine sport (*Lila*). Holy Bible's says, "God created man in His own image." If Vedic interpretation is accepted, it would only mean that God is supreme soul, so the image of God is only through His soul. Since man is made in His Own image i.e. soul, so only the human beings have the soul and not other animate or inanimate life. Thus, the real "self" of the human beings is *atman* and its realisation is self-realisation. The spirit (*jiva*) provides only body-self, which is also local or phenomenal "self".

Vedas give more details about soul and spirit in the human beings. First one cell having two senses enter the womb of the mother, which leads to 2-4-8-16-32-64 cells when these split into 40 + 24. The heavier part of 40 cells gets lower in the womb owing to effect of gravity and energy in these living cells. Thereafter formation of living cells continues and more and more energy enters the body until millions of cells are formed. These cells form various senses, sense organs and all parts of gross body of the infant. Thus, God is present through His spirit in the entire procreation process. The agent is Prakrti as lord Krishna tells noble and gallant Arjuna in Bhagavad Gita. The spirit enters with the first cell and this energy goes on increasing with the formation of millions of cells as the spirit reaches all the cells. However, the divine soul enters later, which brings consciousness in the infant still in mother's womb. Later *rsis* and *munnies* tried to explain this Vedic concept of human birth in the form of mythology. In the mythological epic Mahabharata, Maharsi Vyasa created a noble character of a gallant prince Vir Abhimanyu. In this epic, he was the son of Arjuna. Abhimanyu learnt the art of military science relating to the entry in a highly fortified and invincible army of soldiers described as "*Chakra Viyhu*", when the great warrior

Arjuna was explaining the same to his wife and the infant Abhimanyu was still in her womb. Since Arjuna's attention was diverted owing to some urgent message, he could not explain how to get out of this fortification of the enemy camp. This part of knowledge relating to military science the infant could not get while in the womb. Mahabharata thus conveys that a person could acquire knowledge only after the entry of soul and consequent consciousness in him/her. Later after about two decades as a young and gallant warrior, Abhimnyu participated in the great Mahabharata war between Pandavas and Kauravas at Kurukshetra. He could enter the invincible *Chakra Vihu* of the Kaurvas-the enemy camp and fought valiantly like a gallant prince and brave soldier, but could not come out of the fortification of the soldiers and was finally killed.

Rig-Veda 3-54-8 tells us that with the cosmic word OM, multi-form creation came into existence. The sages thus discovered by their wisdom the non existent (the unmanifested) and existent (manifested). Nature's bounties appeared later on step by step (R.V. X-129-6). He only knows when Prakrti was first created as Time is eternal and beyond Prakrti (R.V X-129- 7). However, Prakrti, universe with stars, planets and galaxies came into existence like a cluster of yarn beads formed by knots on a thread. All these are threaded to Brahma- the supreme Reality (B.G. 7-7). The supreme Lord created Prakrti and the universe for the enjoyment and fulfillment of tiny little souls for their actions, knowledge and *Bhoga* (both spiritual and material enjoy-ment). Thus was created the phenomenal world of *Maya* along with Prakrti also described as *Svadha*.

A few hymns in the Vedas particularly, R.V 1-121- 1, Y.V 25-10, A.V 4-2-7, link creation of Prakrti with *Hiranya Garbha*-cosmic Golden Egg where Lord manifested in His splendor as the sole Lord of creation. The cosmic word *OM* when created enormous cosmic energy, it formed a cosmic golden Egg as *Hiranya Garbha*. This was the first stage of energy getting converted into some kind of mass. Thus the permanent truth of relationship of energy and mass and vice versa emerged. This relationship of mass and energy, the physical scientists could prove in laboratory only in the 20th century. When the Cosmic Egg opened/busted, the subtle Prakrti was first formed and the process continued with the formation of gross universe and it continues to expand. The gross creation when starts evolving from cosmic Word *OM* and *hira-nya garbha*, it starts getting differentiated from Prakrti. In the process, Brahma- the supreme Lord continues to remain whole. During the stage of differentiation the primordial matter in the form of *gunas*, categories, *tanmatras*, *anu*, *kanu* and other grosser matter start emerging. The subtle *sattavic*, *rajasic* and *tamasic gunas* join in different proportion and constant properties of various ele-ments and other matter are formed. Spirit of God spreads in all gross, fine and subtle particles and leads to formation of *Mahat*, which is cosmic intelligence. Thereafter, some intelligence also comes to senses and sense organs.

After the origin of Prakrti and creation of universe, both these pass through four Celestial periods of *Krita*, *Treta*, *Dwapar* and *Kali yugas*. It is not only the Vedas which refer to these four celestial periods, even the ancient Greek metaphysicists had also mentioned about these periods as golden, silver, copper and iron ages. Bhagavad Gita in the verse 8-16 gives the duration of this total period of four *Yugas* as 43,80,000 years and describes this one complete Cycle as one *Kalpa* or

Maha yuga. The longest duration/period is that of *Krita* or golden age which is over 16,00,000 years and shortest is *Kali yuga* or iron/dark age and its duration is about 4,00,000 years. One day of Brahma is equal to 1000 *Kalpas/maha yugas* i.e. over four billion years and one night of Brahma is another 1000 *maha yugas*. The description of these celestial periods going upto almost infinite number of years as mentioned in Bhagavad Gita could be symbolic, indicating that the process of creation and dissolution/withdrawal of Prakrti and gross universe takes abnormally long periods. The Vedic dualists like seer Kapila even after going through Vedas were inclined to conclude that Nature is eternal. Perhaps abnormally long periods of creation and dissolution was considered as providing eternity to Prakrti. *Atharva rsis* did not agree with Kapila *rsi* and reiterated that only God is eternal and Prakrti is created by Him. Atharva Veda 4-1-3 reiterated "from the bosom of the cosmic Word OM, He brought forth the world, universe and Prakrti. On high, below, He abides by His own Laws."

Science and Prakrti

Many scientists believe that the Universe originated from a cosmic egg by a catastrophic explosion, named it "Big Bang", and was not created by God. In science, the distinction between Nature and Universe is not apparent and certainly not very specific, as the concept of subtle is beyond the scope of material scientific instruments. There are a large number of hypotheses in physical sciences but no factual theory. It is mainly due to the limitation of human material instruments like senses, outward looking mind (*etani*) and also scientific material instruments which can see the minutest gross sub atomic particles but not *tanmatras* like subtle *gunas*, spirit, will, ego etc. The other major limitation of the scientists, environmentalists is their prejudices and epoch as observed by eminent American scientist and Nobel Prize winner in 1912-Alexis Carrel in "*Man the Unknown*". Inanimate universe, cosmology, geology, physics, astronomy, chemistry and other branches of science only tell us that in Nature, properties and characteristics of all elements whether on this earth, other planets, stars and comets remain the same. However, the scientists of all these branches have great difficulty in explaining how these properties were acquired by these elements unless some of them are able to harmonise the Vedic concept of harmony of matter and spirit.

Scientists can at best push the prehistoric and ancient technique of fighting by weapons made of stone, crude iron or bows and arrows to atom and even hydrogen bombs star wars and push button technology. Nevertheless, they have great difficulty owing to their inherent limitations to know the entire Nature, her divine and spiritual purpose and role, aim of all kinds of life and many other metaphysical concepts. Owing to such limitations, scientists of great eminence like the one Isaac Newton could at best say, "Nature is very consonant and comfortable with herself," but still found the matter created by the divine Nature as inert and insentient. Later Einstein and a few other scientists did this correction after a gap of few centuries of Newton and tens of centuries after the Greek atomists and dualists. For a few thousands years the truth contained in the Vedas and later brought out by *shuniya Vadins*, Bhagavad Gita and many Upanishads was not accepted. Even now, scientists have difficulties to explain what is making number of tiny and almost invisible machines to work

continuously without any rest and lubrication in all kinds of atoms. Scientists have yet to study the other Vedic metaphysical and analytical subjects like Prakrti, soul, spirit, God, creation and dissolution or withdrawal of the universe and come out from various hypotheses to scientific proof. A few theories like the one given by George Edward Lemaitre (1894-1966) - a Belgian astronomer that cosmic egg was born out of some cosmic power at Zero Time looks more like metaphysics than science. This Zero Time was 13 billions of years ago for some scientists and for others ranging 5 to 13 billions years ago. Such infinitely long periods do strengthen the views of dualists that Nature is eternal. Pears encyclopedia gives this period as 4.6 billion years ago and others ranging 10 to 20 billions years (Encyclopedia Britannica etc). Thus, the philosophy of *Dvait Vedantists and Sankhya Darshana* cannot be easily overlooked.

The cosmic Egg before "Big Bang" was originally Hydrogen gas compressed with electrons, protons, neutrons and other sub atomic particles. Neutrons were neutronium which weighed per cubic centi-meter about one billion tons or thousand trillions grams, considered to the ultimate limit by the scientists for any kind of compression. As regards creation and dissolution, some scientists hold the view that it takes 85 billion years for a single contraction or expansion of the universe (Science and Creation by Stonely.L.Jaki p.1). The physical universe with some kind of life entered around middle of second billions BC and the last phase of the universe itself 4.3 billions years ago and this phase is continuing with the expanding universe. Its vastness is unimaginable in both Time and Space - over 10 billions of light years across in space and about 20 billions years in age. Though difficult to ascertain owing to its vastness, the scientists in the last a few decades are coming to the conclusion about the possibility of life elsewhere. These scientific findings, discoveries and hypothesis if converted to metaphysical philosophy, it would come closer to Vedic metaphysics and the permanent truths contained there in.

Most of the Hindus and some of the Germans have a common "*Swastika* symbol" of cyclic return of four celestial periods *Krita, Treta, Dwapar and Kali yuga* or golden, silver, copper and iron ages. The golden age of Jainism is "*Susama*" and the worst Dark Age is "*Dusama*". An Indian scientist of great eminence and astronomer Arya Bhatta had calculated that Iron Age in Prakrti akin to *Dusama* of Jainism, entered on Thursday of the great battle in 3102 BC He has referred to this battle as *Bharta* Battle (Page 17 of Science and Traditions). Chinese scientist and philosopher Mencius who was the disciple of Confucius, found these celestial cycles owing to Yin and Yang - the oscillation of two fold cosmic forces. The later Chinese scientists found the duration of this cycle as 23,639,040 years. These four celestial periods akin to Vedic *yugas* are described as "*Yuan*" in Chinese. Zero Time of Lemaitre is the ultimate Grand Origin of Chinese. In 724, A D already 9,661,740 years had passed since the onset of latest Grand cosmic period (I.Hsing mathematician of 8th century AD).. Pythagorus - Greek philosopher and mathematician of 6th century B C who interpreted the universe in terms of mathematics, made distinction between cosmos (sublunary world) and *Ouranos* (super lunary world). All potentially knowable objects like earth sun, moon, other solar system bodies, stars and galaxies consisting of matter, formed cosmos that has a cyclic creation and dissolution. However, *Ouranos* is imperishable being beyond cosmos.

Alcmeon, Heraclitus and Plato believed in the concept of cyclic cosmos (Science and Creation by S.J.Laki). Plato even found that revolution of celestial bodies and four cyclic celestial periods have effect on fertility, barrenness, healthy and defective breeding of each living species including plants, trees, animals, birds, human beings and all kind of animate life. Golden age is the period of "divine begetting" where unfailing laws of God rule. The worst is Dark Age when divine guidance is steadily withdrawn, as laws of God are not followed leading to chaos, disorder in the state and society, ultimate immaturity, feebleness, and almost complete final extinction. Thus, it is quite apparent that both physical and metaphysical scientists throughout the world in all ages did some kind of research within their abilities and capacities and did their best to find out the scientific explanation of the origin of cosmos. Although these findings, explanations, hypothesis are nearing the truths already contained in the Vedas, still the same would require more research in astronomy, cosmology and other physical sciences. However, the concept of Nature or Vedic Prakrti remains vague with the physical scientists, though the metaphysicists are able to visualise its subtle character and divinity.

Salient Features of Vedic Prakrti

Many Vedic hymns describe the various salient features of Prakrti and its manifestation as gross cosmos, ever-expanding universe and the world. These include primordial matter *gunas*, *maha bhuta*, *bhuta*, *tanmatras*, *anu*, *kanu*, creation and withdrawal, rebirth of human life again and again, global trade, Prakrti 33 *devas* who are formless beings of light, *mahat*, *mahatatva*, female or woman aspect of Prakrti, ego, *karma bhoomi*, cosmic illusion *Maya* and many others. A few of these concepts/attributes have been explained briefly in the context of "what is Prakrti?" Some other features can be explained here after.

If *bhuta* is gross element, *tatva* is subtle element and *mahatatva* is the main subtle element i.e. Prakrti herself. *Mahatava* with the help of God's spirit create will, ego, activity and other sense perception instruments. Ego (*ahamkar*) is the moving force of human beings. When ego is guided by soul based on *a-priori* principles, it helps in creating harmony, virtue, co-operation and love in families, society and all areas of human dealings. Those human beings when their ego is guided by *a-priori* principles do not resort to any activity for the satisfaction of their personal ego. Thus, Ego provided by Prakrti and personal ego is not the same. Prakrti ego of the individual makes a person move on the path of virtue and goodness. Otherwise, to satisfy one's ego, might of the individuals run after power in all fields whether these are economic, social, political, religious and even artistic but bereft of their spiritual and divine aspects. They are outrageous example of strange triangulation of gorging, giving and greed. Human personal ego creates deliriously strange feeling of greatness without having any real attributes of greatness. It is more like three *gunas*, which are cause of different kind of activity. But when these *gunas* are bereft of the guidance of soul and spirit, being themselves non intelligent, make gurus, god men, *tantirks*, priests and even some scientists, politicians and industrialists want to share the omnipotence of God through ritualistic prayers, hypocritical meditation, ostentatious and proxy worship. It is again the effect of *gunas* that some of the

active fol-lowers and organisers of such cults and gurudom have created fairy tales and strange mythologies by churning their mental thought process and given so many attributes to these gurus and founders that many ignorant followers have accepted them as incarnation of God/gods on this earth. Their targets are not really the poor masses but ultra rich and fabulously wealth persons. It is be-cause of this personal ego against divine Ego provided by Prakrti that they have also wonderfully succeeded in amassing money, power, influence and immovable property through out the world. Thus, the Prakrti ego of the human beings if bereft of Vedic metaphysics and knowledge contained in other scriptures of major religions of the world can become the cause of many social evils. The same Ego when regulated and channeled with the knowl-edge contained in the Vedas and other scriptures or in their absence with the a-priori principles known to the soul becomes extremely useful for the society.

According to Br. Upanishad 1-6, *Brahmand* or the universe is "trinity" of *OM, Naam and Rupa*, which in metaphysics would mean spirit, name and form. The source of all names is *shabad Brahma OM* and the supreme Spirit is behind this cosmic word. "*OM khamm Brahma*". OM thy name is Brahma, who is the source of all names. Without giving some name, no one can describe any form. The source of all forms is the sense of sight, which is available through our eyes and Brahma is behind the Eye. Source of all actions is the gross body; Brahma through His spirit is behind the gross body. This Upanishad thus concludes that in this universe all forms of spirit, name, shapes, appearances, eye, action, gross and subtle bodies are but One. *Maya* is one of the most important and vital salient features of Prakrti. It is due to the effect of *Maya*- the Vedic phantasmagoria that we see ONE as many and mil-lions of names and forms. Prakrti *Maya* makes us weave web of our own destiny from which we cannot free ourselves with the help of material and intellectual knowledge bereft of spiritual and divine knowledge - *Vijnan and Jnan*, contained in the Vedic metaphysics. In *Ramayana*, lord Rama tells his gallant and loving brothers Laksha-man and Bharta that owing to the effect of *Maya* made more vehe-ment with *ajnan* or only material knowledge, one becomes playful thing of fate and destiny, which are one's own creation owing to our past and present *karma* of good or bad actions of this and earli-er births. So no one can avoid destiny. More important thing is how one faces the effect of destiny in this phenomenal world. However, through complete and perfect knowledge of Brahma and Prakrti, one can largely free himself from the web of destiny.

If one goes by the definition and description of *Maya* by *advait vedantists* who are either pure or objective idealists and also either monists or mono theists or both, *Maya* is only a phe-nomenal world of senses and not so real. Even the pure monist as Sankracharya did not say *Maya* creates an unreal world. It is not the magician who makes you feel many unreal things as real and finally makes the unreal things to disappear. Nevertheless, the world is not so real as it is created and withdrawn by the Su-preme Reality. It is at best transitory but not unreal. There is no magic involved in its creation as God is not a magician but perfect truth, reality and unmoved mover. Even Albert Einstein during his scientific research came to the conclusion that God does not play dice. However, whatever He creates changeth, faces flux and is perishable. So the phenomenal world is not unreal, it is only the phantasmagoria that creates change, flux and final

disappearance. It is because of this cosmic illusion the world has many names and forms, which leads to so many theories, interpretations, descriptions and even contradictions of certain hypothesis. This world is therefore, *nama rupa* with multiplicity of names and forms of gods, deities, religions, sects, modes of worship etc. All these names and forms disappear when effect of Maya starts diminishing with the movement from *tamasic to sattvic gunas* and thereafter towards *shuniya sattva-beyond gunas*. In this path only One Reality starts emerging and one finds that only Brahma or holy Koran's Allah, Bible's Father in heaven is the only Reality and Prakrti, *Brahmand*, *Sansara* are only His manifestations.

Maya in Prakrti is thus a mystical power (*Shakti*) and under the influences of senses, *etani*- the outward looking mind and gunas forces us to do many divergent and even contradictory things. It makes you feel that all those who resort to bribery, smuggling, deception, cruelty, blind pursuit of money and matter are corrupt persons but when you do the same or some what similar activities, you do not consider yourself as evil minded and corrupt person. Many times you get so much attached to your children and friends that their evil and non-divine activities do not look as corrupt practices. This stage in Bhagavad Gita is described as *moha*- infatuation. So what you criticise in others, justify in the activities of your children, relations and friends. When you resort to such activities your self and do not find these as evil, it is the stage of attachment to matter and the phenomenal world. This is all the effect of cosmic illusion *Maya*. Many things which our senses and sense organs can not or do not see and only visualize or happen to see differently at different times and also different physical state of mind, you tend to interpret not on reality but based on your vested interests. Thus, *Maya* is the main cause of extremely divergent theories in economics, political science, ethics, philosophy and even metaphysics. Even eyes, ears, nose do not perceive Sun rise or Sun set, a particular pop or classical song or scent of flowers in the same manner all the time. Rope appearing as snake under dim light of dawn and dusk, illusory appearance of water in the desert as mirage under bright day light of the Sun and hundreds of such examples are the effect of *Maya* in Prakrti. Since God is beyond desire, ambition, by creating cosmos, Prakrti, universe, He remains Whole and has no personal objective to gain from this subtle and gross creation. At best, it is His *Lila* (sportive manifestation).

Vedas describe *Maya* as *Mayu* and it is *sattaviki* or unpol-luted. It hides the real from the vision of mortals. In *sattaviki Maya* when you acquire Vedic knowledge, vision of the real supreme Divinity starts emerging. For those individual who gather a large proportion of *tamasic gunas* by resorting to non-divine professions, thoughts and activities even *Maya* becomes polluted for them and it breeds further ignorance. Those who acquire any kind of di-vine, spiritual and material knowledge under polluted *Maya*; they still do not go beyond *ajnan* or ignorance. In holy Koran, there is a reference to *Abu jahil*- Abu the ignorant. He was a highly liter-ary person with all kind of knowledge, master of many subjects, still holy Koran referred to him as ignorant (*jahil*) since that knowledge was neither useful to him nor to the socie-ty. Amongst many Hindu fake prophets, false gurus this kind of ignorance is widely prevalent. The more they spread divine and spiritual knowledge, more evil and corruption get legitimised

amongst their many followers owing to predominance of *tamasic gunas* and polluted *Maya*.

The word Prakrti is used in two different senses in Bhagavad Gita, (a) as primary and ultimate category (b) as nature of God's being. In the first sense, gunas are produced and in the second sense as *Maya* or hypnotisation of God's *Lila*. In this later sense *Maya* is reflection of God (B.G. VII-14, 15. VIII-18, 61). The concept of *Maya* as God's hypnotisation, cosmic illusion and re-flection is part of Bhagavad Gita's path of knowledge- described there in as *Sankhya Yoga*. The Indian school of philosophy *Sankhya Darshana* of Kapila Rsi and *Sankhya Yoga* of the celestial song Bhagavad Gita are vastly different. The concept of *Maya* in Kapila's metaphysics hardly exists, as both God and Prakrti are eternal and real. In fact, God's existence is neither accepted nor rejected by Kapila *rsi*. In Bhagavad Gita *Maya* is *sattaviki* or unpolluted as "*gun maye Maya*" i.e. with a number of attributes and salient features. Taittiriya and Chhandogya Upanishads find the divine essence as the soul of the universe, which is also present in the human beings to guide them how to come out of the effect of *Maya* and the waves of rough sea of matter by following *Rta*-cosmic laws of social and moral order. To a large extent a similar concept is found in holy Koran's "*Ruhi pasti*" as the Soul of the universe and present as "*Ruha*" in the human beings to guide them in this "illusion of comfort" created by vast turbulent sea of matter. Koran gives guidelines to the human beings for getting out of this illusion of comfort and become a noble human being. Upanishads thus conclude that subtle Prakrti and its gross manifestation, as Universe is the Temple of God. Even if the entire world is a mere appearance (*Prati-bhasa*), a real world has to be assumed as prototype. In this prototype, *Maya* makes the world as "*Karma Bhoomi*" for performing our good and bad deeds. Since no activity can be performed in an unreal *bhoomi* (earth, land, place, location), so human senses invariably consider this prototype as real and an abode of comfort. Very often, these senses make you forget even your transitory existence on this *karma bhoomi*.

Role of Prakrti

Human body consists of same gross and subtle elements, *tatva*, *tanmatras*, *anu*, *kanu*, sub atomic particles- electrons, protons, neutrons and many more tiny and microscopic particles as in Prakrti being our supreme Mother and the universe. In view of this close relationship of man with Prakrti, same laws are applicable to human beings as observed by Nature and the universe. Being supreme mother she helps us to convey the same in the form of Book of Nature. It is a separate matter that human beings tend to create their own laws some times contradicting the laws of Nature under the influence of their senses and outward looking mind (*etani*). Still worse, they not only contradict and flout laws of Nature but also their own laws for their selfish and vested interests. Many learned persons have observed the flouting of man made laws by the human beings and compared the same with sand houses, which are built and destroyed by small children for their pleasure. William Shenstone had explained this human phenomenon in his inimitable literary style, "Laws (made by human beings) are generally found to be nets of such a texture as the little creep through, the great break through and the middle sized are alone entangled in." All physical forces in the Nature are man's greatest allies whether sun, rain, moon, air, water and others. By flouting

laws of Nature and even their own laws, human beings unashamedly create pollution in these forces like acid rain, depletion of ozone layer etc., over use the blessings of Prakrti and tend to become parasite on this earth- described in Vedas as benign mother which does not kick. There are man-made religious, state and social laws against pollution, smuggling, rape, bribery, adulteration of food, medicines, dowry system, infanticide etc., but all these activities and social evils continue with vengeance. This ambivalence has created two faces of many human beings - the face of their gross body and a masked face. Many of the ultra rich and deliriously wealthy persons of gorging, giving and greed have masked faces in society and their real face with unsociable activities is very often hidden even some times from their own children. Thus, no one can deny the great social importance of Vedic truth that not knowing the supreme Mother Prakrti and her noble and benevolent role, human beings tend to move on the path of evil.

To explain the role and functioning of Prakrti, recourse to 33 devas has been taken by the Vedic metaphysicists. The total attributes of Prakrti have been first split into 33 sets of attributes and each set is brought symbolically under the charge of one Prakrti's formless *deva/devi*. Since Vedic *rsis and munnies* had found the Supreme Reality as ineffable and for explaining His attributes even the "words recoil", so they did transcendental research to find what attributes of the formless Brahma are found in Prakrti as the divine Nature was also His manifestation. Since Prakrti was created through the supreme spirit of God as *shabad Brahma OM*, these attributes came through His Spirit in the divine Nature, which is spread everywhere. While God has infinite attributes, Prakrti has finite attributes. From these attributes role of Prakrti can be easily appreciated. Rig-Veda X-93-4 says, "joyful lords of ambrosia are adorable." The same hymn further says, "Aryaman deva is the regulator of cosmic order, Mitra the principle of effulgence behind the Sun, Varuna is the master of oceanic forces, Rudra-right and virtuous force behind the storms, hurricanes, Maruts the cloud bearing winds, Pushan the nourishing principles, Bhaga the power behind material and spiritual prosperity."

Deva is epithet applied to all kinds of forces of Nature, including fire, water, wind, electricity, wrath and other forms of energy, selfless service, light etc. For each force, service there is a corresponding deva or devi. In all, there are 33 *devas/devis*, who are formless beings of light. The literal translation of deva is "shining one" and owing to their partly divine attributes, they can be considered as gods but without any human form. So to give form and worship them through their idols is non-Vedic. Thus this epithet also applies to selfless service, light, knowledge, oceanic forces, time calculation, education, decay and final graceful death through their corresponding deva/devi. Indra, Agni, Varun, Mitra, Surya and other are devas. Prithvi, Usha and Saraswati are *devis*. The female beings of light preside over education, selfless service, time calculation, discipline etc. Male *devas* who are the shining ones preside over energy, power, knowledge and other natural forces like decay etc. The attributes of Prakrti relating to production, scientific knowledge (of all physical sciences), *Vidya or jnan* through Book of Nature are presided by Ribhu, Ashvinau and Saraswati. Knowing all these 33 beings of light, one can fully know the attributes of Prakrti. Since these divine attributes are given to Prakrti through the *Shabada Brahma* -the Vedic cosmic Word OM through which the spirit of God first entered Prakrti and later even the

human beings, so these attributes are also available to human beings and also other animate life. However, the attributes of soul manifested in human beings (*jivatma*) are different- more in the nature of *a-priori* principles being partly omniscient.

This kind of classification of the attributes of Prakrti in to 33 sets greatly helped in the brevity of the Vedic hymns. Instead of repeating every time the particular set of the attributes of Prakrti, the ancient rsis and muunies used epithet like Indra, Varun, Usha, Prithvi etc., and succeeded in conveying many attributes through one epithet each. Even though Vedic hymn, chant or mantra may appear to be brief, its real meanings could be quite lengthy. In addition to *Devas*, there is a mention of another word "*Devata*". This metaphysical word refers to subject matter and abstract ideas like gambling and its censure (R.V. X-34-1 to 6), or praise of *Sattavic Daan* (charity) of love, knowledge, selfless service (R.V X-117-1 to 4). Nowhere 33 *devas or devis and devatas* have been mentioned as deities. The in-depth study of Vedas would indicate that emphasis in *Shruts* (Vedas) is not so much on prayer, meditation, worship but on the understanding of God, Soul, Prakrti, *gunas, tatvas, bhutas* etc. No one can move towards *Moksha*- the stage of eternal bliss, unless he/she is well integrated with Nature. The divine Nature which is our supreme mother Prakrti is benevolent like most of the devas, mighty like Indra, virtuous like clouds- Maruts. The Sun is described as one wheeled single felled, thousand spoked, rolls East to West while being stationary, with one half of it making part of the globe enlightened and the other half unnoticed (A.V. 10-8-7). The attributes of Devas in some details are described in A.V.3-24-1 to 7, X-5-12, S.V.1530, 1531. R.V. X-7-3, X-156-4, V1-1-5 and many others. Amongst these 33 devas, some seers and sages opted for different names for them like *Savitara, Surya, Aryaman* relate to Sun. *Aditi, Devaki, Daivi* are the epithets of Prakrti. Thus for 33 *devas/devis* the number of epithets in the Vedas could be more. However, Vedic metaphysicists never restricted their findings for the guidance of Aryans alone but for the entire mankind. Atharva Veda IV-16-8 says, "Varuna Deva exists length wise, cross wise, he is for our land, he is for foreign land, he is divine." Devas are stainless, are never amiss, no fault in them, revere them with Soma hymn (S.V. 442), (R.V X-66-13, VIII-68-9, VIII-195-7, X-65-1. They do not hate each other, worthy of our homage, praise and worship. They do not get aged, years, months; days do not wear them out (A.V.III-30-4 and R.V. X-63-2).

These hymns clearly prove that attributes originally provided to Prakrti, by the spirit of God through His cosmic word *OM* at the time of creation, continue to remain the same from Zero Time till now and shall not change till *Pralaya* or withdrawal of the gross universe and there after subtle Prakrti. At that stage the entire mass of universe would change to subtle energy and thereafter into the cosmic word *OM*. Thus all activities in Prakrti, universe and the world commence with *OM* and also end in the same cosmic Word or *shabada Brahma*. Therefore, Vedas advise the human beings should acquire the same attributes and characteristics and follow their activities. Rise early when Usha is presiding over dawn and contemplate over this word *OM*, pray for getting the divine knowledge by contemplating and chanting Gyatri mantra, preferably seven times and start your activities there after. Before finishing all the activities of the day and going to bed follow the same by contemplating on *OM* and recite mother hymn Gyatri

mantra. Bhagavad Gita also reiterates the same. Perform your selflessly activities and there after leave the same to God and do not expect the result of your activities there and then. This is the path of *Nishkam Karma* of the Celestial Song and the philosophy of *Idd Nan Mmam* of Vedas.

Owing to Flux in Prakrti and *tatva's* effect of three subtle gunas, no one remains inactive even for a moment as all of us are driven to action by nature born qualities (B.G.3-5). However, a person who performs his activities like benign mother Prithvi (earth) and supreme mother Prakrti without attachment excels (B.G. 3- 7). No one can maintain his/her gross body without any good or bad action. We all know the role of food in our life for survival, energy recouplement and maintenance of normal health .The production of food is rooted in action. Thus, Prakrti and Prithvi are continuously active for the benefit and welfare of all ani-mate life. It is the same about education, knowledge and all other welfare actions. However, in this cycle or wheel of creation, the performance of one's allotted duties as per four divine professions with selfless action without attachment is vital for the maintenance of world order (B.G 3-20). Even God continues to work to avoid any great harm to the world (B.G 3-22). Perform your duty selflessly without attachment- it would bring blessedness even if death occurs while performing the allotted duty. Performing other's duty is fraught with fear and can even bring harm to the person and his family, state and society. To help the human beings to perform their duties, Prakrti in her divine role creates the earth as *karma bhoomi* for all of us. This *karma bhoomi* is the milch cow, which does not kick. We only exist so long as we perform our allotted duties otherwise, not to be occupied is the same thing as not to exist. Bhagavad Gita amongst many other sins mentions idleness as sin. Voltaire also observed a similar phe-nomenon in Nature and wrote, "All people are good except those who do not work and remain idle." Holy Koran enjoins, " when ever free resort to work." Thus for the human beings to work continuously is one of the laws of God. However, work that does not benefit the human beings and positively harms the society is not work in the Vedic metaphysics. Perform your role in the society in the same manner as performed by your supreme mother Prakrti. This noble concept of work is also found in Buddha's ethical metaphysics based on *dhamma, ashata marga and panch sheel*. Buddha had said that the work of today for other's welfare automatically looks after one's own welfare tomorrow. Prakrti guides us to the concept of work and its various characteristics relating to nobility, selflessness, continuity, avoidance of sin in the form of idleness, which all lead to love, cooperation, welfare based on the philosophy of *Idd Nan Mmam*- nothing for self, all for society.

All civilisation of the world in the ancient, medieval and modern times are judged from the mode of work people performed and the results achieved of their collective efforts and not from their idleness or selfish objectives. The world history tells us that most of the highly flourishing civilisations came to their final end when the concept of work became part of materialistic philosophy and value systems changed to economic values based on self interest. So any effort on the part of modern science, econom-ics, organised religion, cults, material ethics and philosophy which ultimately lead to change in the definition of work opposed to Vedic *Idd Nan Mmam* or Bhagavad Gita's *Nishkam Karma* and make human beings idle or perform work which is not useful to fami-lies, society, state and the

mankind of the entire world is against the law of Nature. More one studies and understand the role of Prakrti, her various attributes and facets, the more an individual can perform useful work for the mankind.

Socrates had known and understood the role of Nature and found from its working, if society is to be saved, the polity (city-states then existing in Greece) should be governed by wise men. For him wisdom, virtue and goodness were synonymous. His disciple Plato in the theory of rule by philosopher kings in his "Republic" later on perfected this noble concept of Socrates. In India king Janaka of 8th century, B C re-ferred in Bhagavad Gita, as an ideal king was more like Plato's philosopher king, being benevolent ruler, metaphysicists of great eminence and perfect administrator. It is a separate matter that Plato evolved his theory of philosopher kings after about four centuries of the death of king Janaka. Materialism had spread so much in Greek city-states that Plato himself could not succeed in establishing rule of philosopher king in any of the city-states of Greece. Aristotle, who was the student of Plato and teacher of Alexander, finally did not consider the subject of philosopher kings important enough in his metaphysics. However, the practical application of the concept of philosopher king during the rule of king Janaka, made that period as golden period of Vedic metaphysics. In the history of Indian philosophy, eminent metaphysicists YajnaValkya, lady seer Gargi and many others used to attend king Janaka's "darbar" where metaphysical discussions were frequently held and spiritual aspect of administration was also taken into consideration. His rule was so perfect where every one in the state was fully satisfied that lord Krishna tells Arjuna in Bhagavad Gita that amongst the perfect rulers, "I am king Janaka ". Swami Vivekananda was emphatic that knowing and understanding God, Prakrti and one's divine inner instruments, one can acquire real physical and spiritual strength and without their knowledge, no nation can be strong. Sankracharya in the 8th century A D gave much less emphasis on prayer, meditation and worship of God and Prakrti but emphasised the need to know and understand Brahma, Prakrti, Maya, soul (atman) and other Vedic metaphysical concepts. Many other learned persons, seers and sages have also observed worship, prayer and blind mediation is the hidden desire and ego of many persons following the path of materialism with appendage of spiritualism, while these are not God's requirement.

Prakrti also performs the role of divine reformatory. She helps the human beings in discharging their debts to the society, parents, children, friends and all those who produce for you food and other items of daily use as well as those who render various kinds of help and assistance to you. While providing all these blessings, she also provides three kinds of pains and miseries. The first and foremost due to mental and physical sufferings mostly self-inflicted owes to lack of knowledge of God and Prakrti. Simply the first kind of sufferings is due to *avidya or ajnan* (ignorance). The second kind of sufferings is due to natural calamities and causes like floods, arson, earthquakes, droughts etc. The third kind of miseries are due to super natural causes which could be effect of planets, destiny due to one's past *kar-ma*, fate due to one's present *karma*. Human beings undergo these kinds of sufferings when they ignore the reformatory role of Prakrti. Since salvation (*moksha*) is complete freedom from all these sufferings and miseries described in Vedas as "*adhyatamic, adhibhutic and adhidaivic*

Kashtha"- i.e. pains and miseries, Prakrti in the role of divine reformatory, helps us to attain *Moksha* or Buddhist *Nirvana*. Individuals who are not well integrated with Nature and also if they do not follow Rta-the laws of nature become their own enemies and face these three kinds of miseries and can not attain final liberation.

Those who do not understand the reformatory role of Prakrti and even fail to recognise her as their supreme Mother even resort to strange kind of spiritual hypocrisy. The phenomenon is so vivid and apparent amongst some of the Hindus that hardly any one through out the world can miss it. First by ignoring Prakrti, many Hindus would worship God/gods as both supreme Father and Mother. When their pursuit of money leaves no time for prayer, meditation and worship God, gods and goddesses, they resort to proxy prayer and worship. More than twenty kinds of proxy prayers and worships are performed in Hindu temples on hefty payments, involving money, gold, diamonds and even animals like cows etc. The more you get occupied in blind pursuit of money, power and influence through corrupt practices, more you feel the need for proxy pray-ers and worship ignorant priests about Vedic metaphysics and upanishdic philosophy.

A major role assigned to Prakrti by Brahma through His cosmic Word OM containing the spirit of God is relating to Book of Nature. This Book teaches all her children i.e. human beings and other animate life the cosmic laws of social and moral order which for all of us are laws of necessity. An equally important concept, which we learn from Prakrti, is "eternal Flux". The composition of three subtle *gunas of sattavic, rajasic and tamasic*, goes on changing in Prakrti to maintain equilibrium, stability, gravitational effect and other properties of matter, so there is continuous flux in Nature and gross universe. This flux is both visible and non-visible to human eyes. Even human senses cannot perceive this flux and so the help of material scientific instruments are taken to know the intensity of this flux. This principle of flux in Prakrti, gross universe and the earth, is also found in the human beings, particularly in their gross bodies, from birth until old age. Owing to the effect of *gunas*, human personality, thoughts, ideas, desires, degree of transparency and even the gross body itself undergo a constant and regular change. This flux gets more vehement with the predominance of *tamasic gunas* when it brings inconsistencies, contradictions in the human conduct, behaviour and thoughts. It is due to this effect that a person finds material justification for his evil and corrupt actions and becomes extremely critical when others perform same evil and corrupt activities. With the predominance of *sattavic gunas* though the flux still remains but its vehement effect is much less. A divine person like Guru Nanak - the founder of Sikh religion, with predominance of *sattavic gunas* could only say that both Holy Koran and Vedas are true scriptures. When *sattavic gunas* start diminishing in the human beings, even the divine truths start appearing different to many persons. At this stage some individuals consider that previous records of revelations are not authentic and only a particular scripture of XYZ religion, guru, cult or *tantrik* is only the authentic message of God and applicable to the entire mankind. It is for this reason so many different and contradictory divine injunctions; messages and philosophies are spread in the world. Thus, inspite of flux in Prakrti, the laws of God (Rta) do not undergo any change and are beyond *gunas* effect. These laws are logical, mathematical and remain the same concerning Time and Space.

All kinds of Flux in Prakrti, Universe and even in the human beings are related to *Kala* (time) and *Dis* (space) but these two concepts of Time and Space are beyond Prakrti and hence not affected by Flux. These are part of the Grand Design of God described in the Vedas as supreme Designer and Architect (*Viswa karma*). Since God designs the Nature and the Universe and assigns certain roles to Prakrti, so her all the roles are divine. She performs her role and other functions under the supervision of God as mentioned in Bhagavad Gita. Under His supervision, Prakrti creates all animate and inanimate life/ things and the spirit of God provides constant energy to all kinds of life, including 21 kinds of fuels to the human beings. She being His manifestation, He pervades everywhere in Prakrti and gross universe. It is therefore, essential to know the relationship between God and Prakrti.

Brahma and Prakrti

The sovereign ordainer of the Vedas is Brahma who is the Universal God. The Vedic seers and sages while giving this epithet were aware that many wise and learned people through out the world may give different names to the Supreme Reality. Even in the Vedas apart from Brahma, in Atharva Veda the name Siva is also mentioned. There is a mention of epithet Visnu as well.. The later scriptures of other major religions named Him Allah, Ahur Mazda, Tao, Father in Heaven, and *Ek Om Kar*. Thus inspite of many names and epithets He remains only One.

Mundaka Upanishad. II-2-1 describes the whole universe as supreme Brahma Himself. Universe is the projection of Brahma to enjoy itself. The subtle form of universe is Prakrti, which is Brahma's *Lila* or His cosmic Play. He holds the universe with the spark of His *yogic* power (B.G.13-2). Prakrti is *Kshetra* and Brahma is *Kshetrajna*. In Bhagavad Gita *Kshetra* is both subtle and gross matter and *Kshetrajna* is Spirit. Thus, He pervades everywhere in *Ksetra* through His spirit. In the Vedic metaphysics, He is also the Soul of Prakrti. Harmony of soul, spirit, Prakrti as subtle and gross matter is the main theme of Vedas. R.V 1-164-20 contains a simile of two birds sitting on a tree. One bird eats its fruit and enjoys and the second bird sits as a silent spectator and watches the other bird eating and enjoying the fruit. The two birds are two spirits, one finite and the other infinite. Finite spirit of God described as *Jiva*, comes to the animate and inanimate life/things through Prakrti and infinite directly from God to the human beings as soul or *atma*. Prakrti in itself is non- intelligent owing to *gunas* but the Soul of God in Prakrti makes her intelligent through the knowledge contained therein. The Spirit of God in the Nature is the energy principle of Prakrti and enjoys all her activities through her subtle exist-ence and gross universe. It is in this background Munadaka Upanishad refers that Brahma creates the universe to enjoy itself. Thus, there is not only harmony of soul and body, spirit and matter but also God, soul; spirit and Prakrti live in harmony. In Prakrti 33 *devas* and *devis* live in harmony. Therefore, harmony is Vedic Rta- a cosmic law of physical, social and moral order.

Incidentally, it is mentioned above that His spirit is finite and soul is infinite. This has to be viewed in the context of human beings and other animate and inanimate life/things. The spirit of God is made available to Prakrti and Universe

during the stage of *Sristi*- divine Creation through His cosmic "Word"- *shabad Brahma OM* and is finally with drawn at the time of *Pralaya* or *Samhara* i.e Dissolutin or Withdrawal. Even though His Spirit is infinite and by creating the Nature and Universe HE remains "Whole". As far as Prakrti, *Brahamand*, animate and inanimate life is concerned it is finite. However, human manifested souls being divine remain immortal and part of the Infinite Brahma. Spirit being energy principle is not affected by deeds or *Karma* but human manifested soul (*jivatma*) is affected by human actions, thoughts and desires. The quality of spirit may be the same in all human beings but manifested souls are different due to effect of *gunas*, *karma* and knowledge.

This Vedic hymn relating to two birds sitting on a tree is one of the most important as various metaphysicists of later periods have interpreted differently. For *Dvait Vedantists* or dualists, tree is Prakrti, two birds are soul and spirit, and all these three are eternal along with God. *Sankhya Darshana* of Kapila Rsi even did not consider the need for God to explain the eternal aspect of Prakrti. There are metaphysicists who consider soul and spirit as one, they interpret two birds as God and soul sitting on a tree which is Prakrti but not eternal. For them Prakrti is subject to creation and dissolution and as such it is *asat*-non-existence or *Maya*. Whenever it is *sat*-in existence, God, soul and Prakrti remain in harmony. This hymn of Rig Veda is found in many Upanishads and other parts of Vedas. The great seer Patanjali also did not feel the need of God to explain his philosophy in his *Yog Shastra* but accepted that He is the first Guru-preceptor who helps in the understanding of Yogas expeditiously. Thus, Vedic metaphysics is clear that God does not live or act in history, His need is felt based on your thoughts and ideologies. In addition, Vedas cannot be identified or equated with God only, as there are many other subjects in these.

In Bhagavad Gita lord Krishna speaks as "I" i.e. Supreme Reality. In Atharva Veda 6-LXI-1 to 3, God's injunctions are also directly from Him as "I" relating to creation of Prakrti, Sun, air, water etc., and distinction between truth and untruth including revelation of Vedas by Him. To many who consider the path of *Bhakti* or devotion to God as supreme path, it is an ample proof that God did take human form due to His divine potency. Vedas thus came directly from him as "*Shruti*". It is inspite of the Vedic metaphysics that God is "*aja*"-unborn and transcends all images. Idols, icons and portraits cannot justify His Form being formless. The Vedic *Maya* resolves this conflict. Apart from this before Bhagavad Gita, there were only three Vedas. Atharva Veda was compiled much later when the concept of Personal God as Saguna Brahma with attributes and form had clearly developed. In Rig Veda, there is only "impersonal" God, who is ineffable and formless and is described there in as *nirguna* Brahma- beyond human description as even the words recoil while describing his infinite attributes.

He is *Vishwa Karma*, as such, He is the great Design-er, and Prakrti is His great Design. Vedas thus describe Prakrti as divine being. His creative art which human senses can see through the gross universe and perceive Prakrti's subtleties in the fragrance in air, earth, flowers and also the divine forces behind all physical phenomenon." Twashta" is another epithet in the Vedas for God who has provided His cosmic energy to Prakrti and thus she is *Shakti*- the storehouse of enormous cosmic power and energy. The sum total of that energy remains

constant throughout her existence..

Twashtha has made all these wonderful gross objects and articles of Prakrti, Sun, moon, earth, planets, galaxies and many others out of His invisible cause. Thus He helps human beings, animals, birds, fishes etc., in their proper development and growth by providing His Own knowledge made available to us through Spirit and *Rta*- the laws of necessity. However, the human beings are also provided the manifested souls for knowing the *a-priori* principles and Vedic knowledge for their development and attaining perfection. The purpose of birth as human being is to acquire and spread Vedic knowledge either as *a-priori* principles known to the soul or by study and understanding of Vedas (R.V 1-188-9). Having created Prakrti and the formative womb of matter the benign mother earth, God remains Unmoved Mover and makes Prakrti to work and function under His supervision (B.G. 9-9 and 10). Being the light of the light in the Nature, He resides in Prakrti and Prakrti resides in Him. It is in this background that Rig Veda 1-131-1 and Isa Upanishad mention, " Whole is that, whole is this, from the whole, whole cometh, take whole from the whole, yet the whole remains."

The entire cosmos (*Brahamand*) and Prakrti are only 1/4th of Brahma (symbolically), 3/4th is heaven, subtle worlds where six other communities of human beings live and the abode of God - BrahmaloK are other parts of Brahma. Thus, the entire universe, cosmos, Prakrti, heavens is Brahma Himself (R.V X-90-13 to 17). These hymns of Rig Veda and also XI-8-13 and 32 of Atharva Veda further mention that the entire Universe is His Body, Sun and moon are His eyes and the earth is His feet. This description of God clearly shows that no Form or category can describe Him as 3/4th part of His is in heaven, *Brahmaloka* and other subtle places not visible or perceivable by human senses and sense organs. The above description through gross objects is only related to His 1/4th part. It is quite apparent that Vedic seers and sages depicted His Greatness and Vastness in a symbolic manner by avoid-ing giving any specific human or other form. The above hymns of Atharva Veda further make it clear that all 33 *Prakrti devas* that are in-charge of each set of attributes of divine Nature are also fused in God. Bhagavad Gita in the verse XI-16 explains His great-ness through His *Virat Rupa*, which has no beginning, no middle and no end. Human gross eyes cannot see and senses cannot visualise Him. Arjuna being lord Krishna's true devotee was bestowed with divine eyes to see *Virat Rupa* of God. This bestowing of divine eyes is more to explain that true devotees of God, having complete divine and spiritual knowledge can only realise his/her "real self" and thereafter can also see God who is every where. Thus knowing God, Prakrti and matter is complete knowledge. Divine, spiritual and material knowledge constitutes Vedic *Vidya*.

Since impure matter vitiates our intelligence and senses, the same can be purified through Vedic *Vidya* by following *Rta, Dharma and Satya*. Prakrti being our supreme mother, she helps in purifying the effect of *gunas* in the human beings, provided you move towards self-realisation and beyond *gunas*- described in Vedas as *shunya sattava* state. Only when you become pure, truthful, righteous and transparent, first Prakrti reveals you her subtle form and only thereafter He will reveal you His Grandeur and *Virat Rupa*. It is therefore, quite apparent that to realise God and attain *Moksha*, knowing, understanding and following her guidance through her laws of necessity is the most important. Once

you know Prakrti and follow her "*niyams*"-guidelines, your gross body in the *shuddha sattva* state also becomes divine. It is at this stage Aura appears. Thus without matter, selfless *karma*, action without attachment to result, knowledge of *gunas*, *mahabhutas* and *mahatatvas*, spirit of God reaching us through Prakrti and her other attributes, laws and other blessings, no one can reach the abode of God-*Vaikuntha*. The gateway to *Vaikuntha* passes through Prakrti.

In the Vedas, matter is given importance when not bereft of spirit. "Do not Holy One abandon us to hunger or wicked aggressor, do not condemn us to abject poverty." Simi-lar prayers are against excessive riches. R.V VII-1-19, 22 and VIII-45-36 clearly emphasise moderation. "May we be rich in simple nourishing food" (Y.V. 8-53) and we spread *Rta*, *Satya* and *Vedic* knowledge. O, Supreme Brahma you are *Rta* and *Satya*." *Jnanam Ritam satyam*" (Mahanryana Upanishad 1-6). Thus, a person can find God in *Rta* by following His laws and by remaining transparent and truthful. The trinity of God's spirit, subtle Prakrti and gross universe also become as Brahma. The entire Nature and uni-verse are temples of God (Taittiriya Upanishad). Chhandogya Upanishad also refers to Prakrti, as temple of God as the soul of God is also present in Prakrti and the universe. Those who are keen to see God in any gross form can always see Him in stars, planets, sun, moon etc. Those who know that He is even sub-tler than the subtlest can only see Him after penetrating the veils of *Maya* in Prakrti and Universe. Separate it from extraneous adjuncts, rituals and man-made temples of marble, idols, icons and worship for ostentation. Study of Vedas help in removing these extraneous adjuncts and there after Prakrti will soon appear as illusory, not real as soon as ultimate truth about Brahma is known (Sankracha-rya). After all Prakrti is the subtle garment of God as believed by *Vashishat advait vedantists*. Its gross form is for the enjoyment of your soul and spirit. Vedas therefore, advise do not exploit matter and use it for your minimum need. Your soul never enjoys when you take some one else's share.

God and Prakrti are thus one and different like God and soul. All things, objects, categories tend to become One when spiritualism and divinity in these reach at their perfec-tion. At gross level owing to vehement effect of *gunas* these along with Nature, soul and matter remain different but always yearning to reach perfection. God's immanence make it part of Prakrti, yet God is "*chit*" and Prakrti is "*achit*" as Prakrti has no consciousness of its own. God is omniscient, Prakrti is non intelligent being con-stituted of only subtle *gunas* which in themselves do not have intelligence but particular constant characteristics .The spirit provides *Mahat* to Prakrti which is the sum total of intelligence of all animate and inanimate life. Prakrti cannot create her own laws and being the perfect mother she conveys these laws of God - *Rta*, through her Book of Nature ensures discipline, regulari-ty and transparency and expects their stern observance. After creating Prakrti, universe, animate and inanimate life, HE remains aloof and undergoes no change (R.V. X-90-2) and becomes the innermost self of the phenomenal world and human beings as Narayana. *Nara* is human beings and *Ayana* is dwelling place- the one who dwells in human beings as *Siva* (pure) and *Shambhu* (auspicious).

Later scriptures even preferred the epithet Shiva or Shambhu for God. His attribute of all pervasiveness as *Visnu* is mentioned in Bhagavad Gita, two

didactic books of mythology *Ramayana and Mahabhart*. A stage reached in the evolution of Hindu Dharma that epithets *Visnu* and *Shiva* became far more important than Brahma. The harmony of three names/epithets for God was achieved through the concept of Trinity. The epithet Brahma continued to lose its importance and two major sects *Vaishnoites and Shivites* spreaded throughout India amongst Hindus. While Hindus have now a few hundred thousand of temples in India and abroad where the major deities are either Visnu or his later mythological incarnations as Rama and Krishna but hardly a very few temples are entirely dedicated to Brahma. To my limited knowledge one temple at Pushkar in Rajasthan and another at Katasraj now in Pakistan are mainly dedicated to Brahma. In most of the Vishnuites and Shivites temples, some times a small idol or statue is installed for Brahma in a corner along with hundreds of minor deities. Vedic metaphysics is not very particular about the name of the God, being nameless and formless. Only some wise men and learned people tend to give some name to God. However, for the understanding of Vedic metaphysics, the epithet Brahma would be mostly used.

The relationship of God and Nature is also found in Plato's theory of Forms and Ideas. Ideas of Plato are from the Greek word *Eidoes* - meaning shape or appearance. Men try to copy these Forms and Ideas in a poor manner, which are short-lived and normally imperfect. In Nature these shapes are normally round, sun, moon, planets, apples, peas, play balls etc. Many places these Forms or Ideas are much like geometrical formulae expressing the law or principles that govern the physical world. There is hierarchical principle that governs the physical world. There is hierarchical system of Forms- matter, earth, planets, universe, Nature and God, logically and onto-logically inter related with Supreme Being at the top. Nature with infinite species and multiplicity forms its base. Thus in his theory of Forms and Ideas Plato visualised from sub atomic round particles to all gross and subtle objects and subjects below God as Summan Genus and the ultimate reality. All others including Nature are lower reality and can be described as phenomenal world and universe. Do not disturb the ordered system of Forms and Ideas. Vedas describe this ordered system is being maintained by supreme Brahma with the help of 33 Prakrti formless devas who provide all human beings, all living creatures three fold protection to guard us, three fold light to aid us and be-friend us. Holy Bible in Mathew V-45 explains in a more divine language, "He sendeth rain equally on the just and unjust." Being on the top of this hierarchy, He shows mercy and benevolence on all of us (R.V. V11-101-2).

Various Philosophies about Prakrti

It is a common observation that human beings anywhere in the world, in any state, society or family are always at different stage of material, intellectual, spiritual and divine knowledge. They have also different level of material and scientific progress, so any comparison of human beings is odious. No two human beings are similar except may be partially. It is owing to this variation in the degree of knowledge; individuals who study Vedas some times come to different conclusions about Vedic metaphysics, philosophy, rituals, ceremonies and ethics. For this reason translation of Vedic hymns, *riks*, chants could vary. Max Muller, Swami Dayananda, Vivekanada and many others hold slightly different and at

times vastly different views about certain hymns. For some Vedic formless 33 devas are God/Gods/gods with human form and for others, these devas represent forces of Na-ture. Some find Prakrti as gross and others as subtle. Somewhat similar phenomenon of such variation also occurred in the ancient India. After studying the same Vedas, different metaphysicists of eminence interpreted the various metaphysical concepts like Nature, Maya, soul, spirit and many others in a vastly different manner. This resulted in the emergence of six schools of Indian philosophy..

These schools were slightly/vastly different from each other. Apart from these, a few minor schools also emerged. Since in the Vedas the focal point is the human being, ultimately all schools converged to similar conclusion for the welfare of mankind. These six schools are popularly known as *Sad Darshana* or six visions of the Universe, Nature and God. There is pantheism in one school where God is world and the world is God, pure idealism and monism where only God is real and Prakrti and cosmos are Maya- an illusion of comfort and place of misery and pain. Dualists found both God and Prakrti as real and eternal and others found Prakrti passing through a phase of creation and withdrawal after a long period of billions of years. If one school did not find any God in Vedas, another came nearer to agnosticism. One *Darshan* relating to *Yog Shastra* did not feel the need of God in its metaphysics except as the first Preceptor. The pure agnostics found God as *Adrista* (unseen cosmic force). For some God is not a subject of Vedas or substance but only an Idea and they developed their metaphysics based on "not knowism."

Amongst these six schools, the most important for the liberal learned Hindus is the *Advait Vedantism*, both in its pure and objective form of idealism and monism. Badrayana and Shankracharya are the pure idealists where as Bhagavad Gita has mixed philoso-phy of objective monism, monotheism but in many verses and chap-ters there is dualism as well. Some learned persons have observed that a few chapters in Bhagavad Gita were added later on in different periods of time leading to some repetition in certain metaphysical concepts of *gunas*, their effects, personal and imper-sonal God, *mahabhuta*, *mahatatva* etc. There is only One Brahma and His one day and night each is equal to 1000 *mahayugas*. One *mahayuga* is over 4.3 millions of years and one day of the impersonal God is billions of years. This concept may be symbolic to show that He is eternal, whereas Prakrti and gross *Brahamand*- ever expanding Universe are not eternal. This concept moves towards *gunmaye Maya*- phantasmagoria based on primordial Matter of purity, activity and passivity. This path of knowledge is *Sankhya Yoga* and is quite distinct from *Sankhya Darshan* of Kapila rsi, is not meant for every individual. Bhagavad Gita's pure monism ends here and moves towards objective monism when both *Nirguna and Saguna* Brahma are described. *Saguna* Brahma becomes God with some human form and leads to incarnation of God as a human being due to His divine potency. This concept is meant for those on the *Bhakti Yoga Marga*- the path of devotion and worship of God with human form. As the *gunas* play vital role in the thoughts, conduct and behaviour of human beings, in Bhagavad Gita reference to many gods, spirits is also made. This didactic book also mentions about the real nature and characteristics of Prakrti. This is clear that Bhagavad Gita was written much after these *Sad Darshana* and its writer/s made their best efforts to reconcile the different

philosophies of Six schools. This reconciliation has been done in so perfect a manner that even after about two thousand years, all Hindus find Bhagavad Gita as one of their most important scriptures. Many Hindus do not touch this celestial song without taking morning bath, washing hands and never keep this sacred book on the ground. They keep this book wrapped in a pure white or some times saffron or red coloured cloth, which is periodically washed and kept neat and clean.

For Sankracharya Prakrti has independent existence only as *Maya* or a cosmic illusion, which looks real to most of us in the stage of ignorance. Prakrti is not self-dynamic but functions entirely by the "Will" of God. His Will pervades everywhere in the form of His Spirit. Since the spirit of God is provided at His Will, it is also withdrawn as part of His *Lila* (cosmic Play). Prakrti has thus a cyclic order of Creation and Dissolution. Each such cycle lasts for an immense period. During *Pralaya* (dissolution) and *Samhara* (withdrawal) both *Jiva* and Prakrti go into latency in their substratum. Prakrti goes into substratum of three *gunas* viz. *sattavic*, *rajasic* and *tamasic*. *Jiva* (spirit) goes into *shuddha* or *shuniya sattava* i.e. beyond *gunas*. It is virtually merging with Brahma. In metaphysical expression, first, the mass from its gross form changes to subtle form and the cosmic energy originally created through the cosmic Word OM reverts to Brahma. In the Vedas Brahma and OM is the same. *OM khamm Brahma* that literally means OM thy name is Brahma.

The universe is evolved from God who is the material cause of this gross creation - not really but apparently. It is so as the entire universe is formed over *Shuniya* or void and so it only appears as real, since *shuniya* is not visible to human eyes and also not perceived by the senses. However, in a stage of ignorance, nescience and when a person has only material and intellectual knowledge it appears as absolutely real. This relative reality of the gross world due to degree of one's knowledge is due to *Maya*. The whole universe is but one ocean of matter with three subtle *gunas* and we are our selves little particles in this ocean. The immaterial soul and the subtle Nature with gross uni-verse became manifested when they these are in conjunction. When spirit and matter are only together, the effect of *gunas* becomes cause of pain or pleasure, good or bad actions and virtuous or evil thoughts. Sankracharya recommended *Yoga* of knowledge through Vedic education and studies when we can separate body and soul at the stage of *Turiya*. It is no fault of the Creator that partiality exists in this universe in the social, physical, political, economic and religious fields. Clouds give water, Sun gives its light equally to all parts and places in any particular zone, but the soil, which is well prepared, takes full advantage of rainwater and sun-light (Bible- Mathew V-45). Vedic philosophy is for all but those not ready owing to their past and present *karma*, prejudices and being too much involved in the pursuit of money, power and false ego fail to get full benefits of this highest ethical, moral and social philosophy. Therefore, the partiality of God is only due to igno-rance and *avidya* that is bereft of spiritual and divine knowl-edge.

To the mortals God is available only through His *shabad Brahma OM*. In the Vedas a large number of hymns either start with the cosmic Word *OM* or this Word comes in the middle or end to maintain a kind of poetical harmony. As earlier mentioned *OM* is the cosmic Word that led to the creation of this universe.

Whenever this word *OM* is chanted in temples, religious gatherings (*sat sangh*) or in the assembly where *yajna* over holy fire is performed, the overall social atmosphere moves towards good and virtue and this atmosphere thus created leaves the effect on all those who attend these spiritual assemblies with devotion. For others such spiritual assemblies are only social gatherings. Vedas mention "*OM khamm Brahma*" i.e. *OM* thy name is *Brahma*. Each prayer, logic, philosophy, ethics and all concepts end in *Brahma*. This creates unity in diversity. All animate and inanimate life/things always move towards perfection so that they could merge in *Brahma*. Advait Vedantists therefore, advise acquire Vedic knowledge and move towards perfection, become supermen in all areas social, economics, political, religious and other fields. Prakrti helps you in this regard through her Book of Nature and once you acquire the real knowledge, it herself starts disappearing being a *Maya* or a shadow of God. Those who do not understand Prakrti and follow her laws -*Rta*, which are the cosmic laws of social and moral order can not move towards perfection and later towards *Turiya* when you can even communicate with your soul. According to Sankracharya, you become *Brahma* "*Aham Brahma Asi*" -I am *Brahma*.

However, qualified monists like Ramanajum firmly believe in Trinity of *Iswara*, *Jiva* and *Prakrti*. *Iswara* is *saguna Brahma* with finite attributes- personal God. All three are real, though God is only One, who is formless and ineffable. Thus belief in both impersonal and personal God is part of Ramanajum's philosophy of qualified monism. *Iswara* and *Brahma* both are real. The philosophy of this school does lead to idol worship and *Bhakti marg*- the path of devotion. Prakrti and the universe are not cosmic illusion *Maya* but are qualifying and embodying-though God is real, eternal and all pervasive. This concept of trinity shifted the emphasis of Vedic metaphysics towards theology. After a few decades of Ramanajum and Vallabh, during the periods of Madhava and Nimbarka, theology and metaphysics virtually became one. Thus, the organised Hindu religion got sufficient support of Vedas and thereafter the growth of Hindu temples with idols continued unabated. This qualified monism led to even "theological idealism." It is apparent that *Vedantism* whether *Advaita*- pure or qualified monism or *Dvait*, had metaphysicists who were pure, objective, qualified and even theological idealists.

By the time of medieval ages, Madhavacharya and others moved towards complete dualism. They talked of independent Reality (*svatantra*) and dependent reality (*paratantra*) and referred to only One God as *svatantra*, Soul, Prakrti and primordial matter of *gunas* as dependent reality. Madhavacharya's philosophy was aimed at putting theology on a higher pedestal through Vedic logic, epistemology, ontology and ethics. In this effort, he continued to maintain materialism bereft of theology as ignorance. For him *Visnu* was *Iswara* and his consort *Lakshmi* had the power to control destiny of soul and other modifications of Prakrti. Like *Visnu* she is also all pervading, has no material form but can manifest in infinite forms. *Visnu* bestowed on her all his cosmic energy. Thus *Lakshmi* of Madhavacharya was "*Shakti*" akin to Vedic Prakrti. This created a drift in the Vedic metaphysics. The Vedic epithets became names of deities, formless God and *devas / devis* were given human form and lower deities as *Iswaras* multiplied in numbers replacing formless and ineffable Vedic *Brahma*. This concept led to a large number of female goddesses in charge of power, energy and strength in the Nature. The importance of Vedic beings of light i.e. *Prakrti*

devas of power, energy etc., like Indra, Varun, Mitra considerably lost their importance. *Durga, Kali, Amba, Ma, Vaishno devi* not only became as *Shakti* but also divine goddesses with form and attributes. The philosophical *Vedic Dharma* started losing its spiritual science to theology of plural-ism and Vedic metaphysics lost its importance acquired during Sankracharya's time.

An effort was made to revive the same in the 19th and early 20th centuries by Swami Dayanand, Rama krishna, Vivekananda, and others and the success was only partial as idol worship had penetrated too deep in Hindu psychosis. At present Rama krishna mission and Arya Samajists are making some efforts to revive the same but owing to considerable aberrations in Hindu organised religion the impact is not being felt much. Both Arya Samajists and followers of Vivekananda are not able to completely isolate theology from Vedic metaphysics. Sankracharya had already cautioned, "keep away from theology at its metaphysical level, which he described as "*parmarthika*". In theology all metaphysical concepts, deities, rituals, *yajnas* are linked to God. Prakrti loses her Vedic significance. Thus, all *devas and devis of Prakrti* become divine. Though these *devas and devis* are formless beings of light, in theology, they become gods and goddesses with human form and their association with Nature virtually disappears. In Hindu religious prayers, *bhajans* (songs in praise of God) and discourses God is described as Father, Mother, Brother, Friend, Guide, Saviour, Master and virtually every thing. He is born with His divine potency as a human being and other thousands of minor and major deities; gods and goddesses were also born as human beings in different periods. Now hardly any Hindu considers Prakrti as supreme mother Aditi and earth as benign mother Prithvi devi.

After this advaita and dvaita School of Indian philosophy, the philosophical school of Sankhya darshana of Kapila rsi is of great importance to many learned persons. It is more of agnosticism than atheism as some of the individuals consider. The main philosophy is that we may not admit God to explain this world, as Prakrti is an adequate materi-al and efficient cause of the universe as a whole. Kapila rsi did not emphasise much on the non-existence of God and held that both supreme *Purusa (Parmatma)* and Prakrti are two ultimate realities. The stage before creation of the gross universe was *Avaykta*. Prakrti always existed with her three *gunas* of purity, activity and passivity, being the modes of Nature. During the stage of *avaykta*, owing to movement of subtle *gunas* and their intermingling, balance got disturbed, gross elements with different proportion of *gunas* emerged, and when their atoms joined universe was created. Kapila *rsi* did not bring the role of God in this creation and emphasised only the role of Prakrti as the material and efficient cause of all kinds of gross creation, though she herself is subtle. Kapila *rsi* did not consider necessary to explain the metaphysical concept of *shabad Brhama OM*, the cosmic golden Egg "*Hiranya Garbha*" in the creation of Prakrti herself except some supreme unseen power (*adrasta*) created and thereafter She is eternal. This intermingling of *gunas* continues in Prakrti that are real cause of periodical withdrawal and emergence after an abnormally long period.

Thus in *Sankhya darshana* Prakrti being eternal, *Sristi and Pralaya* are not creation and destruction but emergence and withdrawal. The subtle *gunas* remain all the time during the stage of *avaykta* and their balance gets disturbed. Even

the four-celestial periods *Krita, Treta, Dwapar and Kali Yugas* are also due to certain proportion of *gunas*. In the golden period of *Krita yuga sattavic gunas* of purity, truth, transparency and virtue have the predominance and in the fourth Dark or Iron age of *Kali yuga, tamasic gunas* of impurity, passivity, stupor become predominant and these create imbalance when *Pralaya* or withdrawal and not dissolution occurs. Thus, in all the four celestial periods gross matter i.e. universe, world, animate and inanimate life/things are affected. Even the flux noticed in the human beings, world, universe is also due to ever intermingling of *gunas*. Human personality changes whenever predominance of any particular kind of these three *gunas* occurs. The ancient scriptures refer to many cases when individuals with *gunas* of impurity, passivity and untruthfulness developed more *sattvic gunas* of truthfulness and virtue and became *maharsis* - great seers and metaphysicists. But in the more recent period of guru Nanak, a dreaded dacoit Sajjan *daku* when came in contact with guru Nanak left all his negative instincts of murder, dacoity, torture and steadily *sattvic gunas* predominated in his gross body. In this flux, his personality entirely changed. He even built first temple of guru Nanak as "*guru dwara*"- the gate through which guru entered and resided. Examples of such a change in personality due to flux caused by *gunas* are many in other religions of the world.

The highest manifestation of Prakrti is *Mahat* or universal intelligence of which human intelligence is a part. Prakrti gives complete knowledge through her Book of Nature and helps you in attaining "self realisation". *Sankhya darshan* did believe in soul as the real self and considered it as *purusa* but did not emphasise it as a part of God and its divine aspect. While Prakrti is single, subtle and material, *purusa* is plural and spiritual. In *Sankhya darshan* divine and spiritual knowledge is one and the same as divinity beyond soul and Prakrti is not acknowledged or rejected. Souls are plural as these are different in their knowledge in different human beings and are finite.

There is an important metaphysical expression of this school "*a sateh sajayete kutas*" -how can entity be created or produced out of non-entity? This is explained by accepting Prakrti as eternal along with all other gross and material objects created by Prakrti. While in the philosophy of *Advaita Vedanta* of Sankracharya, Brahma is the only subject and all other metaphysical concepts are objects, in *Sankhya darshan* Prakrti is also the subject. Only knowledge of Prakrti and the universe i.e material and spiritual knowledge of matter and spirit is true and perfect knowledge. Prakrti and universe are considered as two distinct and mutually exclusive principles.

Rig Veda 1-XXX-16 says, " eternal cause of the universe is the primordial matter which always existed". This hymn largely supports the philosophy of *Sankhya darshana* and its metaphysics as in this hymn there is no room for any deity or supreme deity. Thus, the study of Vedas as a whole and in parts does lead to different interpretations and even vastly different understanding. In some of the schools God may or may not be the focal point, the human being and his welfare remain the main concern of all these *darshans*. It is for this reason that in *Sankhya darshan* three kinds of miseries and pains viz. *adhyatamic, adhibhutic and adhidaivic* as earlier mentioned in this chapter are linked to lack of knowledge of Prakrti, *purusa* and stern law of *karma* i.e. as you sow, so shall you

reap owing to your good or bad actions.

Many Hindu mythological figures and deities symbolise the original tendency set up in *Sankhya darshan* to identify Prakrti as female principle and Purusa as contemplative and inactive male principle. *Purusa* is not only in human beings but also in Prakrti. These two cannot easily get along without each other. For many Hindu priests *Sankhya darshan* led to a large number of lower deities, as Shiva-Parvati where Shiva is *purusa* and Parvati is *Shakti* or Prakrti. Somewhat similar phenomenon can also be observed in the Western metaphysics where Nature is the efficient and material cause of the universe. In Latin deities like Potentie and Actus refer to the divine Nature and in Chinese metaphysics Teh as cosmic power of Tao akin to Vedic *Shakti* appeared.

The other *darshan* was *Mimamsa* of Jaimini rsi who gave far more importance to Prakrti, her formless 33 devas and their worship through rituals and ceremonies. Followers of *Mimamsa darshan* gave human form to Indra, Varun, Agni, Prithvi, Surya and others. They virtually gave no importance to Vedic formless and ineffable Brahma and for this reason many learned persons consider *Mimamsa darshan* as the philosophy of atheism. Steadily Prakrti also loses her importance as many *devas / devis* and their worship through idols and rituals is path for attaining *Moksha*. According to this school, the objects in this world are formed out of ever existing matter in accordance with *karma* of the soul. Law of *karma* is eternal and moral law, which rules the world.

The philosophy of *Yog darshan* is found in Patanjali's *Yog Shastra*. While basing his metaphysics on the Vedas, he limits the role of Brahma to only as the first Preceptor. As a preceptor, God only helps in easy and early understanding of Yogas and for attaining the state of *Kaivalya*. It is the stage of super-consciousness when you can communicate with your soul. Beyond that, God has no role to perform. Prakrti with her subtle atoms and particles (*kanu* and *tanmatras*) can be seen through *yogas*. Patanjali's *Yoga darshan* is more a philosophy than physical exercises. Later followers of *Yoga darshan* observed the activities, movements and agility of birds and developed most of the physical exercises based on the postures of birds and attributed to seer Patanjali. However, the fact remains that Patanjali's *Yog shastra* is a treatise on philosophy and metaphysics and not a book of physical exercises. The stage of *Kaivalya* or self-realisation mentioned there in cannot be achieved through physical exercises developed by his followers later on.

In *Nyaya Darshna* of Gautam rsi, God is divine Will, divine Desire, immanent, omniscient but formless. He produces movement in animate and inanimate life through atoms, which are not inert but have life in the form of God's spirit. God produces motion in atoms by His Will and to fulfil God's Desire these atoms combine to form universe, world and the entire animate and inanimate life. The subtle atoms and particles (*tanmatras*) form Prakrti. The foundation of Prakrti is laid by the Unmoved Mover as His *Lila* (cosmic play). The creation and dissolution of the entire universe starts with His Will. The philosophy of *Nyaya Darshan* is more like *Advaita Vedantism* but the emphasis is more on atoms and not subtle gunas. Almost similar is *Nyaya Visheshika*, which explains Prakrti more as a physical science of atoms than divine creation. The origin of the universe is due

to combination of atoms and molecules. There is no indication that the metaphysicists of this school noticed some sub atomic particles, as the atom was the small-est particle and building block of the universe. However, unlike Newton they observed some life in these gross atoms. Kanada Rsi of this school of philosophy also observed that God did not create atoms but these were co-eternal with Him. The power that comes for combining atoms is from God. It is this cosmic power which makes aggregate of atoms-similar in the case of elements (*bhuta*) and different in alloys (combination of *bhuta*). Ether and air (*akash and vayu*) are two main *mahabhuta*, which help in the formation of alloys.

Ether, Time, Space, soul (*atman*) and mind are eternal sub-stances of Nature. This *darshan* thus combines soul and spirit into one and the same comes through Nature. Man is therefore, a social animal and not divine. There are nine eternal substances of Nature and they refer to these substances as "*Dravya*". These are *Prithvi* (earth), *Jala* (water), *Teja*(fire), *Vayu* (air), *Akash* (ether), Time (*kala*), Space (*dis*) , Soul (*atman*) and Mind (*manas*). The first four are atomic in character, perceivable and can be inferred. Motion in these is due to unseen agency (*Adrista*), which resides in human beings as well. For them *atman* or soul is part of Prakrti and not a particle of God. It is mainly due to atom being the smallest. Thus, they do not consider sub atomic particles either gross or subtle. God as *Adrista* and as *Iswara*, created Prakrti and universe by His divine Will out of ever existing atoms. There after Prakrti created 9 substances as *dravya*, gross universe and world were formed. This school also believes in *karma* theory, rebirth and *Sristi and Parlaya* of the universe and not Prakrti.

Thus, all these schools consider Vedas the source of their metaphysics and these *shruti* are infallible. However, *sad darshana* interpret Vedas differently while aiming at the welfare of mankind all the time. Concepts like, good, virtue, social welfare, ideal society, laws of necessity, enlightened liberalism, avoidance of corruption and evil are common in their philosophies. Apart from these metaphysical concepts like theory of *karma*, rebirth, transmigration of soul, liberation or salvation, *sristi and pralaya* are largely common in these. However, on the concept of worship, meditation, number of deities and gods, rituals and ceremonies some differences are there, apart from the role of God and Prakrti. Broadly, one can infer that variations are in the means and not ends. Even concerning the means, none of these schools advise blind faith, unscientific outlook, mumbo jumbo of meaningless rituals, institution of gurudom as it exists now amongst the Hindus etc. Though Hindu religion still retains its roots in the Vedas, yet the numerous aberrations which now exist in this religion make many outsiders particularly, those in the West and in the North American continent, feel that it is the most unscientific, ritualistic religion based on plur-alism, animism and even animatism. I happened to see a videocassette on Hindu religion titled "330 millions gods" in Los Angeles during the last week of April 1997. Since it was filmed in India and covers certain Hindu rituals, mode of worship, scenes at many places considered sacred by Hindus like Haridwar, Rishikesh, Varanasi, Allahabad and other places, its authenticity can not be challenged. However, perhaps deliberately the metaphysically side of Hindu religion was ignored. The aim was obvious to show Hindu religion as decaying religion, overlooking the fact that even the worst aberrations which happened during Charvakas days of ancient India were cor-rected, through Vedic philosophy by Sankracharya. Even

later peri-ods Ramanajum, Vallabh, Nanak, Kabir, Rai Das, Dayananda, Vivekananda and many others tried to correct the same. However, under the vehement effect of Maya, prevailing naked materialism and wide spread material and intellectual knowledge the Vedic metaphysics is not penetrating in Hindu religion. .

Apart from these six schools of Indian philosophy, there were a few minor but quite important schools like *bheda bheda* (difference in identity) and *shuniya vada*- philosophy of void etc. The cosmic energy of God is in shuniya (void), in all-animate and inanimate life. The entire gross universe is formed over this void. The tiny atoms and still tinier particles have the spirit of God in the subtle void (shuniya). Thus, the entire world and universe formed over void by the infinite number of building blocks i.e. atoms. It is therefore, a phenomenal world of Maya or phantasmagoria. However, this world is not "*Tuchh*" or non-existent like the shadow of a person, tree or hill.

Buddhism and Jainism also gave their metaphysical views on Prakrti after the transcendental research by their found-ers but not based on Vedas. The dreaded Charvakas who had known Vedic meta-physics and not only criticised Vedas but even used abusive language for the Vedic seers and sages. Their materialistic philosophy clashed with divine and spiritual knowledge contained in Vedas. For them the Nature, universe and the world are all gross. Whatever, the human senses cannot see, perceive or visualize do not exist.

In the Vedic metaphysics Time and Space are not part of Prakrti as observed by some schools of Indian philosophy. However, some of the sages of yore and ancients savants described Time and Space as *Dravya* or substance of Prakrti. A number of hymns in Rig-Veda volume1 suktam 164 relate to the description of Time. We may first see what Rig-Veda says about Time. *Kala* (time) is twelve-spoked wheel that revolves around the sun and it does not decay. It is endless and all pervading. There are 720 elements of matter born of the Time Eternal cause. A person should go on studying and acquire the knowledge of all these 720 elements. Time is protector of all like father. It has five legs known as *kshana* (a twinkle of eye equal to one second), *mahurat* (a moment- a period of 48 minutes), *divas* (day), *prahar* (three hours i.e. 1/8th of day and night), *paksha* (fortnight). Its twelve spokes are 12 months and six circumferences as six seasons. Time is wonderful, eternal and infinite. It is the Time on which creation, sustenance and dissolution of the universe is set. All space planets, stars and five main elements abide in this five-spoked revolving wheel of Time. Its heavily loaded axle is never rusted and never heated. It has no wear and tear though it is heavily laden. Its center lies in the God and so it moves continuously. A learned person should get the knowledge of Time (*kala*) most accurately. Since the Time lives in God, it is beyond *gunas* and so it exists in void.

In Prakrti there are three "*ashudha gunas*" or impure primordial matter. These three *gunas* of purity, activity and pas-sivity always tend to inter mix. Even the *sattavic guna* of purity is *ashudha* (impure) as it alone cannot exist and two other *gunas* in some minor or major proportions are invariably inter mixed in this. However, the predominant would be only *sattavic guna*. Beyond Prakrti are two-shuniya *sattava* and *shuddha sattva* and these two exist in void along with the

spirit of God. *Shuddha sattava* helps the individuals in self-realisation only when a person goes beyond three *gunas* of purity, activity and passivity. *Shuniya sattava* is Time (*Kala*). Time therefore, resides in God. It is His glory (*Vibhuti*). Time regulates the entire Creation and Dissolution process of Prakrti and controls four divine celestial periods of *Krita, Treta, Dwapar and Kali yugas*. It is non-material and spiritual stuff. Being *shuddha sattva* itself, it can not even take the soul covered with three impure *gunas* owing to effect of good or bad actions towards other seven nobler and divine communities of *Karma devas, devas, pitries*, angels etc., on the way to attaining *Moksha* for reaching *Vaikuntha*- the abode of God. These other seven communities beyond human beings and *Vaikuntha* or *Brahmalok* are not part of Prakrti. Yajur Veda 26-1, 2 refers to 8th community of human beings on this earth. The other seven communities form celestial hierarchy. Time itself is never created or dissolved like Prakrti, universe, all animate and inanimate life. It is Eternal (*akshram*) while God is Great Eternal (*Mahad akshram*). Time is also non atomic and ubiquitous. There is no place and space (subtle or gross), where it does not exist.

The above description of Time in Rig Veda greatly resembles to the metaphysical concept mentioned in the Nyaya Vaisheshika School of Indian philosophy. Being *a-priori*, human beings cannot perceive it but like ether can infer it. It is not a substance or entity. Even human inference owing to effect of *impure gunas* is only limited. Human gross body cannot infer how many cycles of Creation and Dissolution have already passed. During pain, sorrow, misery time looks longer and during pleasure, sensual enjoyments etc., it looks shorter. Since Time has no beginning and is endless, so it resides in God and Prakrti. Both God and Time are eternal. It is shorter than *kshan* i.e. less than a second like atomic time, *mahurat* a moment, *Prahar* (three hours approximately), *divas* (a day), *paksha* (fort night) etc. (R.V 1-164- 12). *Mahurat* is about 48 minutes. However, Time is infinite. There is a mention of Time in the mythological epics and also Bhagavad Gita, " Oh, best of sages 15 twinkling of eyes make a *kshta*, 30 *kshtas* make one *kala*, three *kalas* are one *mahurat* (about 48 minutes), 30 *mahurts* are a day and night (*divas*), 30 *divas* are one month divided into two halves. Six months is *ayana*- the progress of Sun towards North or South of ecliptic. Two such *ayanas* make a year. If southern *ayana* is night, northern *ayana* is a day of gods (*devas*). One complete year of two *ayanas* make one *divas* of *devas* which is equal to 360 days of human beings. 12000 divine years i.e. 12000 X 360 is the period of four *yugas* that is one cycle of *Sristi and Pralaya*. One cycle of Creation and Dissolution is 4.32 million years. This is the same period as mentioned in Vedas and Bhagavad Gita. One "DAY" of Brahma who is *Mahad akshram* -the Great Eternal is 1000 X 4.32 millions years and one Night of Brahma is also of the same duration. Thus one Day and Night of Brahma is 8.64 X 1000 millions years. These calculations of Time continue even beyond 311 trillions of years. Whatever, may be the significance of these numbers, it atleast shows that the ancient seers and sages had knowledge of mathematics to a large extent and knew not only the calculations beyond trillions but were aware of the concept of infinity.

Time is all pervasive in the Universe. All five main elements (*mahabhutas*) abide in the revolving wheel of Time. Its heavily loaded axle is never heated, has no wear and tear as it has God as its support in the axle (R.V.1-164-13). The divine reality is that the entire gamut of the movement is controlled by Time, which is

all pervading (R.V.1-164-14). Time has created 720 elements (*bhutas*) in the universe which are born of five *Mahabhutas* i.e. three gross and two alloys air and ether. These *mahabhutas* are eternal for a few schools of Indian philosophy but perishable during *Sristi and Pralaya* for others. For *Advait Vedantists* these are real only in the stage of ignorance when the effect of *Maya* is the most vehement. Past, present and future, late, early, soon etc., are all due to Time. *Kala* is protector like the supreme Father. It is Lord's divine instrument of Creation, Sustenance and Dissolution. Change of a particle to atom to conglomeration of atoms is due to Time (*Kala*). So, calculate Time from *parmanu kala*- atomic time. The atomic time is the time taken by the Sunray to pass one gross atom. It is less than a millionth of a second. It is not an empirical concept. Human experience can give distortion in the concept and duration of time. It is therefore, *a-priori*. No phenomenon can be perceived without time. Immanuel Kant had even observed, "Different times are part of the same time." From experience infinity of time, beginning, end, minimum and maximum duration can not be known being a transcendental reality. However, it is not an absolute reality as the same is only Supreme Brahma. It only resides in Brahma but not Brahma itself. During creation and dissolution of Prakrti and the universe, it does not get dissolved.

Space (*Vedic Dis*)

Space is also beyond Prakrti and resides in Him. It covers *Brahmalok or Vaikuntha*, all other worlds where seven nobler communities live and also this phenomenal world of the human beings. Being *a-priori*, you cannot perceive Space through your senses its magnitude, characteristics and eternity. It is only an external reality like ether and is non atomic, unitary, ubiquitous, not perceivable but inferable. According to *Nyaya Visheshika darshan* it can produce determinate cognition of directions i.e. East, West, North and South. All spaces are part of this One and Unitary Space (*dis*). Thus the space of the ever expanding gross universe (*Brahamand*), subtle Prakrti and what ever we can visualize based on degree of knowledge is part of the infinite and eternal Space. Prakrti space is finite and the eternal Space is One. The *ashvinaus* (scientists), savants and philosophers see its different dimensions owing to their different degree of material, spiritual and divine knowledge. To a child space is small, to a student it is bigger and to a scientist it is very large and expanding and to a metaphysicists like Sankracharya it is infinite, eternal and not part of *Maya* while the space of universe is illusionary but looks real to our senses. In the Vedas 3/4th, part of the Space is beyond human perception through our senses but known to our *Jivatma* - the manifested soul (R.V 1-131-1 and VI-47-8). This division into 1/4th and 3/4th of the Space is perhaps symbolic to show magnitude of *Dis* and limited size and dimensions of gross Universe and subtle Prakrti. In the Vedas, even *Shuniya* or Void is part of One eternal Space.

If we go strictly by the philosophy of *Advaita Vedantism* and pure idealists like Immanuel Kant, one will find all *a-priori* principles relating to truth, transparency, humility, selfless service and cosmic laws of social and moral order and others are beyond Time and Space. Since human body is subject to birth, decay and death, so such *a-priori* principles human body and its senses, sense organs, *etani*-the outward looking mind can not explain. On the contrary these gross objects

very often corrupt *a-priori* principles and laws of God or Vedic Rta. But the fact remains human body, brain, *etani* still come to know of these with-out any physical experience, thus proving there by that some thing eternal and even beyond Time and Space exists in our body as our "philosopher, guide and friend". Some Hindu scriptures including Bhagavad Gita and Upanishads refer to God living in our heart and some Vedic hymns mention this as particle of *Paramatma* (God) in our gross body as manifested soul living in our heart but in the subtlest of the subtle part of the body. Thus whatever moral, ethical, material, scientific, religious and other facts or truths we come to know from the outer world, these are *a-postriori* principles of non permanent value. It is for this reason that a large number of impure truths are parading as the pure truths, while these contradict each other in the same family, society and in the entire world. These are all *a-postriori* principles. Thus, Time and Space decide both these principles. Like *Atma and Rta, Kala and Dis* are also divine.

All movements are in Space regulated by Time. Both these work in harmony. Time contributes to succession and Space to juxtaposition. These two categories in the Vedas are as important as soul, spirit, gunas, Prakrti and other metaphysical concepts. Madhvacharya based on study of Vedas goes in details about Time and Space. He found two kind of Space- *Avyakr-t Akasa* - the uncreated eternal and unmodified space and *Akasa* forming one of the five *mahabhutas* of Prakrti. The former i.e. *Avyakrt Akasa* and Time (*kala*) are coeval with Brahma, Prakrti and Spirit. As earlier mentioned in this chapter that Madhvacharya was a dualist who found Prakrti also as eternal. *Shuniya vadins* even go the extent that Prakrti lives in Time and Space and these two categories live in God being His *vibhuti* (glory).

Those who understand Vedic concept of Prakrti can never be violent in thoughts and actions against divine Nature. They not only stop violence against Nature themselves but guide their children, friends and members of society also to this effect. While various metaphysicists, seers, savants may form and postulate different ideas and philosophies about Nature, but all of them come to certain common conclusions like follow the laws of Nature, create material and spiritual welfare in society with minimum consumption of matter. There is an optimal consumption while following path of Vedic moderation, beyond which it is vulgar display of wealth and violence against Prakrti. Knower of Vedic Prakrti would invariably emphasise the need for right livelihood for self and others.

Albert Einstien wrote in his treatise on Peace, " research should be towards peace, non violence and not a warfare against Nature." Keynes economics and the maxims like every thing is fair in war and business are now obscuring reason even of the highly learned and intellectual persons. Economic ills are now competing with physical and mental diseases for the top slot. Diseases like affluenza are fast spreading for which now cure is only Vedic metaphysics or similar knowledge in other scriptures of major religions of the world which have faced all kinds of criticism, censure and even passed through welfare and perverted forms of governments, open and closed societies and still withstood the test of time. Even the highly ethical meta-physics of Socrates, Plato, Mencius, Augustine, Acquinas, Sankra-chraya and others can also help. The individuals on the path of pursuit of matter, money, power and getting inflicted with the ever

increasing economic diseases are perhaps overlooking that all human beings are the children of same supreme Mother Prakrti, so any effort to become master of divine Nature is bound to misfire. She is after all the manifestation of God and His cosmic power as *Shakti*. Human beings though the lowest of other seven divine Communities are still the highest creatures on this earth and are required to look after all other animate and inanimate life and not to tyrannies, ruin or exterminate them. It is their noble obligation as only they possess divinity through the particle of God and are associated with all others through His Spirit. The distorted and selfish interpretation of modern economics has made the earth as quarry and divine Nature as an object of exploitation. It is now a major question whether to live against or in harmony with the Nature. Only Vedic metaphysics has the answer to harmonise soul and body as well as spirit and matter and getting integrated with Nature for living a satisfying and purposeful life.

The various civilizations and culture of the ancient, medieval and modern times do tell us that the destinies of this beautiful globe of the Nature - the mother earth had been some times brilliant and other times obscure. A large number of individuals had been milching this divine milch cow of Atharva Veda- the divine earth and trying to make it dry. Nevertheless, the present speed of milching it dry under the influence of modern economics had never happened under any civilisation, benevolent or dictatorial governments and states. The need to understand, appreciate and follow the hymns relating to peace everywhere or Vedic *Shanti Path* (prayer for peace) has now become paramount. It may be useful to chant, recite or meditate on these hymns repeatedly in the morning, evening and night prayers just like the mother hymn *Gayatri mantra* of the Vedas. This hymn in the Vedas is a prayer to God to provide us His divine knowledge all the times, even during sleep and dreams. *Shanti Path* hymns say that there should be peace, no violence, no pollution in the air, water, ether, forests, all kind of vegetation, animals, human beings in their thoughts and actions and virtually in all things and objects on this earth. Need to modify from the ancient Charvakas type of economics to development or meta-economics contained in Vedas, Buddhist metaphysics or Gandhian philosophy need hardly any emphasis. Any commercial or economic principle bereft of spirituality could be discarded. The various economic theories should lead to production of wealth for society and not for the individual except what he/she gets as social reward and earns wealth within the noble principle of moderation.

The message of Vedic Prakrti is very clear and loud that we are all in this world to fulfil the noble and divine mission of God who is our supreme Father. To achieve this supreme mother Prakrti brings us here, nourishes us and guides us. Vedas nowhere say that God brought us here. The Savitar deva brought us here. Savitar deva is one of the 33 devas/devis of Prakrti who provide us energy, knowledge and light as Suriya (formless being of light representing Sun). Prakrti provides senses and sense organs duly energised by the spirit of God. Only the soul in our body as *Jivatma* is directly from the God as divine spark or light. The pure soul illumines in our body all the time and its light starts getting dim with the accumulation of *tamasic* subtle *gunas* of impurity, stupor and inactivity. Fulfilling the mission of our supreme Father is the main aim of our life. Follow the divine message conveyed by Prakrti and also by the benign mother earth through

their selfless functioning on the principle of *Idd Nan Mmam*, along with Vedic *Rta*, *Dharma*, scientific rituals by avoiding all kinds of blind faith, meaningless of rituals, proxy and also ostentatious worship of innumerable deities and mumbo jumbo of ceremonies. Even Prakrti performs her role and functioning within the mission of God. By deviating, we create social, moral, filial and even physical, environmental and economic disorder. This message is not contained in the Vedas alone but the Existentialists of the 20th century have also said that reduce your requirements and lead a simple life. Leading a simple life is certainly not life negation but life confirmation and also our noble obligation. The Greek Stoics of yore, Confucius, Mencius, Chou Li of the Chinese philosophy of good and virtuous living, Sufis of the middle ages and many others emphasised need based living by avoiding all kinds of material excesses, opulence and even deficiencies like poverty. Plato while emphasising golden mean and economic disparities to be limited between 1: 16 for an ideal state also added life of virtue, beauty and goodness conforming to his theory of Forms and Ideas to bring order in chaotic and disorderly life. Pure idealists Sankracharya, Immanuel Kant and even certain parts of celestial song Bhagavad Gita had mentioned that doing duty against your noble "Will" provided by Prakrti is not freedom. Live unfettered life by following laws of God, performing selfless service, acquiring knowledge of God, soul, Prakrti and matter. Cross the mire of delusion by steadfastness, firmness in thoughts, meditation and action (B.G II -52,53). Think always of maintaining world order and go beyond gunas when a clod of stone and a piece of gold appear to be of the same value (B.G 3-20 and VI-8). Become God realised soul by acquiring self-realisation. "Know thy self" and avoid rebirth in the impious families by following the path of knowledge, selfless work or *nishkam karma* along with pure and simple worship of God without ostentation, proxy and for social recognition (B.G VI-41 to 44).

Know your benign mother earth and as a loving child of her's you tickle it with a hoe, see how she laughs thereafter with plenty of fruits, flowers and other harvests enough for you, other human beings and even for animals and birds. Kill the Satan in you in the form of desire (holy Koran 4-118-120). This Satan is your eternal enemy who misleads you and makes you deface the fair Nature created by God. Create social organizations in the world based on *Rta* and *Satya*, so that we look on each other with friendly eye (Y.V 36-18) for creating concord with our people, with foreigners and Nature. We do not fight with divine spirit (R.V X-191-2, A.V. 30- 4, R.V X-72-6). Let us all pass on this spirit to our children. Rudra deva " May we transplant our selves with this knowledge in our children and become immortal through them (R.V II-33-1 and 5- 4-10).

Chapter 6

Maya - The Vedic Phantasmagoria

From time immemorial certain metaphysical and other questions have bothered the human mind about this universe and the Nature. One of the questions is more like a riddle, "Is the world only an appearance or a true reality?" If it is a reality, is it an outcome of collation of gross atoms or both gross and subtle atoms? Many other questions also bother the human beings. Why did I come to this world and did I have a choice to refuse? Has the law of *Karma* relating to good and bad actions, thoughts and desires of the earlier births in the past made us to come or some cosmic power lured me to come and then left me alone to face the turbulent waves of the vast ocean of materialism? What made Shakespeare through one of his main characters Hamlet to say, "To be or not be, that is the question?" Shakespeare again repeated in his "The Tempest" that the world is a dream. Why did Buddha find this world as full of miseries and sufferings? What made guru Nanak- the founder of Sikh religion largely based on Vedic Dharma to say, "*Nanak dukhiya sab sansar*" (In this world every one is suffering owing to wide spread miseries, unhappiness and destitution.) Why did Schopenhauer talk in whispers to plants, flowers and shrubs and then bent his ears to get reply to his metaphysical question from these plants? His questions to plants related to "who he was?" and other similar inquiries. After all why this search to know "thy self", not only by Schopenhauer but also earlier by Socrates and still earlier by the ancient Vedic seers, sages and metaphysicists?

Why there are so many theories about the world ranging from extreme materialism of dreaded Charvakas of the ancient India and idealism of Plato and Immanuel Kant apart from pure idealism and absolute monism of *Adi Sankracharya*? If for *Sankracharya* the ineffable and formless God is the only and absolute Reality, to *Kapila Rsi* of the *Sankhya darshna* - one of the six Schools of Indian philosophy, both God and Nature are real. In his ethical metaphysics, agnostic Buddha found only Nature is real.. Holy Koran refers to this world as an illusion of comfort with alluring and deceiving appearance. *Surah 57 Para 20* says that life of this world is naught but the stuff of illusion. The Presidency of Islamic Researchers, IFTA have translated the same *Surah* in section 3.para 20 as, "Know ye all, that life of this world is but play and a pastime." To many saints of ancient India, *Prakrti* -the divine Nature is the adequate and efficient cause of the creation of this world along with its animate and inanimate life. However, *Bhagavad Gita* holds a different view that it is only the Supreme Lord who has assigned the task of creation of the Universe to *Prakrti* (the Nature) and She performs this divine role under His supervision (B.G.9-10).

In the field of physical sciences the matter of Newton, Tyndall and other scientists of classical mechanics was inert and indestructible with atom as the smallest unit. Now the scientists of particle physics have found some unsuspected vitality in the matter and its millions of atoms. Matter is no longer inert and experiences some kind of "fatigue" normally faced by human beings and animals as noticed in it by Sir Jagdish Chander Bose. There is no proof that he was influenced by Vedic metaphysics which says that the spirit of God pervades in all animate and inanimate life/things. The scientist Abdus Salam of Pakistan and

Nobel Prize winner in Physics found symmetry between an event and its mirror image and unification of basic two forces of Nature and called these mystical ideas of beauty and harmony based on the laws of nature. (The Times of India dated 24.11-1996 - Current Topics). Newton's indestructible smallest atom has now been split into more than one hundred sub atomic particles and each such particle is having unsuspected vitality and some of these have been found moving with tremendous speed continuously. Does it mean that the physical sciences particularly particle physics are moving towards the Vedic truth that the phenomenal world is an Illusion -Maya or what later Immanuel Kant of Germany described it as phantasmagoria?

Shuniya Vadins of ancient India found through their metaphysics that the entire universe is built on *Shuniya*- vacuum or void as the innermost part of a gross atom is *Shuniya* and only the spirit of God dwells there. Some of the modern scientists tell us that an atom contains sub-atomic particles as well as waves, wavicles, clouds and events reaching a subtle stage in the innermost part. However, a confirmation of the illusory nature of the world is yet to come from the scientists, in spite of the fact that ether the finest gross main element (*maha bhuta*) still remains a mystical ghost to them. The innermost part of atom is still finer than ether's invisible particles. Ether is without dimensions and weight, but cause of creation of air as mentioned in Vedas. It also has tremendous energy and serves as a medium for the sound waves to pass and go across the world as well as other near by planets in fraction of a second. How does this energy come in the mystical ghost described in Vedas as *Akash*? Does it have subtle particles or only gross or both? Which philosophers should be believed who say that matter consists of four main elements air, water, fire and earth i.e. excluding ether or those who have found five main elements (*maha bhuta*) including ether?

If Einstein found that energy can be converted into mass and vice versa, does it mean that the ancient *Shuniya Vadins* were right that the entire universe was created out of void or vacuum, where the spirit of God dwells along with its tremendous cosmic energy? Doesn't the metaphysical part of the particle physics give us a feeling that matter does not exist except as an illusion? Theory of relativity tells us that in a shadow one dimension always disappears, particularly the 4th dimensional space "Time Continuum". Since our senses cannot visualise this fourth dimension, we accept the three-dimensional shadow of the universe as real. The thick straight line with two dimensions gives a shadow of only one line without thickness. Similarly, a ball with three dimensions gives a shadow of only two dimensions. In human beings, we see only three dimensions, as his/her eternal and immortal soul "real self"- the fourth dimension of time continuum, is not visible to human eyes. Thus, we see everywhere only shadows and our senses accept them as real. Baruch Spinoza confirmed it much earlier when he found through his philosophical and intuitional research that matter does not exist. It is at best a shadow of some higher reality.

Besides Vedas, many other scriptures of major religions of the world and some metaphysicists as well as philosophers have found the world as phenomenon, Maya, *Mithya* or illusion. Greek philosopher Heraclitus noticed instability in the world of senses that never is, being in the process of becoming. The world as it is or thing in itself is quite different from the world as it appears. Plato found that

the world is blue print of Reality and this appearance always leads us astray (*Protagoras-356.D*). Omar Khyyam in the 12th century AD found this world as a magic box lit by the Sun- candle of God. Immanuel Kant while agreeing with Plato that the world of senses is a phenomenon but explained it as phantasmagoria. Schopenhauer went to the extent of saying that the world exists as " I feel it ", otherwise it remains a dream. Ancient philosophers Pythagoras and Paraenides also found the illusory nature of the world of senses.

A large number of individuals in the world had been in search of God, His form and attributes and also where does He dwell? Lately this search is getting more intense owing to wide spread miseries, diseases and evil effect of the prevalent extreme materialism, apart from the vulgarization of culture and religion. This search is also due to the fact that what is presented to our senses does not give satisfactory answer to many of our question, activities and phenomenon, besides the other reasons that majority of the people are getting dissatisfied and even disillusioned with the world of diversity, flux, change and are seeking the Grand Designer (*Vishwa karma*) who created all this. They are finding that social, political and even religious turmoil is spreading in many parts of the world, corruption is parading up and down in the streets, markets and corridors of power, de-facto governments of mafia, under worlds and evil minded vulgar rich are replacing the de-jure elected governments in many countries. Owing to wide spread prevalence of various kinds of negativity, the harassed humanity is now in search of peace and bliss.

Through out the world certain common activities are observed, mostly relating to blind pursuit of money, transitory pleasure, working for and not with the poor and down trodden for social recognition, ignoring the effect of cosmic illusion and veil which in the Vedas is Maya and creates perpetual flux in this phenomenal world. We very often observe that personalities of the individuals change too frequently. After every decade and some times even earlier we are different in our physical bodies, ideas, thoughts, conduct and in many other aspects. We all know that through out the world, people get tricked into marriages for the life to continue and soon many of them start finding incompatibilities between the husbands and wives. Only the wisdom of mutual toleration forces them to live together in a reasonably cooperative and harmonious family atmosphere. Perhaps due to this phenomenon of people getting tricked into marriages, Socrates the wisest man ever born in this world had said, "By all means get married. If you get a good wife, you will become happy and if you get a bad one, you will become a philosopher." One can imagine the married life of this great philosopher and metaphysicists.

Intellectual arguments, empirical knowledge and our sense experience have led to a great confusion in all areas of metaphysics, philosophy, science, economics, politics, religion and even social behaviour and other fields of human activities. In the world there are people believing in One God, multiplicity of Gods/gods and even some of them are convinced that God does not exist. For some soul and spirit is the same and for others these two inner divine instruments of the gross body are different and still for millions of people these two do not exist. Similar confusion exists in the area of political and economic philosophies relating to capitalism, communism, socialism and many other philosophies of the states,

governments and societies. On the one extreme we have objective and pure Idealism of Socrates, Plato and Kant in the West and Sankracharya, Badrayana, Ramanajum in India, the other extreme we find materialism of ancient Charvakas and even the modern age, pragmatism of Kautaliya and dialectic and historical materialism of Karl Marx. However, the materialism due to Keynes economics has surpassed all the materialistic philosophies. According to Keynes, “ every thing foul is useful for economics. If every thing is good, it is end of business.”

This phenomenon is observed more in the metaphysics of ancient seers and sages. It may appear rather strange but the fact remains that after studying the same hymns, (*mantras and riks*) in the Vedas, the ancient metaphysicists propounded six vastly different philosophies (*Sad Darshana*) but still came to almost similar conclusions in regard to ideal human conduct, social behaviour, one global family and spiritual brotherhood. None of these six major and a few minor Schools of Indian philosophy found any current of materialism isolated from spiritualism flowing in the vast ocean of knowledge contained in the Vedas. Most of these schools found the concept of Vedic phantasmagoria-Maya as extremely useful for the human beings and also for any society.

At present in the world we find many dissimilar views on subjects like social evils, corruption, caste system, combining religion with politics and vice versa and even in regard to ethics, social and private morality. In spite of following one or the other religions the world and their scriptures strongly prohibiting all kinds of social and moral evils, including bribery, various kinds of hydra headed corruption, still a large number their followers freely resort to these evil practices and even justify these activities based on their biases and sense perception, which very often are considered as intellectual reasons bereft of spirituality and the noble philosophy of nothing for self all for society. In fact people have hardly any common views on any subject except perhaps when they find danger to their lives through pollution, environmental hazards, social upheaval, wars etc. Temporarily their views may become partially common owing to vested interests but their practices and conduct continue to remain different. Mass scale looting of shops, houses, banks etc., during social and religious riots is quite common. This looting reached its peak in 1947 at the time of partition of India when even the passenger and goods trains were not spared. Most surprisingly even on such transparent subjects like virtue, good, justice, love, truth, beauty etc. the views of people do not agree owing to the predominance of intellectual knowledge, nescience and lack of understanding of the concept of Maya. All these differences have now become the cause of conflict amongst nations, societies, families and even friends.

Vedic metaphysics tells us that unless the concept of Maya is properly understood and so long as its illusory effect stays, the multiplicities of philosophical ideas, concepts and thoughts as well as gods and goddesses can never disappear. In this confusion caused by Maya, individuals can never agree to any standard guidelines for their behaviour and conduct. After all what is that which makes us look evil as sweet as honey and why do we come to great harm when evil deeds ripen? In spite of the scriptural guide lines that children do not belong to you and that you are only their trustee on behalf of God, still what creates attachment of the parents towards children and even for material things? What makes some of

the scientists to develop destructive weapons, armaments and themselves moving in society with amulets, luck stones and with a highly unscientific outlook and finding their own peace of mind in the teachings of fake gurus, god men, religious tricksters and mystical cults? Having made tons of money in the U.S.A. what made the founder of Transcendental Meditation to say that United States of America is a pool of mud? Why was another eminent Indian Guru arrested in U.S.A and asked to leave the country? What made George Bernard Shaw to say " rich men are the poor men with money"? What makes some Hindu saints and *sadhus* to live in underground cells without food, water and ventilation, just to prove their arcane and occult power?

The Vedas refer to this mystical power (*Shakti*) of the divine Nature as Maya, which forces us to do all these unusual and divergent activities. It is due to the effect of Maya that many of us when we start seeking God, obstacles come from our senses and also from the material phenomenal world around us. Maya is a supernatural power, mysterious will and wondrous skill. Vedas refer to it as *Shakti* Energy (extremely powerful cosmic energy of God). Rig Veda 6-47-18 and 6-45-16 refer to it as creative Art of God (*Maya- Bhî*). While in holy Koran the world is described as real, yet it is not absolutely real as it says in chapter 57-20 that life in this world is but an illusion of comfort. Holy Koran also refers to this empirical world as ocean of matter having alluring and deceiving appearance. Thus the world as *mithya* (appearance), or Maya (illusion) or relative or absolute reality is the oldest metaphysical riddle whose roots lie in our sense perception.

Swami Shivananda, an eminent Vedic scholar who has also studied many other scriptures of Hindus and other religions, has described Maya as a huge cosmic saw. Multiplicity, lust, greed, pride, hatred, jealousy, egoism and self-interest are its sharp teeth. Below and between its teeth are love, cooperation, humility, purity and truth. Those in pursuit of money, matter in any of its form and other mundane activities are very often caught in the teeth of saw and they first start losing the divine instruments like Buddhi (intellect) of their inner world and finally the instruments of their outer world like sense organs and finally their gross bodies as well. According to Bhagavad Gita, God being merciful and benevolent gives long rope to individuals to develop the divine qualities hidden in them and known to their immortal soul. Otherwise, the individuals being their own greatest enemies grow in wickedness and sink deeper into sin and finally get shameful punishment (Holy Koran 3-176 to 178).

Those individuals who start developing divine qualities known to their immortal extended "self " with selfless service to weaker members of society and resist from aimless pursuit of money and matter, smoothly pass through or below the cosmic saw of Maya. Such persons tend to merge with Brahma -the formless and ineffable God through right knowledge contained in Vedas. Those who acquire this knowledge and put into practice get beyond the effect of the saw of Maya. Since Brahma is beyond this veil of cosmic illusion, the true seekers of Him tear off this veil with *para jnan* (higher knowledge) and also get beyond the illusory effect of Maya. These individuals come to know that nothing is produced out of nothing. So, God being eternal is Himself the universe and universe is God." *A sateh saj jayete kutos*" i.e. how can entity be produced out of non-entity?

There are many things which human senses can not see or see it differently, like ether, water vapours in the air, ships and aero planes from a distance, rope appearing as snake in dim light etc. A large number of physical and mental illusions, mirages are due to time and space. In the desert water and even illusory lake appears during the bright Sun light, in a moving train there is an illusion of trees moving very fast, sea shells appear as silver from a distance during day light. Human senses not only accept these illusions as true and real based on one's knowledge, but also create illusory ghosts, devils and many mythological figures, gods and goddesses. Thus at the cosmic level all phenomenon in the world are related to Time and Space. Time is not any material entity or empirical concept that could be derived from experience, but it does help in appreciating any phenomenon.

Owing to our illusory senses, experience is highly inadequate to know the true concept of Time. Most of the human beings cannot equate properly any duration of time e.g. past one year and future one year. While the past one-year and even a number of years appear to be of short duration, the future one-year is perceived much longer. When you are happy or enjoying some transitory pleasure in a club or living in the company of your beloved or close friend or even passing through a stage of material prosperity, the time appears to be moving very fast. The time slows down during your grief, sickness, sorrow, pain etc., and we get the feeling the time is being elongated.

This phenomenon of shortening or elongation of similar period of time is perceived by human senses even though all times are part of the same "time", which is eternal and lives in God. Thus any reason or judgment based on the perception of human senses can never be perfect. From this phenomenon one also observes that Time is *a-priori* and is beyond any sense experience. It is more of a transcendental reality than an absolute reality. Because of this attribute of time, the world looks both real and unreal at different moments of time. As already brought out, human senses cannot appreciate the various attributes of time and its role as the fourth dimension to space. Our soul being immortal corresponds to Time that is eternal and gross body to three-dimensional space. Thus our "real self"- the observer is four-dimensional. In spite of this our senses perceive only three dimensions of the gross body. Thus shadow looks more real than reality owing to vehement effect of Maya.

Again the Space is only "one". However, for human beings its dimensions are limited to consciousness and the degree of knowledge. To a child space is small; to a scientist it is large and expanding. The spiritualists, metaphysicists and Vedic seers find it still wider rather infinite and for them it includes heaven, number of worlds where six other communities of human beings live like *pitries*, angels, *karma devas*, *gandharvas* etc., and also *Brahma lok or Vaikuntha* -the eternal abode of God (Yajur Veda 26-1, 2). Saint Augustine had also somewhat similar description of Space i.e. the city of Earth and the city of God. One is within the vision of human beings through their senses and can be seen with the help of material scientific instruments. De Civitas Dei- the City of God is beyond the vision and knowledge of human senses and can only be known through inner divine instruments as well as *a-priori* knowledge.

Einstein could perhaps think of the phenomenon of illusory nature of senses as it is found to a certain extent in his theory of Relativity. The world as reality or a relative reality largely depend on the concept of Space each individual has. The individuals having limited knowledge of space invariably find the world as absolutely real and others with more knowledge of space find it either relatively real or even *mithya* - not so real or even illusory. Thus Vedic Maya is more like metaphysical concept of Time (*kala*) and Space (*dis*), not a substance but relative to each individual based on his/her pure or empirical knowledge, which various metaphysicists refer to, as a-priori and a-posteriori knowledge.

Rig Veda 1-131-1 and 6-47-18 describe the universe as His creative Art and for every form He is the Model. All the riches, matter, clouds, Sun and other objects belong to Him. Svetasvatra Upanishad 4 -9,10 describes Brahma as the Illusion Maker and Prakrti as Maya. Being *Shakti* energy (cosmic power) of God, Maya hinders the truth to the human senses, which tend to even misrepresent the reality. The Vedic metaphysicists find Maya more like human being, as he looks and what he is- is different. The human senses and *etani*- outward looking mind hide the true reality of a person. This phenomenon is commonly observe amongst many politicians, god men, fake prophets, industrialists, traders and even those bureaucrats who are very fond of making filthy lucre by resorting to corrupt practices. Such people will be always found smiling hypocritically and their smile can easily be differentiated between the smile of innocent children and also transparent and truthful people like Gandhi ji and mother Teresa.

Rig Veda 7 -33-3 attributes the cosmic illusion Maya in Prakrti to a formless and subtle "being of light" Indra *deva*, who represents power and strength of the Nature. Owing to his power of creating this illusion, Indra *deva* transforms himself into many forms like clouds, ether, thunder etc. " *Rupam rupam prati rupo bababhuva.*" Thus this illusion is only in *Brahamand* that includes subtle Prakrti and its gross manifestation- the ever-expanding universe and cosmos. The same illusion is not in Brahma who is the Only Reality. He is *Bhuvan* as bliss. He is *Vishnu* as all pervasive in *Viswa*- the universe. Sankracharya explains *Bhuvan* is no other than the innermost "self" of a person. Those who realise their "Self " after reaching the stage of *turiya* which is more or less akin to *Kaivalya* of Patanjali's *Yog shastra*, normally cross this cosmic illusion- though the illusion stays but it does not effect them. It is a stage similar to material world when a person comes to know the illusory nature of water, as a mirage in the desert, the mirage still stays but this does not affect the person. *turiya* and *kaivalya* are the stages when one can communicate with his/her partly omniscient manifested soul. Only God is omniscient and all knowing.

These metaphysical stages pertain to supreme consciousness and the method prescribed by Sankracharya and Patanjali to reach these stages is quite different. At this stage the external world of senses looks empirically real but not transcendentally. Vedic metaphysicists describe the empirically real world as the world of Forms (*nama rupa*) limited by time and space and the other world of *a-priori* principles having no form, is beyond time and space. The absolute truth, perfection and bliss pertain to this other world where all forms (*nama rupa*) disappear. It is for this reason that many individuals say that some saints, seers and metaphysicists while live in this phenomenal world but actually they are

other worldly. As light and darkness, knowledge and nescience cannot remain together, in the same manner both the worlds cannot be known together. Only with perfect knowledge *Brahma jnan* all other lower degrees of knowledge merge and get harmonised.

Maya being “*shakti* energy” of God and made effective through Nature has two distinct qualities. (a) It hides the truth. (b). It also misrepresents the truth. In both cases senses are under its influence. Being the Creative Art of Brahma, its main purpose is to discipline the senses and harmonise the inner and outer world and finally take a person to a stage where every thing merges in One- the supreme Reality. During the stages of nescience- material and intellectual knowledge bereft of divine and spiritual knowledge, individuals are normally ignorant of this *Shakti* energy, which is creative Art of God. When such individual want to know His attributes, Form, His eternal laws and Commandments (*Vedic Rta*) and become the seeker of God, first of all the cosmic illusion Maya hides Brahma. Then it projects the unreal world of *nama rupa* which is only in name and form and poses great hindrance in the initial stages. The sole purpose of Maya is to ensure that all impurities in thoughts, actions, ideas and desires are eliminated before a person becomes the real seeker of God and he/she does not seek Him just for ostentation, social recognition or any other material and mundane gain.

Once a person crosses the initial stage through an elementary Vedic knowledge or *a-priori* knowledge known to the partly omniscient manifested soul (*jivatma*) that only One God exists, multiplicity of gods/goddesses, *yakshas* and even fake gurus, god men start disappearing. During this movement towards the knowledge of God, while inward looking mind (*manas*) is keen to seek God but the outward looking mind (*etani*) and human senses may still not be under complete control of *manas*, so the blind pursuit of money, matter, false ego and status along with certain morally and socially corrupt practices continue. Through complete Vedic knowledge one can cross these hurdles and move towards reaching the omniscient God. The effect of Maya then starts diminishing, finally it finishes, and this Vedic phantasmagoria can no longer delude him/her.

This stage in the Vedic metaphysics is described as Moksha (final liberation) when the individual comes under His protection and attains permanent bliss. According to Upanishads the individual becomes Brahma himself as his/ her pure soul merges with God "*aham Brahma asi*" - I am Brahma, "*aham atma Brahma*" - my soul is Brahma. At this stage all forms, names (*nama rupa*), multiplicity of gods/goddesses, mythologies, religious fairy tales, aimless ceremonies and sterile rituals disappear and one finds God and His spirit in all animate and inanimate life/things on this earth. All human beings become spiritual brothers and sisters and love for the entire mankind along with selfless service is the first indication of crossing the huge cosmic Saw of Maya. It is only such persons who can build the global family and universal brother hood, which Vedas describe as *Vasudhevan Kutumbkam*(global family) and *Vishva Bandhutva* (universal brotherhood). According to *Atma - bodha* -3, God is revealed as One and illuminator of all. Obviously in the present conditions in the world - wide economic disparities, social tension, miseries and sufferings and over one billion persons in the world, living below poverty line, the proper understanding of Vedic Maya and getting out

of its influence is the philosophy most suited to modern times.

Yajur Veda 40-15 to 17 mentions that the face of truth is covered with a golden disc of matter. Maya creates this golden disc and hides the God who is resplendent Protector and His name is O.M. "*OM Khamma Brahma*" In Rig-Veda it is described as "*OM Tat Sat*"- that supreme reality is OM. In the Vedas *OM* is the cosmic Word and described as *Shabad Brahma*. This was the First Word spoken by God and It created tremendous cosmic energy, which resulted into the formation of subtle primordial matter of purity, activity and passivity and these combined and thus the subtle Prakrti was formed. The primordial matter in the form of *sattavic, rajasic and tamasic gunas* when joined in certain proportion, created gross matter and the universe with five *mahatbhuta* - main elements i.e. air, water, fire, earth and ether was formed. This world with primordial subtle atoms of three *gunas* of purity, activity and passivity thus originated from the cosmic Word. *Shabad Brahma OM*. IT not only created enormous cosmic energy but also created veil of Maya during the formation of the gross universe.

Isa Upanishad, which is the last chapter of Yajur Veda, has a number of passages about the absolute reality of God and the relative reality of the world. Sankracharya in his *Brahma sutras* analyses this contradiction between appearance and reality and concludes it is due to *apara jnan* (lower knowledge) of senses and matter that the world looks real. It is a stepping-stone to *para jnan* (higher knowledge) of God, soul, spirit and Prakrti. He explained it in his doctrine of "self evolving Brahma" which many savants relate to Vedic metaphysics of *Brahma parinama vada*. As in an individual the "self " is real and the reality of the gross body is a lower truth, the same is true at the cosmic level. Brahma is real and Prakrti is lower truth. A number of Vedic hymns contain a philosophy of absolute and pure monism- *advaita vedanism*. In a few words it means "unity in diversity." According to Sankracharya who is *advait vedantist*, owing to lack of knowledge of Maya, when this diversity increases in the universe, it merges back in the subtle Prakrti and finally merges with Brahma when *Pralaya* or final dissolution occurs. The same re-emerges in the next cycle of Creation (*Sristi*), which symbolises Unity. This cycle of *Sristi and Pralaya* continues, but it does not affect Brahma who is eternal.

The cosmic Age when effect of Maya is maximum owing to inadequacy of knowledge due to nescience or predominance of intellectual knowledge (*apara jnan*), that celestial Period is *Kali Yuga*. On the other extreme when its effect is minimum and the people follow divine laws of social, moral and physical order, pursuit of money and matter is on the path of *Dharma* (righteousness) and the predominant *guna* is that of purity, truth and honesty known as *Sattavic guna*, that celestial Age is *Sat* or *Krita Yuga*. The other two celestial Periods of *Treta and Dwapar Yuga* fall in between. Thus Maya is not only extremely powerful for not only concealing the true character of the Reality but also one of the causes of Creation and Dissolution of the Universe as well as for the four celestial Ages. In view of its vehement effect Sri Rama Krishna calls it *Maha Maya*- the great Illusion of the divine mother Prakrti. Unless one severs the shackles of *Maha Maya*, he/she cannot realise his/her real "self " and also the God. The saint of *Bhakti* cult Kabir says, "Unless you leave not Maya and you continue enjoying the illusion of money, power, false prestige, Maya leaves you not. Only with devotion

to God, He alone will loosen us from this yoke." It is Maya that creates infatuation and makes you feel that children belong to you and you give love to children as loan to be returned in your old age. Only when the vehement effect of Maya starts disappearing that you give love to your children as a selfless donation and not a loan. Very often we forget that children do not belong to us, they only come through us. Bhagavad Gita clearly says that during the entire process of procreation God is present. He is thus the procreating Father of all of us.

Again it is Maya, which creates attachment to matter, money, gold etc. Vedic metaphysics clearly mentions that all material things belong to God and these are given to us for minimum use as need based and not greed based. One of the greatest delusion which Maya creates that you start believing due to your egoism that you are the doer, even though all actions are performed due to modes of Prakrti with primordial matter in the form of three *gunas* (B.G. 3-27). It is Maya that is the cause of insatiable desire and thus deludes the human beings (B.G.3-39, 40). It is through its cosmic illusion we are chained to Destiny. To overcome the vehement effect of Maya the Vedic *rsis and munnies* had advised that we should obtain the higher knowledge of *nirguna* Brahma who is ineffable and formless. Also one should seek a preceptor who is an illumined soul capable of removing inner darkness. In Vedas, the term used for preceptor is *Guru*. This word consists of *Gu* and *Ru*. *Gu* means darkness both inner and outside and *Ru* is to dispel. Thus *Guru* is dispeller of all kinds of darkness of his / her students/disciples. The Vedic *guru* is the one who knows all ten physical sciences, mathematics, social sciences, military science and complete spiritual and divine knowledge. It is for the Hindus now to judge which of the present day guru or *swami* meets the Vedic qualifications of a preceptor. All others can be considered as spreading false spiritual and divine knowledge, leading to more and more vehement effect of Maya.

Maya is a part of lower (material) nature of God, which includes five main elements, mind, reason and ego (B.G. 7-4, 5). Bhagavad Gita also says that one has to pass through this lower nature of Brahma i.e. subtle Prakrti and gross universe, through discipline, sense control, moderation in thoughts, desires and living to reach God's higher divine nature. The whole creation is deluded by objects evolved from three modes of Prakrti consisting of three *gunas* with subtle atoms and under their effect particularly *tamasic and rajasic gunas* individuals fail to recognise God (B.G. 7-13). Lord Krishna in Bhagavad Gita uses the words *Gun maiyi mmam Maya* (wondrous veil of Mine). This Mine (Mmam) word is meant to be God as in the Bhagavad Gita lord Krishna is described as incarnation of God. However, in the Vedas there is no incarnation of God as a human being or any other material form. Thus Bhagavad Gita to this extent deviates from Vedic metaphysic. However, in many other aspects it teaches the Vedic metaphysical knowledge. Lord Himself says in Bhagavad Gita that it is difficult to cross Maya except through divine knowledge (B.G.7-14). Maya is the divine potency of God (*Brahma's Yog Maya*) and it gives a delusion of pair of opposites (B.G.7-27).

Svetasvatra Upanishad IV-9, 10 clearly mentions that Prakrti is Maya, mighty Lord is *Mayin* - the illusion maker and the whole world with beings is part of Him. There is also detailed description of Maya in *Yog Vashishta, Atma-bodha-3*,

Karika, *Svetasvatra* and *Mundaka* Upanishads. All these scriptures clearly mention that at the intellectual level and also for the ignorant people it remains a riddle and cannot be explained as the concept of inner world is lacking in them. It can be understood by people on the path of intuitive knowledge and those who are in pursuit of finding a-priori principles and laws of God in the form of Vedic *Rta*. For such persons the vehement effect of Maya starts diminishing and they also find disengagement of spirit from matter. All gods and goddesses, *Isvaras* (personal God/gods) with attributes and form, start merging in One God. If Vedic metaphysics about Maya is accepted as true then its vehement effect about multiplicity of gods (33 millions) amongst Hindus is the maximum. Owing to this effect all kinds of negativities like blind faith, superstitions, mumbo jumbo of ceremonies, aimless pursuit of money, power and status, naked selfishness, social evils like dowry deaths, girl infanticide, *dev dasi pratha*, burning of young widow as *Sati*, bribery, corruption, giving love to children as loan and not donation to be returned in old age and many more are on the increase.

How the Cosmic Illusion Works

Maya being the material cause of the universe, it works through its veiling power, which creates difference between the seer and the seen. It works vehemently in all the subtle three *guna* but more vehemently in *tamasic guna* of stupor, inertia, passivity, hypocrisy and deceit and works least vehemently when *sattavic guna* of truth, purity and transparency is predominant. In the case of predominance of *sattavic guna* it helps the individuals even to work with the poor and destitute without any self-interest. Working for the poor with self-interest of just keeping yourself occupied or for social recognition and material gain, is due to predominance of *tamasic guna*. It is due to this effect of Maya with predominance of *tamasic and rajasic guna* that the number of poor and destitute near and below the poverty line are increasing in India every year and their number has considerably gone up from about 150 millions to over 350 millions since India became independent in 1947. Similar phenomenon can also be observed in many other parts of the world, as the number of these unfortunate persons has crossed one billions. This is in spite of United Nations Organisation, many voluntary organizations and other industrialist, political leaders and social reformers working for their welfare. Thus the Vedic Maya gives a clear message that working for the poor and with the poor makes a perceptible difference.

However, Vedic metaphysics makes it clear that the effect of Maya completely disappears and it stops working in a *shuniya sattava* stage, when a person goes beyond *guna*. Those who lead a life of moderation in action, thoughts and desires can only achieve this stage and finally move towards need based living by reducing material needs as much as possible. Gandhi ji had already found out by following need- based living that the mother Earth has plenty for all of us to meet our needs but not enough for our greed. Such individuals soon reach higher state of consciousness and bliss and do not run after transitory material pleasures. When the vehement effect of Maya stops working, one comes to know about the absolute supreme Reality.

Once you know His true nature, one finds Him pervading everywhere in animate and inanimate life/things. These individuals can dare to tear the veil off the face

of Nature and have at any risk a glimpse of the beyond (Swami Vivekananda). Nature then no longer appears as real but one finds it a shadow or sport (*Lila*) of the God and a phenomenon only. Even holy Koran says, " life in this world is play and sport of Allah and for those in pursuit of greater riches, more children, life in this world is but a vain provision and illusion of comfort. They do not know that every thing in this world belongs to Him and shall return to Him" (Holy Koran Surah 57-6 to 20). The play or sport of God in holy Koran is almost similar to Vedic phantasmagoria and material things returning to Him akin to *Pralaya and Sristi*. On Creation or *Sristi* all material things come from Him and on *Pralaya* or Dissolution return to Him. Both holy Koran and Vedas do emphasise that life of human beings in this world is naught but the stuff of illusion.

For those who are still involved and deeply got entangled in this material world under the influence of Maya with the predominance of *rajasic and tamasic guna*, Vedic metaphysics help them to get out of its vehement effect in stages. The first step is to know and understand Prakrti and her attributes. It is just as if an infant first knows and understands his/her mother. In the Vedas the supreme Mother is subtle but extremely powerful Prakrti - the divine Nature. The gross earth is only benign Mother, which helps us selflessly in our material need-based requirements and while moving very fast around herself and the unmoved mover of the universe (*suriya*)- the Sun, on an axle that does not rust Also the mother earth does not kick or give a jerk, while moving so fast.

The supreme Mother Prakrti is subtle and effable. While matter in this world only provides material and intellectual knowledge, Prakrti helps the human beings in acquiring the knowledge of Spirit, cosmic laws of social and moral order, selfless service, spiritual brother hood etc. The knowledge provided by the infinite supreme Mother- also known as *MahaMaya*, is spiritual knowledge (*vijnan*) as distinct from divine knowledge (*jnan*) of God, soul, time and space and the vast inner world of the human beings. In Vedic metaphysics both Time and Space being eternal live in God. Thus Vedas have three kind of knowledge i.e. *Jnan, Vijnan and Ajnan* and their complete understanding is *Brahma jnan*. Material or intellectual knowledge in isolation is ignorance or *ajnan/avidya*. All three kinds of knowledge in isolation can at best lit small candles to remove petty darkness in very small areas but only *Brhama jnan*- the perfect knowledge of this trinity can remove the total darkness of the entire mankind. This Trinity of knowledge is like the Sun. When it rises the darkness disappears in the entire world. It is for this reason that *savitara deva* (the Sun) is described in the Vedas as in-charge of perfect knowledge. The mother hymn "Gayatri Mantra" is prayer to *savitra deva* to provide us knowledge in all our three stages- while being awake, during sleep and in our dreams.

Only when a person thoroughly understands the attributes and functioning of Prakrti through material and spiritual knowledge, one can move towards *para jnan* that is higher knowledge. For those persons who are moving towards higher knowledge after acquiring material and spiritual knowledge, Maya starts disappearing for them and they find 33 beings of light merging with One God. Prakrti her self then merges with God and He is seen everywhere, as the veil of Maya is torn and all visions Beyond get clear. Rig-Veda 3-55-1 describes it as *Mahad Aksharam*- the Great Eternal in whom every material and subtle things

finally merge. Since all 33 devas finally merge in Him, Vedic seers and wise men also named Him "Brahma Deva."

Even though William Shakespeare is not considered as the scientist of the soul, still he also found this phenomenal world as "dream" and "empty shell." In the *Tempest* IV- 1-151, he has written, "our life is rounded with a sleep, is a baseless fabric of the vision and all, which it inherits, shall dissolve." He further writes, "in this stage world looks empty shell with clouds capped towers, gorgeous palaces, the solemn temples, the great globe itself and will get dissolved." Thus during Maya's working stage, truth is found in the garb of untruth and virtue in sin and evil. There is a famous fable depicting effect of Maya. There were two sisters named Truth and Untruth. They went together for a swim. After their bath by mistake the sister Truth put on the clothes of her sister. Untruth not finding her clothes put on the clothes of her sister Truth. Since then Truth is freely moving in the garb of untruth and vice versa. This effect of Maya is also seen when sin is described as virtue.

Bhagavad Gita clearly says that all material excesses are sins. Still many its readers who consider Bhagavad Gita as sacred as Vedas, would describe vulgar consumerism based on hoarding of tons of money with all evil practices as virtue and blessings of God. This vehement effect of Maya is now found in India in all market places, Parliament, judicial courts and many other places including temples, educational institutions etc. Because of its effect some saints describe it as "*Is Maya Ke Teen Naam, Parsu, Parsa, Paras Ram.*" Because of Maya the same individual is known by three different names based on his economic and social status during different stages of his life. He is Parsu - a lowly social individual when faces poverty and destitution. The same individual is Parsa when he crosses poverty line and has some moderate social status and becomes Paras Ram- a respectable name when he acquires high social and economic status.

Advait Vedantists like Sankracharya had found that during its working stage Maya creates *Nama Rupa* (name and form). We make jugs, plates, statues and many other things out of clay. While clay could be "real" to senses, jugs, plates are only real in appearance i.e., in name and form (*nama rupa*). Again clay itself is made of other subtle and gross atoms and particles (*anu, kanu and tan-matra*). Thus clay is also real only in name and form and not absolutely real. The same is applicable to human beings that are real in name and form as billions of living cells atoms of various elements, primordial matter of three Gunas, inner and outer instruments make the human being. Thus absolutely Reality has to be found beyond name and form. If we continue finding the reality, we shall find that ultimately only God is Real. He is with us in the form of His soul and spirit (*Atma and Jiva*), which provides us *a-priori* knowledge and energy. Maya is real like clay with lower knowledge of matter (*avidya*) and with higher knowledge it no longer remains absolutely real and finally disappears when Reality is found. Sankracharya thus concludes that Maya belongs to lower level of Reality and not absolutely Real. According to Vedic metaphysics, the working of Maya stops for any individual when seer and seen are unified. This state of super consciousness by the Vedic metaphysicists is described as *Turiya*.

How to attain Turiya

Many Vedic metaphysicists have referred to five *Koshas* (sheaths) or coverings in human body, which have to be crossed before reaching the stage of super consciousness. The first is *annomaye kosha* or food sheath. You cross this sheath when you eat to live and not live to eat and follow the principle of moderation in your food habits. You neither over eat nor starve yourself. Vedas thus advise simple *sattvic* food without spices, neither too hot nor too cold. Bhagavad Gita has a number of verses in chapters 16 and 17 about *sattvic*, *rajasic* and *tamasic* food and it is advised one should move towards *sattvic* food and finally to food which is pure, simple, nutritious and provides energy to your inner and outer body. This is a stage when the taste of the food moves to mind from the tongue.

An experiment was conducted with the help a solar cooker. Some vegetables were produced without the use of chemical fertilisers and insecticides on a small area of land measuring about 40 square yards. A number of vegetables were also grown in earthen pots and mini fields measuring between 3 to 4 square yards. After two to three years of experiment it was found a good, simple, healthy and nutritious food would cost only about three Rupees (1994-95 prices) per day for three meals in the morning, after noon and night. This food highly satisfies your soul, mind and the gross body. It includes all necessary vitamins from the fresh vegetables particularly their outer skin, green leaves, shells of peas etc. to be used for the preparation about three cups of liquid soup. Since it is cooked and prepared with the help of a solar cooker, its cost was almost negligible. On an average 8 to 10 vegetables produced in the small piece of land along with their leaves were used in the preparation daily quota of three cups of soup with virtual nil cost. However, manual labour for preparing the land, sowing the seeds, removing weeds every week and watering the plants on need based, washing the vegetables, green leaves and cutting them, came out to be about 1 hour and 30 minutes per day on an average. This also provided my daily quota of physical exercise of sitting, standing, bending, inhaling, exhaling, stretching, etc.

To supplement proteins, carbohydrates, small quantity of fat (butter) etc. use of solar cooker was made to soften cleaned and washed wheat, rice, *bajra* (millet), *makki* (maize) on as required basis, black grams, beans, lentils etc.; to meet the daily requirement of intake of balanced food. May be if some one needs more quantity of wheat, rice etc.; the cost may go up slightly. This simple diet along with daily quota of physical exercises mentioned above without any modern *yogic* exercises (not mentioned in the Vedas) that resulted in a number of benefits. Within a period of one-year, the weight reduction was about 15 pounds; reduction in waistline by about two inches and not going to any physician for a few years and no need for any medicine was felt. However, the greatest advantage was the study of many other scriptures of major religions. Permanent truths are only those, which are common in all scriptures and have passed the test of time of hundreds and thousands of years. Another benefit was observed that the taste of food started shifting from the tongue to mind without any strong and visible reaction from the senses and sense organs.

Reverting back to the subject of Vedic sheaths, only after crossing the first *Annomaye Kosha* of food, one can move towards crossing the second *Pranomaye Kosha* relating to vital breath. When the taste of food moves from the tongue to

the mind, one should start living in the natural surroundings with trees, plants and plenty of fresh air around. If some breath control exercises are done along with your normal day to day work and also keeping the gross body free from toxic and poisonous gases, this would help in crossing the second obstacle in the form of sheath in the body. Having crossed these two coverings mostly in the gross body and partly in the subtle body (*Pranaomaye Kosha*), the third sheath to be crossed is *Manomaye Kosha* pertaining to human mind. Human senses and turbulent *etani*- outward looking mind would create a lot of hurdles to the person desirous of crossing these *Kosha*. However, for attaining the stage of *Turiya* all these sheaths are required to be crossed.

This third sheath covers mostly the subtle body and finer atoms of the gross body. Vedic knowledge along with regular weeding out of evil and negative thoughts can greatly assist in crossing this *Kosha*. The human senses and outward looking mind tend to take a person towards wild growth of evil, corrupt and unsociable thoughts, practices and behaviour. He/she tends to resort to bribery, blind pursuit of money through lottery, gambling, economic exploitation, profiteering etc., for transitory pleasures and many other selfish activities. These individuals normally forget the world is an illusion of comfort and a turbulent sea of matter. This effect gets even more vehement for those individuals who are not prepared to acquire divine and spiritual knowledge through their immortal extended "selves" as *a-priori* principles or through the permanent truths contained in Vedas and other major scriptures of the world. They also forget that Maya in this world creates a phantasmagoria which further creates *Vritties* (modifications).

To achieve their illusory goal, they move from pillar to post and finally end up end up in the strong clutches of fake gurus, charlatans, god men and other similar preceptors. They talk sweet, take full advantage of the ignorance of their followers by distorting spiritual and divine knowledge, while themselves always busy in expanding their empires, influence, immovable property and ever keen to travel abroad and take the benefit of most corrupt and maneuvering politicians and others. Many politicians in India who are now facing the judicial courts owing to mass scale corruption at one or the other times were made to preside god men's and cults social and spiritual functions. The real peace and bliss is always missing who do not control their senses and outward looking mind. Thus regular weeding of the corrupt thoughts, desires and activities is necessary through Vedic, upanishdic and other scriptural knowledge to get out of the misrule of ten servants provided by Prakrti in the form of five senses and five senses organs. Once controlled these servants of the soul and spirit provide immense energy for positive activities, selfless action on the Vedic philosophy of "*Idd Nan Mmam*" or enlightened liberalism. On the acquisition of this knowledge and all positive actions one can cross the third *Kosha*.

The fourth sheath to be crossed is *vijnanmaye kosha*. In the Vedas nescience, material and intellectual knowledge and fake spiritual knowledge are all part of ignorance or *Avidya*. This *Avidya* is cause of multiplicity of gods, idol worship, animism, belief in miracles, superstitions, blind faith, etc. Under the vehement effect of *Maya* and the veil it spreads, the ignorant persons freely distort Vedic truths and concepts. In the Vedas God is unborn (*aja*), still a large number of

Hindus are convinced that He is born with His divine potency from age to age whenever evil spreads in society. In the Vedas four Varna are based on merit, ability, aptitude and capacity and not on birth. Still many highly learned and other Hindus are convinced that scriptures mention *Varna* system on birth and it has become cause of rigid anti-social and non-divine Caste system. The philosophy of *Idd Nan Mmam* or enlightened liberalism has become base and abject selfishness. Only true Vedic knowledge can help in crossing the fourth *Kosha* relating to intellect and this sheath covers only the spiritual body (*suksham sharira*).

After crossing this *Kosha*, only one formless, ineffable God (*nirguna* Brahma) appears and the true nature of Prakrti, meaning of spiritual brotherhood and one global family are understood. The fifth and last sheath to be crossed is *anandmaye kosha*, when aim is to seek permanent Bliss. Unfortunately the wall of intellectual reasoning, pragmatism and material knowledge created by Maya along with human senses, senses organs, mind and five *Koshas* make it difficult for a person to become his/her own self and reach a stage of super consciousness (*turiya*). When one crosses the last sheath, one finds that his/her real self is always at peace only the senses create disturbances. Thus the controlled senses and the attribute of permanent peace of the real self take an individual to self-realization, bliss and super consciousness.

Vedas mention that such persons who do not make any efforts to cross these five sheaths, get endless rebirths in this material world of pair of opposites i.e., pleasure and pain, happiness and sorrow, love and hatred. By not trying to know one's self and making no efforts to cross these five coverings in the gross and subtle body, one becomes his/her own greatest enemy. Such persons find the "Self" as only body self and face turbulent waves of this vast ocean of matter. Only with the raft of Vedic knowledge, one can cross the ocean of matter with pair of opposites, misery, suffering and vehement effect of Maya. This knowledge can take a person to a stage when he becomes Brahma himself. According to Mundaka Upanishad III-2-9, after the illusory effect of Maya vanishes, you become Brahma. "*so ye ha vaiatparaman Brahma Veda, Brahmaiva Bhavati*" (when you start knowing Brahma, you become Brahma.)

Sankracharya had observed that reason, character, personality of the individual, *guna*, *bhuta* and *maha-bhuta*, karma (good and bad deeds), physical sciences all belong to realm of senses or Maya. This is the world of multiplicity owing to effect of *guna*, so number of personal gods (*saguna* Brahma) appear as real. He refers to them as *Iswaras*. These personal gods/Gods can be one or many for different individuals but they all belong to the realm of Maya and are compatible with Supreme Brahma. These *Iswaras* are the purveyor of rewards, punishment and arbiter of one's karma. The good and bad actions as *karma* also form part of Maya and also successive births take place in the realm of Maya. For escape you have to release your self from *Iswaras* and get absorbed in Brahma.

The Illusory Effects of Maya

Maya is an imaginary reality. The human beings see the same phenomenon; study the same subject and listen to same discourse but tend to interpret

differently. Very often, many of them get even dogmatic and some times, they are prepared to quarrel. When the effect of Maya gets vehement, it leads to communal riots, demolition of temples, mosques and churches of the same God. They tend to justify with material and intellectual arguments their evil action. The permanent truths contained in all the scriptures of various religions are ignored and a few non-permanent differences are highlighted for such actions of vandalism. The higher knowledge of Vedas guides the human beings to follow only a-priori principles and avoid contrary truths. In cases like communal riots, quarrel over petty issues etc.; Maya creates a golden disc and hides the inner world of divine instruments, one's real self and even Brahma and makes you feel that the outer material world is the real and the individuals belonging to other religions and faith are your enemies.

Though Maya affects all the human beings, but its vehemence is the maximum when *tamasic guna* becomes predominant in an individual. It creates false illusion of optimism or even excessive pessimism resulting in blind faith and unscientific outlook. Owing to impure effect of three gunas in Prakrti, one can see the effect of Maya in the pair of opposites in the divine Nature like day and night, summer and winter, hot and cold etc. In the human beings this effect is found as pleasure and pain, good and bad conduct, evil and virtue etc. These pairs of opposites caused by Maya are one the main reasons of multiplicity of gods, religions, communities, thoughts and ideas. When it acts vehemently on individuals, it makes them outwardly restrain their organs of senses and actions but mentally dwell on objects of senses like, filthy lucre, matter, sex, power, status etc. They become men of deluded intellect and hypocrites (B.G. III-6).

Maya hides from such individuals of deluded intellect, the higher knowledge of a-priori principles known to the manifested soul and transcendental research done by *rsis* and *munnies* of yore. Their eleven servants i.e. five senses, five sense organs and outward looking mind become masters and hides the inner world from them and make them feel that the outer world of phenomenon is the only real world. Subjects like laws of God, Vedic *Varna ashram* institution and metaphysical concepts like soul and spirit, *turiya* and inner instruments like *buddhi* (intellect) become a subject of laughing matter with them. They would never believe in life after death, transmigration of soul, effect of *karma* - good or bad deeds of the human beings as the real cause of rebirth. Like the Charvakas who were the dreaded materialists of the ancient India, these people with predominance of *tamasic guna* considered Vedic metaphysics as creation of cunning and mischievous *Rsis* and *Munies* of yore and have no relevance to any age. This absolute realism of the material world is the cause of quarrel amongst nations, disorder in society, extremely divergent ideas and views on economic, political, social, religious and other matters amongst human beings.

Under the vehement effect of Maya, many individuals cannot make proper distinction between right and wrong, good or bad, virtue and evil, pleasure and bliss. To know the proper distinction of these concepts of pairs of opposites had been the subjects of research by Vedic seers, sages and metaphysicists. Even the medieval and modern philosophers in all parts of the world had been contemplating to find out the true significance of these pairs of opposites. Plato's concern was about the absolute nature of right and wrong and after metaphysical

research gave his findings in his theory of Forms and Ideas and included the same in his three treatises Republic, Phaedo and Gorgias. It is this doctrine of Maya or Plato's world of phenomenon, which helps to know in this regard and also to attain determinate intellect. Bhagavad Gita clearly says that without this determinate intellect, it is not possible to know right cessation of duties. Thus the knowledge of absolute nature of right and wrong and also knowing right cessation of duties, is a part of higher knowledge.

The holy Koran says, "It is Satan in us who is our eternal enemy in the form of desire, who misleads all of us and make us deface the fair nature created by God" (4-116 to 120). Only with pure mind and higher knowledge you do not move towards false desires, which may appear as sweet as honey but finally bring misery and sufferings. This Satan of holy Koran is more like *tamasic guna* of Vedas that takes you towards blurring your judgment and thoughts in regard to pair of opposites and the analytical power of the mind.

Human soul with its center in the heart and infinite circumference is the repository of infinite wisdom. Owing to evil deeds of man and also veil of Maya, the man does not know and refuse to recognizes the immortal soul's immense wisdom and knowledge. It is for this reason that many individuals fail to achieve their goal and continue in a circle of love and hate, pleasure and pain while in pursuit of matter (Sankracharya). This is the cause of coarsening and distortion of what is seemed so right even to an ordinary person.

It is due to Maya there is flux in Prakrti. Lord Buddha independently observed it and his ethical metaphysics is largely based on flux in Nature. He advised detachment to matter and all material things to avoid the effect of Flux. Only those who consider the passing state as permanent, they invariably cling to it desperately and blindly run after all material things. Even they tend to resist the laws of change and flux, which are beyond resistance. It is these laws of change and flux, which provide permanence to non-permanent things and characters. Being agnostic Buddha did not feel necessary to bring God in his ethical philosophy. He linked illusion in Nature and universe to flux. With right knowledge of *ashata marga* (eight- fold path), *Panch sheel* and *Dhamma* this effect can be considerably reduced and when you reach the stage of *Nirvana*, the effect of Flux disappears.

The permanency of various mythological stories, fables and characters is well known in many religions. Many mythological characters are now more real than many other real characters. The survival of mythological heroes of Hindus like five Pandavas, Sharvan Kumar, Eklavya and many others along with gods and goddesses, for the last a few thousands years is nothing but providing permanency to imaginary and non permanent characters. It is that what Sankracharya calls it lower knowledge or *apar jnan*. Ramayana, Mahabhart, Panch tantras and Puranas along with some other major and minor Hindu scriptures contain details of the cosmic sport (*Lila*). Vedic Maya is a highly metaphysical concept and the cosmic sport is a part of it.

It is not only in Hindu religion that mythological gods and other heroes have become more real than reality and their idols, statues of stone, marble, and bronze are worshipped, this phenomenon is also noticed in other religions in the

world. The eminent English philosopher and a Nobel Prize winner Bertrand Russell, in his book "Why I am not a Christian?" had even doubted whether Christ was ever born. However, he did not get into any controversy over this aspect. Obviously he was not a fanatic or fundamentalist and at best was an agnostic. His findings were more metaphysical than historical or religious. It is all the effect of **phantasmagoria** in the Nature. So long as the person is under the influence of this illusion, multiplicity of mythological gods and goddesses cannot be avoided. This effect is multiplied many fold with the predominance of *tamasic guna* and many Hindus now believe that there are 330 millions gods and goddesses who should be worshipped.

To get out of its vehement effect, one has to first get out of the effect of subtle *gunas* of purity, activity and passivity. This is normally achieved by detachment to matter, money, children and ego in any form. It is the stage when you aim at creating world order without any personal gain and by performing duties on the principle of *Idd Nan Mmam*- nothing for self all for society and mankind. This detachment certainly does not mean leaving the material world and going in isolation or in forests or renouncing the mundane and worldly activities. Bhagavad Gita makes it clear that *Sanyasi* is one who does not renounce the world but he/she renounces material desires, lives on the path of moderation and performs all activities selflessly without attachment on the path of *Karma Yoga*. In this noble path of *karma yoga* a person performs duties on behalf of God and does not consider him/her self as the doer. Thus *Sanyasi* is one who performs intense selfless activities for the welfare of mankind and not the one who renounces all activities and goes to forests or isolated places.

Unlike materialistic detachment, metaphysical detachment is not a life negation but a positive life affirmation on the path of Vedic *Rta, Dharma and Artha*. It is renouncing all kinds of evils, hydra headed corruption with 9 heads and ninety nine sources of its entry in the body, various types of ego like vulgar consumerism, ostentatious ness, ill deserved social recognition, false prestige, status, pride, hatred and all other non virtuous qualities. In the metaphysical detachment, material world is not renounced but wholehearted effort is made to bring material prosperity for the mankind. This detachment is the stage when you find that children do not belong to you. They are the children of God under your trust on His behalf and you only impart them right education (*Vidya*), look after their physical needs and other creature comforts necessary for their development, guide them towards good conduct and Vedic thoughts and ideas. Khalil Gibran an eminent *sufi* philosopher of modern age, without specifically referring to any kind of phantasmagoria or Maya has mentioned that children do not belong to you, they only come through you. They have their own ideas and thoughts.

Thus when you start getting out of the vehement effect of Maya by constantly reducing your *tamasic guna* and acquiring more of subtle particles of *sattavic guna* you tend to become extremely useful for the mankind. All your thoughts, ideas and actions move in the direction of enlightened liberalism and you find living God everywhere. The inanimate objects, things like ocean, sea, earth, mountains etc., appear as having life in them, where jelly fish to powerful whales, lowest and humblest creatures to the strongest animals and powerful

human beings can live in harmony. Living sea and the earth appear more as manifestation of God ever keen to help the animate life to live there full life by providing all varieties of food and conditions for their development and for mankind even to reach their perfection in all areas of their interest. Only One nameless God appears.

Vedas thus recognise two extreme types of persons who are good, virtuous, selfless in their actions and social service and those who are fickle, deceitful, avaricious, hypocrites, bribe takers, covetous and with many other negative qualities. A large number of people could be between these two extremes depending on the proportion of three *gunas* in them at a particular time. Thus it would be seen that the maximum vehement effect of Maya is on those individuals who have acquired extreme negative qualities and minimum on others with positive qualities. As regard birds and animals, this illusory effect remains by and large the same but it is almost negligible as they follow the laws of God, lead a need-based life and help mankind in the production of food and many other ways. Without their help food production falls down, forests suffer and insects multiply. The Chinese experiment of late 80's is an eye opener. To increase food production and reduce the number of birds near the airports to avoid birds hit to the flying machines, a large number of birds were killed but food production also fell. This conforms to Vedic Rta that one seed gives us a very large number of seeds. More seeds can give us enough food for human beings and other animate life and still enough for further production of food. For their direct and indirect help, some part of food production is meant for animals and birds.

Owing to ignorance and not knowing this concept of Maya or remaining under its influence due to predominance of *tamasic and rajasic gunas* is misery, getting out of it is enlightenment, peace and contentment. Those who get out of it never perish even though their gross bodies may only die. Their thoughts, ideas and philosophy guide the mankind in all ages. It is the effect of Maya that all events in your life become passing appearance due to Flux in Prakrti caused by this cosmic illusion. Our gross body's structure, mind, thoughts remain always in flux. Due to effect of Maya, the human bodies as well as thoughts vary considerably during child hood, youth, middle and old age. For some persons changes are faster and are perceptible owing to its more vehement effect. But the soul which is one's real self, continues with the individual to guide him/her right path, action and thoughts from the birth to death and even in the next birth. Its power of guidance and inner light go on decreasing when the subtle particles of bad and evil actions, thoughts and desires of the human beings accumulate over it and reduce its illumination. Such persons get into utter inner darkness and feel highly insecure. Those persons who are transparent, truthful, enlightened by their soul lead a life of complete freedom without much fears of losing the gross body. They are always convinced that their real "self" never dies and is immortal. As Bhagavad Gita says, for such individuals losing gross body is more like change of clothes. Thus Maya along with the **predominance** of kind of primordial matter bring complete change in human personality.

It is because of this phenomenon of flux and Maya along with their perceptible effects that one finds this world both real and unreal based on the stage of one's knowledge of supreme Reality, Prakrti and matter. Since the ancient seers and

metaphysicists of the post Vedic period also had higher knowledge of varying degree, so from the study of same Vedas different metaphysical philosophies emerged. There were six major and a few minor philosophies. These are popularly known as *sad darshana*. *Sad* is six and *Darshan* is a "world view." All these philosophies describe the worldview somewhat differently while agreeing on certain common Vedic truths. *Nyaya Darshan and Mimamska* School found philosophy of realism in the Vedas and other schools found in these *Shruti* absolute monism, pure idealism or dualism and even qualified monism and subjective idealism. One minor school of *Shuniya Vadins* found the spirit of God all pervasive along with life and vitality in all inanimate things. In other parts of the world based on degree of knowledge, experience, observations etc. and the effect of Maya and flux, hundreds of different philosophies have been propounded, from extreme capitalism to communism, idealism to pragmatism and scientific rationalism, materialism to mysticism and many other extremes. It is for this reason that Vedas advise human beings to tear the veil of Maya and Flux in Prakrti. Otherwise, *tamasic gunas* will overtake other two *gunas* and will spread in the society and the state leading to social disorder and anarchy in the state

It is a stage of utter confusion when the human beings start accepting all contradictory views and thoughts as correct during certain periods of time and incorrect at other times. Because of this effect of Maya in the political and economic philosophies in the world communism, capitalism, socialism of all kinds, guild socialism, along with dictatorships, democracies, monarchy, aristocracy and other forms of governments flourished in various parts of the world at different times and periods in the world history. Similar phenomenon can be observed in regard to social and religious philosophies like idealism with its three variants of pure, objective and subjective idealism, dualism, pluralism, theism and atheism etc. Similar differences can be found out in the social science of axiology relating to value system. At any given time people have different ideas about social values varying between idealistic to sensate values. These differences and contradictions in various philosophies, values and thoughts become the cause of dissipation of vast human energy and absolute confusion in society, state and religion. Distinction between right and wrong, moral and immoral, virtue and evil, justice and injustice almost disappear. It is due to vested interest and this confusion that negative activities like blind pursuit of money, matter, muscle power, which in the Vedas are the characteristics of *avarana*, *vritra*, marplots, exploiters and all those following non divine professions, are justified.

It is mentioned in the holy Bible that a camel can pass through the eye of the needle but a rich man cannot enter the kingdom of heaven. It is a well known fact that the cause of social disorder, pollution, vulgar consumerism and other evils are mainly due to the fabulously rich persons throughout the world, who are blindly in pursuit of money for them selves and not for society, ignoring the Vedic injunctions about *Dharma*, *Rta*, *Idd Nan Mmam*, *nishkam karma* etc. In holy *Grantha Sahib* it is mentioned that one *Khalsa* (a noble human being with pure soul) is equal to 125,000 common and ordinary individuals. This truth is amply seen in society. Noble individuals with pure souls like *Sikh gurus*, Gandhi ji, mother Teresa and others create positive energy in society and their positive energy nullifies the evil effect of negative energy created by thousands of people

following non-divine and prohibited activities described in Vedas. If the number of such noble souls start dwindling in any society and the negative energy generated by the ignoble activities of non divine persons, *vritras* and exploiters over take the positive energy created by a few noble persons only, the result is social disorder, stress and strain in the human beings. Hydra headed corruption and all other kind of evils start appearing as sweet as honey and these spread like wild fire both in the society and state. Owing to dimming of the light of the soul, both corruption and the social criminals' parade up and down in the streets, markets corridors of power and all other places. Upanishads refer to this stage as "*Tamo pradhan*" society and state.

In a *Tamo pradhan* society there is degeneration of moral and social values, Vedic Rta are not followed and the Dark Age (*Kali Yuga*) reaches its peak. Divine guidance, which is available through the Vedic metaphysics and other scriptures, is largely withdrawn. The pursuit of money, matter and ego living do not permit them to lead a life of moderation both in thought and action. Certainly the life of forced moderation owing to economic or other reasons is not Vedic moderation or the golden mean of Greek philosophers. The Vedic moderation is a faith based on scientific temper and it first comes in thought and then in action. Many poor people may be forced to have need-based living but they may still desire to become rich by resorting to lottery, gambling and other evil actions. God only exists for them if HE provides all material and mundane benefits to them. In exchange of filthy lucre, ill-gotten black money is offered to the idols of God/gods liberally in temples, *ashrams of gurus* and *swamis* and other places. Very often these idols are installed and some times these idols emerge from the ground through clever tricks of some individuals. Mostly the money earned through exploitative profits, evading state taxes etc., is utilised for the idol and proxy worship, which gives social recognition to the seekers. The white money earned with hard labour and honest means is very rarely utilised for this purpose.

The concept of *Yugas* or four Celestial periods is not only in the Vedas but also found in other scriptures and philosophy of certain lovers of wisdom in all parts of the world. The scriptures of Sikh religion refer to these four celestial periods, Buddhist and Jain's metaphysics also confirm about this concept. Greek philosophers and some historians refer to four such periods, though Hasoid- an eminent Greek philosopher refers to five such periods' i.e. golden, silver, brass, heroic and iron Ages. Plato found only four such cosmic Ages i.e. without the heroic Age of Hasoid. Vedas, Upanishads, Purans and other Hindu scriptures only refer to four Ages- *Krita or Sat Yuga, Treta, Dwapar and Kali Yuga*. However, one cult, which migrated to India from the areas now form part of Pakistan and having mostly Hindu followers, refers to five *Yugas* by adding *Sangam Yuga*, which is the transition between *Kali* and *Krita Yugas*. While Vedas refer to the present Age as *Kali Yuga* akin to Iron Age of Greeks, this cult describes the present celestial period as *Sangam Yuga* that is shortly to merge with *Sat Yuga* or Golden Age after the cosmic dissolution (*Pralaya*). This word "shortly" is being shifted from decade to decade to rope in more followers and keep them united and integrated to the cult by creating fear complex. Only the true and faithful followers and devotees of that cult will survive and enter that Golden Age. While in the Vedas and Bhagavad Gita the total duration of these four celestial periods is over 4 million years, for this cult it is only 5000 years for one celestial cycle of

five *Yugas*. Thus Maya creates such a great cosmic illusion that untruth is made to appear as truth and vice versa.

The effect of Maya varies considerably in each celestial period, owing to different proportion of *gunas*. Each of the successive periods commencing from *Krita*, the positive energy generated goes on becoming less and negative energy in the society increases till in the iron or dark age (*Kali yuga*), negative energy reaches its peak. Since successively evil and corrupt activities go on increasing, it leads to progressive decline in the divine guidance and people start giving more importance to nescience and material and intellectual knowledge which steadily gets isolated from divine and spiritual knowledge. Vedas refer to this as *Avidya* or ignorance. Thus, *Avidya* replaces Vedic *Vidya* and this material education produces intellectual, industrial and other social, economic and political giants but moral infants. There is continuous degradation in each successive celestial period. Vedic *Kali Yuga* or Plato's Iron Age is the period when both state and society become *tamo pradhan* and Maya spreads its vast net, making you feel that all matter, world, Nature are all real and soul, spirit, God, *buddhi* (intellect) appear as unreal. Like the ancient Charvakas, people start thinking that it is all the imagination and hallucination of Vedic *rsis*, *munnies* and other metaphysicists that God is the only Reality and all others Prakrti, Universe, matter, money are lower realities or even unreal.

It is due to vehement effect of Maya in *Kali Yuga*- the present cosmic Age, which is continuing even before the Vedic period that many states and societies in the world have now become *Tamo Pradhan*. It is for this reason that proxy worship is considered as virtue, the ancient idols of gods and goddesses are not only worshipped, but also even smuggled abroad to make tons of filthy lucre. With a view to make quick money, ignorance is spread further through various kinds of tricks. In the name of divine miracles idols, stone and metallic statues of gods/goddesses accept milk if offered by faithful followers and devotees and refuse from others. Some times idols of major and minor deities suddenly emerge from the earth that help the tricksters to claim precious piece of land on the plea of divine zone, for building temples at such sites. To impress on followers about divine miracle, some *babas/sadhus* claim to live without water, air and food for more than a month in a closed dark and dingy place, some others claiming to walk on water etc. Thus, the effect of Maya in many sub religions and sects forming Hindu *Dharma* is now quite perceptible.

Some of the Hindu scriptures give detailed description of *Kali Yuga*. *Manu Smriti* tells us that in *Kali yuga*, mother hood will be attained at the age of 6 to 7 years and father hood about 8 to 9 years. Child hood will be over at the age of 5 to 6 years. In this celestial Age father and the children will not be of one mind and friendship will be based entirely on self-interest, otherwise, the friends will also be not of the same mind. By the age of 20 to 25 years, people will be aged and will be dishonored by their own children. People will honour proud, insolent, corrupt individuals and might will be right. Truth will disappear and righteousness will be dishonoured. Thus according to *Manu Smriti* the effect of Maya will be very vehement in *Kali Yuga*. The negative energy created by majority of people cannot be easily nullified by the positive energy created a few noble souls. The description of Dark Age is also given in 2 Timothy 3.1 to 5 (New Testament). It

says," men will be lovers of body self, money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligate, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasures rather than God, holding power of religion but denying the power of it." *Lotus Sutra* 13 also mentions that there will be increase in utter ignorance, coveting gain and honours and developing their evil qualities.

It is through the knowledge and complete understanding of Maya and by increasing subtle *sattvic guna*, you can cross the rabbles of senses. The science of Axiology is highly linked with Maya and it tends to synthesise sensory and super sensory aspects of values by creating *Trivarga* (trinity of values)- sensate, ideational and idealistic. Without proper understanding of the doctrine of Maya, sensate values spread in society, particularly when *tamasic gunas* predominate along with material and intellectual knowledge bereft of divine and spiritual knowledge. The other two values start spreading when most of the persons in any society understand the Vedic concept of Maya and move from *avidya* towards *vidya*. The predominance of idealistic and ideational values finally leads to the creation of a perfect society. In such a society, people get an absolute value system, what Vedic metaphysics describes, *Satyam, Shivam, Sundram*. It simply means value system based on truth (*satyam*), goodness (*shivam*) and divine beauty (*sundram*). Many dualists even describe Brahma -the Vedic formless and ineffable God as *Satyam, Shivam, Sundram*. It would thus be seen that understanding of the concept of Maya helps in acquiring trinity of values and also to achieve an ideal state and society.

Absence of the Knowledge of Maya

The great cosmic Saw Maya when creates its most vehement effect on human senses, mind and *gunas*, it is not possible to know completely about God, soul, spirit and all other divine and spiritual truths and concepts like Vedic *moksha*. Without its knowledge no one can understand that we are all spiritual brothers and sisters. This noble concept in Vedas is described as *viswa bandhutva* (universal brother hood) and *viswa kutumbkam* (global family) and the presence of His spirit in all animate and inanimate life/things. Without the proper knowledge and understanding of Maya, people grieve that others do not recognise their merits and when you understand this phantasmagoria of cosmic illusion, you grieve at your own incapacity (Analects 14-32). Also as Psalm 144-3,4 describes that one should know that man is like a breath and his days are like passing shadow. Even if a person does not know this Vedic doctrine of cosmic Saw with its sharp teeth, with *sattvic gunas* predominance of transparency, purity and truthfulness, its effect starts becoming less and less.

These persons with predominance of *Sattvic gunas* know that human body is impure, bad smelling and replete with various types of stench which trickle here and there. The same feeling is not there with persons having predominance of *tamasic gunas*. One possessed of such a gross body thinks highly of him and even despises others. It is all due to lack of one's lack of knowledge of insight and divinity of the inner world (*Sutta Nipata* 205-6). It is the absence of knowledge of Maya and with *tamasic gunas*, the danger of phantasmagoria is the maximum and fallacies like myths start emerging and even become more real

than the reality itself. The deep rooted human needs of many people are satisfied through these myths, just like small children who feel more satisfied with fairy tales than the stories based on hard facts of life including factual historical events explained through small stories. People even worship these mythological gods and goddesses as major or minor deities and perform *Pooja* - auspicious prayer with rituals, before their idols, statues, icons and sometimes just ordinary stones, pebbles and even trees, animals' etc.

For individuals with predominance of *tamasic and rajasic gunas*, these myths, rituals, ceremonies are beyond practical and scientific reasoning. For others with *sattvic gunas* and firm belief in immanent and inherent principles or what Immanuel Kant describes as *a-priori* principles, they avoid material and intellectual arguments and reasoning about myths and they normally have complete faith and love for One God. Because of wide spread material and intellectual knowledge amongst Hindus, the majority of them have virtually no idea of Vedic Maya and some of them who have heard this word Maya distorted it as "*Chhal, Kapat*" (deception, cheating) and many others describe it as money, wealth, magic, trick etc. Tricksters and magicians are some time referred as *Mayavi* persons, wealthy lady is *Maya Devi* and wealthy person who worship all deities as Mammon or *Kuber* is *Maya Das* (servant of Maya i.e. money). Those who understand this concept of Maya in all its divine and spiritual aspects describe *Maya Das* as the servant of *Mayin* - the great illusion maker who is formless and ineffable One God. Thus the description and understanding change with and without the knowledge of Vedic phantasmagoria. Lack of its knowledge has now become a subject of great distortion amongst many Hindus and is highly misused by fake *sadhus, sanyasis, saints* and gurus.

MAYIN and MAYA (The Illusion Maker and the Cosmic Illusion)

According to Sankracharya if you are a theist and look at the world as real, then you very often come to the conclusion that God is the Creator and He is *Saguna* Brahma with form and attributes assigned by human beings. In the Vedas *Sagun* Brahma is personal God also described as *sagun Iswara*. *Nirguna* Brhama is formless and ineffable impersonal Universal God. Thus for the individuals who consider this world as real, normally have blind faith in personal God, gods and goddesses and they do not consider Him as *Mayin* or Illusion Maker. It is for this reason that the devotees of major and minor deities normally do not know much about Maya except vaguely and they find both subtle Nature and its gross manifestation as Universe and personal God/gods as real. On the contrary those who know and understand the Vedic cosmic illusion Maya, do not consider *Nirguna* Brahma as the Creator. Their belief in lower and higher deities is normally not there but have firm scientific faith in the One Impersonal God. The metaphysics contained in the upanishdic part of Vedas, relate mostly to impersonal God and His knowledge is *Brahma Jnan*. Knowing Him one knows the entire knowledge of spirit and matter. Thus the Reality of the Universe is relative from absolutely real to illusory depending to what kind and degree of knowledge one possesses.

The metaphysicists of Isa Upanishad clearly tell us "That Reality" is only Brahma and He is beyond attributes, categories, modes and characteristics being *nirguna*

Brahma. To describe Him even the words recoil. However, Prakrti - the divine Nature, consists of three subtle gunas in certain proportion to maintain its equilibrium and has limited attributes of selfless service, energy, power, harmony, heat, electricity, etc., but excluding Time and Space and the divine attributes of soul. Time and Space are eternal and do not face *Sristi and Parlaya* and remain uniform in all the four celestial periods of *Krita, Treta, Dwapar and Kali Yugas*. Prakrti has three *gunas* which provide all characteristics to Her including formation of subtle and gross atoms, particles (*anu, kanu, tanmatras* etc.), while *nirguna* Brahma is beyond attributes as *gunas* do not effect Him. The cosmic illusion as Maya is also due to gunas and has limited attributes that can be known through Vedic knowledge and by going beyond gunas, one crosses Maya and reaches *nirguna* Brahma. Isa Upanishad further says, " Renounce all vain appearance, become transparent and truthful and covet not other man's wealth."

Aristotle held a metaphysical view that God is not a Creator but an Unmoved Mover. This metaphysical finding of Aristotle was without linking the world as phantasmagoria or phenomenal world as his renowned teacher Plato held. Thus, the influence of Plato particularly his Forms and Ideas went deep in Aristotle that helped him in arriving at metaphysical discovery almost similar to Vedic metaphysics of the *Advaita Vedantists*. It would thus appear that permanent truths are the same whether one arrives at based on the Vedic doctrine of Maya, *gunas* or Forms and Ideas of Plato along with the deductive approach to philosophy or just Aristotelian inductive methods of philosophy. Only those means, concepts and doctrines are good which lead to discovery of permanent truths.

The ancient seers and compilers of Upanishads have found God as Mayin - the great Illusion Maker who Himself is not affected and remains Whole. " Whole is that, whole too is this, from the whole, whole cometh, take whole from the whole, whole remains." Thus Maya, Time, Space, Prakrti and Universe's creation and dissolution and re-creation after each cycle of four celestial periods (One *Kalpa*) do not affect Him. This *Advaita Vedantist* philosophy of the Upanishads leaves no scope for the divine Nature and Universe to be real. Universe is at best a shadow of God that appears as gross to us, though in reality it is subtlest of the subtle, being the manifestation of God and human senses invariably find it real. By casting this cosmic shadow HE remains the same. To the absolute monists like Sankracharya, Prakrti and gross universe are mere reflection of the Supreme Reality, a shadow cast by it on the empirical plane in the Space. This shadow or reflection or His illusion is Vedic phantasmagoria and Plato's world of phenomenon and creator of this Illusory Maya is Mayin. This two tier Reality that is different to the human manifested soul (*jivatma*) and senses (*indriya*) is found in many Hindu scriptures. When absolute Reality is understood all gods, goddesses, personal God a *Saguna Brahma or Saguna Iswara* merge with One God. All kinds of mythologies and fairy tales of the organised religions in the world look as unreal.

Holy Koran maintains through out only One Reality, which is all merciful, compassionate and benevolent. The vast sea of matter with its turbulent waves is an illusion of comfort. It is for this reason that the then Vice President of India,

R.K. Naryanan at a function in Kerala on 6th October, 1995 said that the teachings of Islam (contained in holy Koran) influenced the Indian greatest philosopher Sankracharya. Many orthodox Hindus did not appreciate linking Sankracharya with Islam, though it really means that holy Koran has an ethical metaphysics of pure idealism largely akin to upanishdic part of Vedas and has no resemblance with Vedic Brahamanas and *mantras*. Like Vedic Brahma who is formless, ineffable, merciful, all pervading, omniscient, immanent and the only Supreme Reality, Allah of holy Koran and *Ek Om Kar of Grantha Sahib* are the same. Both Koran and Vedas do not contain any mythology and both refer to God as unborn and there is no incarnation of God as a human being.

Later scriptures relegated metaphysical concepts, doctrines and subjects like Prakrti, Maya, distinction between soul and spirit, *Braham Jnan, Vidya*, material knowledge as ignorance or nescience and many others. Those scriptures tried to bring down the great importance of Vedic metaphysics through mythology, proxy worship, giving more importance to intellectual and material knowledge in the form of certain fairy tales and even combining soul and spirit into one. Thus for most of the Hindus *atma, jivatma* and *jiva* are the same and these three terms are inter changeable. This led to many *gurus, tantriks, god men* and *swamis* confirming that soul dwells not only in the human beings but also in the animals, birds, fishes, ants, germs etc. This concept provided germs, insects and bacteria as well and there after even to kill the germs, torture animals and other birds created spiritual contradictions.

The distortion and laxity in the interpretation of various Vedic metaphysical concepts made the effect of Maya more vehement. This created thousands of metaphysical views and led to mushroom growth of fake god men, false gurus and tricksters who ignored altogether Vedic knowledge and spread their ignorance as spiritual and divine knowledge. Thousands of Hindu *gurus, cults* and *swamis* are spreading their own limited knowledge by stressing vague concept of love, harmony, tolerance, devotion to God and gurus, etc., and creating their own techniques of worship, meditation, *raj yoga, saral yoga, sahaj yoga, prem yoga* and even *yogas* of physical exercises. Magic, mythology, blind faith, unscientific outlook, superstitions, hallucination and spreading material knowledge that their followers are the children of the gurus, founders of the cults etc., are being brought back with vengeance without curbing corruption, bribery, exploitative profits, social evils etc. Many of them openly declare that they are the incarnation of God/god /goddess in this world and have been sent to spread their knowledge, (which is worse than ignorance) to the entire mankind. Thus, they resort to all kinds of tricks, methods and techniques to spread themselves in all parts of the world and then proudly advertise that they have thousands of branches in India and abroad.

The philosophy contained in Upanishads describes the material world as *maya matram* - a mere false show, like what a magician creates things and they again disappear but both their appearance and disappearance does not affect the magician. Thus *Sristi and Parlaya* -creation and dissolution of the universe do not affect the pure state of Brahma. On attaining *Vidya or Brahma Jnan, Atma* (soul) and *Parmatma* (supreme soul) become One. Human soul merges with impersonal God. *Advait Vedantists* like Sankracharya find Unity in the Vedic

Atma, Parmatma and *Brahma*. Those individuals who have not attained *Brahma Jnan*, they find diversity in these divine concepts and find soul, spirit, God as *nirguna* *Brahma* and *saguna* *Brahma* not a unity but different and dissimilar and it leads to worship of many deities and seek blessings from each of them.

Thus based on degree of *Vidya* or *Avidya* individuals find unity in diversity and also diversity in unity. Material knowledge and intellectual arguments will justify both. It is for this reason that Vedic metaphysics advises the need for knowledge based on immanent and *a-priori* principles. The Indian Machiavellian philosopher of 3rd century BC Kautaliya also known as Chanakya, took advantage of different schools of Indian philosophy and also found wide spread ignorance along with corruption parading up and down in the royal corridors of the then Nanda rulers and their minions. He became uni-directional and fixed his ideas and thoughts to dethrone the powerful but corrupt Nanda dynasty. He created a "Prince" out of a rustic strong willed village boy of a poor family and succeeded in dethroning the last Nanda ruler and made him the strongest and first great emperor of the then India. This boy was Chandra Gupta Maurya.

To save the Emperor from any major revolution for getting him dethroned, Chanakya also distorted Vedic metaphysics by creating a number of superstitions to keep the people occupied. In his treatise *Artha Shastra*- a book on politics, economics, international relations, religion and society many more deviations can be found. He has mentioned four *Varna* with superiority of *Brahmins* and lowest social status for *Shudras* based on birth. In the Vedas all four *Varna*, relate to divine professions based on merit, capacity and aptitude and not by birth and no mention of which is superior or inferior *Varna*. In this book he advises the ruler that he should ensure that people belonging to different *Varna* (classes) should live in different parts of the capital city to avoid risk of revolution on the principle of divide and rule. He encouraged even idol worship and animism so that in their spare time they concentrate on worship of deities in any form and regard their king as representative of God on earth.

Thus, Chanakya was one of the fore runners of advocating divine right of kingship, even though he snatched this right from the corrupt Nandas who had got murdered his father who was the Prime Minister of Nanda Empire and was not prepared to tow their corrupt policies and practices. His *Artha Shastra* does not indicate anywhere that he believed in the Vedic unity in diversity. He rather encouraged rituals, ceremonies, blind faith, mythology and certainly not Vedic spiritual *brother hood*. However, with these and many other deviations he did succeed in saving the life of his "prince" who was the founder of Maurya dynasty, but in this process he virtually created further degeneration in the *Vedic Dharma* on which the present *Sanatan Dharma*/Hinduism is based. Historians tell us that Chandra Gupta Maurya became so powerful that he started declining Machiavellian political philosophy of his preceptor and Prime Minister Chanakya who was later divested of all his powers, prestige and his book *Artha Shastra* was banned. After remaining out of circulation for over two thousands years, this precious treatise has been revived in the early 20th century.

The degeneration of Vedic metaphysics was one of the major factors that the grand son (Ashoka the Great) of Chandra Gupta Maurya who created the largest

empire in India, became Buddhist and spread Buddhism in India and also abroad. Ashoka's renouncing *Sanatan Dharma* created further set back to Vedic metaphysics. After him and other Mauryian kings, materialists Charvakas not only criticised Vedas and their philosophy but also virtually abused the Vedic metaphysicists, *rsis and munnies* and thus *Sanatan dharma* further deviated from its roots in Vedic metaphysics. It was a few centuries later that most of the Vedantists particularly Sankracharya could arrest this degeneration through his philosophy of *Advaita Vedantism* of Absolute Unity in diversity and pure idealism of the greatest order.

The Vedas mention the doctrine of Maya, its effect and philosophy behind it in a large number of hymns. A few such hymns can be mentioned. According to Rig - Veda 6-4-2, 3. God is real, eternal and free from death and decay, pervades the entire universe and dissolves as a part of Maya all things made by Him, at the end. This dissolution is more like the Divine shadow merging in God. Thus the subtle Nature and gross universe are only His cosmic illusion. Rig Veda 6-47-18 and other hymns describe Maya as creative Art of God. Prakrti *devas* (formless gods as beings of light) as Griffith and Wilson also find are only illusion of Maya. These formless 33 *devas* acquire human form under the effect of Maya, like Indra, Agni, Mitra, Varun and others whose human form can be seen through idols, statues of stone, marble and bronze in many Hindu temples. The human form of Indra is an illusion as the above hymn 6-47-18 says, "*Indra Mayabhi*" - the illusory Indra. According to Sama Veda 1710, HE shines as supreme Lord in all the worlds as part of his cosmic Lila described as Maya. He is the first cause of all these worlds visible to senses and beyond. In the Vedas apart from this phenomenal world, there are six more worlds invisible to human senses and material scientific instruments where angels, karma *devas* and other noble communities of human beings live. The effect of Maya in our sense perception of truth is given in Yajur Veda 40-15 to 7 where it says, "the face of truth is covered by golden lid." Unless the golden lid of Maya, which forms its veil, is removed, one cannot find the truth of Reality. Maya creates this golden disc and hides the God. Rig Veda 1-131-1 and 6-47-18 describe the Universe as His Creative Art (Maya) and for every form He is the model. Svetasvatra Upanishad 4-9, 10 describes Brahma as *Mayin*- the great Illusion maker and Prakrti (divine Nature) as Maya. Rig- Veda 7-33-3 also attributes Maya in Prakrti. Bhagavad Gita has some verses relating to Maya, particularly (7- 4 ,5, 13,14, 25, 27),(4- 9, 10), (3- 27, 39, 40).

The *Shuniya Vada* i.e. creation of the subtle Prakrti and gross universe out of *Shuniya* (void) is again based on the doctrine of Vedic Maya. This world of phenomenon is not *tuchh* or unreal like building castles in the air. It is the cosmic energy that has been converted into gross form as mass and subtle form as *guna*, otherwise it remains shadow of God which appear as absolutely real to human senses. In the Vedas all material things are atoms and particles and these are produced out of void (*shuniya*) which contains the spirit of God and acts as the energy principle in all animate and inanimate life/things. In the Indian metaphysics it is known as "*Shuniya Vada*" and forms a minor but an important school of Indian philosophy. The main six schools of philosophy have been mentioned earlier. All that exists is only consciousness, mind and spirit, which are non-material or immaterial objects, but human senses perceive these as "matter"

owing to vehement effect of Maya. Shuniya Vadins tell us that in the beginning except *Sat* (existence), nothing else existed. *Sat* is only divine existence without matter, *gunas* and both gross and subtle atoms. In this *Sat* the spirit of God entered in the Void and came every subtle and material thing at Zero Time. Since God is eternal, His supreme spirit always existed in the *Sat* as great cosmic energy principle. This Energy created subtle *gunas* of purity, activity and passivity and subtle Prakrti as divine Nature was formed with these *gunas* in certain proportion known only to Him.

This Energy later formed waves, subtle and gross particles and atoms, which formed into mass and this gross universe came into existence along with other worlds not visible to human senses. It is God's "Will" that acted in *shuniya* and the world emerged out of *Hiranya Garbha* -the cosmic Golden Egg. So the primal state was Void having Zero matter in it with no gross or ethereal atoms except the Spirit of God. The secondary stage was creation of subtle and extremely finer particles of *gunas*, ether (*akasha*) were formed. Tertiary stage was emerging of gross atoms and main elements (*maha bhuta*) like air, fire etc. Thus subtle Prakrti, the entire visible Space and universe were built on Void and are capable of expanding to infinite Space and also becoming Zero (Shuniya or Void) on Dissolution. The infinite Space and Time live in Him and He only knows their magnitude. Hence, human beings cannot know Zero Time. *Shuniya Vadins* consider that the Nature is still expanding as part of God's *Sristi* (cosmic Creation). Maya does not exist at the primal stage of *Sat* and in the secondary stage of creation of subtle and finer particles and atoms. Maya starts emerging at the tertiary stage and remains till dissolution (*Paralya*) and then merges into Brahma.

Those individuals who attain Brahma Jnan- higher divine knowledge, it also disappears for them as such persons become One with Brahma. Whether Plato was influenced by Vedic metaphysics or not during his long journey for about a decade in Egypt, Persia and further East, he also found, " behind the world we perceive, there is an ideal world more real than the "world of appearance" in which we live." Even the most powerful and partly omniscient soul in the body lives in void and mind which is also powerful but turbulent, consists of finer atoms of matter like ether and is not visible to human senses and our outer instruments. The grosser atoms are in our senses, sense organs, and all other parts of gross body. Pleasure, enjoyment, heat, cold, pain etc. are perceived by senses and sense organs and not by manifested soul (*Jivatma*). When the senses and sense organs come under the control of inwards looking mind (*manas*) through Vedic knowledge, all these feelings of heat, cold, pleasure, pain and other pair of opposites merge and one moves towards Bliss and the effect of Maya disappears. Vedas thus advise that the highest and ideal living is by avoiding illusory smartness i.e. false ego, snobbishness, artificial life of glamour and ostentation. The blind pursuit of money, matter and prestige, power and status are not the requirements of your real extended self (*Jivatma*) but illusory requirements of your senses that run after even tiny matter. Emerson also found somewhat a similar truth and wrote, " what lies behind us and what lies in front of us are tiny matters compared to what lies within us."

Utility of Doctrine of Maya

When the enlightenment comes, the individual starts moving towards *Moksha* and attains a permanent bliss and true self-hood in Brahma. Those who understand the great influence of Maya on senses, try to get out of it by dedicated efforts to reduce *tamasic gunas* in them by all available means. Some of these means are Vedic knowledge, *Vidya*, leading a life of moderation in thoughts and action, *nishkam karma*, following the path of *Idd Nan Mmam*, firm belief in one universal God and His presence in all human beings through His spirit and supreme soul. In this path one finally tries to go beyond *guna* like Buddha, Sankracharya, Vallabh, Guru Nanak, Vivekananda and many others. The efforts of all such noble souls in maintaining the world order, pollution free atmosphere, air and water, creating spiritual brother hood, love and harmony is well known. So long as you are under the vehement effect of Maya, you cannot escape from the illusion of multiplicity of gods and deities. Finding this pursuit of worship in the temples as not very satisfying, one unknowingly moves towards modern *gurus*, god men, *tantriks* and finally gets into utter darkness.

As most of the gurus themselves do not follow the injunctions of Vedas and other scriptures and so they create their own limited philosophy and knowledge far inferior, contradictory and inadequate. They supplement this inadequacy with extraneous matters like food, kind of clothes, praying and meditating with eyes open or closed, in the bright light, dim red light or in darkness. Some of them even go to the extent of doing meditation in groups or in isolation or at a particular time with a few other permutations and combinations so that the technique of one guru should be different from other *gurus*. Those individuals who understand the effect of Maya all these modern gods, gurus, cults disappear and firm belief in One God and One life becomes dominant. They all find we are part of the same life of formless God who is our supreme Father. We live in Him as cells of His life, which take birth, grow and die and are reborn. It is more like our gross body that has trillions of living cells that are always there but live only for a few hours to a few days and are reborn. Millions of cells in our gross body are getting born and also dying every moment. Spinoza observed this phenomenon and said, " We are cells in the one life of God." The arguments and views of such persons become more consistent along with purity of love not as a loan but a humble donation without expecting any thing in return. They develop divinity in them and soon "aura" appears and is able to convey the message of universal brother hood with ease and conviction.

The Vedic Maya, holy Koran's world as an illusion of comfort, Immanuel Kant's phantasmagoria are the only practical philosophy for ending the human sufferings. Misfortunes, violence, terrorism, deceit, all kinds of perversions in society where "**ends**" have become more important than "**means**" and where compromises with corruption and evil is a daily phenomenon can considerably reduce with the knowledge of Maya. Since Means and Ends are two sides of the same coin as they act and react on each other. The knowledge that the entire world is created out of Void containing the Spirit of God, the matter is only an illusion (*Mithya*) to our senses, the delusion that children belong to you even though they are the children of God under your trust on His behalf, your "self" is not your gross body but the immortal and imperishable manifested soul which is a tiny particle of God in you, He lives in our hearts and we live in Him and many

other concepts of the Vedic metaphysics help us knowing Maya and getting out of its vehement effect. By not knowing and understanding the doctrine of Maya and the cosmic Saw it creates make the human mind as devil's workshop. Due to lack of its knowledge, the present destructive race of atom and hydrogen bombs, nuclear missiles, will continue. The speed with which pollution of all kinds, social, economic and political stresses and strains are spreading along with confused and distorted divine knowledge with magic and mythologies will force many of the future children to become atheists, materialists, anti social and rudderless. This trend is already very much visible amongst school children and college students. The present efforts by certain cults, organisations and institutions to create world of unity has become more of a hypocrisy of funds collection and hollow philosophy of exploiting the under developed countries by the developed nations and states. This all is happening due to illusory effect of Maya and more it is ignored more vehement its effect becomes.

The materialists like Hobbes, Machiavelli and ancient Charvakas had no concept of cosmic illusion or phantasmagoria. So they saw and observed all phenomena in the world of matter as real and came to conclusion that human nature is basically negative. They described it as ungrateful, fickle, deceitful, cowardly and avaricious. The human beings live in fear psychosis and the same should be controlled through a strong and dictatorial state and government. The state should be a Leviathan and the ruler should take advantage of this human nature and their fear of future insecurity. The materialists who have no idea of Vedic Maya and its vehement effect tend to be dictatorial, authoritarian, selfish and vindictive. Hobbes in his philosophical treatise on politics "*Leviathan*" mentions that his mother gave birth to twins- my self and fear. It is due to lack of knowledge that the world is an illusion of comfort that so many terrorists groups, mafia and drug barons private armies etc., are being formed so that the ill gotten tons of money is not snatched by other equally violent groups.

The dark picture of human nature immediately changes when one studies the philosophy of pure, objective and subjective idealists and absolute monists. For most of them man is born with the noble qualities of soul and is good, helpful, social, loving, truthful, transparent and fearless. It is lack of knowledge of Vedas and other scriptures that make the human nature perverted and negative. Most of the idealists tend to believe in phantasmagoria and do not aim at authoritarian state and government. They do not prescribe greater role to the state than minimum required. Their ideal state is Aristocracy- rule of the learned people, Gandhi's *Rama Rjya* - where all individuals are equal and their welfare is the main concern of the ruler. Even the rulers have to respect the dignity of men as for them human being is not a gross body of trillions of living cells but the noble soul which should be respected irrespective of economic, social, political or other status in the society. It is for this reason that in the Vedas where Maya is a major metaphysical doctrine, the role assigned to the ruler, king, queen or elected President, commander in chief, ministers, bureaucrats is the welfare of the citizens, their protection from the enemies, ensuring that every one has a minimum economic standard of living and all material extremes to be avoided. The ruler should be accessible to his/her subjects and never be authoritarian. In the mythological epic *Ramyana* the Vedic ideal ruler and state are depicted in the rule of noble and benevolent king Rama and Gandhi ji advocated ideal rule of the

elected President and ideal state for India as *Ram rajya*.

Thus for bringing the Golden Age or the “kingdom of heaven” nearer to the earth, the knowledge of Maya would greatly help. The firm belief in its vehement effect can reverse the present trends based on abject materialism. With its knowledge and understanding children can move from vulgar consumerism and extreme selfishness to enlightened liberalism and also from atheism to agnosticism and then to belief in One Universal God for the entire mankind, who is merciful, compassionate and benevolent. He is *nirguna* Brahma of the Vedas, Allah of the holy Koran, Father in Heaven of holy Bible and *Ek Om Kar* of holy Grantha Sahib. With its knowledge the degeneration already started in the organised and closed Hindu religion which has almost nothing in common now with its original roots of Vedic metaphysics, can be stopped and even reversed and brought back to its original philosophical heights of the days of Maharsi Vashishata, king Janaka, Yajanavalkya, *rsika* Gargi and Sankracharya. This will automatically stop the mushroom growth of fake *gurus*, *tantriks*, cults and hypocrite *swamis* and only a few knowledgeable and genuine Vedic *gurus* and *swamis* would remain. All kinds of blind faith, unscientific outlook, aimless rituals, ceremonies will disappear leading to search for immanent and *a-priori* principles for the welfare of entire mankind.

The present situation of basing the truth on perception of the highly unreliable senses and vested interests is a permanent danger to the society. The fake encounters of the police and Defence services in India and abroad with criminals, terrorists and even innocent people of certain sections of society is a part of the phenomena of the senses and sense perception. A large number of innocent and particularly poor people are imprisoned or punished by judicial courts with fake and false witnesses, distortion of truths by senses, manipulation by police, lawyers and filthy rich people and other evils like nexus between criminals and politicians. Obviously the metaphysics of Maya, world as phenomena, phantasmagoria or cosmic illusion is either not known or deliberately ignored, forgetting that this attitude creates more and more vehement effect of Maya. Owing to its lack of knowledge and overlooking its great importance, the world is on the brink of total annihilation with large stockpiles of all kinds of bombs, missiles and other destructive armaments. Many of the materialists scientists and politicians along with certain proxy and defacto rulers with tons of ill gotten money amongst the mafia, drug barons, industrialists, fake gurus have no shame or guilt feelings in case their innocent spiritual brothers and sisters are killed, lamed or incapacitated. The present vicious atmosphere is in all fields of human activities is the creation of uncontrolled senses, *Avidya* along with excess emphasis on material and intellectual knowledge bereft of spiritual and divine knowledge. The knowledge of the doctrine of Maya can save this beautiful globe and world of senses. The beauty of this world has been explained in the holy Koran and Vedas. The children of the same God and supreme Father can enjoy its beauty while performing their allotted duties based on aptitude, capacity and merit.

Chapter 7

Soul and Spirit

Vedic *Atma*, *Jivatma* and *Jiva*

It is a common observation that all types of animate life have some energy on birth. While a human infant on birth is normally found, crying but many newborn babies of animals are found even walking along with their mothers. Somewhat similar phenomenon is observed in the other animate life like, birds, fishes and sea animals. Is it only the intake of food by the mothers of all animate life, the source of energy of all new born babies or is there some thing else which can be termed as the energy principle and operates through the divine Nature? What had made Dante to say, "man is a divine animal" and Aristotle to say, "man is a social animal"? If for Socrates, Plato and Dante the soul is the individual's real self, why the same soul Plato's greatest and the most renowned disciple Aristotle could not find and in lieu found *entelechy* moving towards perfection both in animate and inanimate life? What made Oscar Wilde to say, "I am the only person in the world I should like to know thoroughly"? This "I" certainly cannot be the gross body. If due to any unfortunate major accident the eyes become blind, both the legs or hands are badly injured and finally amputated, this "I" still remains intact even though gross human body is not complete.

This "I" can at best be brain, mind, intellect, will, ego, spirit or soul. The Vedic metaphysics tells us that it is the soul which makes a person separate and distinct individual. The spirit is the cause of his/her social being and along with the five main elements (*Mahabhuta*) and three *gunas* of purity, activity and stupor is the cause of good or bad actions of the individuals. Thus in the Vedas an individual is both divine and social animal, capable of doing both good and bad deeds and actions. Metaphysicists like Sankracharya of India, Lao Tse of China and Imman-uel Kant of Germany had found gross body as part of the phenomenal world of Maya or Phantasmagoria. They found the real extended "self" of the individual in his/ her divine soul. However, the Vedic metaphysics makes clear all these concepts relating to soul (*atma*), manifested soul (*jivatma*), spirit (*jiva*), ego (*ahamkar*), intellect (*buddhi*), mind (*manas*), gross body (*sthool sharira*) etc.

According to Vedic metaphysics human gross body has an inward looking mind (*manas*) and an outward looking mind (*etani*), both combined work as engine of the gross body. Five *Koshas* (sheaths/coverings of the body) are the wheels and the path to be covered is not known to the engine (mind). This path is only known to the manifested soul (*jivatma*), which is nearest on self-realization and farthest when phenomenal and the material worlds become the closest (A.V. X-8-8). The various hymns in the Vedas as well as most of the 108 Upanishads and Bhagavad Gita (considered by many savants as 109th Upanishad) explain in details the metaphysical concepts of soul as part omniscience principle and spirit as energy and life principle. Both are divine instruments in the human gross body along with ego, intellect and mind. The various terms are used in the Vedas like *Parmatma*, *Purushuttam* and *Brahma* for Supreme Self - the formless and ineffable God. *Jivatma*, *Purusha* and *Brahmansh* are used for the real higher self in the human body, which is the manifested immaterial soul. For the soul still not

manifested in the human body, instead of *jivatma*, the term *atma* is mentioned.

For the divine spirit in the gross body the epithets like *Jiva*, *asu*, *kundalini*, *manas*, *prana* etc., have been given. This spirit is found in all parts of the subtle and gross body including nails and hair. Spirit is the one, which makes things move not only in animate but also inanimate life. *Kundalini* is described as the storehouse of coiled energy. *Asu and Pranas* are ten different vital breaths of which, seven are subtle and three are gross. While making a distinction, Vedas make it clear that God is both the Supreme Soul and Supreme Spirit. In the Vedic metaphysics this is explained as *Parmatma* - the supreme soul and *Mahadeva* - the supreme spirit. Being subtle in nature, His spirit even pervades in ideas, thoughts, actions, assemblies etc. Very often we say “the spirit behind” the action, thought, desire or religious or political assembly is XYZ ... Thus the spirit of God pervades not only in animate or inanimate life but also in subtle concepts, ideas, actions etc., and makes the formless and ineffable God as omnipresent. The individuals who know and understand the spirit as the powerhouse of creativity in them create subtle waves of nobility, love, and harmony even if they sit silently in any gathering or assembly.

Patanjali's *Yog shastra*, *Manu Smriti*, *Puranas*, *Brahma sutras* and other Hindu scriptures agree with Vedas that the Spirit of God pervades every where in all animate and inanimate life. However, right from Charvakas days large number of Hindus find difficult to accept any energy principle in the inanimate life. For them matter in any form is *Jada*(inert). The acceptance of God's spirit in the inanimate life is more as a faith but not conviction. The Newtonian classical mechanics made it still more difficult for the masses to accept life in iron, silver or gold, granite and marble stones. Newton held atom as the building block, which could not be further divided into sub-atomic particles and confirmed that atom is inert. The classical mechanics of Newton and Tyndall encouraged the western philosophers and thinkers to decry idealism of Socrates, Plato, Immanuel Kant and many others in the East and West. Many Hindus dubbed the truths contained in the Vedas as contrary to scientific discoveries of the 16th and 17th centuries.

The worst controversy arose when the experimental biologist Charles Robert Darwin (1809-82) agreed that the evolution of the present day morphology had been built up by the gradual and opportun-istic mechanism of natural selection that he described as “survival of the fittest”. He also held this principle rules this gross universe and there is no such thing as subtle or subtlest of the subtle. His discovery of survival of the fittest in this universe has no relationship to soul, spirit or other metaphysical concepts contained in the Holy Scriptures and various philosophies, particularly those of pure and objective idealists. Vedic metaphysics that had reached its pinnacle of glory during Sankracharya, Ramanajum, Vallabh 's periods got a set back.

Ritualistic and ceremonial portion of the Vedas commonly known as *Brahmanas* became more important than *Upanishads* containing perfect philosophy of Brahma, soul, spirit, *Prakrti*, primordial subtle matter of three *gunas* etc. However, individuals like Swami Daya Nand, Vivekananda, Rama Krishna and all the ten Sikh gurus kept their faith unshaken in spite of the contrary scientific discoveries of the western scientists and continued spreading Vedic metaphysics

unmindful of the criticism, challenges and faced all kinds of obstructions from the fundamentalists. Swami Daya Nand was poisoned but escaped death owing to timely action of his well wishers. Two Sikh gurus were killed/be-headed by the then Mughal rulers on the advice of fundamentalists and one guru of the Sikh religion lost two of his noble and divine sons on this path of divine Vedic knowledge. For Sikh religion, Vedas are the supreme scriptures. The holy Grantha Sahib says, " *Asankh granth mukhi Veda path.* " There are innumerable scriptures but the study of Vedas is supreme.

The discoveries, inventions and scientific formulae of earlier centuries started changing very fast in the third decade of 20th century. Western savants found in the new scientific discoveries of sub atomic particles, Aristotle's "entelechy" also in the inanimate life and movement of "matter" towards perfection was observed. "Fatigue" was found even in iron and steel. Those who had continued their faith in the Vedic metaphysics found once again the permanency of the truths contained in the Vedas, giving rude shocks to materialists and even rationalists. Albert Einstein (1879-1955) an eminent mathematical physicist independently arrived at a new formula $E = mc^2$ where c denotes the speed of light which is 186,000 miles per second. C being constant, energy is dependent on the mass of the particle at sub atomic level. Each atom is a "energy ball" with over 80 kinds of sub atomic particles. Some of these particles are without weight and electric charge like protons but having enough energy to create electro magnetic radiation. A few of such particles like electrons, neutrons, pion, keon, omega have weight and electric charge.

He thus found a large number of extremely tiny machines ever working within an atom and do not take rest, need no looking after or repairs by human beings. Nuclei of the atom have no gross matter but waves, wavicles and even some thing non material (akin to subtle); but full of energy. This made him believe the insignificance of science in this vast Nature. He even put a small board in his laboratory with words prominently written "Thou Art That" which Vedas had already found as "*Tat tvam Asi*". Metaphysically his scientific discoveries can be described as Vedas say, "an inner subtle world in the gross matter." Since inanimate life is not dependent on any kind of food known to human beings, this energy in the gross atoms of air, water, earth etc., is provided by the divine Nature "Prakrti" which herself gets it from the Supreme Spirit described as *Mahadeva* in the Vedas. All knowledge, consciousness and energy emanate from Him and HE always remains the "Whole". This supreme spirit is the cosmic energy of the western meta-physicists like Saint Augustine and Aquinas and is the "*Shiva Shakti*" of Atharva Veda. Hindus worship Lord Shiva as *Maha Deva* and rarely describe Him as *Parmatma*. *Maha deva* exercises this energy through His consort Parvati known by many names *Amba, Durga, Kamakhya, Kali* etc;)

This cosmic energy first entered through the cosmic Word "*Shabad Brahma*" OM pronounced as *AUM*, which changed into mass as *hiranyagarbha* - the cosmic golden Egg (Y.V 16-4). On the opening or bursting of this "Cosmic Egg" great mass of this entire universe was formed with the combination of subtle *gunasin different proportions*, along with subtle and gross particles, atoms etc. These started joining in different proportions to form ether, air, water, fire and earth. Thus, the entire universe visible to human eye, perceivable by senses, visualized

by scientists with powerful telescopes and other material instruments along with non-visible subtle worlds was formed. According to the Vedas only about 25% of the entire *Brahmand* is visible and remaining about 75 % is *Brahmalok*, *Devalok* etc., which no material eye, senses or instruments can see except the human manifested soul. It is very likely that the dimensions of visible and non- visible universe could be only symbolic to depict that visible universe is much smaller than the non- visible part of *Brahmand*.

Chhandogya Upanishad describes this cosmic energy in a philo-sophical manner. It says, “from this engenderment, beams of light shot up and down, leading to formation of subtle and gross matter in the form of Prakrti - the divine Nature and also the Universe which too expanded in all directions as the sentient One spread Itself every where.” Even scientists like Eddington held that the physical world is without actuality apart from its linkage to consciousness. He also says that Time and Space are spun out of consciousness (The Nature of Physical World by Eddington. pages 282 and 332). Many scientists now agree that whatever is not visible to human eyes, senses cannot visualize, scientific material instruments cannot observe are part of the subtle world beyond the scope of physical sciences.

The word “*Purusa*” is found in a number of hymns in the Vedas and many verses in Bhagavad Gita as well. Some highly learned seers and savants have found the origin of this word from “*puri* and *saya*” meaning city and dweller. *Purusa* dwells in the inner world of the human beings. In the Vedas *Purusa* is *jivatma* or manifested soul and in Bhagavad Gita, it is the higher “self” of the human beings. The Vedic *Purusa* is related to both subtle and causal bodies and is a particle of the Supreme Reality. Yajur Veda 34-43 has a vivid reference to three bodies of the divine Nature (Prakrti) and of the human beings, describes as “*tri-ani-pada*” three kinds of bodies- gross, subtle and causal.

For those on the path of *Sankhya Yoga* of Bhagavad Gita, *Jnanmarga* of Upanishads and *vidya* of Sankracharya, Vedic metaphysics not only refer to three bodies but also three conditions i.e., waking, sleeping and profound sleeping as mentioned in the mother hymn *Gayatri mantra*. Atharva Veda refers to these three as “*Jagrit*, *Swapna* and *Sushupti*” conditions of the human manifested soul. Sankracharya in his *Brahma Sutra* 1-3-28 has mentioned that the sound created by the explosion of primordial atom or Cosmic Egg (*Hirnya Garbha*) gave rise to causal, subtle and gross form of the uni-verse. The sound of this explosion was *AUM* or the Sound Supreme, which the Vedas describe as *Shabad Brahma*. Vedas further say this sound is revered as Brahma Himself. “*AUM khamma Brahma*,” which literally means “O M” Thy name is Brahma.

Many spiritualist and realists like Aristotle, St. Aquinas in the west and exponents of Sankhya and Mimansa Schools of philosophy in the east tend to believe only gross and subtle bodies and consider soul and spirit as one. Such spiritualist and metaphysicists normally conclude that both God and Nature are real. God is only an Unmoved Mover, the Supreme Guru or preceptor who helps in understanding and learning of *Yogas* as observed by Patanjali. The pure Idealists like Sankracharya believe in three bodies. God lives in the causal body of the divine Nature as well as in the human beings in their hearts. The gross

body of the Nature i.e., the entire universe as we see is only a Maya or Cosmic illusion. The true and the only Reality is formless God. In Rig-Veda, many Upanishads and Bhagavad Gita, it is clearly mentioned that God live in human heart of the causal body (Katha ups.1-2-20 to22, Rig-Veda VIII-suktam 89). In the Vedas and Bhagavad Gita, the higher self of the human beings is *Jivatma* or the divine manifested soul.

Since Brahma is also the supreme Spirit and He energises Prakrti (Nature) through His Spirit, all animate and inanimate life get the spirit directly from Prakrti in the form of *manas* (Mind), *Asu* (ten vital breaths or *Pranas*), *Kundalini* - the store house of coiled energy. Aristotle's entelechy is both soul and spirit, for Schopenheaur the spirit is Will. In the holy Bible, there is a mention of trinity of soul, spirit and body (gross) to be preserved blameless (Thessalonians 5-23). The Advait Vedantists (pure idealists with belief in absolute monism) have found from the Vedas that the Mind, Will, Intel-lect and other inner instruments of the gross body have only subtle and finer atoms like ether etc., unlike the senses, sense organs which have gross atoms. These subtle and finer atoms are also found in Time, Space, Sound and Ether and are extremely powerful. The power of the gross atoms is relatively limited. Three types of *Gunas* (characteristics) exist in the five elements or "*mahabhuta*" i.e. air, water, fire, ether and earth - in the Nature, universe and human beings. Vedas describe these three gunas as *sattavic*, *rajasic* and *tamasic* representing harmony, activity and passivity respectively. All these three gunas have subtle atoms, but the sattavic gunas are lighter and tamasic gunas are the heaviest.

Prakrti has higher nature as *Shakti*, which is a store house of energy and also lower nature, which is cause of five *mahab-huta* (elements) with *sattavic*, *rajasic* and *tamasic gunas*. Owing to the effect of higher *Shakti*, all animate and inanimate life tends to move towards perfection. Thus, higher *Shakti* or cosmic energy in the Nature is the cause of energy in all types of life. Only those who recognise prevalence of God's Spirit every where and use the material resources to the barest minimum by resorting to the need based living, move towards *Jnan*-the higher knowledge of Divine truths. The spirit which is the life force has also its intermediaries, mind, will, intellect and ego, which are much higher and powerful than the body self i.e. gross body consisting of senses, sense organs etc.

The spirits in conjunction with soul through these intermediaries take the human beings towards *Jnan* and *Vijnan* as mentioned in Bhagavad Gita. *Jnan* and *Vijnan* in the Vedic metaphysics refer to divine and spiritual knowledge and *ajnan* (ignorance). All the divine instruments in the human beings make us understand the noble concepts of love, virtue, truth, beauty and harmony and make us move towards God. Lord Krishna in Bhagavad Gita clearly says that individuals who love money, wealth, gold even in their thoughts worship God only for show and are born again and again. No one can worship God and Mammon together is mentioned in the holy Bible. In the mythological epic *Ramayana*, Bharta tells his mother Kakeyi that for all her misdeeds (sending Rama to exile for 14 years) the only "*prayaschit*"- moral punishment was not to stay in *tapovan* (life of austerity) along with her son but to stay alone in the palace and enjoy all luxuries.

Ramayana like Bhagavad Gita, Vedas and even Bible leaves no doubts that luxurious life of gaiety, pomp and show is moral punishment of God. Nobility lies only in the life of moderation and moving towards need based living. It is only those who recognise the trinity of soul, spirit and gross body, tend to move away from money, matter, gold, pride, false status etc. There are other mythological characters like Ravana, Kaurvas, Kansa and certain historical personalities like, the ancient Nandas, a large number of Charvakas of the past and present- who would like to worship God along with Mammon. While worshipping God they would like to give, form to the formless, attributes to the Ineffable and make His presence restricted to the limited area of the temples and other places of worship, even though He is omnipresent.

Since it is a question of faith, Vedas and Bhagavad Gita do not say much against giving Form to the Formless, so long as a person follows the path of *Nish-kam karma* - selfless action of Bhagavad Gita or the Vedic philosophy of *Idd Nan Mmam*. However, certainly Vedas prohibit making mindless pursuit of money in the name of worship and love of God. Worshippers of mammon first give form to the formless God and then make tons of money through the exploitative commercial techniques. They cleverly camouflage their material thoughts as spiritualism. They have a strange illusion that they are spreading divine and spiritual knowledge for the uplift of society, while them-selves enjoying the life of affluence and all types of material excesses that are sinful. As mentioned in Bhagavad Gita in verses 42 to 44 of chapter 2 that such worshippers of Mammon obsessed by desire of making tons of money are normally devoted to the letter of the Vedas and other scriptures without understanding the spirit of these. They utter flowery words and speech them selves make their mythological deities and characters to speak in a similar language, for the attainment of their own pleasure and prosperity. Bhagavad Gita clearly says, such people cannot attain determinate intellect.

The Vedic metaphysics further describes that for most of these people soul and spirit are one but still they are not fully convinced of even this One-ness. This doubt mainly arises as they consider the phenomenal world, life of senses, false status, power of money and muscles as "real". Thus the belief in true reality of the gross body is paramount for them and soul as the religious fiction for material exploitation. The Nature, entire world along with matter is only meant for the enjoyment of senses and sense organs, even if it involves excessive exploitation of all types of resources and treating the Mother Earth as quarry. They believe in the ancient Epicureans philosophy "pleasure is the chief aim of life". Like the Charvakas they also identify self with body and it is not immortal. Since the world consists of various types of individuals, the concept of soul, spirit, lower self, higher self, gross body varies considerably. This confusion is the major cause of evil and corruption in any society.

However, the followers of Vedic metaphysics have to first get themselves released from their body consciousness, three modes of Prakrti i.e., *sattavic, rajasic and tamasic gunas*. It is only after that the individual starts moving towards perfection. This all happens under the guidance of inner world of intermediaries, which are the divine instruments. At this stage of release and perfection human soul and spirit merge and become One with Brahma.

Sankracharya describes this stage as “*aham Brahma asi*” i.e. I am Brahma. Even before Sankra-charya in the 8th century AD, the holy Bible in Genesis 1-26, 27 had found that God created man in His Own image. God being the Supreme Reality, formless, omniscient, His image in the gross body is the only “real self” which is formless. This image is the divine soul in the human body. In a stage of perfection and self- realization Christ also became God Himself. It is due to this metaphysical concept that a large number of Christians con- sider Christ as God, while others consider Him as Son of God. Only in the stage of perfection, both concepts mean the same. So long as the individuals do not reach the stage of perfection and self- realization, soul and spirit remain separate and perform different roles. This divine concept leads to Personal and Impersonal God, or “*Sakar and Nirankar*” Brahma. Those worshipping Him as personal God, tend to give form and attributes to the God and even give different attributes to a large number of gods/goddesses and want blessings from all of them.

This concept of personal God, gods, goddesses is mostly followed by those who consider this phenomenal world as real. It is in this background that some of the ancient seers and sages had created a large number of mythological gods/goddesses in Ramayana, Mahabhartta and Puranas. The belief in the impersonal, formless God is mostly with pure and objective metaphysicists, believers of the world as *mithya*-an illusion of comfort, appearance (*pratibhasha*) and all those who are convinced that the real self of the individual is the divine soul. Those who firmly believe in the “real self”, listen to its voice and conduct themselves as per the knowledge contained in the soul. They are fit to guide spiritually ignorant masses as the preceptors on behalf of the God who is the true Preceptor. It is not only Patanjali in his *Yog Shastra* who said so, even Guru Nanak also said that “*Ek Om Kar*” is the true and first preceptor as *Sat Guru*. *Sat* in Vedic language means absolute existence and absolute truth.

The gross body of a person consists of billions of living cells, which are different for heart, lungs, muscles etc., and have different individuality and functions. Howe-er, only when they all combine, the gross body is formed. They are bound to-gether as a unified whole by the spirit or will, which is energy princi-ple in all- animate and inanimate life. These billions of cells exist only to serve the interest of individual “Will” as a whole. Apart from that they have no separate existence and if separated due to any reason, they perish and cease to be cells. At the time of death of the gross body, cells merge with the earth, spirit merges with Prakrti, the soul being immortal remains alive, and hence consciousness remains. Based on degree of truth, quality of *karma* (good or bad actions and deeds), acquired in the present and previous births as individual's running ledger account, it gets manifested again on the birth of an other gross body. This process of birth and rebirth continues until, the soul achieves perfection, is released from the three modes of Prakrti and moves beyond three gunas of transpare-ncy, activity and passivity. It is the stage of salvation, liberation, Vedic Moksha and Buddhist Nirvana. Vedic seers tell us that ego, character, reason all belong to the world of senses and are part of *MAYA*. According to Sankracharya only *Atman* or the soul, which is our moral and true self, is the only reality behind these appearances. It is the divine spark and the light that lighteth every person who comes in this world. Real knowledge comes not through reason or material world but intuition,

which get the same from the soul. While most of the human beings use their mind as logic inventing machines to justify any kind of material activity, the logic of the soul is *a-priori* and never changes. Therefore, the transcendental knowledge obtained by ancient seers, sages and the pathfinders from their real selves and on which the Vedas are based, is the only true knowledge, which Sankracharya calls *Vidya* or Bhagavad Gita refers to as *Jnan*.

According to Atharva Veda XI-8-30, the manifested soul (*jiva atma*) in the body administers it. The gross body of human beings is the soul holding body. Those individuals, who do not allow the soul to administer the body, normally are devoted to the letters of the scriptures and not the spirit behind their teachings. They utter flowery speeches themselves and also through their mythological characters and deities for the attainment of their own pleasures and material prosperity. They camouflage their materialistic outlook in the form of fake spiritual-ism. According to Bhagavad Gita, such persons cannot attain determinate intellect (B.G.2-42 to 44). However, where the body is administered by the manifested soul, even the human beings become Brahma. This stage of perfect control of the body by manifested soul is described as "*Chhavo*" or "*Shava*". According to Atharva Veda XI-8-34, at this stage the soul in the human body becomes the highest force and vigour.

Vedas clearly mention that it is not possible to describe all the attributes of God, as He is ineffable. Still we should discuss, meditate and do transcendental research to find His as many attributes as possible. It is in this background that some of the attributes of Brahma are mentioned in the Vedas. A few of these are, HE is omniscient, omnipresent, omnipotent, immanent, the only supreme reality, supreme consciousness, bliss and of course many others amongst His infinite attributes. However, human soul, which is a particle of God, it does not have infinite attributes. Soul is finite, is partly omniscient and is not all pervading or omnipotent. Still its utility to human beings is immense. It contains all the knowledge of four Vedas i.e. divine, spiritual and material knowledge. It is able to maintain the complete record of good and bad actions of the human beings, in the form of subtle particles and atoms, which accumulate over the soul and make it heavier or lighter based on the type of subtle atoms. Bad deeds in the form of *Tamasic* or *Rajasic* actions create heavier subtle atoms. *Sattavic* actions of truth, nobility, transparency etc., create lighter subtle particles. Heavier souls are not able to move up towards the heaven, get rebirth faster in appropriate families, irrespective of region, caste, creed and religion. However, the attributes of Prakrti - the divine Nature, are power, energy, transparency, and harmony, selfless service that it gets through the Supreme Spirit, which pervades through out the Nature and remains constant. While the energy in animate and inanimate life may go on increasing or decreasing, the total energy in the Nature remains constant, until it is withdrawn at the time of *Pralaya* (Dissolution of the Universe). It is for this reason; Prakrti does the entire creation of the animate and inanimate life under the supervision of God. The spirit or energy principle is given by Prakrti to all human beings, animals, birds, fishes, insects etc., and even the inanimate life i.e., the all kinds of elements and other matter. It is this energy in the Nature that is converted into mass (matter) with its five main elements - water, air, fire, earth and ether along with three modes of Prakrti - *sattavic*, *rajasic* and *tamasic*

gunas. God being the Unmoved Mover, there is a complete decentralization in the Cosmos.

This brief introduction of soul and spirit or divine principle and spiritual principle, as per Vedic metaphysics is likely to lead to a large number of questions. These questions could vary depending on the degree of knowledge an individual possesses. What is the “self”? Is it the gross body, human personality or something else? Like human body, the personality of a person is different in childhood, youth, middle age and old age. It changes very fast after marriage and arrival of children in the individual's family and on the type of a job a person accepts as his/her permanent vocation. Hence, personality is a Flux and as such, it cannot be the real self. The same with human body that undergoes continuous change cannot be considered as real self. Is the human Ego or the Mind the real self? Life is short, human Ego is sweet and mind is powerful but creates different and divergent thoughts at different times and situations. Is it the Will - part of our impulse or desire of self-preservation? How do we know that soul is immortal and is not affected by Flux? Is the concept of soul and spirit varies with the growth of material prosperity, when one does not find any use of soul, spirit and formless God. This is a stage when concepts like “all due to my efforts develop” and only those - real or mythological deities with form are acceptable which can give blessings for permanent material prosperity even by sharing some of the ill gotten material wealth. It is the stage when concepts of false ego, status and power develop and a person becomes his/her own enemy. Is the human being like other animals, if not what makes him/her different? What makes a person different and distinct than other human beings? Is he divine, social or material animal or all combined?

There are many philosophical questions. Socrates was one of the most ancient founders of metaphysics in the west and he used to raise questions “what I am, where I came from and where do I go after my gross body becomes manure for the earth? How is it that many metaphysicists and religious leaders tell us that soul is in all animate life of human beings, animals, birds’ etc., and pure idealists say it is only in the human beings? Did I have any choice before coming to this world or getting birth in a particular family? Human mind can create many more questions.

Again, the most ethical Buddhist metaphysics has been built without God and soul. Human body has billions of living cells, germs, bacteria, etc., do all these have separate souls in addition to the one in the gross body? Do animals, birds, sea animals, insects, plants, trees, bushes and other animate life have any soul? If human beings can aim at “self realization” and “know thy self” of Socrates, *Turiya* of Sankracharya, *Kaiva-lya* of Patanjali or *Nirvana* of Buddha, *Moksha* of Vedas, can animals, birds, plants etc., also aim at moksha and self-realisation? What was meant by the ancient Egyptian metaphysicists that “*khu*” lives in “*sahu*” and is immortal? Egyptian *Khu* was the soul and *Sahu* the spiritual or subtle body. What has made *Garuda Purana CX111*.to say, “a frightened mouse runs to its hole, a scared serpent to a well, a terrified elephant to its slake but where a man can fly from his *karma*(deeds)? As all man create their own fate even in their foetal life, they cannot escape their “past existence” owing to the immortality of their souls. What is that macrocosm and microcosm of Upanishads

and subtler than the subtlest “Self” of Katha Upanishad (1-2-7 to 9 and 2-6-9)?

If the modern scientists tell us that human body consists of billions of living cells and also has millions of germs, bacteria, etc., if so, do all these tiny living creatures have souls? In that case, has the human body one soul or billions of souls or these merge into one big soul? What is the size of the soul- is it of the size of a thumb (*angush matra*) or the entire body or just a just a subtle particle? Why do many scriptures say that the highest birth on this earth is as a human being? Why in Bhagavad Gita it is mentioned that God is the procreating Father and the Supreme Mother is the divine Nature i.e., Prakrti? Has it any thing to do with the concept of soul and spirit? Why did the ancient Greeks referred to the energy principle as “*Thumos*” akin to mettle or eagerness and called it mortal? An inward thinking mind can raise hundreds of more such ques-tions.

In Atharva Veda the soul is a particle of God, in Katha Upanishad it is “*angush matra*” of the size of a thumb, while Jain metaphys-icists refer to it as of varying sizes, small in a child, big in adults and old people and very big in elephants. Nemi Chandra in *Dravya sangrah -2* has mentioned that the soul is characterised by knowledge and vision, has the same extent as its own gross body. Thus, the concept of soul and spirit right from the ancient periods in India and other parts of the world to the present age continues to remain an enigma.

The Vedic seers and sages, endowed with insight and truthful spirit, looked only for the welfare of mankind did their best to find all possible answers to these two divine and spiritual princi-ples of soul and spirit. More than one thousand hymns in all the four Vedas describe God, soul and spirit. Bhagavad Gita refer to God as *Purushuttam* (Supreme Soul), non perishable, immortal and higher *Purusa* as soul and perishable *Prakrti Purusa* as lower *Purusa* i.e. *Jiva* (B.G.13-2, 3 and 21). The concept of two *Purusa* is not only in Bhagavad Gita but also in Prasana Upanishad, which refers to second self as cause of energy and with food, it produces the seeds in all animate life inclusive of plants and trees. These seeds are the cause of the birth of all creatures, plants and other animate life. This energy principle in the human beings is also described as *Asu*, *Prana* (vital breaths) which hold 5 senses, 5 elements in the body together. *Pranas* with their ten subsidiaries live in different parts of the body. Thus spirit in the form of *Pranas* spreads in the entire body and when all the ten *Pranas* leave the body one by one on death, all senses and five main elements get disintegrated. In the Vedas, these *Pranas* or vital breaths are de-scribed as *Asu* that according to Rig Veda 1-2-7 is the great de-vourer of diseases.

Maharsi Yajnavalkya, had men-tioned the strongest part of *Prana as Kundalini Shakti* (store house of immense coiled energy) in the subtle body of human beings capable of giving immense power, will and determination to the human beings and also the other animate life. Rig Veda 6-9-5 finds this power and energy in the *Manas* i.e., inward looking mind, which consists of finer, and subtle atoms, unlike the brain and senses that contain gross atoms. The Sum total of energy always remains constant in the Nature. Since the cosmic Creation (*Sristi*), the energy created by the Spirit of God in Prakrti has remained the same and

hence at all times the sum total of energy in the subtle Nature and gross universe remains the same. Since the Vedas also refer to mind as part of Prakrti "self" in the human beings, where thousands of thoughts reach through sense organs, if these thoughts could be organized and kept in proper locations in the mind, highly useful and well coordinated results are achieved. If this coordination is not done, the energy of the mind loses its potency and confusion arises and mind virtually becomes a logic inventing machine and makes you feel happy that you have logical reasoning for all your good and bad actions, thoughts and desires.

Since outward looking mind (*etani*) would provide contradictory logic to human beings following different vocations, professions with stakes/vested interests and having different degree of knowledge, society will be flooded with all kinds of contradictions. Rig Veda 6-9-5 refers to this immense energy of the inward looking mind (*manas*) that can create with the help of spirit complete harmony in the body and soul. Bhagavad Gita has a large number of verses on the mind which could be both turbulent when uncontrolled due to *ajnan* (ignorance) and calm when controlled through *Jnan and Vijnan* - divine and spiritual knowledge, excellent re-sults are achieved. Maitri Upanishad 6-34-3 to 7 brings out that energy of the mind is dependent on its contact with lust or other-wise. Sama Veda 179 and 913 refers to 99 evil and corrupt practices based on impurity of thoughts in the mind under the influence of senses, which results in the reduction of power of the spirit in the human body. *Avesta Yasna* 28-1 says, "beneficent spirit is provided to us to perform our right deeds. Good thoughts relate to the soul." Thus, human mind is completely joined with soul and spirit but under the influence of senses, phenomenal world of matter it is de-linked from these divine inner instruments and is badly entangled with matter, lust, greed infatuation and attachment.

There are some Vedantists who refer to spirit, as *JIVA*, cause of energy, will and desire. It is more like entelechy of Aristotle, who could not reduce the world to building blocks of atoms and void like the Shuniya Vadins of the Vedic metaphysicists. He found the essence of all human activity towards perfection in entelechy. Owing to the presence of entelechy in the inanimate life as well, he observed that all material things - animate or inanimate tend to move towards perfection, as some potency was hidden in every substance, which left no rest until perfection is achieved. Every form of matter is a higher form and is a reality pregnant with development. Aristotle held both matter and Nature were real and did not find the world as phenomenon or appearance. When any matter fails to reach its full development, it degenerates. Scientists of the 20th century like, Dr. J.C. Bose later found "fatigue" even in the metal, iron and some other ores, hinting that quantum of energy in each matter is different. The degenerated matter loses its energy and joins the Nature's energy pool. Scientists have even found that whenever the matter is not in harmony with the environment, it degenerates quickly.

The above scientific finding conforms to Vedic metaphysics, according to which even the human beings, animals etc., when not in harmony with Nature degenerate quickly. This metaphysical Vedic truth is observed by many savants and even ordinary individuals - for illustration fishes degenerate very fast in highly polluted rivers, certain animals, birds get extinct owing to environmen-tal

hazards and human beings also degenerate very fast in highly polluted environments. To get maximum energy from the spirit and nature, Vedic seers and sages found through their transcendental research, endowed with insight of deep inner power, found cosmic laws of social and moral order and called these laws as *RTA*. They found that God follows these laws strictly, even though He Himself has created these laws. However, for the individuals to know these laws, a Book of Nature has been created, language of which can be understood even by animals, birds, fishes etc., so that all animate life could read, understand and follow in their day to day conduct, behaviour and dealings. The laws relating to humility, selfless service, firmness, golden mean, harmony and many other virtues are contained in these Rta. These laws are for the creation and preservation of the entire cosmos.

However, during *Pralaya* or cosmic dissolution of the entire universe and Prakrti, as per God's Design the entire mass of the universe gets converted into subtle energy and goes back to Supreme Spirit of Brahma. The complete cycle of *Srsti* (creation) and *Pralaya* (dissolution) takes over 4 millions of years. During this long duration four Celestial periods or *Yugas* appear on this universe. It is again based on the laws of God that whatever is created or born has to perish or die. According to the Vedas 3/4th of both visible and invisible *Brahmand*, which include Heavens (*swarga*), *Brahma lok*, *Deva lok*, etc., is self created, just as no one has created Brahma - the formless and ineffable God. *Rta* or the laws of creation and dissolution are not applicable to this part; it is the remaining 1/4th of *Brahmand* covering the entire universe, which faces the creation and dissolution again and again (S.V 618 and Y.V 31-4). This concept of four Celestial periods is also found in Plato's metaphysics. He has described these four periods as golden, silver, copper and iron or dark ages. Vedic metaphysics explains that owing to continuous decline amongst the human beings in the knowledge of soul and spirit from *Krita Yuga* towards *Kali Yuga*, there is a corresponding decline of moral and social values. People start following less and less of the cosmic laws of social and moral order.

Thus blind pursuit of money, matter and material prosperity beyond the life of moderation, is the main characteristic of *Kali Yuga*. This leads to steady decline in the divine guidance from *Krita to Kali Yugas*. While in the Krita or Golden age the individuals are trustees of the material things, with a view to avoid exploitation of the earth and nature, in Kali Yuga, they tend to become owners and compete for material possessions, resulting in excessive exploitation of the Nature and treating the mother earth as quarry. To maintain equilibrium and harmony, Nature has to divert a lot of extra cosmic energy. A stage reaches when to maintain this equilibrium becomes impossible, as the sum total of energy is constant in the Nature. Dissolution of the Nature commences and during this process the entire mass of matter - both in animate and inanimate life gets reconverted into Energy Ball, which goes back to the Supreme God as part of His *Shiv Shakti*. The complete cycle of *Srsti* and *Pralaya* is known as one *Kalpa* of over 4 million years. Bhagavad Gita also mentions about 1000 *Kalpa* as Brahma's Day and another 1000 *Kalpa* as Brahma's Night. The abode of God, known as Brahma lok or Vaikuntha is eternal. Thus, the concept of spirit in the divine Nature, universe, human beings, birds, animals etc., and in inanimate life in the form of cosmic energy is linked with the cycle of creation and dissolution of the

universe and Nature.

Rig Veda 1-164-20, 10-9-20, 10-8-43 and 44 describe three divine substances, *Parmatma* (Supreme Soul), *Atma* (human soul) and the divine Nature. On the death of human beings, spirit goes back to Prakrti and merges with the Nature as part of the vast storehouse of energy. The soul does not go back to *Parmatma* who is the Supreme Soul as it gets affected with subtle atoms and particles of human good and bad deeds, thoughts and desires. Atharva Veda 19-32-1 says, "in the beginning first desire is created by the spirit and it becomes the primordial seed of *manas* (mind)." Atharva Veda thus considers mind as part of spirit or energy principle. It further says that this spirit dwells in grass, wood, earth, water and all elements and matter and it is the impeller of the body, its organs, its inner senses, their controller possessing desire, malice, volition, misery, happiness, depending on the predominance of *sattavic, rajasic and tamasic gunas*. Spirit is the immaterial part of the individuals and lives in the subtle body in the form of *Manas, Pranas, Kundalini, Asu, Will, Desire and Ego*. In the Vedas, there are two types of Ego - false ego and divine ego. When "I" becomes part of the whole, it is false ego and when "whole" becomes part of real-self as "I", it is divine ego. In the case of false ego, human senses and sense organs tend to exploit this vast energy of the spirit for their vested interest, power, status and leads to weakening of mind, *pranas, asu* (vital breaths), various types of diseases start overtaking the gross body and process of degeneration starts.

Thus, Prakrti *purusa* or what Bhagavad Gita refers as lower Purusa is steadily forgotten and human beings tend to call "self" as the gross body. To hide the loss of inner world and the vacuum thus created, the outer world of sensual life, glamour, false prestige, artificial living in the company of material goods, vulgar consumerism is expanded. With the decline of spiritual energy, the life of sin and evil takes root. There is growing feeling of insecurity and all precautions are taken for the protection and safety of the perishable and highly impure gross body. It is common observation throughout the world that the houses of people with material opulence and worshipers of deities in the form of Mammon are built like forts, citadels with built in electronic alarm systems manned by watch keepers day and night but still inner peace is evading them. They run after the gurus, god men, priests and others in search of inner peace. Fear complex continues to remain as a part of their false ego and greed based *tamasic* life. Such people also develop seven kinds of "Pride" (1) pride of body self (2) pride of being superior (3) pride of greater than ordinary pride (4) pride of thinking "I" (5) pride of conceit i.e., of things still not achieved (6) wrongful pride i.e. praising wrongful and faulty deals and (7) pride of lowness i.e. hypocrisy of being servant of the poor masses or working for the poor and not with the poor. (*Nagur-na Precious Garland* 406-12).

Pure idealists like Badrayana, Sankracharya do not give great emphasis to *Jiva* or the spirit. They consider universe not a creation but manifestation and projection of Brahma Himself. It is Brahma's *Lila* (cosmic play). Prakrti and the entire cosmos are the supreme Brahma Itself - "*Brahmai vedam vishwam idam varishtani*" (Munadaka Ups 2-2-11). Thus, the universe is cosmic illusion, which Vedas refer as *Maya*. All animate and inanimate life is part of Brahma. It is the material knowl-edge, which separates us from the God and makes us feel that we

are independent of God and live in a material world, which is controlled by Nature. As and when the material knowledge becomes intense, individuals start feeling that they can even control the Nature and create their own laws and tend to overlook RTA - the laws of God made available to us through the working of Prakrti and its gross form the universe. According to Sankracharya, when Vidya or divine knowledge is acquired, the entire cosmic illusion goes away and self becomes part of Brahma." *Aham Brahma Asi*" - I am Brahma. The concept of energy principle in the human body remains so long as the individuals consider both the gross body and the Nature as real. It is for this reason that many materialists of the past and present have doubts about the existence of God and the soul. The greatest miracle of the world is that billions of people in the past and present had been in search of God and searched Him at far distance places, idols, icons material temples of marbles when He was always within them. It is a separate matter that the most ethical and noble pathfinder Buddha did not consider it necessary to bring God and soul in his divine teachings and spiritual philosophy. He found Nature and *Dhamma* were the adequate cause for creation and guiding the entire mankind on the path of virtue and attaining *Nirvana* in one birth.

The energy principle was the cause of Flux, leading to every moment change in life of animate and inanimate bodies and things of what ever size and dimensions including atoms, particles etc. Flux is the main attribute of Prakrti. It is also the cause of changes in body structure, thoughts, actions in different ages from birth to death and healthy body to sickly body. To avoid the negative effect of Flux, Buddha prescribed *Ashta Marga* (Eight fold Path) for good and righteous human living and conduct. He also found in his ethical meta-physics three modes of Prakrti i.e., *sattavic, rajasic and tamasic gunas* in the human beings and Nature. The Flux has greatest negative effect on those who perform predominantly ignoble tamasic activities of passivity and untruthfulness. Human *karma* - good or bad deeds along with Flux are the main cause of rebirth, more like the degeneration of atoms not in harmony with Nature and their regeneration to assist Nature in maintenance of stability, equilibrium and harmony. The Buddhist metaphysics substituted God and soul with *Dhamma* as the source of right knowledge and the energy principle as the cause of flux. He was certainly not a materialist or atheist but at best an agnostic or a theist who perhaps believed in God but did not consider it necessary to bring Him in his ethical philosophy for good and virtuous human conduct. In the 20th century, the eminent philosopher Bertrand Russell also doubted about the existence of God and soul. He even mentioned in his book "Why I am not a Christian?" that he was not sure whether Christ was ever born. Certainly, the Nobel Prize winner Bertrand Russell was not a materialist or atheist, but was an agnostic.

In the Vedas God is referred as unborn, eternal and pervades in all animate and inanimate life. His attribute of all pervasiveness is through His Supreme Spirit, which enters all type of life through the Nature in the form of subtle energy. Food that should be pure and sattavic provide the mechanical energy to the gross body. Quality of future children is greatly dependent on food, as it is the cause of "seed" in the human beings. To get maximum advantage of the subtle energy principle, Bhagavad Gita advises sattavic way of life. It should be based on moderation, pure and simple nutritious food, purity of gifts without any desire for

return, amiable speech, simple, transparent and truthful reasoning, while spreading divine and spiritual knowledge of soul and spirit. Complete *suktam* 19-6 of Atharva Veda relates to soul, spirit and Nature. In the Bible, soul is immaterial part of human beings; spirit is immaterial being - the God. It is the Spirit, which gives life (John 6-3, 2 Cor 3-6). Soul keeps God's Word (Deut 11.8). It also keeps God's laws (Deut 26.16). Thus, even holy Bible makes a clear distinction between soul and spirit.

Many hymns in Rig-Veda 1-70-2, 1-65-1 and others mention that God lives in our souls as a true preceptor. Brahma is omniscient, the only Reality, perfect truth, supreme consciousness and other infinite number of divine, nobler qualities are attributed to Him. We all live in Him and He lives in us, since He is all pervading. The soul is part of Brahma being His particle and has some of the attributes of God. Owing to the presence of soul in the human body an inner world of beauty, virtue and selfless duty is created against the outer world of matter created by senses and sense organs. The human beings under the guidance and knowledge provided by the soul and energy provided by spirit perform all noble deeds. The soul is ever keen to provide us right path and knowledge but it is for the gross body, its various senses, organs under the influence of three modes of Prakrti to take this knowledge or not. The Inner Light of the soul continues to shine. It is our bad and evil actions, which create *tamasic* subtle atoms and these go on accumulating on the soul. These subtle atoms being heavier and darker have the effect of dimming the light of the soul and the knowledge it provides does not reach the gross body and capacity to do noble and virtuous deeds become virtually negligible. Individuals can also perform noble deeds and good actions under the influence of senses, but such deeds will be based on self-interest, personal gain and getting social recognition in society. It is for this reason *Uttradhyana sutra* advises that always listen to the inner voice of your inner soul that is your real self. Practice through knowledge, Vidya and even meditation to reach your real self. Adi Sankracharya says that your "self" is the essence of AUM. You are pure knowledge, you are without blemish, radiating peace O: *Dakshina murthy*". *Uttradhyana Sutra* in verse 23-73 says, " the body is boat, the manifested soul is the sailor, *sansara* (material world) is the ocean of matter which is only crossed by only wisemen."

Prakrti has not only 33 devas/devis who are formless beings of light, 21 kinds of fuel, three kinds of bodies, five sheaths (*kosha*) but also has 16 parts. These include spirit in the form of ego (ahamkar), vital breaths (pranas), desire, five *mahabhuta*, five senses, intelligence (*mahat*), food, vigour and penance. According to Prasana Upanishad when all 16 parts enter human body in the mother's womb along with three gunas, only there after soul enters as manifested soul (*jivatma*). Again, when soul leaves the gross body all the 16 parts start merging with Prakrti. Chapter 39 of Yajur Veda is entirely devoted to the description of Soul. The soul comes in the womb through water or semen and before birth moves with the Sunbeams to get its shine back and higher knowledge and nobler qualities. Those who understand the immortal soul as the real self of individual are not afraid of death. Socrates who always listened to the inner voice of the soul and found in it his immortal real self preferred death of his gross body rather than not listening to his inner voice of spreading the message of virtue, social and moral good. He even refused to appeal in spite of his friends'

advice against the death penalty. He had a firm belief in the theory of rebirth and transmigration of soul.

There is no indication from any source that he ever studied Vedas, unlike his great disciple Plato. He probably had known the Vedic metaphysics either by studying the Vedas or through wise sages of the East when he left Athens for a very long period, perhaps over a decade and visited Egypt, Persia and probably North West part of the then India. Only when the soul acquires higher and nobler qualities and when the human beings consider soul as the real self, then the world gets people like Yajnavalkya, king Janaka, Sankracharya, Ramanajum, Guru Nanak, Vivekananda, Gandhi ji and others in India and Socrates, Plato, Confucius, Mencius, Lao-Tse, Immanuel Kant and many others in different parts of the world. If history of philosophy tells us that Socrates - the wisest man ever born suffered death penalty for listening to the inner voice of "self", the Hindu mythology does not lag behind. Prahalad a child devotee of God suffered physical torture happily and bravely rather than compro-mising on the voice of his soul. The torturer was no one else but his own father Haranyakshap who claimed himself to be the living God on this earth. Prahalad's inner voice of the self did not accept his father as God. Even two Sikh Gurus Arjun Dev ji and Tegh Bahadur ji suffered death penalty rather than ignoring their inner voices All such pathfinders and torch bearers were con-vinced that human personality in the form of "self" survives after death. Thus it is not only the Vedas, Brahma sutras, Bhagavad Gita, Upanishads which refer to the soul as immortal, the lovers of wisdom in other parts of the world also consider the soul as immortal.

Soul and spirit as described in the Vedas are immaterial part of the human beings and have no sex. Only the gross body has male and female organs. While spirit is not a cause of birth and rebirth but its diminishing energy during old age, physical, mental or spiritual sickness could result into death of the gross body. The human spirit is not affected by *karma* of good or bad deeds. Soul being immortal moves on death from one gross body to an other based on accumulation of subtle particles of good and bad actions, deeds, desires and thoughts of earlier births. It is Law of Nature that what ever is created or is born has to perish or die. The souls of Prakrti and human beings remain immortal. Based on accumula-tion of past *karma* - thoughts, deeds and actions, it becomes fierce, calm, terrible, fearless, ignorant and enlightened, trembling and steadfast, forbearing and nonbearing, passionate and ascetic and a prey to bewilderment (Y.V. 39-7). Thus the quality of manifested soul is different from individual to individual based on his/her past and present deeds, actions, thoughts and desires but quality of spirit is the same in all individuals being their energy principle.

The journey of soul after death of the gross body for 12 days to acquire noble traits and divine light is described in Y.V 39- 6. It goes to Prakrti devas who are the forces of Nature, particular-ly Chandrama (moon) , Surya and Savitar (sun), Indra, Agni, Mitra, Varun and others. In another hymn of Y.V 39-5, its qualities of luster, bril-liance, light and one that gives commands and orders are mentioned. The concept of souls going up for purification is also described by a qualified monist (*Vashishat Advaitist*) Ramanajum. Only the sinful souls cannot go up even for purification as subtle particles of evils, sins and corrup-tion make the soul heavier. It gets manifested in a new gross body even before its 12 days journey

to moon, sun etc. Such a birth is the lowest as the infant is born in families where corruption is parading up and down and *tamas-ic* way of living is the highest based on greed, ego and ostentation. It is for this reason birth in the families of vulgar rich, smugglers, black marketers and other evil minded persons are considered as the lowest type of birth. This Vedic metaphysical concept even Plato agreed though he arrived at this concept independently. Lighter souls are purified of their knowledge and light but effect of good or bad action stays. However, noble souls, which are still lighter, cross six other noble and divine communities (Taittiriya Upanishad) and tend to move towards *Vaikunth* - the abode of God. *Vaikunth* and the abode of six other communities are beyond the range of human senses and even scientific material instruments.

Atharva Veda Book 19, chapter 6 also relates to *Purusha* - the immortal soul. It has complete knowledge of Rta - the laws of God and is the nucleus force of cosmic order, body and socie-ty. This hymn gives the spirituo-materialistic interpretation of the world, human beings as part of society and also the "self" integral part of human body and senses. Vedas clearly aim at harmony of body and soul, even though in *Atharva Veda*, matter, soul and God have been taken as separate entities. God permeates the world made of elements, while pervading the earth from all sides. One fourth of His grandeur is seen in the universe, *Prakrti* and cosmos and remaining 3/4th of his grandeur is in immortality i.e., abode of God which Vedas describe as Brahma lok, Heavens (*Swarga lok*), Pitri lok, Deva lok etc; where the Creation and Dissolution is not applicable.

While giving soul to individuals, God also created a social structure and four divine professions as *Chatavar Varna ashram*. Vedas thus give a great emphasis that human soul is the cause of social order and to maintain this cosmic and social order, the soul is provided with complete knowledge of Rta, divine laws. Even holy Bible also says "the soul keeps God's laws" (Deut 26-16). In this Book 19 of *Atharva Veda*, the word *Purusa* has been used both for God and soul, leading to the conclusion that on realisation of the real self, individual himself becomes Brahma. The Vedic metaphysicists like Badrayana, Sankracharya and all of their Brahma Sutras guide the individuals to achieve "self realisation," which stage has been described as *Turiya* by *Advaita Vedantists* and *Kaivalya* by seer Patanjali. The *a-priori* principles known to the soul and manifested soul relating to love, harmony, truth, transparency, selfless service, cosmic laws of social and moral order and other are beyond Time and Space. This knowledge in the soul always remains but gets covered with the subtle atoms of human *karma* of good or bad deeds. It is at this stage that the outwards looking mind (*etani*), senses and sense organs start explaining these *a-priori* principles based on sense experience and distortion emerges owing to vested interests of individuals and also degree of knowledge each individual possesses. Thus even *a-priori* principles and also laws of God get corrupted. It is for this reason that the definition and description of love, truth, self less work and other virtues would considerably vary with each individual and it becomes the major cause of confusion in any society in regard to social and moral values. Thus purity of the manifested soul and keeping it free from the effect of bad, corrupt and evil deeds, thoughts and desires make it as our philosopher, guide and friend.

Rig Veda 6-9-5 refers to six major constituents of the gross, subtle and causal body of the human beings. There is the refulgent Brahma as universal Over self, soul, mind, *Prana* (ten vital breaths), senses and the gross body. Mind is the inner sense of finer elements. The spirit energises mind, *Pranas*, senses and the gross body. Thus, spirit is found in the entire body as subtle energy principle. Atman makes the human being as a divine animal, being a particle of God with its center in the heart and infinite circumference. R.V.6-16-35 says, "He Himself is seated with the soul (*atman*) with His imperishable higher nature." It is the mind under the influence of senses, which shuts you from your real being - the immortal soul. Sankracharya explained this phenomenon due to Maya (cosmic illusion) and with the understanding of Vedic metaphysics, when reality emerges, real self appears as atman. According to him, Brahma is "*Bhuvan*" as bliss and this Bhuvan is no other than the innermost self or the soul of the individual. Soul's wisdom tells you do not resist flux and law of change as these are beyond resistance, but the wisdom through human senses aims at providing permanence to the non permanence, like matter, material wealth, mythology, effort to control divine Nature and make human beings run after these non permanent things, ideas and mythology. The wisdom through senses makes certain mythological gods, characters and religious fairy tales to look real and even permanent. Only after realization of the real self, the veil of cosmic illusion disappears and the need for any type of mythology, idols, icons is no longer felt.

The soul has been addressed by various names and epithets in the Vedas. Samrat (the ruler of the body), Vaishva Deva, Teja, Vak, Agneye, Prajapati in chapter 39 of Yajur Veda. Each name or epithet indicates its attributes, like the controlling lord, the nourisher of human beings, the just ruler etc., It is also called Twashta - subtle soul. In Bhagavad Gita, apart from atma, jivatma, words like Sah (self), Dehin, Deha, Sharirin, Shariri are used (B.G.3-42, 14-11 and 12, 2-18). All these later epithets generally mean lord of the body. Ramanajum - the Vedic metaphysicist and Vedantist of medieval period, refers to it as Sesa - servant of God who is Sesi (master). A few other Vedantist call it as *Kshetri* - the soul which illumines the entire body. Atharva Veda and other scriptures also mention it as Shivansh (particle of God), Dehinam, Purusa - the dweller in the city of God i.e., the sublime causal body seated along with God. Most of the names indicate its attributes of knowledge, light, always at the service of God, master of subtle and gross body. It is for this reason Bhagavad Gita refers to it as "higher self" and the other, which is described as lower self. Vedas contain discussion and conversation between soul as atman and spirit as *manas*, *prana* to indicate which is superior. At the end of discussion, all the divine and gross instruments in the body accept superiority of the soul.

Dante who like Socrates found soul in the human beings described man as divine animal. Still Aristotle who was not an idealist like his eminent teacher Plato could not find soul as different than spirit and combined both in his Entelechy and found it all animate and inanimate life. He could thus find man as a social animal and the entelechy makes the person move towards perfection. However, the Vedic metaphysics has found the higher self only in the human beings on this earth and six other divine communities not living on this earth. These six communities like devas (gods), angels, *pitries*, *gandharvas* etc., are more divine

and noble than human beings. According to Ramanajum, a Vedantist the human soul when goes on acquiring noble and higher qualities passes through all these communities before merging with God as His servant. He described God as *Sesi* - the Master and the soul when attains *Moksha* i.e. salvation and attains Brahma Lok - the abode of God becomes Sesa, the servant of God. Only the sinful souls which are heavier owing to accumulation of three gunas and predominance of tamasic guna of stupor and rajasic guna of selfish desires and activity get rebirth on this earth based on past good or bad actions. The concept of lighter souls going up-wards on death and the heavier souls remaining on the earth and getting manifested in gross bodies of human beings in nine types of families of philosophers, musicians, soldiers, traders etc., is also given in the metaphysics of the ancient Greek philosopher Plato.

The calm soul examines well good, bad, virtuous, evil, pleasant and other actions. While human senses prefer pleasant and transitory pleasures to good, the soul prefers good to pleasant. Katha Upanishad 1-2-2 further says that the fool chooses the pleasant out of greed and avarice. Bhagavad Gita in chapter 2 refers to Soul as "*shashwat*" - ever lasting and "*ajo*" - unborn and cannot be cognized by any of the senses and sense organs. It is ever keen to get out of the gross body and get merged in God. However, the evil activities, thoughts, desires make it manifest again and again. Human mind cannot conceive it under the control of senses and so it is unthinkable (B.G.2-25). Human beings are manifest only during the interim stage and are unmanifested before and after death, so the relationship of individuals is more like Maya (cosmic illusion). In reality neither the children nor other relations are yours nor you are theirs. (2-28). The concept that children do not belong to you, they only come through you has been also brought out in the metaphysics of Khalil Gibran.

Boyhood, youth and old age are attributed to the soul through the body, even so it attains an other body (B.G.2-13). For the soul, change of body is like change of clothes. However, the spirit becomes more or less effective in the gross body, not so much with age but kind of activities towards perfection or otherwise. With evil activities, thoughts and desires the gross body can start degenerating even at young age and the spirit gets weaker. Many of the physical sicknesses are related to your activities and thoughts and get further aggravated with idleness that Bhagavad Gita describes as sin. Since God is Perfect, the spirit always aims at perfection and in this movement towards perfection; it helps the gross body to remain healthy. Holy Koran also confirms that idleness is sin and enjoins that whenever free, get occupied in some constructive work for the welfare of society. Both holy Koran and Bhagavad Gita clearly refer to work as selfless work for the members of society and any work performed for self-interest is idleness and hence sin. Chhandogya Upanishad says, "Spirit is the creative force, which hides behind animate and inanimate things, moves us, moves the planets, moves the universe". In the Upanishad sage Aruni asked his son, Svetaketu to drop a pinch of salt in water contained in a bowl and then take it out. The boy failed. The father again asked him to taste the water and found it salty. Similarly, a common person cannot perceive the soul in the body but its subtle effect and essence can be felt as it is always there. Father concluded, "My son that is the soul and you are that." Sama Veda (222) brings out that Brahma keeps His wondrous form in every atom, pervades through His spirit the earth, middle region and the

sky.

As against the description of spirit in Sama Veda and Chhan-dogya Upanishad, Rig-Veda 6-47-9 mentions that *Twashata* i.e., the subtle soul shines in the body when senses are under control and when predominance of sattavic guna of purity and truthfulness effect is there. It also shines in the company of wise men. With predominance of passivity and stupor i.e., *tamasic guna*, it feels miserable and its light diminishes in the body though its original shine remains. The soul is untouched by sense experience of joy, pleasure, sorrow, pain and attachment. It always longs for communication with God through three types of Yogas or paths. These three Yogas mentioned in Mundaka Upanishad III-1-1 and Bhagavad Gita are path of knowledge (*Sankhya yoga*), path of self-less action (*Karma yoga*) and path of dedicated devotion to God (*Bhakti yoga*). Soul is not seen but its effect is all pervasive in the body, like you do not see salt in water as already mentioned above sage Aruni's teachings to his son. Soul does not eat food and is silent observer of the actions of the human beings. Intake of food along with energy principle is the cause of "seeds" for reproduction in all types of animate life. Not only animals, birds and others which have mind, will and energy principle in them but even plants, trees have spirit for their growth, reproduction and the instinct of survival. Thus, soul and spirit are clearly distinguished as two separate divine entities. While soul is only in the human beings and is a particle of God, spirit is in all animate and inanimate life, which is also divine but comes through the Nature. There is an important simile in the Vedas and Svetasvatra Upanishad 4-6, which refers to two birds sitting on a tree, one bird is enjoying its fruits and the other bird is observing silently without eating its fruit. It is the soul, which does not eat any food and is silent observer of the activities of human beings, though all the time it advises and guides the right path. With sattavic food that is pure, nutritious and simple along with ten Pranas (vital breaths), the spirit maintains its energy and provides the same to all parts of the human body. Vedas further make it clear that in the human beings spirit, mind, will, vital breath and virtually all parts and organs of the body are born of the *atma* (soul). Once *atma* leaves the gross body, all others disappear and merge in Prakrti and the universe. It is like a man and his shadow, which are inseparable. So long as the real self i.e., soul is in the gross body, mind, will, pranas etc., remain as shadow of the soul being part of the cosmic illusion - Maya.

According to *Shuniya vadins*, our gross body is made of atoms of five *mahabhuta* i.e., water, air, fire, earth and ether and inner most part of all these atoms is Void or *Shuniya*. This void portion contains the spirit of God and acts as energy principle in all animate and inanimate life. The gross body that is also part of Vedic Maya appears real to human senses. This illusion is necessary as to achieve salvation the human soul has to get rid of gunas effect along with its past good and bad actions and this is only possible when material body is provided to the soul. (R.V.1-164-38). Thus mortal and immortal are associated since immemorial times. Those who believe that soul and spirit are the same, normally consider the matter as inert and there is no life in atoms and their conglomeration or any other coherent mass of matter. Such individuals find soul/spirit in animals, birds and all animate life. Exploitation of matter, treating earth as quarry, creating all round pollution and not finding any sin or evil in this kind of activity, is mostly by such people and by those who do not believe the

existence of soul or spirit at all. For them even the laws of God and Nature do not exist and they create their own laws to justify all types of exploitation. For such persons their minds become logic inventing machines.

According to Prasana Upanishad the “real self”- soul of the individual is the eternal seer. He is always working in the body and is multiform (R.V. 6-9-4). Being the eternal seer assumes many bodies according to actions performed by the gross body under the influence of three gunas. It is ear of the ear, mind of the mind, speech of the speech, breath of the breath; eye of the eye and still it is independent of the senses and mind. Thus the soul gets full knowledge of the activities, thoughts and desires of any part of the body at all times, including the spirit in the subtle body. This eternal seer is unmoved mover in the body, being still, it moves swifter than thought to caution the individual against ignoble and evil action, it outstrips all that run to guide you of the impending danger. Only men of stable mind, wisdom and truthful thoughts take benefit of this wise eternal seer. Isa Upanishad says without “Self” there is no life. It is the supreme essence in the man. It is smaller than the smallest and greater than the greatest, make it free from senses, you can see the glory of “Self” which is without sorrow. Katha Upanishad 1-2-20 to 22. It dwells in the heart along with the God (R.V.5-8-89). It is not touched by the evils of the world and transcends all. Soul is the eternal light that gives light to the entire body.

It is like electricity, which takes the form of object it enters and communicates silently with the entire body through innumerable nerves, which are contained in the body along with heat energy (R.V 6-47-8). Though it is silent, it teaches limitless knowledge being a particle of the Supreme Brahma. According to Yajnavalkya, we are but HE when we know our real self. In Kena Upanishad, it is made clear that the soul is Brahma Himself. Brihadarnayaka Upanishad mentions “*ahm Brahma asi*” - I am Brahma. Mundaka Upanishad says, “*ayam atma Brahma*”- my soul is God. Thus, Vedic metaphysics leaves no doubt that soul of an individual is part of the formless and ineffable God. Sankracharya however, makes it clear that this stage of soul being part of God is when all good and bad actions of the body on the soul disappear and we reach beyond gunas of purity, activity and passivity. This stage is reached when only transparent, truthful, selfless actions for the welfare of others in the society are performed. According to Vedas, this is the only purpose of our birth. No one can acquire this stage without divine and spiritual knowledge, also known as Brahma Jnan or Vidya. We also acquire a-priori knowledge through the soul and the knower of real nature of soul gets permanent bliss (R.V.1-58-5, 6). Those who do not know its real nature hanker after transitory pleasures through matter under the influence of their senses. These transitory pleasures are the source of pain and misery to them and other members of family and society.

The soul has seven means for knowing God. In the Rig Veda 1-58- 6, these seven means described are five senses, mind and intellect like seven-coloured flame of fire. For knowing God and obtaining Moksha (emancipation) and finally merging of the soul with God, all these seven means have to be purified of all sinful thoughts, so that only transparent, truthful and virtuous information is

transmitted by these to the soul. Mahatma Gandhi referred to this stage as perfect harmony of body and soul. All souls once manifested in human body as Cosmic Play of the God (Maya) always yearn for going back to God, but lack of harmony between body and soul, results in a number of births till this harmony is achieved. Many Upanishads tell us that the same can be achieved in one birth and failure to achieve this is a great loss of the human beings. Similar views of the soul yearning to reach God are mentioned in Rig Veda 1-58-7,8. Vedas give more emphasis to self-realisation than Moksha (R.V 1-59-1) Without self-realisation, Moksha is not possible. This stage of self-realisation is described as *turiya*, *kaivalya*, *Jnan* in Bhagavad Gita and *Vidya* by Sankracharya. To spread this message of know “thy self”, Socrates suffered a death penalty, Christ was crucified and two Sikh gurus and two sons of guru Gobind Singh ji achieved martyrdom.

Since the soul cannot remain even for a moment without doing an act or getting its fruit in the form of accumulation of subtle particles of good or bad actions while remaining unmoved mover, so Rig Veda (1-70-2) enjoins doing continuous good work and righteous activities on the philosophy of Idd Nan Mmam. The actions should be for the welfare of society and not for your personal material gain and these actions should be on the concept of enlightened liberalism. All other actions are not called actions but idleness and become cause of corruption and evils in society.

For the concept of good action a kind of litmus test has been prescribed in the Vedic metaphysics. The Vedic “good” is not subject to any interpretation or material reasoning of the mind. It is absolute and hence a divine concept. A simple test is that any act, desire or thought which you perform or have, if the same action others perform or the same desire and thought all the individuals have in the society, find out its result in your “*buddhi*” or intellect. If the resultant effect is good and beneficial to the entire society, it is good, otherwise not so. By the application of this litmus test, it will be found that speaking truth, having love for the entire mankind, animals, birds, trees etc., following laws of God (Rta) and other apriori knowledge known to the soul are good. However telling lies, performing magic, sorcery which create confusion in the mind and society, taking bribe, resorting to exploitative profits, aimless pursuit of matter, leading ego based or greed based life, spreading vulgar consumerism etc., are not good. If the entire society or even mankind resort to all such activities, thoughts and desires, there will be dis-harmony, confusion, turmoil, excessive selfishness and corruption. All these will become the predominant features of such a society. The *a priori* principles leading to good are silently told by the soul to intellect, ego, mind, will and even senses. In the yogic stage one finds more such *a priori* principles. R.V. 1-48-3 even tells us that soul makes sound in yogic stage. This stage has been explained in greater details by seer Patanjali in his Yog Shastra. Incidentally this yogic stage is more metaphysical than physical exercises as now being popularised by many individuals as part of their lucrative profession. This state is not possible as a material person but one who harmonises matter with spirit. The individuals resorting to magic, sorcery, superstitions, miracles, exploitative profits, bribery etc., should not move towards this stage to avoid disappointment later on. Before movement towards this yogic stage it would be desirable to know more about mother Teresa, mahatma Gandhi, Vivekananda,

Guru Nanak and their divine way of living based on moderation, golden mean, middle path of Buddha and by continuously reducing material needs.

In spite of soul being resplendent and remover of obstacles, powerful intellectual controller of the sense organs, excellent, immortal (*Sama Veda*, 327), it is partially omniscient and is not aware of the entire Reality. It has adequate knowledge for your welfare as well as the society and mankind but not enough about the subtle world and Vaikuntha - the abode of God. However, its degree of knowledge varies with the accumulation of more *tamasic* gunas and it goes on increasing with the *sattvic* activities and when a person moves beyond gunas it has the maximum knowledge and shine. Thus manifested soul has its limitations owing to your actions, desires and thoughts. To remove these hurdles and limitations the soul needs the eternal speech of God contained in "*shruti*" i.e., Vedic knowledge. With this knowledge soul can enjoy the essence of the vital world. It is for this reason that Swami Dayananda had advised to all noble human beings that study Vedas and if not possible listen to Vedic knowledge whenever you get an opportunity. This will benefit you as well as the society and the entire mankind. Holy Koran says, "life is a gift of Nature but beautiful life is a gift of wisdom"- knowledge provided through the soul". Holy Koran like the Vedas greatly emphasise *a priori* knowledge of the soul which can help you leading noble, virtuous, beautiful and purposeful life.

Vedas give great importance to both soul and spirit in the human beings for acquiring divine qualities for ideal human conduct in society. This is "Vedic Dharma" on which Hindus claim their religion (Dharma) is based. Many of them consider Hindu Dharma and Vedic Dharma as synonymous. The source of both soul and spirit is God. In one case i.e., the soul comes directly from God and in the other case of spirit it comes through Prakrti. Thus following the laws of God and Nature is more like obeying your Divine Father and Supreme Mother Prakrti and it leads to noble and virtuous life. It is a common observation that the parents take special precautions so that their small children do not go alone near a lake or swimming pool lest they fall and get drowned. They take similar precautions against electricity, fire, use of knife etc. The supreme Father and supreme Mother Prakrti take similar precautions for their children i.e., entire mankind through the Rta - the cosmic laws of social and moral order known to the soul as *a priori* principles. Bhagavad Gita in the verses 14-3,4 says "*sarva bhutanam tato bhavati*" - of all embodied things God is seed giving Father and Nature is the conceiving Mother. Unfortunately under the influence of extreme materialism the importance of Prakrti has considerably declined amongst Hindus and God with form and attributes is now Father, Mother, brother, friend and provider of all luxuries and other mundane things. This diminishing respect of Prakrti has made the role of Nature almost redundant. She is hardly worshipped or respected as supreme mother Aditi, Devaki or Daivi and her 33 Prakrti *devas* are no longer the main deities of Hindus. Mythological gods and goddesses have become more real than formless *devas* of Nature and even ineffable and formless Brahma of Vedic metaphysics.

The path finders and the ancient seers and sages clearly bring out that where reverence and love for Nature diminishes, in such societies women tend to get lower status, less respect and their exploitation is not considered by non-divine

class as sinful. In the Hindu society of the present period women folk are not only given lower status by men folk, but their exploitation is at the peak in the cinema, T V serials, all kind of advertisements etc. Many women get lower wages in agriculture, civil works etc., for doing similar work. Many Hindu women touch feet of their husbands and in-laws every day for being accepted in that family as wife and daughter-in-law. Many women observe certain ritualistic fasts for the long life of their husbands when as no such religious obligations are prescribed for the husbands. The obnoxious Sati ritual, dowry deaths, girl infanticide and dev-dasi system to some extent still prevail in Hindu society. The fact remains Hindu society largely remains indifferent to these aspects. A stage has now reached when having seen and faced exploitation in their own lives, many women do not like the birth of a girl child. At present millions of girl children are missing owing to infanticide, abortion, etc., amongst Hindus. Some districts in India have less than 600 females against 1000 males.

Apart from this, there is continuous decline in the importance of supreme Mother Prakrti and benign mother Prithvi. This decline has become the cause of over exploitation of earth (Prithvi) and the Nature leading to all kinds of pollution, environmental hazards with the sole aim of denuding the earth of its material resources. In the modern terminology both in economics and physical sciences it is described as "the greatest progress" of mankind. Many human beings have forgotten that apart from over 6 billions people of the world, even animals, birds and others have their share in the material resources of their mother earth. Holy Koran clearly tells us that all animals, birds etc., also form nations and communities like human beings, are mustered and not left in Our Book(6-38). In this great progress the share of not only poor people is being misappropriated but also the helpless animals, birds, fishes and others are being deprived of clean and pure drinking water, air and shelter in the forests and other places. The earth which is an important globe of Nature is now being used as quarry by exploiters, vritras and avarnas to become rich quickly and compete with others in leading ego based artificial life away from Nature in the stuffy air conditioned highly infected rooms in the thick jungles of concrete. The most sacred rivers of Hindus particularly Ganges, Jamuna, Godavari and others are highly polluted. Deforestation is going on large scale leading to number of species of animals, birds, fishes etc., getting either extinct or nearing extinction. Cities after cities are becoming gas chambers, diseases are fast spreading amongst infants and small children. It now appears the Indian masses have *de facto* fundamental rights to create pollution in water, air and atmosphere, resort to bribery and other corrupt practices, distort spiritual knowledge with impunity, deprive the hard earned money of the poor through lotteries run by state governments and private individuals and many other *de facto* rights. Perhaps the revival of Vedic knowledge amongst Hindus and also in the entire world can arrest these self destruction practices of denuding the mother earth and polluting the Nature. The knowledge of soul and spirit as contained in holy Bible, Koran, Zend Avesta, Grantha sahib and other scriptures can also stop this obnoxious trend where nations after nations of birds, animals, fishes are on the brink of total or partial extinction

As earlier mentioned the same spirit of God pervades in all human beings whether Hindus, Muslims, Sikhs, Christians, Zoroastrians, Buddhists and others,

the Vedic metaphysics has developed a spirituo-social concept of Universal Brotherhood (*Vishwa Bandhutva*). It is this spirit provided through Prakrti which makes the entire mankind as spiritual brothers and sisters. However, the manifested soul makes us all different and distinct in personality, conduct, outlook and divinity. It is the spirit which makes a person social animal and through soul only divinity can come taking a person towards perfection. Vedic metaphysics is emphatic that owing to the prevalence of the spirit of God in all human beings, any distinction of class superiority or inferiority is negation of religion and ethics.

Atharva Veda (2-31-2 to4) explains that treatment of all kinds of social, political and physical diseases is possible through Vedic knowledge and speech. Material reasoning and arguments cannot help in finding solution to various problems and diseases of the state and society. Various political and social philosophies, isms may provide temporary solutions but permanent and everlasting uniform treatment based on truth and a-priori knowledge is known to human soul with sattavic and shuniya sattavic gunas. In the ancient India the rulers used to seek the advice of rsis and munnies for the welfare of state and society. The soul guards the mind where *Vrittie* (waves and ripples on the sea of matter) move continuously. The real self or the soul of the individual is at the bottom of this sea of matter. You can only realize when all waves and ripples (*vrittie*) become calm and the muddy thoughts of matter become clean and transparent. So the calm mind and pure thoughts are the first stage of becoming “your-self”. Vedas advise, “Avoid thirst of objects of matter, attachment to children, wife and relations.” All these desires and attachments create turbulent waves and ripples as *Vrittie*.

When soul leaves the body, you are no longer your self. Human dead body is of no use to any one. The spirit goes away and merges in the Prakrti. Thus, the spirit is the spirit of the living, while the soul is the sole balance left after death. Soul is dynamic but not moving, when manifested but moves faster than all material things when not manifested. It traverses billions of miles when it goes to Sun, Moon, Indra, Varun, Yama etc., during the 12 days journey after the death of gross body for purification, knowledge, luster, noble and divine traits, which it lost during the stage of manifestation in the body. Thus, *Jiva Atma* (manifested soul) is different from *Atma* (soul) in attributes. Yajur Veda 39-6 describes about its journey for the 12 days. However, whatever is active both in animate and inanimate life is spirit. Though spirit is subtle, it is more energetic and powerful than any gross matter.

After its 12 days journey, it is well equipped with Vedic knowledge, *a priori* principles, Rta - cosmic laws of social and moral order. Thus on the birth of a child, the knowledge of four Vedas is made available through the manifested soul which is part of the inner world. Later seers and sages created mythological fables to convey Vedic meta-physical concept in Puranas and Tantras about the children having complete knowledge of God, Nature, Soul, Spirit etc., at an early age. Prahlad, the son of a demon king, was a child devotee of Lord Vishnu and was aware of Vedic knowledge of divinity in him through his soul at a very tender age of less than 3 years. In the epics Ramayana and Mahabharata, both lord Rama and Krishna had complete knowledge as infants. The two sons of lord Rama, Lov and Kusha, as children of tender ages had got this knowledge partly from their

preceptor maharsi Valmiki but mostly from their inner “real selves.” Even going beyond mythology and religious fables, the greatest Indian metaphysicists Sankracharya acquired this knowledge as a child that was mostly *a priori*. At the tender age of 8 years, he could dis-cuss, deliberate and even explain in details the various aspects of Vedic knowledge. He wrote his greatest commentary on Vedas in his Brahma sutras at the age of 12 years, which are now even recognized as the greatest authority on Advait Vedanta - pure Vedic monism and monotheism.

According to Sankracharya, there is a unity of soul and God. This unity in the Vedantic system is known as *Mahavakya* like “*tat tvam asi*” (Thou art That) and many others. Because of this unity during the end of cosmic illusion described in the Vedas as Pralaya (dissolu-tion), the human souls go into latency in their substratum and on Creation (Sristi) again all these souls take human bodies. Rig Veda 1-24-2 describes this grand cycle of *Pralaya* and *Sristi* as *Mahakalpa* of 4,320,000 years. The liberated souls do not get rebirth immediately on Creation or *Sristi* but after a very long period to bring peace to the harassed humanity. However, he prefers to use the word projection or manifestation of Brahma Itself to enjoy itself and describes it as Brahma's cosmic Play or Lila. He hardly uses the words Creation or Sristi. Being a pure idealist and monist, one gets the impression that words like creation or dissolution relate to some thing real where as the world and the entire universe are only cosmic illusion and shadow of God. According to Mundaka Upanishad the entire Brahamand, - both visible gross and invisible subtle worlds including Vaikuntha - the abode of God is Brahma Himself. This truth is only known to human soul. Human senses cannot visualize the extent and form of Brahma (Mundaka Upanishad.2-2-11).

This unity of God and soul was also earlier observed by Greek philosopher cum scientist Pythagoras who referred to the perishable world as sublunary world (Cosmos) and imperishable superlunary world as Quarnas. Soul being imperishable remains a particle of God and its consciousness remains even after the death of the gross body. Like the formless God, manifested soul also remains the unmoved mover in the body and being dynamic it provides all noble virtues and *a priori* knowledge to intellect., ego, mind, senses and sense organs provided these instruments in the body are prepared to take this knowledge. However, the spirit being a bursting reservoir of energy and right emotions provides the noble courage.

Relationship of Soul to God

This relationship has been explained and interpreted different-ly by various seers, sages and *acharyas* after studying the same Vedas. One school considers soul as different from Brahma in the stage of bondage i.e., when manifested in the human body. Audolini considers that it becomes One with Him only when liberated and freed from the effects of Karma of good or bad deeds, desires and thoughts. It is just like the waters of different rivers, streams and rivulets which other-wise are different owing to so many factors like the presence of various salts, minerals, etc., become one with ocean after merging in it. Combining finite manifested and unmanifested souls covered with subtle atoms of human karma, with the infinite Brahma is negation of religion as a spiritual science.

However, Amartya holds somewhat different view. Even in bondage, the manifested soul is different and non-different from Brahma. He compares to the rays of the sun light in relation to the Sun. Bhagavad Gita considers the manifested soul as controlled and Brahma residing in the heart is the controller. Thus from the study of Vedas different views emerge based on one's own degree of *jnan and vijnan*. One can appreciate this relationship better when the differences and similarities between God and soul are understood.

While God is almighty, omniscient, all pervasive, infinite, self-created, eternal, self-sustainable and having infinite more attributes making Him ineffable, soul is not so. It has at best a relationship of master and servant and that too in the state of *shuniya sattava*, *turiya*, *kaivalya* or *moksha*. Otherwise, the soul cannot reach God even as a servant to be at His eternal service. It is only a particle of God and finite. It is not even omniscient having only part of Brahma's knowledge and always yearns to acquire more knowledge of God through Vedas and all other scriptures of the major religions of the world. In ignorance stage or with only material and intellectual knowledge, it can not even convey its knowledge to senses, mind and other instruments within the gross body. It is not capable of fulfilling the noble desires of the human beings, if senses become master of the gross body. The senses in that state along with uncontrolled and turbulent mind under the effect of *gunas* of activity and passivity create all kinds of hurdles and separate them from the apriori knowledge contained in the manifested soul. While God is "*aja*" unborn, the soul gets birth (manifestation) in the gross body. Brahma can create, sustain and destroy the universe and *Prakrti* at His Will; soul is too finite to possess such powers. God is ineffable; soul has limited attributes and manifested soul even still less owing to deeds, thoughts and desires of human senses.

Madhavacharya though Vedantist but dualist, advises human beings not to compare soul with God and combining finite with infinite is negation of religion, ethics and all rational logic. Many fake god men and cults still like to combine finite with the infinite and this distorted knowledge has greatly helped them to make movable and immovable properties worth billions of rupees in India and abroad. Most of the Hindu god men and cults use meditation as balm to soothe the harassed followers and to still their *vritties*, which are the turbulent waves and ripples in the sea of matter. They give superlative epithets to their style of meditation and make the followers repeat in their mind that soul has all the attributes of God and it is *jnan sarup*, *prem sarup*, *shiva sarup*, *satya sarup*, *anand sarup* etc. The most glaring contradiction which they make by saying that the manifested soul of even the most corrupt follower, bribe taker, adulterator of food etc., has also the same attributes as God. Thus, such an evil-minded person does not feel any thing wrong in his corrupt practices, which are cause of disharmony, social strains and stresses in the families and society. This kind of deliberate distortion of Vedic knowledge helps them hefty flow of black money, filthy lucre as donations to their trusts. In most of such cases, the knowledge of soul and God remains unto their mouth and does not reach their hearts.

It is thus apparent that the soul has a number of differences in attributes from its master and Creator. It is only a tiny particle of God and at best, His agent to

maintain record of our good or bad deeds, virtuous and non- virtuous thoughts, selfish and selfless desires. According to a qualified monist and Vedantist Ramanajum (1017-1137), soul even on liberation when finally released from "*karma*" does not merge with God, only attains the status of eternal servant (*Sesa*). God is the owner, master and controller of all souls and spirits in the world for which he gives a spiritual name "*Jiva Jagat*". Even the pure idealist and absolute monist Sankracharya also agrees in the stage of *avidya* with only material and intellectual knowledge the soul has hardly any attributes of God being covered with subtle particles of mostly *tamasic and rajasic gunas*. However, the soul always yearns for *vidya* covering complete *Brahma jnan* or divine knowledge contained in the Vedas. So long as the cosmic illusion Maya is there, soul's attributes can never be realised. Only when illusion goes with Vedic knowledge, soul's some of the divine attributes start emerging, its shine reaches the entire body creating an "aura" around the gross body. Only then, the unity of soul and Brahma described as *Mahavakya* is achieved. *tat tvam asi* (Thou art That), *aham Brhma asi* (I am Brahma), *ayam atma Brahma* (my soul is Brahma) are all Mahavakya.

However, Rig-Veda (1-164-20, 22) gives differences between God, soul and Prakrti. Some of the Greek philosophers and many western metaphysicists of the science of soul had also come to similar conclusion independently. Plotinus (203-262 BC) held though soul is free, once enmeshed in the body, its freedom is lost but retains its ability to rescue itself. Later even a wise savant of Islam, Sial ul Din Yahia-al Suhrawardy (1153-1191) held the view that manifested soul is only one part of the complete soul with partial attributes and ever keen to join its other part in heaven to reach celestial abode. Thus manifested soul can have only very limited attributes of God. Plato also held that soul has a desire to move towards Summan Genus-the supreme God by acquiring godly qualities when enmeshed in human body. If less than godly qualities, to the extent and degree of knowledge it acquires, it is enmeshed in gross bodies of nine kinds ranging from philosopher kings to despots and evil-minded persons. The highest life is that when you do not identify happiness with indul-gence. Though holy Bible puts it in other way, " Pray for leading us not to temptations, evil and forgiveness for all our debts". (Mathew gospel 6-2,6-10 to 17)

Madhvacharya had observed all souls are produced out of "*Trish-ta*" and are largely different from God. Soul of *tamasic* kind of person (leading greed based life without any social aim) is largely ignorant and even of a *sattavic* kind of person leading need based life is partly omniscient while Brahma is Omniscient. Both *Atma and Jivatma* are incapable of fulfilling their own desires whereas Brahma can create, sustain and destroy the whole world. He advises the human beings avoid comparing soul with God. According to him most of the human souls are of three kinds, *Mukti yoga, Nitya sansarin and Tamo yoga*. Mukti yoga souls are fit for liberation and such a soul is the most rare. Persons having such manifested souls take births after centuries and leave behind the true knowledge of soul, spirit, God, Prakrti etc., for the mankind and save them from utter degeneration. Nitya samsarin are the souls, which travel endlessly through the cycle of birth, death and rebirth. Tamo yoga souls are fit to be eternally in Hell. The gross body containing such kind of soul has uncontrolled senses, turbulent mind and indeterminate intellect. Such persons are their own enemies. All three

kinds of souls take birth on this earth amongst all religions, caste and creed. Somewhat similar concept of three kinds of souls was also observed by Plato about two thousands years before Madhavacharya. Plato described three kinds of souls as possessing three different vital powers in the society. These three vital powers are the cause of different activities and even professions of the individuals (A History of political Theory by G.H.Sabine.p.58). He observed three predominant traits in the individuals and each kind of soul has its own peculiar and special excellence or virtue. Based on the quality of souls in each individual, Plato de-veloped the concept of three classes (not caste) in society.

Vedic metaphysics and ethics do not find any cleft between the interest of the individuals and ideal society or between desires and duty in respect of a person whose body, spirit and soul are well harmonised. Whenever any such conflict arises one should understand his/her own nature and the "real self" and act on the guidance of the inner self and not to be led by senses and outward looking mind. While the inner self or *jivatma* may not have all the attributes of God but still it remains the light of our inner being (A.V.19-60, Y.V 34-1 to 3, R.V 6-9-6). It is also one of the triple bands in the gross body along with spirit and matter.

Transmigration of Soul and Theory of Rebirth

The glimpses of this metaphysical concept are found in Vedas, Upanishads and even other scriptures of Hindus. The scriptures of other religions also refer to it but with minor variations. Holy Koran says, " Allah-the merciful and compassionate God, makes you in gradual stages. He created seven heavens one above the other and brings you to this earth like a plant out of a germ and to earth, He will restore you. He will again bring you back." In Katha Upanishad Nachi-keta, a nine years old child on the path of knowledge (*Jnan marga*), tells his highly learned but selfish father, " like a corn a man ripens, falls to the ground, like a corn he springs up again in his season." Apart from scriptures metaphysicists like Plato, Pythagoras, ethical metaphysicists like Buddha and Mahavira and many others refer to rebirth in different kinds of families. *Garuda Purana* CXIII links the rebirth to man's own actions." A frightened mouse runs to its hole, a scared serpent to a well, a terrified elephant to its slake, but where a man can fly from his karma (good or bad ac-tions). Thus man creates his own fate even in his foetal life and can not escape from its past existence."

While these scriptural and metaphysical truths do indicate that there is a transmigration of soul and rebirth not necessarily in the same religion or even country or region, Yajur Veda 3-54,55 tells us that the purpose behind this concept- rather truth is to create love for the entire mankind and to ensure that the human beings follow righteous path. Rebirth and transmigration of soul continues till there is salvation or what Vedas describe as Moksha. It is the stage of the merging of the soul or nearness of the soul to the Supreme Soul- *Parmatma*. Lord Buddha did not consider it necessary to include the concept of soul and God and so used the word Nirvana for salvation and liberation against Vedic Moksha. He described this as state of bliss and enlightenment. However, he agreed till Nirvana is achieved, re-birth continues owing to one's Karma of good and bad actions, deeds and desires and also the mighty Flux in Nature. The holy Bible refers to this law of Nature, " as you sow, so shall you reap."

If we analyze in-depth this Vedic concept of rebirth and transmigration of soul, it would mean that a person could be reborn with the same soul but different gross body in his / her next birth in any religion, region and country of the entire world. He could also be born as male or female as soul has no sex or any caste, creed or cult. It could also mean that in our earlier births and previous lives we could have been Hindus, Muslims, Sikhs, Christians, Buddhists or even Brahmin, Kshatriya, Vaish or Shudras, male or female and even non divine vritras, avarnas etc. Belief in this divine concept will make a person love the entire mankind. A firm belief can lead to harmony, cooperation, love, respect and equality amongst all religions, sexes, caste, creed etc.

In view of its social, ethical and divine implications the concept of transmigration of soul and rebirth is described as multiform. It aims at universal Brotherhood and Friendship. It teaches spread love and not hatred, enlightened liberalism and not naked self-ishness based on *Idd Nan Mmam*-nothing for self all for society. This rebirth is not only due to *Karma*, but also those individuals who owe any kind of debt to society, parents, children, friends and others are also born again and again to discharge their debts (A.V.6-117-2). Holy Bible also advises do not resort to debts, temptations and evils." Pray for leading us not to temptations, evils and forgive us for all our debts." (Mathew Gospel 6-2,10-17). Human beings should always keep it mind that Kingdom of God is within you and also it is without you (gospel according to Thomas Log-3).

When human beings no longer moves towards perfection degeneration starts and the process towards the death of gross body gets precipitated. When Pranas, Kundalini, Buddhi, Manas, Indriyas leave the body, only consciousness remains owing to immortal Atma. Sankra charya says that the real self is capable of having unlimited con-sciousness and bliss in its *shuniya sattava* state when a person goes beyond gunas of purity, activity and passivity. In other states when gunas subtle particles get accumulated on the soul, the quantum of consciousness reduces but it still remains. This consciousness is the real cause of transmigration of soul from one body to another. Briha-darnyaka Upanishad 4-3-34 and 4-4-4 explains the rebirth as a man passes from dream to wakefulness, so does from this life to next life. At old age or during the stage of degeneration even during young age, the self separates from the limbs like ripe mango, fig or banayan fruit separates itself from the trunk. The same way the self hastens to his new abode based on past karma and begins a new life in a new body. The "self" i.e. Vedic *atma* departs through eye, or gate of the skull or some other apertures of the body. The deeds of the entire life and the impressions those deeds created to the manifested soul before leaving the body follow the individual in the next birth.

As earlier brought out Yajur Veda 39-6 describes in detail the journey of soul for the first 12 days after death. It goes to moon, Sun and other Prakrti devas-the beings of light particularly Indra, Mitra, Varun and Agni to acquire noble qualities, traits and being washed of impurities. But the effects of Karma remain intact. It becomes fierce, calm, terrible, fearless, ignorant, enlightened, passionate or ascetic dependent on the past deeds, desires and thoughts (Y.V.39-7). In the womb it becomes lovely through various virtuous deeds, chastiseable through

ignoble deeds, supreme through divine knowledge, noble through spiritual force and protector of all bodily organs and the pericardium enclosing the heart. It is for this reason that most of the scriptures mention the soul dwelling in the heart of all individuals. Apart from Vedas, Bhagavad Gita, Bible, Koran, Adi Grantha *Gaund M-5* and Katha Upanishad 1-2-20 to 22 also mention the soul residing in the heart.

Going beyond scriptures, metaphysicists like Lu Hsiang Shan (1139-93) of China have described the soul as "liang chih" i.e. having intuitive knowledge without cognition, "liang nang" intuitive capacity without exercise of study, "ku yu" innate qualities given to self by heaven, "pen hsin" original inward looking traits more like Vedic manas. The soul for the Chinese metaphysicists is our inner self and always provides us innate intuitive knowledge and is the controller of our body. Tao Te Ching appears more like a Vedic *rsi* or seer when he says, "knowing others is wisdom, knowing self is enlightenment. Seek within and know thy self". How closely he resembles Socrates?

Even those souls which have achieved Moksha and have become one with God also take birth after centuries to guide the harassed humanity. Some time they take birth through divine potency like Krishna or Rama or Jesus Christ and most often as human beings with normal birth like Buddha, Mahavira, Socrates, Sankracharya and many others. However Vedas differ from Bhagavad Gita in one important aspect regarding incarnation of God as a human beings. In Bhagavad Gita lord Krishna says, "when ever sin spreads, there is decline of righteousness and un-righteousness is in the ascendant, then " I " body Myself forth" (B.G.4-6, 7). In Bhagavad Gita this manifestation of God through divine potency is for the protection of virtuous, destruction of evil doers and for establishing Dharma on firm footing. Dharma is described differently in Hindu scriptures as spiritual science or religion like Hindu Dharma, also as righteousness and some times a noble code of conduct based on laws of God- Rta. Many places there is a mention that Dharma and Rta are synonymous. While in the Vedas liberated souls take births from time to time to guide the harassed humanity and not God Himself, in Bhagavad Gita God Himself takes birth from age to age (B.G.4-8).

Sankracharya has explained the concept of transmigration of soul for human beings as the continuous movement of the wheel. According to him actions both enjoined and prohibited by scriptures bring about one's connection with the body. Whenever the body performs any action, pleasure and pain follow resulting in attraction or repulsion, from which further action follows relating to love or hatred. The ignorant person having only material and intellectual knowledge considers both the merits and demerits of such actions. This merit and demerit is followed similarly by connection with body and the "wheel of *sansara*" continues. The individuals trapped in this "wheel" with continuous motion do not know where to stop an action. The sense of discrimination between right or wrong, good or bad, virtue and evil gets blurred. Transmigratory existence is thus going on continuously for ever like a moving wheel and so the human Kar-ma, thoughts and desires. Only after getting Vedic knowledge what he describes as Vidya, one can get out of this wheel.

Parapsychological Research

Hindus by and large accept reincarnation and transmigration of soul as all their scriptures from Vedas to Tantras refer to these. In spite of this many Hindus still do not know that in their next birth a Hindu could be reborn in the families of Muslims, Christians, Sikhs, Buddhist or other religions and a male could be reborn as female and vice versa. Also in their previous births/ lives they could have been belonging to other religions, sex, region or country. There are a large number of recorded and unrecorded cases of small children mostly between the ages of 3 to 5 years remembering their previous births. Dr Ian Stevenson of the Virginia university and a renowned para psychologist is of the firm opinion that rebirth is a serious possibility. Many others having belief in occult, arcane and mysticism agree with such findings. Dr Stevenson studied a few hundred cases out of 2700 brought to his notice. These cases relate to India, Burma, Pakistan, West Asia, Africa, Europe and America. Most of the children who knew their previous births were below six years. His study showed that after six years the memory of previous birth starts fading. In one case researched by an occult scientist, police could solve a murder mystery as the child in his new birth remembered all the events leading to murder and finally the murderer was arrested and punished after a few years of the crime. One child of a Sikh family of Peshawar (now in Pakistan) at the age of three years suddenly started insisting to go to Afghanistan where he said that his wife and children lived. The parents ignored it as hallucination and did not take him to Afghanistan. In 1947 when Pakistan was created out of Indian Territory, the parents shifted to Ambala City. The child still insisted to see his wife and children of his previous birth. He gave full details of location of the house, articles lying in a particular almirah, name of his wife and children of his earlier birth. Though the child was never taken there, the facts were got verified by the parents and found to be mostly correct. After the age of about 5 years the child started forgetting all the memories of his previous birth. After that his growth was just like a normal child and at young age he opted for a noble profession.

Dr. Stevenson after studying a large number of cases had observed that most of the children who had memory of previous births had met with a violent death. He confirmed that he verified many such claims with the postmortem reports of the victim in his her previous birth. He also observed cases of sex changes and in Burma over 25% of the cases, the children claimed they belonged to the other sex in their previous births. However, he agreed that out of 2700 recorded cases many were hoax. He is of the opinion that number of such cases could be more as many families do not inform and the cases go unnoticed by the researchers. Many parents feel that more probing could affect the future life of their children who remember complete details of their previous life. Irrespective of Dr. Stevenson's study and research, Hindus, Sikhs, Buddhists and Jains have belief in reincarnation. However, Muslims, Christians and many others do not give any importance to this kind of para-psychological research, in spite of the fact that metaphysics of Socrates, Plato and Pythagorus did mention about the immortality of soul and reincarnation. Pythagorus claimed that he knew all his previous a number of births.

Effect of Knowing Soul and Spirit.

According to Vedas God is *Chit* - supreme conscious-ness and human soul has part consciousness that can be the surface of the mental ocean of the human beings. Viewed in this manner it is difficult to distinguish between soul and mind. However, consciousness in its depth stores the experience of past and all other earlier births. Vedas advise stir this ocean of memory through knowledge, meditation, concentration by making a move towards *turiya*, *shuniya sattava* by observing *dharma, satya and rta*. Vedas do recognise that outward looking mind behaves like a logic inventing machine and takes a person towards superstitions, whims, apprehensions and even bad deeds desires and thoughts while providing logical material justification for the same. Thus it creates a large number of *Vrittie*- waves and ripples and makes it difficult for a person to reach the bottom of consciousness. Its tendency is to keep you always at the surface of consciousness of your mental ocean. So meditation, concentration, knowledge should not be for only stilling down one's whirlpool of thoughts but also to go upto the depth of the knowledge and experiences of the past births contained at the bottom of the soul. To know your "self" and reach a stage of self realisation, one has to reach a state when all thought processes get stilled. So first stage is all prayers and meditations should be in solitude and not in-groups. Journey within is not the advice of Vedas only but also Grantha Sahib, holy Koran, Bible and metaphysicists like Socrates, Sankracharya, savants like Sri Ramana maharsi and many others. Sankracharya says, " he who has made the pilgrimage of his own SELF, a pilgrimage not concerned with situation, place or time which is every where, in which neither heat or cold are experienced, which procures a lasting felicity and a final deliverance from all disturbance (stilling of *Vrittie*), such a one is actionless, he knoweth all things and attains eternal bliss." According to maharsi Ramana, " all is within me." The soul remains fixed and innumerable concepts rotate within the mind. Create a self-circuit by stilling these rotating concepts. Visiting shrines, temples, godmen etc., will not provide you bliss. Find an other shrine blissful like your own body containing the divine soul.

On the birth of a child the mind is only *manas* i.e. looks only inwards and is well harmonised with soul and spirit. It is for this reason that many instincts are there on birth like instinct of survival even in one day old infant, instinct of appetite etc. Steadily when the mind gets outside knowledge through senses, sense organs, it starts getting entangled with matter and becomes an outward looking instrument of the body, finds logic even for absurd material activities but continues to feel vacuum and wants to free itself from matter. At this stage miracles, magic, superstitions, rituals, mythology etc., develop. It is such a mind (*etani*) which has bargained the loftiest myths of Ramayana and Mahabharata for cheap and crass ones. The prevalent myths in Hindu religion have trivialised the sacred world of Vedas and have virtually alienated the supreme Mother Prakriti and the entire natural world. There is hardly any myth left showing kinship of man with rivers, nature, animals, birds' etc. The crude and crass myths now prevalent about various gods and goddesses tend to give supremacy of matter over spirit and soul. All prayers, visit to temples, priests, godmen etc. are for material gain and mundane matters. The struggle of the inwards looking mind (*manas*) to free itself from the phantasmagoria or Vedic Maya is the cause of many persons going to godmen, gurus, priests, temples, churches etc. However, the vacuum still continues till the mind joins with soul and finally with God. Those who understand the Vedic knowledge of soul and spirit do not face the bitterest

battles taking place within one's mind and real self. As observed by Ching Chow they keep their brightness (intellectual knowledge) dim and use the light of their soul to guide others on the right path.

The desire to know the "real self" is described beautifully in the in the life of Schopenhaur. He once talked in whispers to shrubs and even bent his ears to the orange blossoms to find out a reply. The attendant of the garden found it rather a strange behaviour and inquired, "young man who are you?" Schopenhaur stared at him and instead of replying, asked the attendant, "If you could tell me who am I, I shall be greatly indebted to you." Poor fellow looked in amazement. Infact our existence is worthwhile only due to the presence of soul, spirit and mind within us. Our senses normally take us astray and away from our selves. Descartes famous words "cogito ergo sum" (I think, therefore I am)" clearly shows gross body is not yourself. At best you are "mind" according to Descartes and "soul" as most of the ideal-ists and Vedantists hold. Though materialists like Machiavelli and Thomas Hobbes had some difficulties in accepting mind independent of human senses, but Locke another materialist in regard to political philosophy did accept that mind is a spiritual substance but its clear nature is not known. Those who know the various attributes of the soul and spirit, always tend to perform virtuous deeds like mother Teresa, Mahatma Gandhi, Vivekananda and never exploit the divine Nature and benign mother Earth. Amongst the six kinds of life brought out in the Vedas, they may be leading godly life (*Daivic Jiwan*) or spiritual life (*shuniya sattava jiwan*) or a life of predominantly *sattavic jiwan* i.e. need based living on the concept of moderation in action, thoughts and desires in regard to material requirements. They eat not for nourishing the body but also the spirit. Bhagavad Gita clearly says that eating for only nourishing your body is sin. Eat only for sustaining your body. Never eat to satisfy your taste of the tongue but develop the taste of food in your mind.

Those who understand the presence of spirit in "matter" along with all living creatures create wealth for society and mankind and certainly not for the body self. They produce food with a noble thought that one seed can give hundreds of seeds and part of the agricul-tural and horticultural production is meant for animals, birds and other living creatures who help in many ways in the production. The selfish person not knowing the presence of spirit pervading every where considers himself the producer of food with no role of God, Prakrti, rain, animals and birds etc., in this effort. Such a person is not well harmonized with Nature and does not accept Prakrti as su-preme mother and Earth as benign mother. Those individuals who fully appreciate the noble and divine role of soul and spirit are invariably truthful, transparent, loving and are ever keen to serve the mankind on the Vedic principle of "*Idd Nan Mmam*"-nothing for self all for society. This Vedic principle was later described by Aristotle as en-lightened selfishness and by Spinoza as enlightened liberalism. The "wrath" of such noble persons is always against evil and sinful ac-tions. Otherwise, they are normally serene and tranquil in their con-duct and behaviour. They do not hate the sinner but the sin. Those who see self in all beings "hate not" and find every where Oneness and are themselves not touched by evil. Isa Upanishad cautions those who devote themselves to meditation and prayer for ostentation, social recognition without fully understanding "self"- the higher extended self and lower Prakrti self, are doomed to greater darkness than those who devote to worldly life

only. A person who knows indwelling of God in the gross body in the form of soul and spirit will never commit any sin or evil knowingly. Such a person can only distinguish between good and bad, evil and virtue based on the light and knowledge provided by the instruments of his/her inner world.

It is because of this knowledge that in all ages people like Vedic rsis and munnies, Socrates, Plato, Mencius, Sankracharya, Immanuel Kant, mother Teresa, Gandhi ji and many others are born to guide the harassed humanity. Since most of the human beings are their own enemies by leading ego and greed based tamasic life of sensual non permanent and transitory pleasures, the most of the miseries are their own creation. But the world has even now a number of individuals who conduct themselves based on their inner knowledge. There are some traders, industrialists and commercial giants in the entire world who give their profits for the welfare of poor, labour welfare, hospitals, for scientific research without people knowing it. But the contrary is also true. Those who do not know the attributes of soul and spirit, give billions of rupees, dollars, pound sterling, francs and all other currencies of the world with the sole aim of social recognition, vested interest and to earn more exploitative profits. Their donation, charity, gift exchange is not only a commercial technique but also one of the main causes of spreading corruption in society. It is because of this knowledge of soul and spirit, saintly persons in all fields of human activities are still born and helpful men and women are seen in society. One still finds modest girls, patient mothers, dedicated fathers and thousands of people seen helping their unfortunate spir-itual brothers and sisters during various calamities, floods, wars and air crash or train accidents. There are still some individuals who are prepared to give their lives for others. The potentiality to do good, selfless service, working with and not for the poor and down trodden below poverty line is seen quite often. The various societies every where in the world still do not give social recognition by awarding best prizes in smuggling, gambling, bribe taking or bribe giving and other non divine activities.

The in-depth study of persons having the potentiality to do good would reveal that all of them are not fond of meditation, prayer, going to temples and churches both morning and evening but are guided by their real "inner self" for those having belief in the existence of soul or inwards looking mind for the agnostics like Bertrand Russel, H.G.Wells and even Buddha. They are guided more by *a-priori* knowledge contained in the manifested soul or mind. It is a separate question about their degree of selfless work for the society. This would depend upon the stage of knowledge or Vidya one has acquired which in terms of Vedic metaphysics could be highest for *Adityas* having studied ten sciences, all social sciences, military science, philosophy and metaphysics till the age of 48 years. In Vedas *Adityas* are akin to devas like Indra, Agni, Surya etc. However, with less knowledge but firm belief in soul and spirit one can still contribute a lot for the welfare of society. But those having no belief in the inner divine instruments including the power of mind (*manas*) will be found resorting to contrary and unsociable activities like bribery, corruption, exploitative profits in the name of "*Shubh Labh*" i.e. auspicious and spiritual profit. At present in Hindu society the number of such persons in all professions is on the increase. The Troika consisting of a triangle with three sides of politicians, bureau-crats and businessmen is now fast changing to a square with the addition of fourth side of

fake religious Pandits, godmen and cults. Owing to distortion of spiritual and divine knowledge to suit the need of vulgar rich people, hypocrite politicians and those resorting to non transparent activities, a lot of confusion has been created in Hindu society. The spirit of divine, spiritual and material knowledge contained in Vedas, Bhagavad Gita, Grantha Sahib and other scriptures is fast vanishing owing to deliberate highly materialistic interpretations.

It is only the scriptural knowledge of God, soul, spirit, Prakrti, *gunas* (primordial subtle matter) and other inner divine instruments can bring golden age or Vedic *Krita Yuga* on this earth. All the drift leading to pollution, environmental hazards, treating mother earth as a quarry, excessive sinful pursuit of money etc., will start getting reversed, bringing holy Bible's kingdom of heaven closer to the earth. Thus bringing *De civitas Dei* -the city of God on earth is very largely dependent on the entire mankind. This change can be still faster if along with Vedic metaphysics about *Rta, staya and dharma* the scriptures of other religions are studied and followed and the spirit behind them properly understood. All subsequent interpretations leading to hatred of other religions, or supremacy of one religion over the other, materialistic interpretations bereft of spirit and soul etc., could be ignored being contrary to scriptures.

Since God is perfect and soul yearns to reach *Vaikuntha*-the abode of God by acquiring perfection, those who know their "real self" tend to move towards perfection in all areas of love, harmony, social welfare for them selves as well as for the society. Those ancient rsis and munnies who had realised their "selves" not only moved themselves towards perfection but also left behind perfect models of education, science, society, marriages, vocations and even Artha-meta economics or what we may describe as development economics.

At the present age when respect for women is diminishing, girl child is aborted in a number of cases and if takes birth is slowly poisoned by millions of Hindus particularly in some states and districts of India where maximum number of missing girls are found. In those places the ratio of male female ratio has gone even below 1000 : 850. The exploitation of women is still continuing on a large scale as practices and systems like *devdasis*, prostitutes, less wages to women labourers in agri-culture, construction of civil and other works, using them as sex symbols in clubs, hotels, advertisements etc., even now prevail in Hindu society. It has mainly happened as Hindus have largely stopped accepting Prakrti as the supreme mother. For them God is both supreme Father and Mother. The spirit as energy principle provided by Prakrti has lost any sanctity and both soul and soirit are considered as one and the same directly from God. To bring back the Vedic respect and importance of women, it is necessary to know the Vedic concept of *JIVA* i.e Spirit independent of *Atma and Jivatma*.

The knowledge of Prakrti, soul and spirit restores not only the respect of women but also creates love and harmony in the entire mankind. While each individual is different and distinct due to his / her manifested soul having the effect of past *karma*, but the spirit being energy principle in all human beings makes us all spiritual brothers and sisters. Thus through spirit a Global family (*Vishwa Kutumbakam*) of the entire mankind is formed. Since the spirit is also in the animals, birds, fishes and other animate life, their care with love becomes

spiritual obligation of all human beings as they are made in the image of God. Their exploitation is not only immoral but also against the laws of God. It is the proper understanding of spirit and its attributes which makes you move from greed /ego based life to need based living. One finds that divine Nature and benign mother earth provide enough for the need of all human beings and other animate life but not enough for the greed of human beings. Birds, animals etc., always lead noble need based life and are very often contented. As *Yog Vashishta* says, " to the unwise knowledge of scriptures is a burden, to one who is full of desires, even wisdom is a burden, one who is rest-less, even mind is a burden and one who has no knowledge of "Self"- both lower and higher i.e. soul and spirit even the body (life span) is a burden." Why to carry this burden when the knowledge of soul and spirit can bring eternal bliss in you? This knowledge will not keep you running after fake gurus, priests, godmen and *swamis*. Also without this knowledge even the genuine *gurus and swamis* can not be located. The need for miracles and mythological gods along with Baba syndrome will start disappearing .Let us not forget Plato's description of man," the being in search of meaning ." This search can only end through the knowledge of Vedic metaphysics as contained in the oldest scriptures of the world.

Chapter 8
OM Khamma Brahma
 (OM Thy Name is God)
 The Vedic Supreme Reality

Let me submit in the very beginning that I am too small to describe the Vedic Supreme Reality - *Nirguna* Brahma who is non-describable Universal God. Holy Koran has clearly mentioned that not all the trees of the world if converted into pens and the entire water of all the oceans as ink, still the merciful and benevolent God cannot be described. There are many other limitations to describe the ineffable and formless Vedic God. The earth is a speck of dust in the entire universe, which itself is a microscopic atom in the infinite body of the "Whole"- the only Reality as per Baruch Spinoza. I am much smaller than a trillionth of a trillionth part of the universe, after taking into consideration all animate and inanimate things, creatures and other life. Again if the age of the earth is taken as 5000 million years based on the scientific studies of flora, fauna, strata, rocks etc., and also that the life in its rudimentary form emerged about 1500 to 2000 millions years ago, when plants which could move in search of food became animals and animals which could stand on their feet for easy search of food became human beings, then I humbly accept my further limitations to describe Vedic supreme Reality. I find still more limitations as the geologists, sociologists and historians tell that the modern thinking man existed on this earth about 12000 to 15000 years ago i.e., on a clock of 24 hours for the earth, the modern man is there hardly for less than two seconds and myself not even 0.001 second on this clock.

In spite of all our limitations, many individuals have already decided the Form, character and attributes of the God. However, based on the Vedic metaphysics whatever description of God is given, it can at best be a glimpse of His omnipresence, omniscience and omnipotence. The Universal God being without Form, beyond attributes (Ineffable) and Unmoved Mover, He makes Himself felt whether as *Adrsta* - unseen Cosmic power or Brahma -the Supreme Reality as impersonal God. Some times individuals find Him by manifesting Himself in various divinities both real and mythological, as Christ, Krishna, Rama, Ahur Mazda and many others or even as non existent to atheists like ancient Charvakas and agnostics like, Buddha, Bertrand Russell etc. It is mainly because human senses and reason cannot analyse Him.

All objects belong to one or more categories like quantity, quality, dimensions, colour etc. The Vedic God does not belong to any such category and is beyond any comparison. It is therefore, not possible to describe Him completely. Sankracharya had rightly said, " even the words recoil before Him." So based on a large number of hymns in the Vedas, description contained in Bhagavad Gita, Upanishads and other scriptures, one can make an effort to describe the Vedic God which at best will be only a glimpse of the Supreme Reality. Even for this limited description, I shall pray for Divine Guidance for each word, idea, concept and doctrine for describing *Nirguna* Brahma and still like to be apologised for my weaknesses, *avidya*, nescience and limitations as an ordinary human being. The

women folk should pardon me for describing God as HE, though God has no gender. However, an effort will be made to describe Him as That, Thou, Thy, but a few hymns in the Vedas do refer to Him as HE and many others as That.

All atheists and non-believers should excuse me, as there is every likely hood that some of them might become agnostics and a few others even theists with firm and scientific belief in God. Some of the atheists and agnostics as Kapila Rsi, Buddha, Mahavira, Bertrand Russell and others were more spiritualistic and ethical than many of the ancient and modern theists with firm belief in the philosophy of materialism, eat drink, and be merry. The atheists who follow the laws of nature and do not find Prakrti- the divine Nature as adversary to conquer and destroy but a store house of infinite knowledge and experience, lead a noble life of golden mean, moderation, truthfulness, transparency for maintaining social, physical and moral order, I am too small to suggest any thing to them. The spiritual blessings of great religions particularly Islam, Christianity, Sikhism, Zoroastrians, Buddhism and others will be necessary for this humble search of God, apart from the blessings of great path finders of the past and present who did not fabricate truths but discovered through their transcendental research. The guidance of the philosophy and metaphysics of Socrates, Plato, Kant, Mencius, Ramanajum, Vallabh and others will help in my deductive approach to find Vedic God.

I have deliberately decided to utilise deductive method of metaphysics as permanent truths contained in Vedas, holy Koran, holy Bible and other scriptures along with philosophy of pure, objective and subjective idealists confirm only One God for the entire mankind. Rig-Veda 1-164-46 and Y.V 32-1 clearly mention that God is one; wise men call Him by different names. The souls in all human beings are the subtle particles of the same God. Through His spirit, we all get the same energy to live. Thus, Vedas describe that we are all spiritual brothers and sisters in the entire world, being part of Him. In view of this, the concepts of noble and divine professions, Universal brotherhood, Global family and global trade are very prominent in the Vedic metaphysics.

The ancient seers and sages in pursuit of divine science of metaphysics did research with mathematical exactness with the help of their instruments of the inner worlds. They found through their spiritual discovery that God is the cause of all animate and inanimate life/things and to be a first principle. He is the only Reality; all else is *Maya* that is a cosmic illusion of our senses. The human sense organs even cannot see ether (*akash*), though it is a powerful medium of sound. Some times owing to this illusion of senses we see things differently. We very often mistake sea shells under light as silver, rope as snake in dim light and the Sun which is much bigger than the earth is seen as a small bright disc. Many such examples can be cited. It is for this reason that Vedic *rsis and munnies* (metaphysicists and wandering sages) avoided their outer instruments like senses, sense organs, outwards looking mind (*etani*) and material and intellectual knowledge in the search of God. It is a separate matter that in this pursuit they not only found God but also complete divine knowledge of soul, spirit, *gunas*, physical sciences and laws of social, physical and moral order.

The Vedas mention five classes in any society. Four of these classes follow noble

and divine professions allotted to them through a scheme of education. The fifth is non-divine class of *avarnas*, *vritras*, *rakshasas* and they tend to follow ignoble professions based on their material and intellectual knowledge of senses, matter and outer world, which they invariably find as real. Therefore, they are always in blind pursuit of money, power, prestige and matter. The worship of God and a large number of major and minor deities and even gurus, cult leaders in the form of human beings and sometimes partly animal and partly human being, animals, trees, a plant is quite common in different part of the world. Amongst many Hindus this material pursuit bereft of spiritualism has created 330 millions gods/goddesses in all possible kinds of forms. Of course, the deities with human form constitute the largest number. It was perhaps during such a period of animism and pluralism that some of the *Adityas*, *Rudrais* and other lovers of wisdom used the divine instruments of their inner worlds like soul, spirit and *buddhi* (intellect). The divine instruments are not gross in their nature and hence these are not made of five *mahabhuta* (main elements) i.e. earth, fire, water, air and ether. While we obtain material, *a-posteriori* and intellectual knowledge through senses and sense organs, which are gross in their nature, but all *a-priori* knowledge not based on any sense experience comes through these divine instruments. What the material knowledge finds as beautiful is not always good, what the *a-priori* knowledge finds as good is always beautiful. This inner beauty makes the outer beauty look pale in comparison.

It is during the search of God that the lovers of wisdom, *rsis* and *rsiks* discovered that telling lies, performing magic and miracles, resorting to hatred, greed and other vices lead to chaos and hatred in society as well as in the families. Truth, harmony, love, transparency, justice and other virtues are the *a-priori* principles and if followed human beings soon move towards perfection. Thus to understand the Vedic supreme Reality, it is necessary to know the metaphysical concept of the existence of inner and outer worlds and also the superiority of the *a-priori* principles and knowledge over material theories and intellectual knowledge. The ancient, medieval and modern history of India as well as of the World has confirmed that with material knowledge based on sense experiences and intellectual reasons and arguments, any search of God had always led to fanaticism, fundamentalism, communal tension, destruction of the temples, churches, mosques and *gurudwaras* of the same God and even had been cause of wars between the nations. With material knowledge, same God appears different to various sections of the people.

It is for this reason that material and intellectual knowledge bereft of spiritual knowledge is described in the Vedas as *Avidya*- ignorance. It is also the cause of blind faith, superstitions, hallucination, lack of scientific outlook, idol worship, belief in miracles and mythology, ostentatious worship, proxy worship and meditation as temporary sleep where a person gets into utter darkness and gloom as mentioned in some of the Upanishads. Path of knowledge described as *Jnan marga* or Bhagavad Gita's *Sankhya yoga* based on higher divine and spiritual knowledge takes a person towards the search of God through *nishkam karma* i.e. selfless action without any desire of its fruit and result and Vedic philosophy of *Idd Nan Mmam*- nothing for self all for society which is Vedic enlightened liberalism. This path thus takes you towards the supreme Reality only when you start producing wealth, corn and all kinds of crops selflessly for

the members of society and not for your personal material benefits while leading a noble life of moderation of Vedas. Based on the degree of higher knowledge, enlightened liberalism and selfless action, one starts getting divine guidance and passes through different views about God.

Six schools of Indian philosophy (*sad darshana*) make it apparent that Vedic metaphysics freely allows a person to hold a different or contrary view/s about God so long as you follow the basic spirit of Vedic metaphysics. While all scriptures of the major religions of the world leave no doubt that there is only One formless, ineffable, merciful, compassionate and immanent God, Vedic metaphysics makes it clear that only at the stage of *Turiya* when a person attains supreme consciousness only this One Supreme Reality appears and the vehement effect of *Maya* -the cosmic illusion disappears. Before that based on the degree of consciousness one has acquired various gods, personal God (*saguna Iswara*), material world, matter etc., appear as real and not cosmic illusion. So before attaining *Turiya*, to a varying degree pursuit of matter continues. Vedas therefore, advise that pursuit of matter within moderation on the principle of enlightened liberalism is virtue and all material excesses are sins.

The supreme Reality of the Vedas though formless and nameless has been given the epithet of Brahma by the *Rsis and Munnies* of yore. Since the entire cosmos and universe both visible and invisible continues to expand and is described as *Brahmand* so the Vedic metaphysicists found an appropriate epithet for the nameless God as Brahma. They also mentioned that wise men could call Him by any other name but He remains the same God for the entire mankind as well as for all other animate and inanimate life/things. Thus, the supreme Reality of holy Koran "Allah" or "*Khudda*" is *Rabbil alamin* and not *Rabbil Islam*, which literally means God of the entire universe and not God of Islam only. Guru Nanak the founder of Sikh religion based on Vedas, by following the path of devotion (*Bhakti Yoga*) along with higher divine knowledge got the vision of supreme Reality and described the Nameless God as *Ek OM Kar-* the One God who is formless and beyond attributes. Even many great philosophers from the ancient periods to the present age in all parts of the world, particularly Socrates, Plato, Mencius, Sankracharya, Baruch Spinoza, Immanuel Kant and more recently swami Dayananda, Vivekananda and others have only found One God akin to Vedic Brahma.

Thus, deductive approach to metaphysics leaves no room for another God. Through inductive approach to philosophy, one may or may not reach this conclusion, though Aristotle who had a scientific mind with mathematical exactness did find ONE universal God as an Unmoved Mover. The 20th century eminent scientist Albert Einstein through inductive method could also find One nameless and formless God without any sex and even out side his science laboratory some learned people have observed words written as "Thou Art That". He even tried to harmonise physical sciences with metaphysical religion but certainly not with organised religions, as they exist in many parts of the world. Any other approach not based on inductive or deductive approach to philosophy may create even hallucination that God came in one's dream to give a particular direction. Many Indian gurus and the founders of various cults claim so and some of them have even hallucination that they are the incarnation of God/god on this

earth.

Isa Upanishad describes *Nirguna* Brahma -the ineffable God as, “ Whole is that, whole too is this, from whole, whole cometh and take whole, yet whole remains.” The Upanishads are the fourth and last part of Vedas i.e. Ved -anta. *Anta* means “the end.” Hence, Vedanta school of Indian philosophy is entirely based on Vedic metaphysics or Upanishads. Out of the fourth part of Vedas, at different stages of time Vedantists have compiled 108 Upanishads. Some of the Vedantists are absolute monists; pure idealists and others are qualified monists, dualists and even pluralists. However, most of the Vedantists agree that nothing is produced out of nothing, hence God is universe and universe is God. “How can entity be produced out of non entity? Islam also mentions like Vedantists that God is *Azal-* has no beginning and *Abid-* has no end. He is Eternal.

A number of hymns in the Vedas describe God in details. A few hymns can be mentioned for proper understanding of *Nirguna* Brahma who is the Universal God. Rig Veda 6-15-13, 14 mentions that He is a pure illuminator, unifier, remover of all miseries, commands all to observe non-violence and other rules of righteousness, which are *a-priori* principles beyond any sense experiences. Rig-Veda 6-47-18 says that for each form, He is the Model. It is His Forms that are to be seen everywhere, in spiritual and material things. He exists in all animate and inanimate life/things but He is manifest in the human beings where He dwells in their hearts (Sama Veda 860). A similar description that He dwells in the human hearts is also there in Bhagavad Gita, *Srimad Bahgavatam* and even holy Bible. Rig Veda 1-9-5, 6 mentions that He is the Lord of knowledge, infinite wisdom and material wealth. He pervades the matter and the whole space (A.V.19-20-2). All the four Vedas describe that He and His laws (*Rta*) are the same. Those who follow His laws and commandments can realise Him. He is unborn (*ajo*) and incarnation of God as a human being is not visualised (Y.V.34-53, 40-8 and A.V. 10-23-4). He lives within you and you live within Him as one of His tiny living cells. Baruch Spinoza also found a similar concept in his metaphysics.

The Vedic metaphysics contained in Upanishads tell us that He has no demand for rituals, ceremonies, material offerings, donations, blind, proxy and ostentatious worship but wants all the human beings to follow His laws to assist Him to maintain social, moral and physical order. Being omnipresent, temples, idols, icons are not His requirement. Our ignorance makes us to know Him through idols and not through His laws and Commandments. Thus all evils, corruption, bribery, naked selfishness and material desires are more rampant with people who do not follow His laws but try to find Him in idols/icons, places of pilgrimage etc. Majority of such persons even create pollution of all kinds, environmental hazards, social and economic tensions in society and thus knowingly or unwittingly go against His laws and tend to create social, moral and physical disorder. To avoid worship through idols in temples, Vedas advise open discussions on religion, ethics, morality, divinity, soul, spirit and Prakrti in an assembly where all individuals are advised to participate. This august body in the Vedas is described as *Vidhata*. Being ineffable, He does not want the human beings to praise Him all the time about His attributes. As Sankracharya said, “even the words recoil to describe Him”. Categories, quantity, quality, colour and words cannot explain Him. Thus Vedas give great importance that we should

know and understand Him.

He is an impersonal God, impartial and Unmoved Mover but moves the universe in a wondrous design. There are a number of hymns relating to laws of God, which He observes and follows Himself sternly. He never breaks them and this results in equilibrium in the entire universe. There is a mention that even animals, birds, plants as well as all inanimate things follow these laws. The more you understand and love Him, the more you go away from worship, ritualistic meditation and blind love of money. The matter starts disappearing and you start realising that all human beings are spiritual brothers and sisters. Vedic God has only blessings and mercy for all His creation and no curse for His creatures. If an individual is leading a miserable life of stress, it is his/her own creation as the individuals are their own greatest friends and their own enemies. Nevertheless, the highest concept of divine mercy is reached that HE permits His children all things to be said about Him even if you do not believe in Him. Thus, toleration is an important teaching of Vedic metaphysics. Vedic hymns clearly mention that He is at your disposal but on His terms and not your terms. He expects you not to disturb violently His Design of the earth and the universe. However, Vedic science contained in a few hundred hymns does permit peaceful scientific research by *Ashvinaus* (scientists) of all matter for the welfare of mankind. For the violation of His laws and non-violent principles HE gives purifying punishment, which any mother or father gives to their children.

In view of the above description of God, creating any kind of pollution, bombarding willfully any part of God's earth, making the soil unproductive owing to excessive use of poisonous insecticide, chemical fertiliser, creating environmental hazards are all sinful. For all these the society has to face purifying and compelling punishment like floods, earth quakes, excessive bursting of volcanoes, storms, abnormal climatic changes, wide spread diseases, slow poisoning through food produced with insecticides and other synthetic material etc. Vedas leave no scope for any doubt that for the sinful actions of some or many people, the entire society has to suffer as all the members of society have meekly consented or even joined to their evil activities for material gain and other stakes/ vested interests. It is for this reason that noble professions and activities of four divine *Varnas* and ignoble activities of the fifth non divine class of *avarnas*, *vrstras*, *yatudhani*, *rakshasas* etc., is mentioned in a large number of hymns in the context of an ideal Vedic society. It is the rulers' duty to ensure that people following non divine activities and professions should be properly educated and imparted Vedic education. If they continue with their evil actions, they should be punished to save the other members of society from the compelling and purifying punishment of God. There are many *mantras* (poetical hymns in praise of God) invoking Prakriti *devas* (formless forces of Nature) like Indra, Varun and others to make these *vrstras*, *avarnas* to flea like a mote of dust.

All logic starts from the supreme Reality and ends in Him, as He is perfect Truth and Knowledge. He is beyond the sensual range of vision. Human senses can only see the phenomenal world *Pratibhasha* and find it as more real than the supreme Reality, even though the material world is phantasmagoria *Maya* or a cosmic illusion *Mithya*. Every thing belongs to Him, we use it only temporarily, whether it is food, air, water and He expects all of us not to over use these (Sama Veda

274). We should keep wealth and all material possessions only for our preservation lest we become exploiters by taking away some one else's share. SamaVeda 274 clearly advises need-based living.

Unlike minor and major deities of theology and organised religion and gods of various cults and modern non-Vedic *gurus*, the Vedic God is not bothered on your eating, drinking and other habits so long as these habits do not affect the equilibrium of the visible universe and cosmos. Thus ruthless killing of animals, fishes, felling of trees, wastage of food etc., are all sinful acts. Your food habits depend not only on the climatic conditions, availability of the kind of food, but also on the predominance of particular kind of *gunas* in you. These *gunas* are the primordial subtle matter of three kind *sattavic, rajasic and tamasic*. Bhagavd Gita also refers to these as three modes of Prakrti. When *sattavic guna* of purity is predominant, the individual tends to take simple food without spices and the taste of food moves from the tongue to mind. Gandhi ji experimented with such a sattavic food even during his stay in England while pursuing his studies and found boiled spinach was good for his health and the taste of food moved to his mind. This experiment he mentioned in his autobiography *My Experiment with Truth*. This helped him to lead a need-based life while pursuing the goal of Independence of India from the British rule, on the noble principle of non-violence of the strong. Thus with right kind of knowledge, one can always decide the suitable kind of food.

The Vedic God is pure Energy akin to scholastic Actus Purus -activity per se. He is not so much a person as magnetic power for all animate and inanimate life / things. According to Rig Veda 10-90-13 to 17, the entire universe is His body. Sun and Moon are His eyes, Earth is His feet and Heaven is His head. Our eyes can see 1/4th of *Brahmand* (entire cosmos within and beyond visual range). He acts by the necessity of His nature. His decrees are eternal truths and with dedicated and transcendental research, all these truths can be found out for the welfare of self, society and mankind. Some such truths were discovered by *rsis and munnies* of the Vedic period and even later by *rsi Yajnavalkya, rsika Gargi, maharsi Vyasa*, the enlightened Buddha, pure idealist and absolute monist Sankracharya and many others in India and also abroad. While three Vedas mostly refer to Him as Brahma, in Yajur and Atharva Vedas epithets for God are mentioned as *Shiva, Shankar Brahma* and *Shambhu*. From whose head seven streams of love, mercy, compassion, knowledge, truthfulness, virtue and logic are emerging and then merging in a great river of *Janan and Vijnan*, which is divine and spiritual knowledge. The epithet *Shambhu* refers to perennial source of happiness and delight as Bliss. *Shankra* refers to one who provides welfare to mankind and *Shiva* - the most pure and auspicious who helps human beings to attain *Moksha*.

The eminent metaphysicists Yajnavalkya of the 8th century BC described God as *neti-neti* (neither this nor that). Brahma is inconceivable for He cannot be conceived. He is unchangeable for He cannot be changed. Untouched for nothing can touch Him. He cannot suffer for striking any sword for He cannot suffer any injury. We ourselves are but He, yet we know not what He is. For whatever we express, He is limited but He is limitless. He is greatest of the greatest, subtlest of the subtlest, ineffable, omniscient. Space, time and casualty cannot relate

Him, as they are part of Him. Origin of Time and Space is beyond the human capacity to know. Both Time and Space live in Him and these are eternal (*akshram*). God is Great eternal (*Mahad akshram*).

Later Madhvacharya (1238-1317 A.D) of *Bhakti* school of *Vedanta* held that Brahma in association with *Maya* is the cause of world appearance. Mencius had mentioned this world and universe as His Shadow and the cosmic illusion makes it look real. As with material knowledge the phenomenal world, though a phantasmagoria looks real, according to Madhavacharya the supreme Reality Brahma is then perceived as *Vishva Karma* (supreme Architect and Designer). This concept is based on a number of hymns in the Vedas and Shatpatha Brahmana where HE is referred as *Vishva Karma*. Many Hindus particularly in south India celebrate *Vishva Karma* day when they worship even inanimate things like scissors, knives, hammer, sickle etc.; which help in designing, creation and production of various material items. They find spirit of God in these inanimate things. Though the concept of life in inanimate things is Vedic, the worship is done more as a ritual. Most of those worshippers otherwise, find all inanimate things as inert and do not find any sin in their over exploitation.

While some of the seers and *Vedantists* consider God as the Creator, Madhvacharya finds Him as cause of the creation of the entire universe. Since he was a devotee of lord Krishna and Vishnu as *sagun Iswaras*, he was much influenced by Bhagavad Gita where it is mentioned that Prakrti creates the universe and the entire material world under His Supervision (B.G IX-10). Prakrti also originate from Him through His cosmic Word OM, all animate and inanimate life/things can also be attributed as having originated from Him. However, this metaphysical explanation has a limitation as He is eternal and Prakrti undergoes Cosmic Cycle of Creation and Dissolution (*Sristi and Pralaya*) after millions of years. Each such Cycle is referred as *Kalpa*. Only the God is eternal, perfect and the only Reality and is not originated from some thing. He is self-created.

He is the intelligent source as we all see that every thing in the Nature and Universe is so orderly, in regularity, design, and intelligence, having been originated from an intelligent source. He energises the Nature with His supreme Spirit. Nature then provides her energy principle to all animate and inanimate life / things as proof of her regularity and orderliness in conformity with the Will of God. Whatever is created changeth and perishable is part of Prakrti and whatever is permanent is divine. Time and Space are not perishable, as such are part of Him. Soul in the human body that is a tiny particle of God is also immortal and permanent and hence divine. Every thing else is perishable; having been created by Prakrti gets dissolved. Therefore, all perfect knowledge and intelligence originate from Him and passes through Prakrti - the supreme Mother to all animate and inanimate life and things. The knowledge of Prakrti, universe, three subtle primordial matter, gross matter containing five *maha bhuta* and a large number of elements (*bhuta*), spirit etc., is described as *Vijnan* (scientific spiritual knowledge) and that of God, soul, virtue, good, truth, time and space is *Jnan* - divine knowledge. When individuals do not find the spirit of God in "matter" and consider it as inert, it is *Ajnan* -ignorance or only material knowledge.

He makes Himself felt whether as *Adrsta* (unseen cosmic power) or *saguna*

Iswara (personal God) or *Nirguna* Brahma as impersonal Universal God. Yet He defies proof to human reason and senses. Vedas therefore, advise that we should make all sincere efforts to know and understand Him but avoid analysing Him. He is beyond human analysis. We should never forget our size, capacity, fitness, limitations and ability to examine Brahma. Since He has no Form and is Perfect, so He cannot be compared. He is beyond any category, as He cannot be explained in terms of quality, quantity, colour or dimension. He is always at rest though an Unmoved Mover and hence without any relationship. He is His own self. He is immanent and inherent. *Virat rupa* of God as His divine imperishable Form is described in Bhagavad Gita in chapter XI from verse 4 onwards and is a very vivid description of immanence of God for easy understanding by a common person. He is *Garva Prahari* as crusher of pride, cannot tolerate injustice to His people. As such, He gives a long rope where you are entangled yourself and your pride is crushed.

It is the same God who dwells in *Brahmins, Kashatriyas, Vaish and Shudras* - the four divine *Varnas* based on noble professions allotted through Vedic education system on merit, ability, capacity and aptitude and not on birth. The same God also dwells in *avarnas, vritras* and other non-divine people performing ignoble activities and resorting to corruption, bribery and other social and moral evils. He shows them the right path through His particle (*ansh*), which is the divine soul, manifested in their gross bodies. But under the vehement effect of *Maya*, turbulent outward looking mind and uncontrolled senses, material desires, lust and greed they ignore the right path of virtue and spread only sensate values in society. However, the fact remains that the same Universal God dwells in the hearts of all individuals on this earth, irrespective of caste, creed, sex and religion. The ignorant, non-divine and irreligious people find that He is far distant from them. It is for this reason that many Hindus look towards the sky while praying and asking some mundane favours from Him or when in great misery, pain and grief. This could also be common in other religions where the human beings find Him far distant from them. Yajur Veda 40-5 tells us that He is within the entire universe and surrounds it externally. For those who want to realise Him, they have to follow the path of moderation, righteousness and His laws, which are permanent truths and His Commandments. Kena Upanishad 2-5 mentions that God can be realised in one life. If you do not realise in one life, you are a great loser.

In the Vedic *havan mantras* -the poetical hymns pertaining to sacred *yajna* over holy fire, Brahma is described through His cosmic Word *OM*. The cosmic Energy created some kind of mass in the form of *Hiranya garbha* (cosmic Golden Egg). When this Golden Egg opened, the entire cosmos, planets, stars, earth, sky, ether, heaven and all four quarters containing animate and inanimate life / things were formed in stages, though He remained "Whole". Thus, He became the only Lord (*Pati*) of the entire *Brahamand*. He existed even before this vast and expanding Creation (Y.V 13-4). The most beautiful description of Brahma is given in the Vedantic School of Indian philosophy, based on Upanishads. There was neither being nor not being, neither *vayu* (air) nor *akash* (ether) which is beyond...neither death nor immortality existed, no distinction was yet between day and night, darkness was first concealed in darkness and all this was indiscriminate chaos. In that stage of *Shuniya* (void), apart from that nothing

was whatsoever. It was when desire as the perennial germ of the mind arose for the first time and the entire cosmos was born out of *Hiranya garbha*. The One, which was covered by Void, was manifested through the light of *Tapas* (spiritual fire) (R.V X-129-1 to 3).

Thus The One Lord of all that moves and that is fixed, of what walks, what flies became the Creator and Lord of all this multiform creation (R.V.III-54-8). It is quite apparent that some hymns tend to describe Him as Creator, a few others as Unmoved Mover and still some more describe Him as Supervisor who allowed Prakrti to create the gross Universe under His supervision. This is mainly Vedic hymns were compiled originally in Vedic *Bhasha* (language) and later translated in *Prakrit* language, at different periods of time by *rsis and munnies* having different degree of knowledge and belief in the philosophy of either agnosticism, absolute monism, dualism and even pluralism. It hardly gives any surprise that by studying same Vedas, Six different Schools of Indian philosophy emerged apart from a few minor Schools.

The cosmic sound of God when He spoke His first Word is described in the Vedas, as *Shabad Brahma* was O.M- pronounced as A.U.M. For a person who is not conversant with metaphysics and divine knowledge and not aware of the a-priori principles known to his/her soul, the cosmic Word OM is the gateway to reach God. It is the first sacred Word that is put in the ears of an infant on birth to create belief in the supreme Reality without any material argument. Human intelligence based on sense perception has invariably many limitations. The Upanishads tell us that a child is born with the knowledge of four Vedas stored in his/her soul, spirit and intellect (*buddhi*). This is mainly as God is present throughout the procreation process of an infant. The external world of phenomenon (*Maya*) appearing as real, human senses, sense organs and matter that put a golden lid over this knowledge. You get divine guidance by chanting this word O.M and the stirred knowledge of the Vedas starts becoming available to you.

According to Sama Veda, senses and sense organs along with outward looking mind create 99 obstacles, which become the cause of dimming the stored knowledge of Vedas. These obstacles tend to take you towards material excesses in all areas of human activities and desires. This leads to sinful life of sensual transitory and fleeting pleasures, ego, false status consciousness, aimless pursuit of money and matter, naked selfishness in serving those members of society and even foreigners who take great delight in economic, social and physical exploitation of human beings and the benign mother earth. If not controlled the senses along with these 99 obstacles become the cause of rebirth not once but a large number of times. Individual thus becomes his/her own enemy. Through the proper understanding of the significance of *Shabad Brahma* O.M., one can cross the vast and turbulent ocean of matter with ease and even realize God. Thus, this cosmic Word becomes the raft of knowledge. According to Yajur Veda XL-17, this word OM is Brahma Itself. "*OM Khamma Brahma*"- OM Thy name is Brahma. Through this Word, He not only created Prakrti and Universe but also protects the same with the divine energy coming out of *Shabad Brahma*. This Word OM is from the root *Ava* (to protect).

The Word OM appears in the Vedic hymns a few hundred times as divine, lustrous, benevolent, pure and auspicious God. Compared to the epithet Brahma, this Word OM appears many times more. Vedas tell us that God is available to human beings through this cosmic Word. Whenever free either resort to some constructive and useful work for society and mankind or spread divine energy by chanting the cosmic Word O.M Bhagavad Gita leaves no doubt that any work done for self interest is not work. All work should be done on behalf of God and dedicated to Him and should be commenced with the word OM and also it should end by chanting this word or *OM Tat Sat, OM Khamma Brahma" OM Sat, Chitt, Anand"*, "*O.M mahad akshram*"- that great eternal Reality hidden in mystery (Y.V. 40-1 and 17, RV 1-164-39, A.V IX-10-18). It is for this reason that many hymns (*mantras* and *riks*) start and even end with the cosmic Word OM. Sometimes this Word appears in between the hymns as well.

His all Forms are supreme in design and beauty. As He pervades every where and all material objects are His manifestations, so in this phenomenal world, we can see Him through many forms like the Sun, Moon, mountains, sea and even human beings etc., but He remains Formless. Thus His forms are His creative art *Maya* (R.V. VI-45-16, VI-47-18. S.V. 1710 and A.V. VI- 36-3). As God's attributes are infinite being ineffable, the hymns at best only give glimpses of His attributes. The seers and sages of yore were obviously aware that attributes are normally for *devas/devis* (beings of light), deities, divine sages, super human beings, angels and prophets. So there can be some gods, devas which human beings may like to worship as personal God (*saakar and saguna Iswara*), gods/goddesses. Rig Veda 10-63-2 says, that *Devas* are worthy of our homage, worthy of our praise and worthy of our worship. Since *Devas* are beings of light and do not have any human form, this hymn only refers to their limited attributes. With ignorance and material knowledge these *Devas* are given human form and their idols, icons, statues are installed in temples for ritualistic worship. Since these idols can not fulfill all the material desires of human beings, more and more gods, goddesses, deities are created by allotting them some more attributes and this has resulted in creating 330 millions deities in the organised Hindu religion.

The ignorance and material knowledge makes one feel that these mythological gods/goddesses did take human form millions of years ago. According to scriptures of Hindu religion, Lord Vishnu in the human form was in *Krita* or *Sat Yuga* (golden age) about 4.3 millions years ago. Lord Rama was in *Treta Yuga* (silver age) i.e. about two and a half millions years ago and almost all individuals lived over 10,000 years in that celestial period (*Yuga*). Lord Krishna was in *Dwapar Yuga* about a million years ago. Obviously deductive and inductive approach to metaphysics finds great difficulty in accepting these findings of organised Hindu religion. Any other approach/method through theology, mythology, hallucination, blind faith etc., is not part of metaphysics. However, Vedas and Bhagavad Gita recognise pluralism in the stage of ignorance (*Ajnan*) and is the cause of organised hierarchical religion, worship through idols, proxy and ostentatious worship for social recognition. Bhagavad Gita even says, if these gods, *yakshas*, deities are worshipped with all sincerity and devotion while following the path of moderation by avoiding all material excesses in thoughts, desires and actions, it is also akin to worship of God. With such dedicated worship

(*Bhakti*), while following the path of moderation, the vehement effect of *Maya* starts receding. At the stage of ignorance worship, meditation, contemplation and concentration on the cosmic Word OM does help in knowing and understanding the Universal God. Thus for a common person the path to *Nirguna* Brahma can be through atheism, agnosticism, pluralism, dualism, qualified monism and absolute monism. The knowledge contained in Vedas can take a person through all these stages provided sincere effort is made to cross 99 hurdles and obstacles mentioned in Sama Veda. If during this movement towards Universal God, the senses remain uncontrolled and the outward looking mind gets turbulent, one gets into utter darkness. Steadily such a person is entangled in the long rope provided to each individual for reaching the supreme Father Brahma and Mother (Prakrti) as lord Krishna mentions in Bhagavad Gita.

The Belief in One God and Its Effects

If we approach through deductive metaphysics, we may find many prophets, great philosophers, eminent metaphysicists, pathfinders, learned people of eminence, spiritual scientists and others finding only One Universal God for the entire mankind. It is a separate matter that they assigned different names and epithets to the same supreme Reality. Jesus Christ referred to Him as Father in Heaven and Prophet Mohammed found Allah as *Rabbil alamin* (One god for the entire Universe). Guru Nanak called Him *Ek OM Kar*, Vedic *rsis* and *munis* described Him as Brahma and some others as Vishnu and Shiva. Chinese metaphysicists described Him as *Tao Chi who is Wu Chi* (God who is Formless). Some learned persons described Him as HE and others as THAT or THOU being nameless. Eminent scientist Einstein like many Vedic seers described God as "Thou art That". Amongst the eminent persons, philosophers and others who believed in ONE universal God are Socrates, Plato, Mencius, Tao- te- Ching, Sankracharya, swami Dayanand, Vivekananda and many others. If we make an effort to know their life style including Jesus Christ, Prophet *Hazarat* Mohammed and Guru Nanak, it would be seen that all of them followed path of moderation, need based living and performed selfless service to society and mankind. Their traits, conduct, social attitude, behaviour more or less conformed to what is mentioned in many Vedic hymns. Some of them were more like the learned *Vasu* persons mentioned in Vedas i.e. *Brahmacharya*, *Rudrais* and *Adityas*.

Such persons acquire belief in the divine distribution of labour and work in society based on one's merit, ability, capacity and aptitude and do not link with one's birth and heredity. It is perhaps for this reason that both Chinese and Japanese philosophers and metaphysicists also mentioned four classes based on divine professions. Plato also refers to classes along with professions based on merit, capacity and aptitude and not on birth and even devised a comprehensive education system for allotting these professions. Rig Veda X-90-10 to 12, mentions that God Himself created four divine Varna on merit and aptitude and not on birth and the society started flourishing. *Brahmins* were to spread divine knowledge and seek only honour and not power and money. *Kashtriyas* were to seek power for protecting the other individuals belonging to three Varna and destroy the non-divine people in society. Religious tricksters, *avarnas*, *vrstras*, bribe takers have been mentioned as those belonging to non divine professions who are always keen to seek honour, power, money, undeserved social

recognition and also those hypocrites who claim themselves as the servants of the people. *Vaish and Shudra* were similarly assigned noble duties and divine professions. All the four divine Varna are equal in society with different roles to perform.

Many social reformers with belief in One Universal God have tried their best to break the existing rigidity in caste system amongst Hindus. This rigidity has now become a major social evil. But they have not succeeded, as belief in multiplicity of deities continue under the vehement effect of cosmic illusion *Maya*. More and more temples, ashrams and religious places are coming up where effort is being made to include the idols of 330 millions or as many as possible gods and goddesses. Hindus do not have today religious leaders of the caliber of Sankracharya, Ramanajum, Vivekananda, Dayanand Saraswati and even *mahatma* Gandhi. Thousands of god men, *gurus, tantriks*, religious tricksters are making hay in this atmosphere of rudderless drift of Hindu religion and are declaring themselves as gods/goddesses. Amongst Hindus the Arya Samajists and Brahma Samajists, who believe only in ONE God who is formless, do not consider the Vedic institution of four Varna by birth. Some Hindus who are either atheists or agnostics also do not believe in Vedic *Chatvar Varna Ashram* by birth and a few others do not believe in this system at all. Thus, belief in One God or even No God like Buddha can eradicate many social evils amongst Hindus. The golden lid of *Maya* can only be lifted through the proper understanding of Vedic metaphysics.

Those who believe in One formless and ineffable God, invariably follow the philosophy of Vedic *Idd Nan Mmam*- nothing for self all for society. This can be observed in the thoughts, actions, deeds and desires of Gandhi ji, Vivekananda and mother Teresa. However, the same is not found in the conduct of many Hindu priests, *swamis, gurus* etc., where enlightened liberalism is very often missing. This philosophy of enlightened liberalism is also found in the metaphysics of Aristotle who believed in One God as an Unmoved Mover (*primum mobile immotum*). Lao -Tse in Tao te Ching had said, "God is ever inactive and yet there is nothing that it can not do. Avoid all extreme positions relating to material world as these revert back to their opposites." All those persons who firmly believe in One formless, ineffable and impersonal God along with the philosophy of *Idd Nan Mmam* can never harm the society or mankind by performing evil actions or spreading evil thoughts, material knowledge, unhealthy social practice and other kind of negativity. They are always opposed to all kinds of corruption in society, state and religion. They follow the noble principle of selfless work (*nishkam karma*), which brings them closer to God and His children and treat all individuals as their spiritual brothers and sisters. Whenever they preside over men like Gandhi ji or king Janaka of the ancient India, they know that Divinity is presiding over them.

The believers in One God as the supreme Reality find the world as blue print of One ineffable God who is Summon Genus at the top (Plato). They find all other forms as His models, though Himself without any Form. They find discipline, regularity and divinity in the planetary system and great Design of God in subtle Prakrti and gross Universe. Such persons are normally more disciplined though they may not be highly obedient. They know that children do not belong to them,

as they are trustees for the children on behalf of God and Prakrti who are supreme Father and Mother for all of us. So they teach them discipline and not blind obedience, love for the mankind and not restricted to their a few members of families, unlike those who believe in multiplicity of deities and desire only obedient children as security for their old age. They give immense selfless love to children as donation and not a loan to be returned when they grow old and become weak. Mahatma Gandhi was highly disciplined in his thoughts, actions and desires. He even started disobedience movement against the immoral and divisive laws of oppressive and exploitative British Government. Owing to belief in the multiplicity of gods, and also the vehement effect of Maya, many political leaders now want obedient bureaucracy, submissive ministers but certainly not powerful independent and disciplined followers.

Many followers of various organised religions, cults, sects, gurus etc. normally have blind faith and unscientific outlook and are always ready to fight with others who hold different views and opinions. The believers in Vedic Universal God will be tolerant, non-violent based on moral and physical strength as Vedic Prakrti and her 33 *devas* and *devis*. Through non-violent techniques and tolerance, they would fight social criminals and other non-divine people and classes who spread evils in society through jealousy, false ego, hatred, vulgar consumerism and ostentatious display of their ill-gotten money. These Prakrti *devas* have firm belief in the non-violence of the strong.

The religion of those who believe in One Universal God is a spiritual science, with minimum need based scientific rituals and ceremonies that are always simple and graceful, giving a feeling of humility and moderation. They shun pomp and show in their graceful social functions, and do not perform any activity, which is against the Commandments of God as Vedic *Rta*- cosmic laws of social, moral and physical order. They will never be found serving meals to others out of their ill-gotten money to avoid spread of evil and poison in society through food.

Those who consider religion as a spiritual science and have faith in One God are some times seen in the temples. They go there not to worship so many gods and deities but to know and understand the attributes and characteristics of the deities from their idols. Originally, idols were supposed to represent only the attributes of *devas* and *devis* mentioned in the Vedas. To them form of idols, icons, images is more like water which takes the form of vessel it is contained, but still maintains its original characteristics and remains formless. They would also go to all temples, mosques, *gurudwaras* and churches of the same God for dedicated worship and not proxy or ostentatious worship for social recognition. They would invariably love the people of all religions, cults, sects and creed and would never aim at converting others to their particular faith or organised religion where the spirit of God is missing. They would only spread godly qualities amongst the human beings and bring them closer to the same One God.

Their living style is that of moderation as described in the Vedas and Bhagavad Gita or Middle path of Buddha and golden mean of Greek philosophers. They follow the path of simplicity by conviction while avoiding all excesses in material possessions. Such persons will be found working with the poor and destitute and not for the poor. In India, the number of people working for the poor is

increasing manifold and those working with the poor are decreasing every day. People resorting to path of affluence and opulence when work for the poor to gain social recognition tend to advertise it as social service. However, it is a well-known fact that physical miseries are increasing amongst the poor people and the number of those below poverty line is increasing every year. Individuals like Gandhi ji, Vinoba Bhave, mother Teresa never advertise their working with the poor and destitute masses.

According to Sama Veda 274, people with belief in moderation keep wealth only for their preservation. Greek philosophers gave great importance to the concept of Golden Mean. Plato described the ideal and virtuous state where maximum people lead the life of moderation and when the divine guidance is maximum. To the extent income disparities go up beyond this golden rule of moderation, the state becomes less ideal and divine guidance starts receding. The society tends to become sinful and both the society and state head towards a revolution. Where extreme opulence and abject poverty exist is a perverted state. Highest and virtuous living is only possible within this rule of moderation. Mahatma Gandhi independently arrived at a limit of 1:10 for the ideal state which he described as *Rama rajya* akin to St Augustine's *De civitas Dei*- the city of God. The present income disparities in India are beyond even 1:1000 and still going up. The country is showing clear symptoms of social tension, terrorism and impending violent revolution. The Indian democracy instead of moving towards Plato's Aristocracy or Gandhi ji's *Ra Rama rajya* is drifting fast towards mobocracy. The vested interest of political leaders, gurus, guardians of organised Hindu religion, filthy rich people and others is making it difficult to stop it.

The individuals living in permanent hallucination and believing in all kinds of material excesses as blessings of their personal Gods/gods and their modern gurus are clearly ignoring these social indicators and signals. The most opulent and non-divine section of India is now less than 1% of the total population whereas people below poverty line are over 350 millions. For most of these filthy rich persons these large number of people living in abject poverty do not exist. Thus Vedic spiritual brother hood is entirely missing amongst Hindus though they are ever keen to spread this brotherhood amongst the rich people in other parts of the world particularly developed countries like U.S.A and most of the states in Europe etc. These affluent persons ignore Vedic injunctions about moderation and holy Bible's noble saying, "even a camel can pass through the eye of a needle, but a rich man can not enter the Kingdom of Heaven". These affluent individuals also do not know that Vedic metaphysics is clear that to be born in a rich man's family or to become excessively rich (beyond the noble limits of moderation) is a punishment of their past and present *Karma* (actions, thoughts and desires).

Hindu scriptures are full with the description of life of moderation even by mythological gods and deities, including lord Rama, Krishna and Five Pandavas etc. Only non-virtuous individuals like Kansa, Duryodhan, Kaurvas, Ravana and many *rakshasas* (*vritras and avarnas*) led both in thoughts and actions the filthy life of pomp and show, ostentation, false prestige and opulence. Belief in One God, need based living and other teachings of Vedas can save India from moving towards perverted state and society and perhaps also from the impending holocaust. The latest symptoms and signals do indicate that divine guidance is

receding in spite of millions of temples, worship of 330 millions gods and deities, thousands of *gurus*, *babas* and god men and more than 1008 Hindu scriptures. There is wide spread corruption, terrorism, smuggling of arms, drugs, social tension owing to extremely wide economic disparities between the rich and poor, and many other social and religious evils. The message of Sama Veda 274 to keep wealth for your preservation based on the noble principle of moderation and beyond that should be distributed for the welfare of society is just not acceptable to opulent section of society. The holy Koran has also a similar message to convey in the noble concept of *Zakat*, *Fitra*, *Madad* etc. Bhagavad Gita even refers to moderation not only in thoughts, desires and actions but also in food habits and sleep.

Since personal God/gods, gurus and various leaders of the cults amongst Hindus do not talk and prohibit convincingly and firmly the various corrupt and evil practices widely prevalent in society, so many of their followers freely resort to bribery, adulteration, exploitative profits etc. Such followers then blame the Government, social reformers and religious leaders for doing nothing to inculcate moral values and divine qualities amongst people. The double talk of hypocrisy is highly popular with many of the believers in multiplicity of gods, idol worshippers and followers of gurus. These people would invariably have smiling faces of hypocrisy; false achievement and self acquired higher false social status in society. Compare their smiles with the child like innocent smile of Gandhi ji, mother Teresa or smile of Vivekananda depicting divinity and a person can immediately know the difference between various kinds of smiles. Their lack of divine knowledge and predominance of *Avidya*- ignorance with material and intellectual knowledge is reflected through their smiles of hypocrisy. The non believers of One Universal God have normally a sweet tongue and many of them behave like wolves in the sheep skin and invariably pollute and corrupt the professions they take for their livelihood.

The Vedic supreme Reality can stir such self-seeking individuals into some moderation of his/her lust and greed some control over their passions by harmonising their inner and outer worlds. In professions like trade, industry, other commercial activities they would follow the path of Vedic economics based on "*dharma, artha and kama*". *Dharma* is the path of virtuousness, *a-priori* principles and *Rta* -the laws of God. *Artha* is Vedic meta economics which takes into consideration the presence of spirit of God in all material goods and merchandise and any kind of adulteration, deception including exploitative profits are sinful. *Kama* is the path of pursuit of material pleasure harmonised with spiritual knowledge. *Kama* does not lead to any kind of immoral pollution in society. His believers thus know that it brings immense benefit to society and children who look towards the elders for their guidance as path makers and always watch their actions, thoughts and desires.

The Universal Vedic God unlike mythological gods/God and other deities can be easily explained to the children and others without any need to create myths, fairy tales, hallucinations and miracles. A person desirous of knowing and understanding Him does not take very long to find Him without any hallucination and soon starts understanding His laws, commandments and divine guide lines for noble and simple living. Thus, knowing Him is bliss and not knowing Him is

misery. Both these states of bliss and miseries are only in this World until one escapes rebirth and moves towards Moksha and becomes one with God. Sankracharya refers to this state of merging with God as “*aham Brahma asi*”- I am God. Many Christians consider Jesus Christ as God even though he himself never said so. Holy Bible refers to him as Son of God. Since he reached the highest stage akin to Vedic *Moksha* or final liberation and became one with God, so accepting him as Son of God and God would mean the same thing. Many Buddhists accept Buddha as God even though Buddha was agnostic and did not bring God and soul in his most ethical metaphysics and teachings. Since he achieved *Nirvana* akin to Vedic *Moksha*, as per Vedic metaphysics he merged with God.

The believers of One God are invariably transparent and follow the path of truth and non-violence in thought and action. In non-transparent professions where purity of finances and accounting are suspect, the individuals will be mostly believers in many gods and deities, also in personal God and would invariably be the followers of some guru, *tantrik*, or cults. They will prove their honesty and integrity more by publicly exhibiting pictures, photos, icons, and statues of deities, god men and gurus. Very soon one can find them speaking in the most non transparent manner like payment of money in cash without receipts or any kind of recognised accounting norms etc., and thus they make even a good money as filthy lucre. This lucre is then used for spreading immorality in society by eroding ideational and idealistic values, bribing the officials and to attain inner peace giving liberal donations to gurus and liberal offerings in temples. Thus, many of the believers in multiplicity of gods tend to become the cause of spreading evils in society. Since they are always in search of inner peace and bliss they are easily impressed and even convinced with elementary nursery level moral teachings based on religious fables, mythologies contained in Puranas, Tantras and other didactic books. While their manifested souls yearn for divine knowledge, their senses yearn for glamour of outer world and do not allow higher divine and spiritual knowledge to pass through them and finally get into utter inner darkness. For such persons Isa Upanishad says “through meditation they move from darkness to utter darkness.”

However, the followers and believers of *nirguna* Brahma or merciful and benevolent Allah, formless and ineffable *Ek Om Kar* - the only supreme Reality do not explain philosophy behind divine, spiritual and material knowledge and activities through fables and mythology. They would rather explain the same through a simple scientific philosophy and leave to the individuals to find a way of life for themselves. They never get provoked when contrary views are given unlike those who believe in many Gods, gods, deities who tend to become fanatics, fundamentalists, conservatives and vindictive to the extent of demolishing temples, *ashrams*, mosques, churches and other places of worship. They will talk of humanism but their belief in *Vishva Bandhutva* or universal brotherhood is more hypocrisy than a scientific faith.

The people with firm belief in the divine power of *shabad Brahma OM* and ineffable God would normally like to have a Guru (preceptor) of the caliber of Vedic *Aditya* or *Rudrai* like *Maharsi* Vashishat, Yajnavalkya, Vyasa, *rsika* Gargi of ancient India, Socrates, Plato, Lao Tse, Mencius in other parts of the world. They

would also like to have preceptors of other periods like Sankracharya, St. Augustine, St. Aquinas, Guru Nanak, Immanuel Kant, Vivekananda and others. Nevertheless, the firm believers in One God would be far away from the so-called modern Hindu gurus who at best provide mostly nursery level of spiritual knowledge. They supplement this huge gap in their knowledge with mythology, magic and imaginary fairies landing from the heaven. They even hold periodical get-together for one or the other reason, where hidden donations without receipts are collected liberally from some of those followers who generate black money in tons, which really belongs to the poor masses for their development works. These gurus, godmen and cults spread message of good, love, harmony, truth and other virtues without themselves knowing their true meaning and so supplement with mysticism, miracles, magic and mythology. They liberally quote from the scriptures of various religions and very often by distorting these. In their messages scientific spiritualism is invariably missing owing to inadequacy of their higher divine and spiritual knowledge or sometimes deliberately so that the rich donors do not leave them. The worst effect of their teachings is that many of their followers do not know evil activities are harmful for society and they feel encouraged when gurus bless them for still more material prosperity, higher false status and other mundane affairs. Thus, many socially and morally corrupt persons get hallucination that their nefarious activities have the blessings of God as many gurus; cult leaders and *babas* are self-claimed incarnation of God on this earth.

While the Spirit of God is found in all animate and inanimate life/things, the divine soul is only in the human beings as an immaterial part of man. Like Vedas, Dante also found man as divine animal. Because of the divinity in man, all individuals by nature tend to become religious. It is a separate matter that under the influence of senses, predominance of *tamasic gunas* of impurity, passivity, lust and stupor and the consequent vehement effect of *Maya* they even distort the true meaning of religion as a spiritual science. Since the degree of knowledge varies considerably with each individual, the definition and description of religion and its tenets also vary considerably. As soon as faith in One God becomes weak, mythology takes over and a large number of *Iswaras* as personal Gods/gods appear in the same religion to satisfy the religious instinct of the ordinary human beings. The mythology is the cause of spreading non-transparent ideas and concepts like, miracles, magic, superstitions, rituals and unscientific outlook in society.

In the Vedas, there is no miracle, God is *Aja*- not born and His incarnation as a human being is not contemplated. Also bigamy, polygamy, polyandry are not advised in the Vedas. Later scriptures do mention the prevalence of such marriages like three wives of king Dasharatha, five husbands of Daraupdi, bigamous marriage of Pandu with Kunti (she got her one son through the rays of Sun) as his one of the wives and many more such marriages. The mythology reached its peak when 60,000 princes of a king died at one time and place owing to the curse of an angry and highly annoyed sage. To provide peace to the departed souls of 60,000 princes a specific request was made to lord Shiva and from His hair locks seven streams of water gushed out and these merged to form a mighty river Ganges.

This lord Shiva is a *sagun Ishwara* (a personal God) with form and attributes, where as Vedic Shiva is an epithet for the Universal lord who is pure, auspicious, impersonal, ineffable and formless God. Very few Hindus know about Vedic Shiva mentioned in Yajur Veda 16-41. Mythology has given Form to the Formless. Blind faith, worship of idols, images, stones as personal gods/*Ishwaras*, showing the gods as fearsome to wicked characters, provider of wealth to filthy rich who keep material possessions beyond the concept of moderation, for their preservation (Sama Veda 274), who likes a large number of blind rituals and ceremonies, have now become part of organised Hindu religion.

Both Vedas and holy Bible say that God created man in His own image by providing His subtle and immaterial particle as all knowing soul (*Atma*) to the human beings. Since God is supreme soul (*Parmatma*), therefore the real self of man is the soul and not gross body. In the Upanishads, gross body is the soul holding body. In the Vedas it is mentioned when soul was provided to the man Vedas were created. Vedas were formulated about five to six thousands years ago. Holy Bible refers to birth of Adam and Eve (with human manifested soul) about 6000 years ago. Both these scriptures confirm that man became divine and social animal about 4000 B.C. Before that, he was only a social and material man. The man obviously could not take much knowledge and advantage from his immortal higher "self" and devoted all his energy to the lower body self and allowed his servants i.e. senses, senses organs and outwards looking mind to become masters. This change in the Design of God led to religions becoming organised, fanatic, ritualistic and confused.

The all merciful, benevolent and ineffable Brahma of the Vedas, by Himself dwelling in the hearts of human beings and through His *ansh* i.e. divine soul, continuously provide us divine guidance and the right knowledge so that we do not commit any sins and also do not become our own enemies. The sins, which our senses commit owing to 99 obstacles created in this phenomenal world of Maya, are mentioned in Sama Veda 179 and 913 and in other hymns along with the methods to keep these obstacles under control. The personal God/god of Hindu religion punishes the individuals for their sins. These sins in the organised religion are defined and interpreted by priests, *swamis*, *gurus* and custodians of the religion overlooking Bhagavad Gita's and Vedic metaphysics description of sins. This has led to a strange and confused situation where some activities, thoughts, ideas are considered sinful for some and virtues for others.

The Social evil of *Sati pratha* (self immolation of widow on her husband's cremation pyre) is not disappearing amongst some sections of Hindus, in spite of laws made by the then British government and now the present Federal government. Cases of socially and religiously forced voluntary suicides by young widows on the burning pyre of their dead husbands are still occurring owing to double standard of priests. Some of the *Sati* temples bring them plenty of material benefits as these widows after their burning alive get the status of deities. There is an endless list covering bribery, generating black money -which is the share of poor masses for their development works, dowry deaths, girl infanticide, exploitation of widows, rigid caste system etc., where this double standard is quite glaring and found in temples, religious places and ashrams apart from Hindu society in general. Owing to confusion created by this double

standard in the organised Hindu religion, the definition of “sin” has become blurred. The “will” to eradicate social and moral evils has become lukewarm not only by Hindus but also by social reformers who have to face great hurdles from the fundamentalists, conservatives and fanatic sections of the Hindu society.

The situation has become all the more difficult with the mushroom growth of gurus, *tantriks* and various cults along with personal gods. They are overlooking these sins due to their material interests and false ego to spread fast through out the world to get more donations and to collect “*Golaks*”, offerings from rich non-resident Indians (N.R.Is) settled abroad. *Golak* is a kind of small sacred box where the followers of certain gurus go on adding some money every day or periodically. The trusted agents of gurus collect the same, at least once a year or the devotee/ follower bring it personally whenever he/she visits the Head Quarters of Guru. The agents collect this unaccounted money in the head quarters and blessings of *guru* are conveyed along with some “*Prasadam*”-sanctified sweets or fruits. By offering, hefty donations and material benefits to priests and gurus the personal gods overlook the sins and even bless you to continue with those sinful and corrupt practices. This self-made ritualistic procedure of the priests and others enable them to get more donations and hefty offerings to personal gods/*Iswaras*, which are again used by the priests, *pujaris* and trustees. Heavy punishments are for the poor and those belonging to lower castes. In Ramayana it is mentioned that a young son of a Brahmin died, the priestly class attributed it to studying of Vedas by a poor low caste Shudra. He was awarded the death penalty on the advice of priests. In another, case one Shudra Shambuka listened to reciting of Vedic hymns, molten lead was poured in his ears. In Mahabhart, the punishment of cutting the thumb of a low caste Ek Lavya for stealing the military education on the flimsy reason of guru *dakishna* (fee for the preceptor on completion of education) by a highly learned guru Dronacharya was a clear case of double standard of priests. With such examples in Ramayana and Mahabhart, priestly class now has enough religious support to continue with double standard even though it is very much against Vedic metaphysics.

The religious gods normally do not prohibit the life of material excesses in regard to sensual pleasures, material possessions, false prestige, naked selfishness, ego and pride. Even priest and trustees of temples freely resort to such excesses. The ancient, medieval and modern history tells us a number of cases that organised religion’s God, gods and other deities make individuals fanatics, irrational and fundamentalists. The metaphysical God of spiritual sciences make them love humanity and His entire creation. The violent demolition and wanton destruction of temples, mosques, churches and other places of religious gods / God and even looting of gold, silver, diamonds in such places throughout all ages and in all parts of the world is enough proof that it is high time we should know and understand the Vedic God. He is the same as holy Koran’s “*Rabbil aalamin*”- the universal supreme Reality and our Father in Heaven. Those who know Him also follow His laws of social, moral and physical orders and find His spirit in all human beings and move towards *Vishva Bandhutva*- and strive for the creation of universal brotherhood. The others who know Him as a personal God, worship Him in the form of millions of deities in all kinds of forms and shapes like “*Swastika*” and other geometrical shapes and figures, run after false gurus, swamis,

prophets always had been the cause of communal riots in all parts of the world. The scientific belief in One ineffable, formless and nameless God who has been given some name by learned persons, help in creating peace every where- peace in the sky, peace in the atmosphere, peace on the earth, peace in plants, animals, human beings and water (Yajur Veda 36-17). Let the peace itself be peaceful. This is the most famous peace prayer to God as *Shanti Path* in the Vedas.

During the long historical journey of about 5000 years from the time of man's desire to know the permanent truths and search of ineffable God and conveying to mankind in the form of Vedic hymns, *riks* and *mantras*, the concept of peace as described in Yajur Veda has been considerably diluted owing to *Avidya*, nescience and giving superiority to material and intellectual knowledge. *Akash* (ether) is no longer peaceful; all kinds of sound waves are being passed through the ether, good, lustful, spiritual and non-spiritual, virtuous and evil, making the sky highly polluted. The atmosphere is no longer peaceful as the modern man has succeeded with his material knowledge in spreading poisonous toxic gases and matter through green house effect, depletion of ozone layer and other effects. Man himself has now become the pioneer in creating all kinds of dreadful diseases in the animate life on this beautiful globe. The earth itself is not peaceful and every day getting more polluted in the name of material progress bereft of spiritual progress. The philosophies of material progress and vulgar consumerism have now become synonymous. The mother earth, which serves selflessly the animate and inanimate life/things, is now a huge quarry for exploitation. All waters whether belonging to highly sacred rivers like Ganga or other rivers including the waters of oceans presided over by Varun deva are no longer peaceful. They are now so much polluted that all kinds of life in water, fishes, dolphins, sea plants, and shells is now being endangered.

All animate life on this planet is crying for the Vedic peace "*shanti*" to come back. However, the material knowledge as *Avidya* is getting more and more specialised and primordial matter in the form of *tamasic guna* is becoming more predominant. This is making people with stake, who are in pursuit of tons of money for them selves and not for society to be hell bent not to allow Vedic peace to come back in the sky, water, society and all other places on this earth. They have a strange material but intellectual argument that bringing the most ancient Vedic philosophy in this modern material world is a retrograde step. They over look the hard realities that from Vedic formless universal God we have moved to millions of gods. The movement from scientific temper to unscientific outlook, from the philosophy of enlightened liberalism to absolute and naked selfishness, from the scientific Vedic rituals of *Yajna* with its noble and sacred word "Swaha" to the present age where we have made complete mockery of the Vedic *Yajna* by taking out the spirit of *Swaha* is quite visible.

This word "Swaha" signifies that we have under stood the meaning of the hymns, *mantras* and *riks* and we shall follow the same in our conduct, behaviour and actions. As a confirmation and our sacred promise, we throw some fragrant material (*samigri*) in the holy fire (Agni deva). In the Vedas Agni deva is described as the lord of vows. After taking out the spirit in sacred *Yajna*, only ritualistic *yajna* (*havans*) have now become part of Hindu society. On occasions

like marriages, death, birth of a son, birthdays of children etc.; these havans are performed more as a social compulsion than as faith. It is rather strange that in spite of this drift towards all kinds of negativity and deviations from their original roots in the Vedic metaphysics, Hindu intelligentsia calls it a retrograde step if any effort is made to bring back Vedic philosophy in the rudderless organised religion of the Hindus. They are ever prepared to honour the pioneers in these directions like Dayananda Saraswati, Vivekananda, Ramanajum. Vallabh, Sankracharya and even Max Muller, Schopenhaur and many others but not prepared to follow the noble Vedic metaphysics. Hypocrisy and lip sympathy to Vedic tenets, injunctions and laws are glaringly observable.

This road to material progress along with spiritual and divine knowledge deterioration does not end with priests, fake gurus, organised religion, spread of irreligious activities through cinema, television etc. It also passes through those scientific discoveries, inventions, luxuries etc., which make people run amuck after the pursuit of material wealth. This long journey has made people lose interest in the original divine scriptures and the noble guidelines given there in. Instead of encouraging the study of Vedas by all sections of society, many custodians of Hindu religion openly prohibit women, low caste Hindus not to read Vedas or recite Vedic hymns. They have deliberately distorted Vedic metaphysics by describing noble *Chatvar Varna Ashram* based on birth instead of merit, capacity and aptitude mentioned in the Vedas. The Vedic non divine class is most sought after by them and so most of the modern *swamis, gurus, tantriks* do not talk of five classes in society and even made the followers of non divine activities, professions, bribe takers, drug barons, speculators, lottery lords to feel they are the models and heroes of Hindus. The learned Hindus with a thinking and philosophical mind, metaphysical outlook, scientific temper is always now keen to say that he/she is not a Hindu and belongs to religion of Humanism. This has caused a wide spread split in Hindu societies, families and even human relations. Today thousands of sects say they belong to Sanatan Dharma, Arya samaj, Brahma samaj, Ganpatias, Parnamis, Balmikis, Kabir panthis, Shivites, Vishnoites etc., and feel diffident to call themselves as Hindus and even would not like to marry their children in the families belonging to other sects. While describing themselves as Hindus many of them, find that their gods, deities, religious rituals, ceremonies, methods of worship by individuals of other sects do not agree with them. Even between *Sanatan Dharmis* the major constituent of Hinduism, these differences are glaring and so a very large majority of them tend to restrict the marriages of their children to very limited number of families, sub castes and "*gotras*."

Very few are keen to know their supreme Father who is also the One Universal God. Rig Veda 1-XI-2 advises that we should acquire friendship with the Vedic God who is ineffable and formless Brahma and Lord of strength. Bow before Him and glorify Him who is Almighty conqueror of the universe but Himself unconquered.

It is thus quite apparent for the various sects of Hindus and also the entire mankind that movement is towards pluralism, animism, fanaticism, fundamentalism, gurudom, kingdom of priests and extreme materialism. It is for the mankind to decide to live without His divine guidance owing to the vehement

effect of *Maya* a huge cosmic saw with sharp teeth or to pass through the gap between these teeth and seek the only One Supreme Reality and remain under His divine guidance by following His commandments and laws. All the main scriptures of major religions have confirmed based on transcendental research that He is pure love, merciful, benevolent, compassionate and supreme consciousness. Knowing Him is bliss and knowledge and not knowing and understanding Him is ignorance and misery.