

VEDAS

The term Veda in Sanskrit language is derived from the root *vid*. The meaning of this root is mere jnana (knowledge). To know is called jnana. The word know generally means the process of knowing- ratiocination. This has many forms, state and meanings. However it is necessary to concentrate on its three forms alone- the tamas, the rajas and sattva. Tamas means the root; rajas means the middle portion, and sattva means the top portion. The root and top are the two extremes – the beginning and the end. That which connects these two is the middle portion- the trunk. By thinking in this manner we have great occasion for meditation and thinking (sambhavana). Therefore ordinarily the middle portion is the form of knowledge (jnana) (or rather jnana is the connecting trunk between the root and the top). With its help alone do we endeavor to make them known.

The Veda is said to be devoted to the three gunas. But it is mainly dependent upon the middle rajas portion which is the discriminating power or the power of connecting extremes. Tamas , rajas and sattva are the three qualities. The support mainly is the root which is called tames. In Sanskrit there are many meanings for this term. But ordinarily its meanings are ignorance (ajnana), delay (alasyam), grossness (sthulatvam), dullness (mudhatvam). All these meanings of middle portion, the world (prapancam), svarga (heaven), the middle world (antariksam), moving to and to fro (cancala), looking forward (alocana), and effortfulness. Sattvam means joy, like, superiority, delight, purity, grandness. The is the top (the metaphor is of the tree, the roots for the support (adharma) and are called tamas, the trunk is the middle portion that grows up and is rajas, the top (sikharam) are the branches etc and is the Sattvam). It is in this sense alone that we should take these three gunas (qualities).

These three qualities are closely connected. By these three being together the Vedas, the creation, is three parts. The theory that is discerned by observing and determining the three qualities and their relatedness is called the Veda.

In this creation Veda contains three portions, as such it is said to comprise the three qualities. Without these three is hardly any place or time or thing. Just as each tree (plant) has roots, trunk top but the trunk is the middle, it is the trunk that attracts our attention.

In the middle alone one can discern fully and clearly the supporting principles of life directly in the form of experience. In each body there are integrating parts. But it is in the middle of each body alone we can perceive all that are within it. The middle portion of the body (the trunk) becomes the center of observation and meditation. Of each time, each activity, each act its beginning and end call only little of our attention. Each living being has a head, trunk and legs. The word body mainly refers to the trunk its cause is what we begin inquire about.

But what relation does this sample bear to the Vedas ? the Veda refers to the full knowledge of this trunk, its detailed composition, its knowledge and the ramifications of that knowledge. That which embraces all these is call knowledge (jnana). But this jnana (knowledge) should not be thought of a merely the experience of the heart. If one takes it to be just this experience of the heart then there will arise delusion (bhrama).

Jnana is that power by which we know the reality of thing as it is in itself. The power by which the eye sees, the power by which the ear hears, the manifold attitudes that arise in the heart (our bhavas), is that which has entered into each and every creature and atom. It is the support of all but if we are to understand this with the help of limited objects then the greatness of this word jnana of Veda would seem to pass away. That veda which is limited to a book, or place (or country),, religion or race can only illumine our knowledge of the three worlds. In this triple world the entire creation i.e. akasa, patala, the high regions, the highest all are contained. These are called Patala and Antariksa. The Vedas were grasped by the Rishis or the Real persons. The Veda is the flow of continuous flood (of knowledge). It is the continuity strung together of Vasus, Dhruvas, Adityas- garland – wise. It is the string that threads them.

Let us for a while forget that this Veda- that which is knowledge of reality is knowledge. Let us think of this as that which pervades all reality by entering into each and everything, as that which is First Mind , the Mahat-category, or Aparaprakrti, and as that which brings about individual forms.

This is that category which is of the form of mind (manas) which is omnipervasive reality and which has entered into each and every individual. It is that which confers steadiness of form to each individual. e.g. in a dirty canal a worm begins without a face or intelligence or mouth. But later on it develops them and each part appears to have intelligence and controls them. Similarly that which operates in all the individuals and hastens their growth is knowledge -- is the first mind which is omnipervasive. It is that which is omnipervasive and without it there is no creation (birth), no jati (species), dharma (function), no religion, no sampradaya (tradition and custom). Bharatiyas (Hindus) called this power (first mind) the Veda and jnana. Other peoples call this by other names and we have no objection to their calling it by different names. It is possible for the Hindus to arrive at the Reality through a careful study of the different aspects and meanings so of the Veda. They could of course gain the fitness to pursue the study of the words and commentaries about these words through out their life—time. This knowledge the Seers (Rishis) have means one who has through dhyana (meditation) arrived at the true meaning of the Words of the Veda.

The Rishis are also called those who have had vision of the (Mantra-seers are called Rishis). Rishis are also said to be those who have complete power of Prakrti (over prakrti). Another meaning of Rishi is one whose conduct of life is characterized by Sila uprightness. His existence is characterized by this quality of conduct. This Conduct may be displayed in the region of his wandering or else it can be displayed on any other center. There is no knowledge without these. There will be creativity. One is Aditya. It is that which reveals itself to others. Then there is the second Rudra. It is that which brings one (or all) to the path by making all or each weep by giving them tests in life.

The seer of the mantra is one who sees the mantras. Mantra means the differentiations in prakrti, the means to attain the goals of life or desire, and instruments, and ways and methods. One who knows all these is a mantra-drsta, a Rishi. There are innumerable (countless) rishis. Among them chief are seven : 1. Bhradwaja, 2. Agastya 3. Jamadagni 4. Atri , 5. Gautama 6. visvamisra and 7. Bhraspati. They are the seven siddhantas (conclusions) about Prakrti. They are the forms of the knowledge of Vedas in the Celestial region. (Akasa- mandala). Each rishi's special qualities could be found in some individual souls fully.

Yantradrsta is one who perceives the instruments (mechanisms) which run this Reality. He is one who determines or orders all things according to their fixed laws, and is known in Sanskrit as niyanta. The Rishi who so determines the behaviour of the cosmic machine is Aditi. It is the name of the godly person who has the solar luster.

A Tantradrsta is one who looks after the pace and movement of Prakrti, its vitality, its direction or rope, process. He is one who makes the ropes spread out. The rishi who does this is known as Rudra. Rudra is one who grants experience and then shows the path.

In addition to these three there are Vasus and Dhruvas. Those who know their occult nature and share in their meditation, knowledge and workings are these human beings who can be called rishis. These rishis are present among all peoples and in all countries. But they *digambaras* servants are called by different names: such as adepts, or messengers of God, *Sadhus*, and Sants.

In India the Rishis gave a special name to the Veda. By hearing it and by hearing knowing it, and by hearing and knowing accepting it one is said to know the real nature of Reality easily, such is Sruti, Sruti is that which being heard, can be heard, and ought to be heard. It is also called Sruta- the heard. That which has been heard. The more peculiar or significant meaning of Sruti means that it is sacred doctrine, sacred law, and sacred Secret Such is the Veda. At present this is also called 'Surat' which means that which is meditation, memory or remembrance, Sudhi – good

mind) These have been heard by *Rishis* previously *internally* or by their inner audition. We too can hear this according to rules laid down directly and are in fact hearing it.

That which is merely heard or heard purely is called the Heard. (*Sruti*). It is the original independent Sound, unmixed with any other sound. The *dharma sastras* which have been remembered and reduced to law or code are called *smrti*. This is mixed sound. Since the *sruti* is the original independent or unmixed sound it is intrinsically true (*svatah pramanya*). Those which are remembered through codes etc are called dependent *pramana* (proof or evidence of truth)

Sruti has no other support, whereas *Smrti* rests on *Sruti*. No one can refute the *Sruti*, but the *Smrti* can be refuted. *Sruti* is self-evident therefore it stands in need of any proof of its truth. *Smrti* is not independent of any other means of proof. It is of lesser value (or validity). Therefore it is in need of support. *Sruti* does not undergo any change. *Smrti* is constantly changing or undergoing modifications. *Smrti* being based on sound is simple or pure sound (*dhvani*). The letters, sounds, language, intonations, which compose *Smrti*, are necessarily needed for *Smrti*. (All language needs these for expression or even remembrance), The letter which is based on *varna* is called *Varna*. That which gives the power of the *Sruti* to create an object (meaning) is that of God (it is God's will). In *Sruti* there is the power of destruction. It sounds during the period of *Mahapralaya*.

The essential meaning of the word *Sruti* is that it is *dhvani* alone. This is known only to the *Jnanis*. The perceived or visible world, can hardly be known by those who are born of this world. But if one knows the sound that is with *dhvani*, its meaning then he can create this. If it is asked how : *Allah ew teri kudarat : Lah sun pyaj adarak, mal mal tan jeb kamark. Cup rah murdak*.

The sound of the *Sruti* is also known as *Udgaita*. *Ud* means that above. *Gita* means that which belongs to the Ultimate reality – the sound that belongs to the Ultimate reality. That is that song which related the Earth and Sky (*Bhummyakasa*)

OM is the instrument of Udgita. This is uttered by combining three letters with the tongue, lips and tone (svara). When considered in its natural condition OM is the Veda really. This OM has been reduced into letters (vamas) from the original Sound –nature for a creation, sustention, and dissolution. This is its special meaning (or additional meaning). When it is uttered merely with the tongue it means formal worship. Because it depresses the nature or experience. That which offers the heart is worship of the Form. That which relates to the Ultimate is really *jnana* (knowledge). This worship of the formal Nature is not to be neglected or decried : because it is the instrument or means to taking us to the Ultimate Category or Reality.

1) A—Śrīsti, U is sthiti , M—laya

2) A – Brahma U is Vishnu , M—shiva

In OM (AUM) we have the three attributes of the Lord. A refers to creative activity, U refers to substantive activity, and M refers to destructive or conclusive activity. Thus AUM comprises all the three functions.

If we could hear the OM-*sruti* or *Udgita*, we can enter into the original Reality or Pure Being. All activities or desires or goals of life would then get realized. To remember, to meditate to worship. OM means to attain the three states easily. The three states are 1) *sat* – that is life – the expansion of life or existence, 2) *cit* or *jnana* – the illumination of life is knowledge, and 3) *ananda* is the joy or delight that comes out of a fulfilled life- aspiration.

OM is pure Sound. It has relation to singing and listening. When we hear it and when we sing it according to rules, both the singer and the hearer get delight of gaining the grace of the All- delight Supreme Godhead.

When one is gazing on at Him He begins to look differently. Each human being is *Saccidananda*. *Sat* (existence), *Cit* (*jnana*) and Ananda (delight) - without these three there is hardly anything. But *ajnana*, *bhrama*, makes one think of himself as different. Owing to good company (*sat-sangha*) all efforts will be made to get rid of this

illusion. Further our efforts would be directed to reveal this *Sacidananda* nature and to see it by means of practical abhyasa, sadhana.

There are only three Veda not four. Because Om comprises only three sounds. Owing to conditions, books, and methodology in meditation it has been said that there are three Vedas. In this world there are only three factors that are fit to be followed, desired and observed. They are *sat*, *cit* and *ananda*. There are only three knowledges to be known or gained, three lives, three delights.

1. The nature of existence is of three kinds : *sat* (that which has to be followed, *cit* (that which is to be known) and *ananda* (that which is to be rejoiced in)
2. Jnana or knowledge is of three kinds, *sat* (knowledge of existence) *cit* (knowledge of knowledge), and *ananda* (knowledge of delight or about delight).
3. Delight is of three kinds : *sat* (pleasure of existence), *cit* (pleasure of knowing or knowledge) and *ananda* (delight of pleasure).

The Veda is therefore fully fit to be known, since the Veda Mantras comprising sruti, udgita is truly Omkara. In it the quality of ghatana (attainment or possibility of doing), the quality of enumeration (discrimination) have to mix with man's experiences. Therefore when one is hearing it or doing it these differentiations arise in it. For example, the differentiations arise whenever one mixes or combines, subtracts or multiplies. All accountings are despite all types of manipulations ultimately one alone. Just as water is the same whether it flows in several channels or through engines or floods like rivers and oceans, just as the seed is the same that spreads out as roots, trunk, branches, leaves, flowers and fruits, and develops in these ways so also AUM : sound even though remaining as sound is AUM alone or remains so. Because of the differentiations or modifications it has in works on it become of the forms of chandhas and mantras. When this sound is uttered, as it includes the mental ideations in man

therefore it seen to be soft , hard, quick, dull, or slow or fast, loud. These give force or power to the will makes one achieve his goals. Cleverness all also develops through continuous practice.

There is a method of uttering this mantra. It is necessary that when one wishes to read a mantra there should also be a manner of reading it (pronouncing it). Then this develops a peculiar or needed effect or power. This is seen in Music. If you have in your mind an idea then if you utter it in a specified manner then it will produce that unique affect or power.

Water in Clouds is water verily. By falling in drops by drop it produces a different effect. It gives to each point of its falling the capacity to bring to sprouts to the seeds at those places. Air also is air. It spreads the disease of the sick, the health of the healthy, joy of the successful man, the sorrow of the sorrowful person. We have therefore to give the same answer in respect of each and everything in respect of its manifold manifestations or evolutes. In the same way we have to learn about the differentiating features of the one single sound OM. Let us take the case of singing. Hidden or potentially present in man is OM. Owing to the disjunction of one sound there arises chandas which begins to expand from its contracted state. From a bell the first sound that arises is Emg, If this uttered once it is Emg when uttered twice Emg Emg when uttered thrice Emg Emg Emg is sounded. Om is the mother of all sounds. Even the sneezes etc are Om alone. Hear any sounds anywhere, let your mind get merged or absorbed in it, then we can see whether it is the bell , or conch , flute or tabla or gajjals, the same Om is present. The Rishis have seen this very clearly and stated that truth to us.

When the age of the Mantras came to a close, people forgot about this completely. But those who retained faith in the words of the ancient rishis have protected this well.

Sruti is complete sound, it has evolved in the form of a continuous flow (dhara) of composition. This flow has three stages the creative, the sustentive and the final dissolution. In the and OM these three stages are in their seed-condition (germinal

condition). These gradually emerge and continue to operate. This Om functions in these three forms. This is All-operative. This pervades all. Therefore it has knowledge. Not only that it is itself called jnana. It is necessary that each sound must also have knowledge for a sound is always linked with meaning. both of them are indeed one. According to this view the Sruti is known as the knowledge of the three worlds.

1. How the three gunas, the three matras (letters), the categories such as mahat, ahamkara, manas and the others have come out of the Om is related to philosophy. These will be discussed under Samkhya.
2. What refers to practical life (vyavahara) are such as how individual human existence with its peculiarity arises.
 - i. In AUM (OM) there are three differentiations : viz a, u and m.
 - ii. Further the beginning, the middle and end. The pervasion of these three (a,u,m, forms all things).
 - iii. A : sat, u : cit, m : ananda OM is sac-cid –ananda.
 - iv. A : foundation u: wall m: roof These three are OM
 - v. A : karma u: jnana m: upsana
 - vi. A : body u: heart m: atma (soul)
 - vii. A: sattvam u: rajas m: tamas . OM is trigunam In addition to these in these have been determined for the sake of having a grasp of the categories for practical life, for expression (prati-bhasika) for fixing Ultimate goal (paramartha) these sounds (words).
 - viii. A: vyavahara (sat): paramartha: anand Existence is called sat. ordinary practicality is necessary instrument to manifest

existence. Vyavahara means expression work, activity, duty-skills. it is karma and dharma. These are made possible by sat (existence or being). How does one ever proceed to do or act? all activities (karma) and dharmas (duties) are related to the body (without the body there is no means of doing anything). Therefore this body is necessary for the individual person in the gross and clear form. When we view this in this manner the body is sat (being or existence). Owing to this reason it has been said that the practical activities of the gross body are the beginnings of the Veda. For life of any individual the first concern is activity and its need. Without the body (gross visible body) how can anyone even think about existence (astitvam). When does it arise?

The body is of three kinds.

1. The gross body, which consists of flesh, skin, bones, blood, fat. This is called annamaya kosa. This physical body is made by food (eating food) (it is sustained by food) (it ceases to be if there is no intake of food).
2. subtle body this consists of Manas, buddhi citta and ahamkara. This is called Manomayakosa. (It exists because of the activity of the mind, mental impressions form the food for this kosa?)
3. Causal Body (karana sarira). This consists of santosa (pleasure or joy), harsa, sukha (happiness). This is made up by Ananda. Its food is ananda. This is called Anandamaya kosa.

We have to understand all the names and functions very diligently. Then we will know how these form the body.

1. In waking consciousness one gets the knowledge of the Gross body.
2. In dream states one becomes aware of the subtle body.
3. In deep sleep (susupti) one gets the knowledge about the Karana or causal body. This is the Atma.

It is stated that the gross body is called the martya-loka (nasut), the Hridaya is called the devaloka, and the atma is stated to be the Highest (jabrut).

The knowledge of these three will happen in three different ways. By perceptive knowledge one knows about the gross body which is of five kinds- 1. rupa 2. rasa. 3. gandha 4. sparsa and 5. sabda.

By means of the inference we know about the sukasa (subtle) body. It is of the Hridaya, Dhyana, cintana, inward vision, buddhi, determination help the illumination of the heart. It is mixed buddhi, manas, and citta and ahamkara.

By means of Sabda one knows about the Karana sarira (Causal body). We perceive Sound through perception (pratyaksa). Ordinary scholars with the help of Sabda-pramana speak of knowing the Ultimate World of with the help of the outer organs of sense as One. They are indeed creating a lot of disputation and counter-disputations on that. But the meaning of the above is that the causal body is discerned through sensory organs. Ordinary practical knowledge also cannot grasp it. However all these three are bodies, And body itself is existence.

1. The gross body is for the purpose of action. It is impossible without activity (karma)
2. The subtle body (Hridayam). It is instrumental for thinking or knowledge. But it is itself jnana. Without thinking it cannot exist.
4. Karana Sarira (Causal body) (Atma): It is Delight (Ananda) it is the instrument for getting, delight. Ananda is the final state.(antima sthiti).

Therefore Karma is the beginning of the veda, jnana the middle and anada as the final condition of the veda.