

## Chapter Nine

# STRUCTURE OF UNIVERSE

## FIVE FOLD (PAÑCA-PARVĀ) UNIVERS

The Vedic word for universe is *viśva* which means, that in which the creator entered—विशत्पत्र आत्मा तद् विश्वम्. The creator is not separate from creation<sup>1</sup>, in the way in which the potter is different from the pot but he is identical with it just as, a dance is non-different from the dance. The word for the subtle original elements from which the gross physical world arose is *tanmātrā*, which means, a portion (*mātrā*) of that (the) creator. Thus universe is a portion of the creator<sup>2</sup>.

The universe is, obviously, the totality of all<sup>3</sup> but it is not the complete existence as the ultimate reality extends far beyond the universe<sup>4</sup>.

1

## THREE KINDS OF CREATION

*There being* three constituents of the creator—*mana*, *prāṇa* and *vāk* the creation, in the first place, is also of three kinds. The first is a mental creation from *mana* predominated by knowledge. It has no form. The seven *ṛsis* and four *Mān* are mental creation<sup>5</sup>. The second is the divine creation from *prāṇa* which includes *devas*, as also, the subtle elements (*tanmātrās*) and *gunas* of *śāṅkhya* system. This is predominated by activity (*kriyā*). The third is the material creation from *vāk* the is mainly physical<sup>6</sup>.

1 तत्सृष्ट्वा तदेवाग्राविशत् - तैत्तिरीयोपनिषद् ३-६

2 विश्वं वै ब्रह्म तन्मात्रम् - भागवत ३-१०-१२

3 यद्धै विश्वं सर्वं तत् - शतपथ ३-१-२-११ (सर्वं stands for all, whereas for 'complete' the word is कृत्स्न)

4 स भूमिं विश्वतो वृत्त्याप्यतिष्ठद्दशांगुलम् १०-९० ?

5 महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा

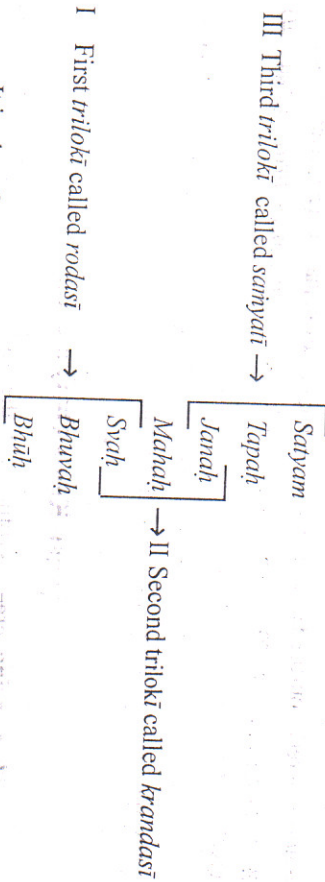
मद्भवा मानसा ज्ञाता येषां लोक इमाः प्रजाः - गीता १०-६

6 विकाराश्च गुणान्श्चैव विद्धि प्रकृतिसम्भवात् - गीता १३-१९



## II THREE-TIER UNIVERSE

**This universe** consisting of creations of all these types, has a three-tier structure – *bhūh*, *bhuvh* and *svah*, based on the most comprehensive division of *trayi*. This is the simplest way of understanding the structure of the universe. This, however, covers only the solar system and not the existence beyond the solar system. An important statement of *Sāṅkhāyana Brāhmaṇa* makes things more comprehensive, when, it is said that the three-tier system is also triplicate (*trivṛt*)<sup>7</sup>. This leads to seven regions, represented by seven *vyāhṛtis*—*bhūh*, *bhuvah*, *svah*, *mahah*, *janah*, *tapah*, *satyam* & as follows :



It is clear from this chart that the *svah* of the first *trilokī* becomes *bhūh* of the second *trilokī*, and *janah*, which is *svah* of the second *trilokī*, becomes *bhūh* of the third *trilokī*. Thus we have three *bhūhs* and also three *svahs*, i.e., six *dvāpṛthvis*<sup>8</sup>. The *Rgveda* also supports it when it says that there are six regions<sup>9</sup>—three *bhūmis* and three *dyaus*<sup>10</sup>. Now it may be asked that though there are six *Dvāpṛthvis*, but, as far as the regions are concerned, they should not be six but seven, as indicated by seven *vyāhṛtis*<sup>11</sup>. The answer is provided by the *Rgveda* itself when it is said that the seventh, *satyam*, is not a region (*rajah*) but without birth (*ajā*)<sup>11</sup>. *Yāska* says the regions are called *rajās*—लोकः राजस्यन्ते i.e., regions are characterized by movement. Because in the seventh *vyāhṛti*, *satyam* there is no movement, it is not a region.

7 त्रयो वा इमे त्रिवर्गे लोकाः - शाङ्खायन ब्राह्मण-६-१०

8 षड्विधावापृथिवी - अथर्ववेद ८-१-१६

9 वि यस्तस्मात् षड्विमा रंजसि- ऋग्वेद १०-१६४-६

10 तिस्रो भूमिर्वायव्यौत द्यौर्लोक इव २-२७-८ Also Ibid १-३४-८ and १-३५-६

11 षड्विमा रंजस्यन्तस् त्वे किमपि स्थितेकम् Ibid १०-१६४-६

## STABILITY IN MOVEMENT

This needs some clarification. Everything in the universe is moving, so how can there be something in which there is no movement? (i) In fact, when the movement is so fast that the time taken for covering the distance between two points is reduced to zero, the movement converts itself into stability. This is exactly the position at *satyam*. Therefore, we say that there is no movement there. (ii) We can understand this in an other way also. A movement is either centrifugal or centripetal. Both of these movements are co-related and are possible only when there is the duality of *agni* and *soma*. At *satyam*, there is no such duality and, therefore, there is no movement. (iii) There is also a third way to understand motionlessness. Suppose, an object tries to move with an equal force on all the sides, will it be able to move? Obviously its velocity on one side will be neutralized by the velocity on the opposite side and it will not be able to move on either side. Now this *satyam* is called *svayambhū*, another name for the Vedic word *ajah*. It is self-born or is birth-less. Birth presupposes a cause or a parent. *Satyam*, being the ultimate cause has no cause or parent. It is, therefore, said to be *ajah*, without birth. The name of *svayambhū* in *Paurāṇika* language is *brahmā*. *Brahmā* has four faces facing all the four directions. This shows his stability and his incapability to move on any side as he has equal movements on all sides.

Having thus understood the stability of *Satyam*, we have to explain the fact of movement of the remaining six regions, which are called *rajās* because they have movement. What is movement? It is the act of moving from one state to another. This is called *bhāvanikāra* or modification of the situation. Now, any object could have any number of modifications but all those modifications fall under one or the other of the six-categories viz., birth, existence, growth, change, decay and destruction. This is the nature of universe. There are the six *bhāvanikāras*. *Bhāvanikāra* is nothing but *abhya* or Becoming, as against, Being or *ābhi*. It is important to note that *nāśadyasūktā*, which deals with the origin of universe, is called *bhāvanīti* i.e. the story of Becoming. Birth of the universe is nothing but the birth of Becoming from Being.

## III FIVE-TIER UNIVERSE

Now, from *svayambhū*, which is pure Being, Becoming starts in a natural sequence. This sequence is the same as stated by the seven *vyāhṛtis* but the number is reduced to five. The first is the stage of pure Being, where there is no *bhāvanikāra* or change or movement as explained above. This is the stage of *svayambhū* or *Satyam* or *brahmā*. From this comes the second stage of existence (*astī*) at a subtle level, called *paramējīti*.



In this stage we have the duality of *bhṛgu* and *angirā* which together form *āpāḥ*, the state of equilibrium of energy. Though un-manifest, *syambhū* also exists, but there being no modification in that pure stage of Being, or existence or *astitva* there are none of the *sādhāva-vikāras* or modifications, of which *Yaska* speaks. The first *bhāvavikāra* occurs only at the stage of *paramesīhī*, the second level of universe, which is half manifest and half un-manifest (*vyaktāvyakta*)

The third level of universe is the manifest sun (*vyakta*), which is born of *paramesīhī*. In *paramesīhī*, the energy is in a liquid form (*āpāḥ*), spread all over equitably, but in the sun it takes a concentrated form. The liquid form is called *ṛta*<sup>12</sup>, the concentrated form is *satya*—आसावादित्यः सत्यम्<sup>13</sup> -

The fourth stage is that of growth represented by *bhūh*, and the fifth stage is *candra*, the stage of decay. The stage of change is represented by *pṛthvī*, the aura of *bhūh*. The stage of destruction does not mean coming to naught, but, assuming another form and is, therefore, not traceable in the universe. We would thus have a five level universe in the following manner :-

	I	
<i>Sayam</i>	<i>Syambhū</i>	(Pure Being) आयु
<i>Tapah</i>	<i>Sanyati</i>	
	II	
<i>Janah</i>	<i>Paramesīhī</i>	(The first existence) अस्ति
<i>Mahah</i>	<i>Kṛandasi</i>	
	III	
<i>Svāh</i>	<i>Sūrya</i>	(The first birth) जायते
	<i>Rodasi</i>	
	IV	
<i>Bhuvah</i>	<i>Candra</i>	(The decay) अपक्षीयते
	<i>Pṛthvī</i>	(The change) विपरिणमते
	V	
<i>Bhūh</i>	<i>Bhūmi</i>	(The growth) वर्धते

## STRUCTURE OF UNIVERSE

Thus, each *parva* or stage of the universe represents one or the other *bhāvavikāra* which we see at the micro level in every smallest object of the universe. We derive being from *syambhū*, our existence from *paramesīhī*, our birth from *sūrya*, growth from *bhūh*, change from *pṛthvī* and decay from *candra*, the *pitrloka* or the region those who have departed (*pitaras*). It may be noted, here, that though *candra* physically lies in between *bhūh* and *sūrya*, chronologically, it comes after *bhūh* from which it is born. This is perfectly in harmony with the order of growth (*vardhate*) being followed by decay (*apaksīyate*)<sup>14</sup>

These five levels of the structure of universe are comparable to a tree with its upward and branches down ward—उर्वारूतमधः शाख एषोऽयत्तयः स्नाततः. Tree, hidden subtle form in a seed, is comparable to *paramesīhī*. The sprout is comparable to manifest form, *sūrya*. The process of getting food by the tree from earth is comparable to *bhūh*. The growth of tree is comparable to *pṛthvī*, the halo of *bhūh*. The appearance of a seed in a tree, which can give birth to another tree, is comparable to *candra*.

## IV

### YAJNA IN THE UNIVERSE

Now these five levels of universe have an order of *agni* and *soma*, one following by another. Thus *syambhū* is presided over by *agni*, *paramesīhī* by *soma*, again by *agni*, *candra* again by *soma* and *bhūh* again by *agni*, in the following manner:

<i>Syambhū</i>	—	<i>agni</i>
<i>Paramesīhī</i>	—	<i>soma</i>
<i>Sūrya</i>	—	<i>agni</i>
<i>Candra</i>	—	<i>soma</i>
<i>bhūh</i>	—	<i>agni</i>

This order makes the continuation of *yajña* i.e. the oblation of *soma* into *agni*, the universe, possible; *syambhū* being stable, provides sustenance for the remaining four dynamic regions. It may be mentioned that though *syambhū* is stable, it is not and, therefore, it can give birth to *paramesīhī*. This position of *syambhū* is stated in *Yajurveda* by saying that it moves and it moves not<sup>15</sup> and that, though itself superseded all that which moves<sup>16</sup>.

<sup>12</sup> ऋग्वेद परमेशी, तैत्तिरीय ब्राह्मण १-५-५-

<sup>13</sup> Ibid - २-१-१-१ आसावादित्यः सत्यम्

<sup>14</sup> स एषेष्ट प्रजापतिः इयं वा आत्मनः प्रतिमामसृक्षि ता वा एता प्रजातोर्धिरवता असृजन्त - अग्नि (५ः) इति (सूर्यः) सोमः (चन्द्रमाः) परमेशी प्रजापत्यः - शतपथ ११-१-६-१३-१४

<sup>15</sup> तदेजति ननैजति - यजुर्वेद ४०-४

<sup>16</sup> तद्भवतोऽन्यन्त्यते तिष्ठत् - यजुर्वेद ४०-९



Except *syambhū*, all other bodies move around their upper regions, the *candā* moves around *bhūh*, *bhūh* around *sūrya*, *sūrya* around *parameshī* and *parameshī* around *syambhū*. Thus it is not only our earth which has the day and night and year, others also have their own day and night and year, of which, we shall speak in the first appendix on time and space.

*Syambhū* does not move. All others move, not exactly in circle, but, ecliptically in their orbit. This is why they are said to have three centers. If we try to draw something in a circular way with three centers, the resulting figure would eclectically resemble an egg like this:



That is why the universe is spoken of as an egg (*brahmāṇḍa*). Why should there be three centers is explained by the fact that each object has three constituents, *mana*, *prāṇa* and *vāk*, having, as it were, three centers.

Out of the five levels of universe each level has its three constituents but under different names as shown below.

<i>Vāk</i>	<i>Prāṇa</i>	<i>Mana</i>
<i>Syambhū</i> → <i>Īśa</i>	<i>Sūra</i>	<i>Niyati</i>
<i>Parameshī</i> → <i>Idā</i>	<i>Arka</i>	<i>Bhoga</i>
<i>Sūrya</i> → <i>Jyoti</i>	<i>Gau</i>	<i>Āyuh</i>
<i>Candamā</i> → <i>Retas</i>	<i>Yaśas</i>	<i>Śrathā</i>
<i>Prithvī</i> → <i>Vāk</i>	<i>Prāṇa</i>	<i>Gau</i> <sup>17</sup>

The three regions known as *rodasī*, *brandasī* and *samyatī* have characteristics of their own. The energy in *Syambhū* is in a state of equilibrium. This is the state of *samyatī*. It continues to be unperturbed upto *parameshī* where it is known as *apāh*. Then its equilibrium starts getting disturbed. This is the state of *brandasī*, when *sūrya* takes birth. *Rodasī* is the last stage after this disturbance which is known to us. These three stages are known as upper, middle and lower regions.<sup>18</sup> The *punusa-sikta* speaks of *punusa* as having a thousand heads, a thousand eyes and a thousand feet, which again is suggestive of the three-fold division of universe<sup>19</sup>, the head being the upper region, the eyes the middle and the feet the lower.

<sup>17</sup> यानि पञ्चधा शीणि शीणि तेभ्यो न ज्यायः परमन्वदीति

यस्तद् वेद स वेद सर्वं दिशो बलिमसौ हरति - छन्दोग्योपनिषद् २.२१.३

<sup>18</sup> या ते धामानि परमाणि यावमा या मध्याना - ऋग्वेद १०.८१.५

<sup>19</sup> सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपाद - Ibid १०-९०-१

## STRUCTURE OF UNIVERSE

Here, below, we give the translation of a portion of *Satapatha Brāhmaṇa* which explains a few characteristics of these five layers of the universe in an archaic style, peculiar to *Brāhmaṇa*—Texts.

Now, these are the deities who were created out of *prajāpati*—*ag indra, soma* and *parameshī, prajāpati*.

They were born with a life of a thousand years; even as, one would see the distance the opposite shore, so did they behold the opposite shore their own life.

They went on singing praises and toiling. Then *parameshī*, the son *Prajāpati* saw that *yajña*-the new and full-moon offerings, performed these offerings. Having performed them, he desired, 'wo I were everything here'. He became the waters, for the waters everything here, in as much as they abide in the furthest place; for who digs here on earth finds indeed water; and, in truth, it is in that furthest place, to wit from yonder sky that he rains, whence name *parameshī* (abiding in the furthest, highest place)

*Parameshī* speaks unto his father, *Prajāpati*, I have discovered sacrifice which fulfills wishes, let me perform this for thee! '—be it' he said, he accordingly performed it for him. Having sacrificed he (*Prajāpati*) desired, 'would I were everything here' and he became the breath (vital air), for breath is everything here. *Prajāpati* is the breath which blows here (the wind), and whatsoever knows that it thus he blows in his (*Prajāpati*) eyesight; and whatsoever is endowed with breath is *Prajāpati*. And, verily, whosever thus know the eyesight so *Prajāpati* becomes, as it were, manifest.

*Prajāpati* speaks unto his son *indra* 'let me perform for thee, I wish-fulfilling *yajña* which *parameshī* has just performed for me — 'so be it,' he said. He accordingly performed it for him.

Having sacrificed, he (*indra*) desired, 'would that I were everything here!' He became the speech (*vāk*), for speech is everything he whence they say, '*indra* is *vāk*'.

*Indra* speaks unto his brothers *agni* and *soma* 'let me perform you this wish-fulfilling sacrifice which our father *Prajāpati* has just performed for me. — 'so be it' they said. He accordingly performed it for them. Having sacrificed, those two desired, 'would that were everything here!' One of them became the eater of food, the



the other became the food. *Agni*, the eater of food, and *soma* the food, indeed, are everything here<sup>20</sup>

Here, we find beyond five *Devas* and five *lokas*, the five *kalas* also viz., *prāṇa*, *āpāh*, *vāk*, *anāda* and *anna* corresponding to *bijaciti*, (*kāraṇaśārīra*), *devaciti*, (*sūkṣmaśārīra*), *bhūtaciti* (*śūlaśārīra*), *prajā*, (*sanātī*) and *vitta* (*saṃpati*) respectively.

There are references to *paramesīhī* as *ṛta*<sup>21</sup> - and *āpāh*<sup>22</sup>, and also to the rains which fall from *paramesīhī* — परमाद्या एतत्स्थानाद्वर्षति यद्विक्सस्मात्परमेष्ठी नाम । From *śūrya* onward, we have visible creation.

## V

### CORRESPONDENCE OF THE UNIVERSE

These five layers of universe represent the *adhidaivata*, having the corresponding terms in *adhyātma* and *adhibhūta* as follows.

<i>Adhidaiva</i>	<i>Adhyātma</i>	<i>Adhibhūta</i>
<i>brahmā</i>	<i>jīva</i>	<i>viśva</i>
<i>syambhū</i>	<i>avyakṣa</i>	<i>ākāśa</i>
<i>paramesīhī</i>	<i>māhān</i>	<i>vāyu</i>
<i>śūrya</i>	<i>buddhi</i>	<i>teja</i>
<i>candramā</i>	<i>mana</i>	<i>jala</i>
<i>pīthvī</i>	<i>śarīra</i> <sup>23</sup>	<i>mṛt</i>
<b>Bodies</b>	<b>aura</b>	<b>presiding deity</b>
<i>Syambhū</i>	<i>Paramākāśa</i>	<i>Viśvakarmā</i>
<i>Paramesīhī</i>	<i>Mahāsāmandra</i>	<i>Prajāpati</i>
<i>Śūrya</i>	<i>Samvatasara</i>	<i>Hiranyagarbha</i>
<i>Candramā</i>	<i>Nakṣatra</i>	<i>Bhūatmā</i>
<i>Bhūā</i>	<i>Ānda</i>	<i>Sarvabhūatmā</i>
<i>Kṣara</i>	<i>Akṣara</i>	<i>Ayaya</i>

The five bodies have their auras and their presiding deities as follows:-

20 शतपथब्राह्मण (SBE Vol.44) Vol.V pp १५-१६

21 ऋग्वेद परमेष्ठी - तैत्तिरीयब्राह्मण १-५-५

22 आपो वै प्रजापतिः परमेष्ठी - शतपथ ८-२-३-१३

23 इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यः पर मनः

मनसस्तु परा बुद्धिः बुद्धेरान्ता महान्तरः

महान्तः परमव्यक्तम् - कठोपनिषद् १-३-१०

### STRUCTURE OF UNIVERSE

As already stated, out of these five bodies, *syambhū* does not revolve. Around *syambhū* revolves *paramesīhī*, around *paramesīhī* revolves *śūrya*, around *śūrya* revolves *bhūā* and around *bhūā* revolves *candra*. The orbit on which *paramesīhī* moves is *ānda*; the sun moves on *ayanaṛvita*, *candra* on *daśavṛta* and *bhūā* on *kāñṭhivṛta*.

## VII

### MOVEMENT IN THE UNIVERSE

At many places there is a mention of the movement of sun, which creates a doubt as to whether the Vedic people believed that the sun moves and the earth is static. We have three approaches in this regard:

- (1) सृष्टिमूला - with *syambhū* as center. From this point of view, the sun<sup>24</sup> as well as the earth move<sup>25</sup>, the sun moves around the *paramesīhī* and the earth around *śūrya*
- (2) स्थितिमूला - with *śūrya* as center. From this point of view, *śūrya* is stable<sup>26</sup>, only earth moves.
- (3) दृष्टिमूला - with *bhūā* as center. From this point of view, the earth is stable and the sun moves. This is what a common man observes

Thus, statements about the movement of these bodies have to be interpreted with reference to the context.

It may also be noted that the earth moves in an elliptic way because of the force of attraction of sun. It wants to go straight but the sun attracts it to its own side, the result is the elliptic movement<sup>27</sup>.

## VIII

### UNIVERSE AND MAN

Of these five bodies, *syambhū* and *paramesīhī* are immortal, *bhūā* and *candra* are mortal. Sun lies in between the two, half of it on the side of mortality and the other half on the side of immortality.

24 हिरण्येन सचिता रथेन देवो याति भुवनानि पश्यन् - यजुर्वेद ३३-४३

25 सोमः पूषा च चेतुर्विंशत्सं मुक्षितीनाम् देवता रथोहिता - सामसंहिता ६.१

26 नैवोदेता नास्तमेता । एकल एव मध्ये स्थिता ... न ह वा

अस्मा उदेति, न निस्तोचति । सङ्क्रान्तिर्वा हैवास्यै भवति - छन्दोगोपनिषद् ३-११-१-३

27 यत्र इन्द्रमवर्धयत्, यद् भूमिं व्यवर्धयत्

चक्राण ओषसां दिवि - ऋग्वेद ८-१४-५



The *ṛṣiprāna* of *symbhū* gives us our *ahankṛti*, expressed by *gotra*, the *candraprāna* gives us our *prakṛti*, expressed by *varṇa* and the *pitaraprāna* gives us our *ākṛti* expressed by *jāti*.

*Jāti* is, therefore, known by *ākṛti*—अकृतिग्राह्य जाति:- All men belong to one *jāti*. On the basis of *prakṛti* they belong to different *varṇa*. *Ahankṛti* is still subtler, as it belongs to *buddhi*.

If *ahankṛti* belongs to *buddhi* and *prakṛti* to *manā*, *ākṛti* belongs to *śarīra*. Beyond all these is *ātman*, where not only men but all existence is one, with no distinction - यत्र विश्वं भवत्येकनीडम्.

ऋचां त्वः पोषमास्ते पुपुष्वान् गायत्रं त्वो गायति शक्वरीषु ।  
ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः ॥

— ऋग्वेद १०.७१.११

One (*hotā*) supporting (the *yajñā*), makes it stir on by *ṛk*, other (*udgātā*) sings the *sāma* in *śakvarī*, other *brahmā* speaks the knowledge of the creation and still other (*adhvaryu*) measures the measurement of *yajñā*.

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पतां  
श्रोत्रं यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां

यज्ञो यज्ञेन कल्पताम् । प्रजापतेः प्रजा अभूम्

स्वर्देवा अगन्तामृता अभूम् ॥

— यजुर्वेद १.२१

May our life be prosperous through *yajñā*, may our breath, eye, ear, back, all be prosperous through *yajñā*. May *yajñā* be prosperous through *yajñā*. We have become the children of *prajāpati*. *Devāsī* we have attained heaven, we have become immortal.



## Chapter – Ten

# Philosophy of Action

### THE MEANING OF YAJÑA

We have said that *viñāna* in Indian tradition stands for the science of *yajña*-विज्ञान यज्ञं तनुते. We have three topics which are related to each other 1. The origin of universe i.e. *brahman* 2. The universe and 3. The process by which the universe originates from *brahman*. This very process is *yajña*.

I

## BRAHMAN AND YAJÑA

*Whereas brahman* is the subject matter of *jñāna*, *yajña* is the subject matter of *viñāna*. By knowing *brahman* we know *yajña* and by knowing *yajña* we know the creation, which is the subject matter of physical sciences.

Micro-cosmically, the universe is associated with gross body, *yajina* associated with subtle body and *brahman* is associated with causal body.

By knowing *brahman*, we behave in a rational way and by understanding the philosophy of *yajña* we act in a way so that our desires are fulfilled. It means fulfilling our desires through legitimate means. We are neither required to curb our legitimate desires nor are allowed to adopt illegitimate means to fulfill them. Fulfilling of desires is *abhyudaya* and leading a pure and chaste life is the means to achieve *nirāśrayas*. What is wrong or right is known through the scriptures belonging to *dharma śāstra* and how to achieve the desired result is known through *karma śāstra*. Obviously, the desired results are achieved only through action. Therefore, only the study of the *Vedas* is not enough, one has to practise the code of conduct laid therein—काम्यो हि वेदविगमः कर्मयोगेन वैदिकः ।

II

## KNOWLEDGE AND ACTION

*Knowledge and action* are the two wings by which the bird of life can fly







4. *cyana* — *pasubandha*  
 5. *samvatsara* (Year) — *somayajña*

In each of the above mentioned five divisions of time, we get energy from the sun, which is divine. Through five *yajñas* we absorb that divine energy so as to acculturate (*samiskārita*) the physical energy of our body. The physical energy keeps us bound to earth but when it is acculturated by the help of divine energy, the gravitational force of earth loses its hold upon the *yajñamāna*, whose soul moves towards sun. This upwards movement is the cause of attainment of heaven. Hence the injunction—*सर्वकारो यजेत*।

It may be mentioned here that the Vedic seers never forgot the essential parallelism between the micro and the macro. So when they speak of terrestrial, they mean the demands of flesh and when they speak of celestial, they mean rationality which is the quality of intelligence. There is a constant struggle between the demand of flesh—technically represented by *bhūtātmā*—and the rationality—technically represented by *divyātmā*. The purpose of *yajña* is said to replace *bhūtātmā* by *divyātmā* and, thereby, attain heaven.

## V

### LIBERATION AND YAJÑA

As for liberation, we have to go beyond intelligence and morality i.e. we have to be supra-logical and supra-moral. This cannot be achieved by *soma yajña*, by which we achieve heaven. Since *soma* has the quality of oleaginousness, it keeps us attached to worldly pleasures. In heaven, also, we enjoy worldly things. Every moral action is an action and as such can have only a limited result, so that heaven, which is attained through pious acts, is not eternal; it is available only as long as the result of our pious action lasts—*क्षीणे पुण्ये मर्त्यलोके विराजति*. For attainment of liberation, we have to perform *cyavana yajña* where *soma* has no role to play—it is piling of *agni* on *agni*. We shall speak of it again a little later. In the meantime, let us analyse some of the social impacts of *yajñas*.

## VI

### ANOTHER FIVE-FOLD YAJÑA

This can be done by describing other *yajñas*, which are also five in number. A brief description of them is given below.

- (i) *Ādāna Yajña*

No body can survive without taking his food. The *pravargya* of one becomes the *brahmaudāna* of the other. One, who takes, is performing the *ādānayajña*.

- (ii) *Arpana Yajña*

This is supplementary to *ādānayajña*. If we take, we give also. This is known as *arpanayajña*.

- (iii) *Utsarga yajña*

This is also giving, but to the society as a whole and not to any particular individual. All works of social welfare are *utsarga yajña*. When we give to an individual, we cannot partake of what we have given. But if we dedicate something to the society we can also partake of it. For example, if we open a hospital, we can also go there for our own treatment. Works of public welfare have a very wide range. For example, if a person writes a book or discovers or invents something useful, it is also a part of *utsarga yajña*.

- (iv) *Bhāṣajya yajña*

The process of our intake changing in to energy is *bhāṣajya yajña*. We take not only food by mouth, but also light and air from the atmosphere. These all give us energy to keep ourselves fit.

- (v) *Vikāśa yajña*

The extension of an object into *sāma* is its *vikāśa*. The seed develops into a full-fledged tree. Everybody has a limit up to which it can develop. He also has a direction in which he can develop.

Of these five *yajñas*, *utsarga yajña* is the most important because it benefits many.

Two things are clear from what has been said above.

1. Giving is as important as taking.
2. One can make progress only upto a limit. This differs from person to person, qualitatively as well as quantitatively. A person, for example, who has the gift of poetic talent, should not aspire for becoming a mathematician and vice-versa. A lotus flower cannot become the flower of rose. This, in a way, also becomes the basis of selection of a profession on the basis of one's *varṇa*. Lord *kṛṣṇa* explained this position by saying that it is better to die in one's own field of capability, it is horrible to transgress in the field of other—*स्यैषं विपत्तिं श्रेयः परमार्थं यथावत्तः।* One should make efforts of progress in the field which is in harmony with his nature, inclination and capabilities. Each individual is unique in his own way. He should develop his uniqueness to the maximum, rather than trying to imitate others, under the false notion of superiority of one kind of individuality over his own personality. Then only, he can get job-satisfaction.



## VII

## MODERN SCIENCE AND YAJUÑA

*Coming to the process by which the yajña yields the desired result, we have to know the power of mind which is immeasurable. Also, we have to concentrate on the selection of energy and matter. Let us have an overview of the whole process in a nutshell. This process can be better understood in the light of the latest research of modern science, specially, the quantum theory. The adverse remarks about the science of yajña, as made by western orientlists, are either based on the findings of science of pre-Einsteinian era, or, are the result of laying wrong emphasis on literal interpretation of those portions which have a deep symbolical significance.*

Winternitz said that the *Brāhmanas* contain science of sacrifice<sup>4</sup>. This is perfectly in tune with the old Indian tradition which proclaims that *viñāna* explains the *yajñās*<sup>5</sup>. Oldenberg, on the other hand, said that the *Brāhmanas* contain pre-scientific science (vorwissenschaftliche wissenschaft)<sup>6</sup>. Following this trend, J. Eggeling, who translated the whole of the *Śatapatha Brāhmana* remarked, "For wearisome prolixity of exposition, characterized by dogmatic assertion and a flimsy symbolism rather than by serious reasoning, these works (*Brāhmanas*) are perhaps not equalled anywhere"<sup>7</sup>.

Let us examine, as to, whether the treatment of science of the sacrifice by the *Brāhmanas* is really 'pre-scientific', 'characterized by dogmatic assertion and flimsy symbolism', or, whether such a charge, even if it was partly tenable in a pre-Einstein era, does not hold any ground in the post - Einstein era, as physical sciences have undergone a drastic change from *Descartes* and *Newton* to *Einstein* and *Erwin Schrodinger*.

## EINSTEIN AND THE PROCESS OF YAJUÑA : A COMPARISON

Coming to *Einstein*, he discovered that matter and energy are inter-convertible as per his famous formula,  $E=mc^2$ . This led to the discovery of atomic energy, which proved far more superior to conventional forms of energies and drastically changed the face of human civilization.

The *Vedic* seeds have discovered a still superior form of energy viz. the power of consciousness. It is the consciousness, which activates our vital energies, which,

4 Winternitz, History of Indian Literature LP-165.

5 विज्ञानं यज्ञं तनुते - तैत्तिरीयाण्यक ८.५.१ Also विज्ञानं कर्मकाण्डे यज्ञादिकर्मकांशेलाग्न-श्री मधुसूदन सारस्वती on गीता १८.४२

6 Oldenberg, Die Wellanschauung der Brahmana—Texte, Title page.

7 J. Eggeling, The Satapatha Brahmana, Part I, Introduction, P.IX.

in turn, can bring about any transformation. The power of consciousness is represented by *mantra* (मन्त्रा-मन्त्र) and the vital energies are the *devas* (*Devāḥ prāṇāḥ*)<sup>8</sup>. We simply mean to say that vital energies are activated by the use of psychic power. These psychic powers, which are supra-physical, can control anything physical. Thus, by use of *mantras* and by invoking *devas*, all of our desires can be fulfilled. This is, precisely, what is done in a *Yajña*<sup>9</sup>.

Let us have a look at this process as given in the *Brāhmanas* and other allied literature.

## VIII

## DEFINITION OF YAJUÑA BY ṚṢI AITAREYA

*Let us first of all see the definition of yajña, as given by ṛṣi Aitareya who says that Yajña is a process of converting consciousness into matter and matter into consciousness*<sup>10</sup>. *Mahāmahopādhyāya Giridhar Sharma Chaturvedi* adds to it, by way of explanation, that since consciousness and matter cannot be interchanged directly, the interchange takes place via vital forces i.e. *prāṇa*<sup>11</sup>.

If we compare the above thesis of *ṛṣi Aitareya* with the formula of *Einstein*, we get the following two pictures :

I Matter <———— Energy <———— Einstein

II Matter <———— Vital forces <———— Consciousness <———— *Ṛṣi Aitareya*  
If vital forces are equated with energy, in the above two formulas, then, in the formula of *ṛṣi Aitareya*, consciousness is obviously an additional factor.

## CONSCIOUSNESS IN MODERN SCIENCE

This is important because in modern science, subject i.e. consciousness, has come to occupy a unique position. This is what *Erwin Schrodinger* has to say in this regard :

Subject and object are only one. The barrier between them cannot be said to have broken down as a result of recent experience in the physical science, for this barrier does not exist<sup>12</sup>.

8 यत्तस्य ब्राह्मण ८.६.१.१०. The identity of *devas* with *prāṇas* is so significant that almost all the *Brāhmanas* repeatedly state it in unambiguous terms e.g. मैत्रीयणी संहिता ३.२.१ तैत्तिरीय ब्राह्मण

३.८.१७५, तैत्तिरीय संहिता ६.१.४५ काठक संहिता २७ and जैमिनीय ब्राह्मण २.३०.१

9 सर्वेभ्यः हि कामेभ्यः यज्ञः प्रयुज्यते- तैत्तिरीय संहिता ३.१.१

10 वाचाश्चित्तस्योत्तरोत्तरिकर्मो यद्यज्ञः - ऐतरेयाण्यक २.३.३.१५

11 वैदिक विज्ञान और भारतीय संस्कृति, Patna, १९९३, p. ९३

12 Erwin Schrodinger, what is life? Mind and matter, Cambridge, 1962, P.137.



This element of consciousness makes *yajña* a supra-physical process (*deva vidyā*) as against a physical process (*bhūta vidyā*). This is the supraphysical process which has been elaborated in the *Brāhmaṇas* in detail. We shall give below a glimpse of what the *Brāhmaṇas* aim at.

## IX

### PROCESS OF YAJÑA ACCORDING TO BRĀHMAṆA-TEXTS

The *yajña* consists of three steps (i) a strong will power (*mantra—śakti*), (ii) dynamic vital force (*deva-śakti*) and (iii) exertion (*śrama*). The will power belongs to mind, vital forces are the *devas*, and exertion is done by the physical force (*val*).<sup>13</sup>

#### THE ROLE OF WILL POWER

The first of them, the will power, is the power of mind<sup>14</sup>, which is the creator, the *prajāpati*<sup>15</sup>. A *yajña* is performed only by a concentrated mind<sup>16</sup>. Mind is the reservoir of desires, as it were<sup>17</sup> and, therefore, unless we focus our mind on a particular desire, nothing can be achieved with a fickle mind<sup>18</sup>.

The matter, being finite, dwindles into insignificance before the infinite power of mind<sup>19</sup>, the objects follow the mind just as a calf follows its mother cow<sup>20</sup>. Such is the power of mind, that the *Ātharvaveda* has to proclaim that it is beyond the reach of even the gods and the manes, not to speak of the mortal beings<sup>21</sup>.

#### THE ROLE OF VITAL POWERS

The mind, inspired by an intense desire, activates the vital power (*prāṇa*), which are the connecting link between the mind on one hand and the matter on the other<sup>22</sup>. The vital powers, when activated, yield the desired result to the *yajamāna*. It is, therefore, said that it is actually the vital forces which perform<sup>23</sup> and expand the *yajña*<sup>24</sup>.

- 13 सोऽकामयत्, स तपोऽतप्यत्, सोऽश्रमयत् - शतपथ ब्राह्मण १४.४.३.१०
- 14 कामस्तदो समवर्ततीथ मनसो रेतोः प्रथमं यदासीत् ऋग्वेद १०.१२९.४
- 15 मनो हि प्रजापतिः - सामवेदशतब्राह्मण १.१.४ Also प्रजापतिर्यज्ञः - काठक संहिता १.१.४
- 16 युक्तेन हि मनसा यज्ञस्तापते - मैत्रायणी संहिता ३.१.१
- 17 जैमिनीयवेदिनपद ब्राह्मण १.१८.३.३
- 18 न ह्ययुक्तेन मनसा किञ्चन शक्नोति कर्तुम्-शतपथब्राह्मण ६.३.१.१४
- 19 अपरिमिततरमिव हि मनः परिमिततरैव हि वाक् - शतपथ ब्राह्मण १.४.४.७
- 20 जैमिनीय ब्राह्मण १.११
- 21 कामो ज्ञो प्रथमो नैनं देवा आपुः पितरो न मर्याः - अथर्ववेद १.२.१९
- 22 प्राण एष रज्जुः प्राणेन हि मनश्च वाक् चाभिहिते - शतपथ ब्राह्मण ३.१.४.२
- 23 प्राणैर यज्ञतापते - जैमिनीय ब्राह्मण २.२३१
- 24 प्राणेन यज्ञः सन्ततः - मैत्रायणीसंहिता ४.६.२

The mental power is closely connected with the vital power<sup>25</sup>, mind being the master of vital powers<sup>26</sup>. The mind can control the vital powers, because it is subtler than those. When the vital powers are controlled by mind, they become efficient and strong<sup>27</sup>. The mind and vital powers are so closely connected that the former is said to be the half<sup>28</sup> the latter<sup>28</sup>.

#### THE VEDIC DEVAS AND TRAY VIDYĀ

As already discussed, the vital powers of *devas* are classified into three categories as per the three regions—the earth, the atmosphere and the heaven. *Agni* is the terrestrial *deva*, *vāyu* is the atmospheric *deva* and *āditya* is the celestial *deva*. These three *devas* are said to be the major *devas*<sup>29</sup>. From them arises the *trayī*, consisting of *ṛk* which arises from *agni*, *yajus* which arises from *vāyu* and *sāman* which arises from *āditya*<sup>30</sup>. This *trayī* gives birth to the creation, *ṛk* generating the visible solid forms *yajus* generating all movements and *sāman* generating all luster<sup>31</sup>. As regards *Ātharv* or *Bṛhadaveda*, its presiding deity is *soṃa*<sup>32</sup>, which sustains the creation brought about by the triad of *agni*, *vāyu* and *āditya*. All this can be summarized in a tabular form as follows:

REGION	DEVA	TRAYĪ	RESULTANT CREATION
Earth	Agni	Ṛk	Solid body
Atmosphere	Vāyu	Yajus	Movement
Heaven	Āditya	Sāman	Luster

This, in short, is the process by which the vital forces yield the desired result.

- 25 एते वै देवा मनोजाता मनोयुजो यदिते प्राणाः - मैत्रायणीसंहिता ३.६.९
- 26 मनो वै प्राणानामप्यपिर्मनसि हि सर्वे प्राणाः प्रतिष्ठिताः - शतपथ १४.३.२.३
- Also मनसैव प्राणामानोति - मैत्रायणीसंहिता ४.५.५ and मनो वा अनुप्राणः - जैमिनीय ब्राह्मण १.१६
- 27 इमे वै प्राणाः मनोजाता मनोयुजो दक्षक्रतवः - शतपथ ब्राह्मण ३.२.२.१३
- 28 अधभावै मनः प्राणानाम् - षड्विंश ब्राह्मण १.५.५
- 29 अग्निर्यज्ञादित्य एतां हि तानि देवानां हृदयानि - शतपथ ब्राह्मण १.३.४.२२
- 30 साऽग्नेरवर्चोऽसृजत वायोर्नर्जुषि अदित्यासामनि - शांडिल्यन ब्राह्मण ६.१० Also शतपथ ब्राह्मण ११.५.८.३ and मनुस्मृति
- 31 ऋभ्यो जातां सर्वशो मूर्तिमहः सर्वा गतिर्यजुषी हैव शशवत्। सर्व तेजः सामरूप्यं ह शशवत् सर्व हेतुं ब्रह्मणा हैव सृष्टम्- तैत्तिरीय ब्राह्मण ३.२.९
- 32 अथर्वणाञ्चन्द्रमा देवता - गोमथ ब्राह्मण १.२९



## X

## PSYCHOLOGY OF YAJÑA

**Yajña** is not some magical ritual but a scientific method of using the will-power to one's benefit. Let us look at some of the constituents of the initiation (*āhīsā*) ceremony. These constituents sublimate our vital power by raising it upward and are, therefore, called *audyābhāna*. First of them is *ākūti* or determination which when put into practice is called *prayuk*. These two, *ākūti* and *prayuk*, are called *mītra-varuṇa* or *kraṇi-dakṣa* i.e. the power of knowledge (*brahma-śakti*) and action (*ksātra-śakti*). Both of them have to be reconciled for success. The third element is *medhā* which keeps one reminding of the target constantly. This makes one's vital power active. This is *tapas*. Then we need wisdom or *sarvaṇi*. The infra-structure is *pūṣā*. These are essential steps for success in any adventure and not only in *yajña*.

## XI

## TRAYĪ AND THE CLASSICAL PHILOSOPHY

**This process** can be explained in terms of classical philosophy of *Sāṅkhya*, if we equate *agni* with *tanmas*, *vāyu* with *rejas* and *āditya* with *satva*, or in terms of *Īśānta*, if we equate *agni* with *vaiśvānara* and *virāḥ*, *vāyu* with *taijasa* and *hriṣyagarbha* and *āditya* with *prājña* and *sarvañña*. Thus we understand the statement of *Manu* that all worlds arose from *devas*—देवेभ्यश्च जातसर्वम्।

In terms of modern science, *devas* are comparable to quantum which have been explained as 'packets of energy' by physicists like Fritjof Capra. As modern science does not believe that the universe comprises of any 'solid building blocks' like atoms but of quantum, we can easily conceive what *Manu* meant when he said 'देवेभ्यश्च जातसर्वम्'; *devas* being nothing but energies of different categories.

Let us come back to two major types of *yajña* so as to understand their role in our making; *savana* is the *yajña* where *soma* is offered as an oblation in *agni*. Since *soma* creeper is pressed to obtain its juice, it symbolises the contracting aspect of nature, whereas in *cayana*, there is piling of fire on fire, which symbolises expansion. These two—contraction and expansion—represented by *agni* and *soma* are the two basic forces working in the universe.

## GOSAVA YAJÑA

These two forces of *agni* and *soma* are known as *angirā* and *hriṅgu* at the pre-solar level in *paramesih*. The oblation of *hriṅgu* in *angirā* results in the creation of *āpa*. This is known as *gosava yajña*. Since this happens at a level which precedes

the creation of material world, there is a complete freedom in this *yajña*—गोसवः स्वाराज्यं वा एष यज्ञः (*Tāndya brāhmaṇa* 19.1.3.1)

At solar level, we have three constituents which originate from the above mentioned *gosava yajña*. These are *devatā*, matter and *ātmā* connected with *jyoti*, *gau* and *dyu* respectively. These three become the means of attainment of heaven through *jyotiṣoma*, *gosoma* and *dyuṣoma*. Of these, *jyotiṣoma* is of seven types –

अग्निद्यौमोऽस्त्यग्निद्यौम उक्कयः षोडशी वाजपेयोऽतिरात्रोऽमेयम् (*Āśvalāyana Śrautasūtra*, 6.11.1) These are all *soma yajñas*.

## XII

## CAYANA YAJÑA

**Coming to cayana yajña**, we have already said that piling up of *agni* over *agr* is *cayana*. *Vaiśvānara* is produced by the friction caused by solar *agni*, struggling against the terrestrial *agni*. This *vaiśvānara* produces the five famous *prāṇas*—the celestial pair produces *prāṇa*, the terrestrial pair produces *apāna* and the atmospheric pair produce *vyāna*. When celestial *prāṇa* returns back by striking against atmospheric *vyāna*, it is called *udāna* and when terrestrial *prāṇa* returns back by striking against atmospheric *vyāna*, we have *somaṇa*. This is the natural process.

When one performs *cayana yajña*, the celestial *agni* does not return back b striking against terrestrial *agni*, but starts piling upon it. This means that the quantity of celestial *agni* increases. This leads to liberation of *yajimāna*.

The second layer of *agni* piles upon the first layer but the first layer of *agr* piles upon *citi* i.e. *ātmā*. Thus *cit* is the foundation of *citi* or *cayana*. In fact, the body is the result of this *citi* which is an extension of *cit*.

## XIII

## CIT AND CITIS

**Cit has** three types of *citis*—*hīya-citi*, *deva-citi*, and *bhūta-citi*, which form the causal body, subtle body and gross body respectively.

The body has various names because of its different characteristics. It is *del* because it is a mass, it is *kāya* because it is a combination, it is *śarīra* because it is away from *ātmā*, it is *vigraha* as it is specially held by *ātmā*, it is *tanu* because it is an extension of *ātmā*, it is *pur* because it is limited, and it is *puruṣa* because *ātm* resides in it.



A child is formed in the womb of mother by *caryana* at five stages. The first stage is that of *anamaya citi* caused by semen of man and blood of woman. The second stage is of *prāṇamaya citi* caused by the force used by the pair. The mutual love of the pair causes *manomaya citi*. The unity of intention of the pair causes *vijñānamaya citi*. The bliss that they feel causes *ānandamaya citi*. Thus the five *kośas* of the child in womb are formed through *caryana yajña*.

### PUNAŚCITI

Out of the five *citis* mentioned above, the first two—*anna* and *prāṇa*—have again three *citis* which are known as *punāścitis*. They are *bija-citi*, *deva-citi* and *bhūta-citi*. *Bija-citi* decides the situation of a *jīva* in the next birth. It has three constituents—knowledge, ignorance and actions. Knowledge leads to liberation, actions backed by ignorance lead to hell. Knowledge is of three types—indeterminate, determinate and definite. Ignorance results into ego, attachment, aversion, and fear of death. Actions are meritorious and demeritorious. The results of the actions are three – the birth, life-span and enjoyments.

*Deva-citi* is five-fold. Internally we speak of *deva-citi* as *prāṇa*, *apāna*, *śmāna*, *udāna*, and *vyāna*. Externally, *deva-citi* is *mana*, *prāṇa*, *vāk*, eyes and ears. In heaven we have space, *parjanya*, sun, *soma* and *agni*. As objects of worship, they are glory, fame, lustre, greatness and spirituality. *Vijñāna* is the basis of *deva-citi*. Out of heavenly *deva-citi* is formed the *bhūta-citi*. From the divine space comes the physical space, from *parjanya* comes *vayu*, from sun comes the fire, from *soma* comes the water and from *agni* comes the earth.

All the five *citis* and three *punāścitis* mentioned above digest the food. The food keeps the *vaiśvānara* alive. The food is thus a *yajña*—यज्ञो हि देवानामन्नम् । This *yajña* is performed everyday—अहर्हर्हं यज्ञं यज्ञोक्तम् । The *yajñamāna* as such is himself a *yajña*.

## XIV

### YAJÑA IN THE BODY

The *yajña* at the body level has seven stages. In the first stage the food changes into liquid. The liquid changes into blood, blood into flesh, flesh into fat, fat into bones, bones into marrow and marrow into semen. These seven terrestrial stages are *vāk*, the eightatmospheric stages is *prāṇa*. The ninth and the last stage is *mana* which is celestial. Thus, food undergoes seven stages at terrestrial level, and one stage each at atmospheric and celestial level. This is the process of oblation being offered in

*vaiśvānara*. Therefore, it is *yajña*. This process is mentioned by *Caraka*:-

रसाद्र के ततो मांसं मांसान्मेदस्ततोऽस्थि च ।

अस्थौ मज्जा ततः शुक्रं शुक्राद् गर्भः प्रसादजः ॥ (Caraka 15/14)

The body becomes the means to perform *yajña* or other actions also. But since a *yajña* is being performed in the body also, any *yajña* is performed by *yajña*—यज्ञेन यज्ञमयजन्त देवाः ।

## XV

### KARMA YOGA

*Yajña* is said to the best of all the action—यज्ञो वै श्रेष्ठतमं कर्म । In fact, every action is a *yajña*. Therefore, while discussing *yajña*, it becomes necessary that we discuss the philosophy of *karma* also. *Vijñāna* is not only the philosophy of *yajña* but philosophy of *karma* also—विज्ञानं यज्ञं तनुते कर्मणि च ।

We have said above that the causal body consists of ignorance, desire and *karma*. Though they continue to decrease after yielding their results, yet, they get renewed again and, therefore, the causal body exists till liberation. If ignorance overpowered by knowledge, the *jīva* becomes *īśvara*. This is *saguṇa-mukti*.

We have to understand that ignorance is the cause of bondage, whereas *māyā* is the cause of creation. *īśvara* creates through *māyā* but is not bound because he is free from ignorance. *Jīva* not only creates through *māyā* but also gets bound through ignorance. When he is freed from ignorance, he becomes one with *īśvara*. Till then, he continues to form the body through *māyā* and transmigrates because of ignorance.

Ignorance causes desires, *karma* and *śukra* (the seed of mundane existence). Desires put limit on the *jīva*, whereas he tries to transcend those limits through *karma*. The *jīva* feels restless because of the limits put on him. This restlessness can be got rid of, not by *karmas*, but, by the bliss that one feels through knowledge. This bliss is attained either through knowledge or through devotion. In either case, the actions are to be freed from the desire of their result. Desires, and not the actions, cause bondage.

### CATEGORIES OF KARMAS

Actions are classified into four categories. (1) where knowledge is prerequisite (2) where knowledge is not a pre-requisite. (3) when knowledge is obscure (4) purposeless.



According to the *Gītā* the first two of these are *karma*, the third one is *vikarma* and the last one is *akarma*.

In the first category of *karmas*, intelligence also plays a role in addition to mind and body. They promote the cause of *ātmā*. The second category of *karmas* acculturate only the mind and body but not the intelligence. The third category pollutes the intelligence by augmenting *rajas* and *tamas*. The fourth category leads to recreation but does not help intelligence.

The first category of *karmas* where knowledge is a pre-requisite either increases knowledge or produces divine powers. Knowledge, again, is of five types (1) knowledge of the eternal pure *Brahman* (2) knowledge of *nirguṇa brahma* (3) knowledge of *saguṇa brahma* (iv) super natural knowledge (v) sensuous knowledge. The knowledge of *nirguṇa* leads to *parā mukti*, whereas, that of *saguṇa* leads to elimination of ignorance, even though the *guṇas* remain intact. This is *aparā mukti* which is obtainable through devotion and, in which, the duality of the deity and the worshipper does not dissolve. The knowledge of the divine leads to eight *siddhis* and eight *tuṣṭis*.

The *siddhis* are:-

- (1) Power to assume a small body.
- (2) Power to attain a big body.
- (3) Power of lightening the body.
- (4) Power to make the body heavy.
- (5) Power to expand the body.
- (6) Fulfilling of the desire.
- (7) Power to rule over creatures.
- (8) Power to control the supernatural beings.

The *tuṣṭis* are:-

- (1) Knowledge of past and future.
- (2) Power to see from a distance.
- (3) Power to hear from a distance.
- (4) Power to enter into other's body.
- (5) Power to assume many bodies simultaneously.
- (6) Power to enliven the dead.
- (7) Power to kill.
- (8) Power to create and power to destroy

The knowledge of *nirguṇa* is attained through withdrawal from *karmas*. Knowledge of *saguṇa* is attained through *yoga*.

The other important category of *karmas*, requiring knowledge, is three-fold—*yajña*, *tapā* and *dāna*. All these *karmas* increase the divinity of *agni* so as to lead the *jīva* towards *śārya* after death.

### TAPĀ

*Tapā* destroys the impressions of the *karmas*, as also, it strengthens the soul so that new impressions cannot make any place on it. *Tapā* consists of celibacy, truthfulness and fasting.

### DĀNA

*Dāna* (liberality) means sacrificing some of one's possessions, where as, *tapā* is sacrificing one's very self. Both of these make room for the entry of something more powerful from outside. A brick becomes more strong when the liquid part of it is evaporated by sun or fire which enter into it to make it more strong. Similarly, by exercise we spend our energy but, in exchange, we get energy which is better qualitatively and quantitatively. These are the means to attain heaven.

There are other good works which do not require the knowledge of *Vedas*. *Iṣṭi smṛtis* and are called *āpūrta*. The third good work is giving of alms known as *dati* which is different from *dāna* in as much as *dati* is the help which is rendered to it disabled or poor, whereas, *dāna* is the offering made to one who is adorable because of his scholarship and knowledge.

### SINS

The third category of *karma* is to be avoided because it pollutes the intelligent. Committing suicide is the worst (*atipātaka*). Stealing gold is *mahā-pātaka*, revolt against an elderly person is *anpātaka*, inflicting misery on creatures is *pātaka* and tell a lie which does not harm anybody is *upapātaka*.

Some of the sins lead to birth in animal kingdom, others in low-castes and others to poverty and misery. The fruits of sins performed by the body, mind and speech are to be enjoyed through body, mind and speech.

### XVI

### MAN AND MORALITY

The impression of *karmas* is termed as *śūkra*, which is of two types—desire to create and the desire to enjoy. *Īśvara* has only the desire to create—  
 पश्यन्त्युक्रमकायमव्रणमस्त्राकिरं शुद्धमपापविद्धम्, कविर्मनीषी परिभूः स्वयम्भूः याथातथ्यतोः



अदभ्यस्त्वतीश्वरः समाश्रयः। He has no desire to enjoy. He is, therefore, free from all blemishes. The *jīva*, on the other hand, has the desire to enjoy on account of *avidyā*. This leads to bondage which is of two types; (i) Ignorance, ego, attachment, aversion and fear of death belong to the first category of bondage, which can be overcome, by knowledge, (ii) the second category is of the fruits which can be exhausted only by enjoyment. Out of this second category also, the *karmas* which have not yet started yielding their results (*satvika*) are destroyed by knowledge, but those which have started yielding their results (*pravādhā*) have to be enjoyed in any case.

Man alone, amongst all creatures, has the freedom of will; all others follow the dictates of nature. Not only this, man alone can rise above his physical, mental and intellectual dimensions; in one word, he alone, can transcend the *gunas*. It is because man has all the three constituents of *vaishānara*, *laijasa* and *prājñā* corresponding to *virāṭ*, *hiraṇyagarbha* and *sarvajñā* constituents of *īśvara*. These three are body, mind and intellect respectively.

Since man has *avidyā* also which is absent in *īśvara*, he commits sins as well. Therefore, the question of morality arises in his case only. Animals etc. have no freedom of will; they simply follow the nature blindly.

There is a moral sense in man which is the *sātvika* form of *buddhi* and which has four aspects- *jñāna*, *aishvarya*, *vaigya* and *dharma*. *Jñāna* removes ignorance, *aishvarya* removes ego, *vaigya* removes attachment and aversion, and *dharma* removes the fear of death.

The story of man's life is the story of struggle between the good and the bad. Even the gods do not have this struggle. They also follow the prescribed way of life mechanically. The *Brahminas*, therefore, say that whereas neither gods nor manes, nor animals or demons transgress what has been prescribed for them by the Lord of creatures, only man does so.

The best and the latest explanation and description of the philosophy of action is provided by the *Gītā*, a celestial song, sung by Lord *Kṛṣṇa*. Let us turn to it in the following chapter.



गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।  
या स्वयं पद्मनाभस्य मुखपद्मात् विनिःसृता ॥



## Chapter Eleven

### Celestial Song

#### The *Gītā* : Essence of the Vedas

It is a general feeling that the message of the *Vedas* (more precisely of the *Ved vijñāna*) is so complicated that it surpasses the comprehension of an average man.

In the first place we have to appreciate the complicated nature of the univers (and of man also) of which the modern scientists have been speaking repeatedly. I such a situation if the *Veda vijñāna* presents a difficulty, it is not the fault of *Ved vijñāna*; it is an unavoidable corollary of the subject matter (i.e. the nature of univers and man) with which it deals.

#### VEDAS ARE INCOMPREHENSIBLE BY THE COMMON PEOPLE

(त्रयी न श्रुतिगोचरा)

This difficulty was felt by none other than by the one who is traditionally believed to have edited the *Vedas* in the form in which they are available to us, viz. *Maharṣi Veda Vyāsa*, who was feeling the pinch of the fact that the *Vedas* are beyond the comprehension of the common man — स्वीयैर्द्रष्टृभिर्बभूव त्रयी न श्रुतिगोचरा. Even the *Veda* itself has spoken of the common man, who, inspite of listening to the *Veda* could not understand their real meaning- उत त्व शृण्वन् शृणोत्येनाम् । *Maharṣi Veda Vyāsa*, therefore, out of compassion for the common man composed eighteen *Purāṇas*, and the *Mahābhārata* in which the essence of the *Vedas* was simplified mainly through the help of stories. Out of this vast literature, the *Mahābhārata* especially came to be recognised as the fifth *Veda* - भारते पञ्चमो वेद. Even in the *Mahābhārata* the most important part is the *Gītā*, which, because of being spoken by Lord *Kṛṣṇa* himself—या स्वयं पद्मनाभस्य मुखपद्मनिःसृता—has been treated not as *smṛiti* but as *śruti* by *Pandit Madhusudan Ōjha*, who, wrote four volumes on the *Gītā* itself and whose direct pupil, *Pandit Motilal Shastri*, wrote nine volumes only on the *Gītā*, so as, to show that the *Gītā* presents to us the essence of *Veda-vijñāna* in such a way that a common man can not only understand it but can put it into practice



also. In other words, the *Gītā*, is the applied aspect of *Veda-vijñāna*. We shall try to illustrate this point in the following pages in a nutshell.

### THE MEANING OF THE TITLE OF THE *GĪTĀ*

The colophons at the end of every chapter of the *Gītā* read as follows :-

ओम् तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अमुकयोगो नाममुक्तोऽध्यायः ।

In this colophon, the full name of the *Gītā* is given as *Bhagavad Gītā Upaniṣad* which has three constituents – *Bhagavad*, *Gītā* and *Upaniṣad*. All the constituents have significance of their own. Let us take them one by one.

#### WHAT IS THE MEANING OF *BHAGAVĀN*?

The word *bhaga* is to be analysed as भं गमयतीति भगः । भं means light which symbolises knowledge, *bhagavān* is one who has obtained the light of knowledge. There are six elements which lead to the light of knowledge : (1) *Dharma* (2.) Knowledge (3.) Detachment (4.) *Aiśvarya* (Abundance) (5.) Fame and (6.) Glory.

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रेयः ।

ज्ञानवैराग्योश्चैव षण्णां भग इतीरणा ॥

These six together present before us a complete picture of a model Vedic personality. Lord *Kṛṣṇa* was possessed of all of these six and is, therefore, recognised as *bhagavān* himself—कृष्णस्तु भगवान् स्वयम्. We are also intrinsically possessed of all these but they are overpowered by our ignorance. To be more elaborate, our detachment is subdued by attachment and aversion, knowledge by ignorance, *aiśvarya* by ego and *dharma* by prejudices. Let us consider a few of them in some detail.

#### (1) DETACHMENT

What is detachment? If a penniless person gets two rupees, he is happy; when a millionaire gets two rupees he is indifferent. In other words, he is detached to two rupees because he has millions of rupees. Similarly a person with spiritual bliss is indifferent to worldly pleasures which are insignificant before that bliss. This is detachment.

#### (2) KNOWLEDGE

Coming to knowledge, real knowledge is the direct perception of the ultimate reality. This direct perception is beyond logic :

अतीन्द्रियानसंवेधान् परमन्त्यावर्णे चक्षुषा ।  
ये भगवान् ब्रह्मणं तेषां नानुमानेन ब्रूयते ॥

#### (3) *AIŚVARYA*

*Aiśvarya* is the name for super-natural powers which can be attained by yoga only. We are proud of our wealth, health, beauty, fame, high position etc. All these are nothing before the super-natural powers, which when attained, remove our egoistic tendency.

#### (4) *DHARMA*

*Dharma* is the essential nature which is necessary for sustaining the object.

#### WHAT IS *UPANIṢAD*

All these constituents were present in Lord *Kṛṣṇa* who delivered the *gōs* of the *Gītā*. Here, *Gītā* is an adjective of the *Upaniṣads*. The colophon quoted above implies that there are many *Upaniṣads* in the *Gītā*, because, the word has been used in plural in the locative case.

The word *Upaniṣad* is famous for the texts like *Īśa*, *Kena* and *Kāṭha* etc. Which *Upaniṣads* are there in the *Gītā*? *Īśa* etc. are obviously not there.

The word *Upaniṣad* has been used in some other sense also. Take, for example, the statement of *Śatapattha Brāhmaṇa* that *vāk* is the *Upaniṣad* of *ag* एतस्याग्नेर्वागोपनिषद्. Also, that the action performed with *Upaniṣad* becomes more powerful—स यदेव विद्यया करोति, श्रद्धया, उपनिषदा, तदेव वीर्यवत्तरं भवति । Also, the following statement of the *Mahābhārata* deserves our notice:

वेदस्योपनिषत्सत्त्वं सत्यस्योपनिषद्गुणः ।  
दमस्योपनिषद्दानं दानस्योपनिषत्तपः ॥

What is that *Upaniṣad* which according to *Chāndogyaupaniṣad* quoted above makes our actions more powerful? It is the knowledge of the know-how of action.

The *Gītā* gives us the knowledge, the know-how, of performing an action. It is, therefore, said to contain *Upaniṣads*.

Let us have a brief view of what kind of know-how of action is provided in the *Gītā*. First of all, *karma* is as much the nature of *brahman* as *jñāna*. स्वाभाविकी ज्ञानबलक्रिया च. *Jñāna*, who is a part of *brahman*, cannot avoid *karma*



कृत्वाऽपि कर्माणि जिजीविष्यन्तं समाः । What makes a *karma* reprehensible is the desire of its fruit. *karma* in itself is not reprehensible.

### WHAT MAKES A KARMA KĀMYA

It is said that *Nitya nainitika karmas* are all right, but *kāmya karmas* should be avoided. Now the division of *karmas* as *nitya* and *kāmya* is subjective and not objective. *Sandhyā*, for example, is a *nitya karma*. But, if one performs *sandhyā* with an eye over the good name that he may earn by performing it, even his action of performing *sandhyā* becomes *kāmya*. The reverse of it is equally true, i.e., if *Āryuna* fights without desiring anything as a result but for performing duty for the sake of duty, even an act of war does not remain *kāmya*. Any action, without any desire for its fruit, is not the cause of bondage. One should perform actions prescribed by the scriptures for his *varṇa* and *āśrama*, but should not have any desire for fruit thereof. This is the know how or *Upaniṣad* of a *Karma*.

### GIṬĀ: THE APPLICATION

There are many such *Upaniṣads* in the *Giṭā*. *Giṭā* is an extension of *Veda-vijñāna*. *Brahma vidyā* is the theory, *Yoga* is its extension in practice. In *Brahma vidyā*, it is explained that *brahma* is the origin of the universe. In *yoga* we know how this knowledge of *brahma* is to be put into practice and join us (make us one) with *brahman*. For example, if we know that in spite of creating, sustaining and dissolving the universe, *brahma* is not bound, why cannot the *jīva*, who is *brahman* in micro form, not perform actions without being bound by them? And if he feels bound by *karmas*, he must rectify his mistake by imitating the *Devas* in his activities — यदेवा अकुर्वत्स्तत्करोमि.

### CLASSIFICATION OF THE CONTENTS OF THE GIṬĀ

*Upaniṣad* in the context of the *Giṭā* means 'know-how' of the action. We can have 24 such *Upaniṣads* in the *Giṭā*, which have been classified into six categories as under:

1. The first category deals with *Brahman* which lies at the root of all the four *vidyās*—*rājaraṣi vidyā*, *siddha vidyā*, *raja vidyā* and *aśva vidyā*. This category has only one *Upaniṣad*.
2. The second category deals with *rājaraṣi vidyā* which emphasizes the importance of detachment which is necessary for all the three *yogas*—*karma*, *bhakti* and *jñāna yoga*. It has eight *Upaniṣads*.
3. The third category deals with *siddha vidyā* which emphasises *viveka-bhāyātī*

or discrimination between *prakṛti* and *puṁsa*. It has two *Upaniṣads*.

4. The fourth category deals with *rājaviśvā* associated with *īśvara* which is at the root of all *aśvarya*. It has three *Upaniṣads*.

5. The fifth category deals with *dharma* under *aśva vidyā*. *Dharma* sustains all—conscious being and material objects. It has seven *Upaniṣads*.

6. The sixth category has three *Upaniṣads* which emphasize the necessity of harmonizing action with knowledge.

**Twenty-four Upaniṣads of the Giṭā**: The whole subject matter of the *Giṭā* can be summarised under 24 *Upaniṣads*. It would be useful to have a brief survey of these 24 *Upaniṣads*:

1. The first pre-requisite, is to realize, the intensity of suffering in our worldly existence. Ignorance is at the root of this suffering. *Āryuna*, under the influence of ignorance, feels absolutely frustrated and confused.
2. Lord *Kṛṣṇa* tells him that *ātmā* is immutable, only the body is perishable. With our eyes at body, we are afraid of death. Fearlessness comes only with the realisation that we are not the body.
3. It is attachment that causes bondage and not the *karma*. Prohibited *karmas* are to be avoided at any cost but even the *karmas* which are allowed by the scripture are to be performed only with detachment. We should not be carried away by the allurements of the objects of senses, so that we can remain steadfast on the right track.
4. One should not abstain from *karma*. Even, otherwise, it is not possible to remain without doing *karma*. There is a process of give-and-take which is going on in the universe, which we are a part of. In fact, all activities pertain to *parakṛti* and not to *puṁsa*, who is only a witness to those activities.
5. It is the attachment and aversion because of which one deviates from the right path. One should, therefore, have control over senses, mind and intellect.
6. The knowledge of the *Giṭā* is not new. It was initially delivered to *Yuvān*. This knowledge in fact, is eternal (*sanātana*).
7. One can realize the self either through *jñāna* or *karma* or *bhakti*. Out of these one should choose according to his natural inclination which is indicated by ones *varṇa*. *Jñāna* is suitable for *brāhmaṇa* who is predominated by *satva*, *karma* is suitable for *kṣatriya* who is pre-dominated by *rajas*, and *bhakti* is suitable for *viśya* and *sūdra* who are predominated by *rajas* mixed with *tamas*.



This is an order that is natural and not designed by men. (*Apauruṣeya*)

8. In spite of the broad division laid down above, *karma* and *jñāna* are to be interwoven. This can be done by *buddhyoga* which means performing actions without any desire for the result. No action can influence the real self.

9. *Yoga* is a perfect life-style. *Āsanas* etc. are a part of it. The aim of *yoga* is two-fold—(i) to have a balanced life-style and (ii) to remain unperturbed under any circumstance.

Fickleness of mind is the anti-thesis of *yoga*. Detachment and constant practice can make the mind steadfast. No practice of *yoga* goes for naught. In case the practice is not completed in present life, the incomplete practice of this life helps him in another life.

Here ends the first six chapters of the *Gītā*. The message in short, is that with an eye at *avyaya*, we are not lost while performing actions by our mind, speech and body. This part of the *Gītā* is mainly concerned with *vairāgya*, the anti-dote of attachment and aversion.

10. Self-realization is possible through a combination of *jñāna* and *viñāna*. *Viñāna* is concerned with *ākṣara* and *ksara*. *Prakṛti* is the material cause of the universe, *puruṣa* is the substratum. *Māyā* could be overcome by taking recourse to *puruṣa*.

A devotee with knowledge is the best, though people worship God, also because they are in trouble, or curious to know or eager to get wealth.

11. *Karmas*, with pre-requisite of the knowledge of the *Vedas*, lead to heaven and *karmas* of public welfare lead to *pitṛ-loka*. A worshipper of *avyaya* attains liberation.

12. This is *siddha vidyā* explained in the Seventh and Eighth chapters of the *Gītā*. Ninth chapter of the *Gītā* tells us that *īśvara* is the resort, sustainer, witness, container, shelter, friend, cause of origin, sustenance, and destruction, seed and indestructible. We can worship him in any way we like; but the fruits of our actions in all cases should be offered to God.

13. The tenth and eleventh chapter describe the glory of *īśvara*. This glory can only be seen through divine eyes.

14. The twelfth chapter deals with the *upāśanā* of *saguṇa* (God with form) and *nirguṇa* (God without form). An ordinary man cannot concentrate on *nirguṇa*. For him devotion of *saguṇa* is better.

### Celestial Song

Thus up to the twelfth chapter, we have the delineation of *rāja vidyā*.

15. *Dharma* means two things—detachment and freedom from ego. *Prakṛti* consists of *sattva*, *rajas* and *tamas*.
16. Equanimity is possible by transcending the three *guṇas* of *prakṛti*.
17. The universe is like a tree with its roots upward, in the un-manifest.
18. Sexuality, anger, greed, ego, rashness, etc., lead to hell.
19. Faith, food, *yajña*, *tapā* and *dāna* can be classified into three categories. *sātvika*, *rājasi* and *tāmāsika*.

20. One should never forsake his social duty prescribed by the *varṇa-dharma*.

21. Actions are to be performed without any desire so as to remain free from bondage (Here ends *ārjasa vidyā*)

22. *Siddha vidyā* is meant for the man of highest quality, *rāja vidyā* for the mediocre and *ārjasa vidyā* for the lowest. *Rājarsi vidyā* is meant for the extra-ordinary.

23. One should not be selfish. Knowledge should be imparted only to the deserving.
24. In the end we find the importance of knowledge contained in the *Gītā*.

This, in short, is the subject matter of the *Gītā* classified under six headings and sub-headings as shown above.

Let us concentrate on a few main teachings of these *upanisads* of the *Gītā*.

### THE HIGHER AND THE LOWER SELF

The gospel of Lord *kṛṣṇa* begins with a clear cut distinction between the body and the soul. The body is mutable, the soul is immutable. The soul in its pure form is free from the effects of good or bad actions—स न साधुना कर्मण भूयान्न नो एवासधुना कर्तव्यम् । an embodied condition, however, the self becomes good by good actions and bad by bad actions—साधुकर्त्री साधुर्भवति पापकर्त्री पापी भवति । This leads to the pair of pain and pleasure.

The soul gets embodied because of desire. This leads to a conflict of *sat* (i.e. soul) and *asat* (i.e. body) which is connected with causal body. The second conflict is between knowledge and *karma* which is connected with the subtle body. The third conflict is between semen and blood of the parents which is connected with the gross body. O who conquers desires gets over all these conflicts ये ह्यकाशास्ते युष्मन्नेतदतिवर्तिन् धीराः ।



## TWO ALTERNATIVES

There are two alternatives. For one, who is full of desires, there is birth and death again and again—काममय एवायं पुरुषः । स यश्चकामो भवति, तथा, क्रतुर्भवति, यथाक्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिस्सम्पद्यते । On the other hand, if one is free from desire, he gets liberated here itself—योऽकामो न तस्य प्राणा उक्तामन्ति, अत्रैव समवतीयन्ते । This is immortality :-

यदा सर्वं प्रमुच्यन्ते कामा योऽस्य हृदि स्थिताः ।  
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

Leaving desire does not mean leaving *karmas*. It is the desire which creates tension. *Karmas* may produce fatigue but not tension.

## SENSOUS PLEASURES

We have to realise the temporary nature of the sensuous pleasures and pains as also to maintain equanimity in all circumstances. Mind is perturbed by objects of senses because it concentrates on them. If it were to concentrate on soul, those objects of senses shall cease to perturb us.

## KNOWLEDGE OF THE IMMUTABLE

*Prakṛti* cannot avoid undergoing modifications, of which decay and destruction are inseparable parts. Nobody likes decay and destruction. Therefore, unless we transcend *prakṛti*, we cannot get rid of misery. This can be done only by identifying ourselves with immutable soul—

यदा चर्मवदाकाशं वेद्ययिष्यन्ति मानवाः ।  
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

## DIVERSITY BECAUSE OF LIMITATION

The soul is not only immutable but one. If soul is one, how come the diversity of the world? 'One' cannot have any limitations, as soon as limitations are put, one becomes many. Unlimited is without change, limited undergoes change. We can have thus the following chart, showing duality in unity at different levels under different nomenclatures:-

अद्वैत	द्वैत
अणु	अणु
	अणु

## Celestial Song

अमृत	मृत्यु
अपरिमित	परिमित
अनिरुक्त	निरुक्त
ज्ञान	कर्म

All of these pairs go together, one should not overlook any one of them.

Generally, we see the diversity and overlook the unity. As a reaction so philosophers deny the diversity. The *Gītā* gives due place to both of them. Of course unity is real, plurality is apparent, but not false.

## SOUL IS FREE FROM MODIFICATION

Since soul is immutable, *Gītā* denies all the six modifications (*bhāva vikāras*, the soul as shown below :-

Modification	Denial of the modification
Birth	न जायते
To come into existence	भविता न भूयः
Change	नित्यः
Growth	शाश्वतः
Decay	पुष्टाणः
Death	न म्रियते

## OBSTACLES AND PROGRESS

*Abhyudaya* and *pratyavāya* mean progress and regress respectively. When we succeed in our effort, we make progress but at the same time we regress also, in as much as a worldly success may enforce a sense of ego in us. In case of failure, we get despair and frustration. The *Gītā* teaches us that whether we succeed or not, attachment is always the cause of bondage, whereas detachment, brings no bondage.

## ROLE OF INTELLECT

The role of intellect is very crucial, because it stands in the middle of *anykta* a *mahat* on one side and mind and body, along with senses, on the other. At the level of *anykta*, the three *gūṇas* of *prakṛti* remain un-manifest. They become manifest at the



level of *mahat*. *Mahat* is pre-dominated by *satva guna*. It controls the involuntary activities like circulation of blood, beating of heart and vibrations of the nervous system. These activities are generally systematic without any conscious effort on our part. Then comes the place of intellect which consciously discriminates between the right and the wrong. Intellect is also pre-dominated by *satva*. Mind is neutral. If it is controlled by intellect, it can resist the temptation of the sensual pleasures. However, if the mind is inclined towards the senses, it pollutes the intellect also consequently a man is totally ruined — बुद्धिनाशो प्रणश्यति ।

### BUDDHI-YOGA

In the ladder of body, mind and intellect, intellect occupies the highest place — बुद्धौ शरणमिच्छ. In terms of *Veda vijñāna*, mind is associated with *candramā* which is always changing whereas intellect is associated with sun which represents stability. Mind is *sauṃya* which sticks, intellect is *śauṃya* which detaches. In short, if we follow our mind, we get attached, if we follow the intellect, we get detached.

If the mind is controlled by intellect, only then can our chariot of body be led on the right path by the horses of senses — बुद्धिं तु सारथिं विद्यान्मनः शरद्वचनारतः. The driver must control the reins of a chariot.

### THE WITNESS

The *Vedas* speak of the enjoyer and the witness sharing the same tree, i.e., body.

ब्रह्म सुपर्णं सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरेक्यः पिप्पलं स्वाद्वत्फलमश्नन्त्योऽभिचाकशीति ॥

The *anyakṣa* and *mahat* are the witness, the mind and senses are the enjoyer. Intellect lies in between the two. When the intellect is inclined towards the witness, it is called *buddhi-yoga*. *Buddhi* by nature is steadfast like the sun, the mind is mutable like the moon. Mind also becomes steadfast when controlled by the intellect.

### ATTACHMENT

Attachment is the result of mind's inclination towards sensual enjoyments. This makes one fickle. Fickleness is the main cause of our failure in our actions. It is not enough to perform the prescribed actions; they should be performed with detachment.

The sensual pleasures have a natural attraction, which can be resisted only if we can get spiritual bliss which is our birth right.

We should not waste our energy in hankering after the result of our actions. Results are not dependent on our desires. We all wish to be healthy but still we fall ill. Desire for health only leads to fear of illness. Rather our full energy should be channelised towards leading a healthy life-style.

### THE NATURE OF DESIRES

The mind runs after desires. The intellect tells us the pitfalls of following the desires blindly. In the first place, our desires have no end. We can never have a sense of fulfillment by following desires. Secondly, there are always obstacles in fulfilling the desires, we have to compete with those who are running after the self same objects. Even if we have procured our desired object, there is always the tension of safeguarding it. Thirdly, any object cannot be a source of perennial happiness. Fourthly, our capacity to enjoy an object is limited — सर्वोद्भवाणां जयन्ति तेजः । Therefore, if we perform actions for fulfillment of desires, we are bound to end up in despair.

Intellect, therefore, does not consist only in absence of ignorance but also in absence of attachment to desires. *Sātvika* renunciation, therefore, consists in renouncing the desires and not the action, which are prescribed by the scriptures. In fact, the order of *varṇa* and *āśrama* prescribes different actions for different *varṇas* and *āśramas*. Any attempt to give up actions amounts to violation of order of *varṇaśrama*.

### THE DESIRE TO CREATE

Why should *brahman* create the universe? It is his nature; there is no ulterior motive. Why should a *jīva* perform action? Not to fulfill his desires, but for expressing himself.

We have already pointed out that man is a combination of soul and body. Body is the part of nature. Nature consists of three *gunas*, *rajas* being one of them. *Rajas* compels one to act, even if he tries to resist — प्रकृतिस्त्वं नियोयति ।

Every one of us has a personality of one's own. Some of us are predominated by *satva*, others by *rajas*, still others by *tamas*. This becomes the basis for *varṇas* — चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागतः । Our *karmas* should be decided by our *gunas*, so that, we can find an opportunity for self-expression through them.

### DESIRES

Of course our desires motivate us to act. But we should discriminate between the natural desire and the artificial desire. All desires aim at happiness. Happiness (*ānanda*) is



the nature of *brahman*. Desire is also the first seed of the universal mind— कामस्तद्रे  
समवर्ततां मनसो रेतः प्रथमं यदासीत्. We, therefore, cannot get rid of desires unless we get  
liberated.

Liberation is a very noble aim. But heaven is not to be condemned either, as many  
later philosophers tend to do. It means that worldly pleasures are not to be condemned;  
only that they are to be achieved through *yajña*. This requires a holistic approach. *Arjuna*  
was averse to action. Lord *Kṛṣṇa* inspired him to act. This is what *Veda-vijñāna* precisely  
does.

### NATURAL DESIRES

Some desires are natural. A child, after taking birth, desires to breast-feed. This is  
a natural desire, without which the child cannot survive. On the other hand we have the  
desire for drinking wine. No person from birth to death can have any desire for drinking  
wine unless the atmosphere around him creates that desire. This is an acquired, unnatural  
desire. Our actions should be to fulfill our natural desires and not the acquired ones.

### NATURE

It is not always easy to discriminate between natural and unnatural desire. The  
scriptures are, therefore, the safest guide to know what is a natural desire, for the fulfillment  
of which we should strive for — तस्माच्छ्रेयं प्रयागते कार्यकार्यस्थितौ.

### WISHES OF GOD

All such desires that are supported by scriptures are not the desire of the individual  
but the desire of God. When we are hungry we have the desire to take food. Hunger is  
something natural, it does not arise by desire of any individual. If the desire of an individual  
were to decide, as to when and how much food should be taken, nobody would have  
suffered from loss of appetite. These are subject to the desire of God and not to that of an  
individual.

The desire of God is explained in the scriptures. If we follow them there is no sin.  
God created men not only with *jñānendriya* but with *karmendriya* also. If we do  
not perform *karma* we violate the desire of God.

### CONCEPT OF DUTY

Performing duty for the sake of duty is the right way. Life is impossible without action. The  
philosophy of *yajña* is based on the concept of give-and take. To take from the society

but to refuse to give its due, is selfishness, which can never lead to liberation. Everyone,  
therefore, has to perform his duty according to the best of his capability, fulfilling one or the  
other need of society.

### ALL DUTIES ARE EQUAL

Here it should be borne in mind that no need of the society is great or small. Food  
or cloth is as necessary as defence of the country or knowledge. A weaver who weaves  
clothes is in no way inferior to a soldier who defends the country or a teacher who imparts  
education. All of them are fulfilling one or the other need of the society and as such  
deserve equal respect because at the level of soul they are all one; it is only at the level of  
*prakṛti*, that their *karmas* differ. It may appear that a teacher imparts education where  
non-violence is involved whereas a soldier may have to use violent means for defending  
the country. When we think on these lines, we forget that the soldier is fighting not only to  
defend his own family, but also, the family of that teacher who will not be able to teach in  
case the aggressor starts terrifying the nation — यस्त्रेण रक्षिते राष्ट्रं शास्त्रचर्चा प्रवर्तते । Similarly,  
a farmer provides food to both – the teacher and the soldier. The physical labour of the  
labour class is the foot on which the body of the society stands. It is, therefore, compared  
to foot in the *puruṣa sūktā*. The actions of all these *varṇas* are equally valuable for the  
society. As far as the individual is concerned, all individuals are one at the level of soul. So  
the question of discrimination does not arise at either level.

### PERFORMANCE OF DUTY IS NOT A SIN

On the face of it, it would appear that the duties of certain *varṇas* are sinful.  
*Kṣatriya*, for example, is supposed to fight in certain circumstances. War involves  
violence. How could war, then, be sinless? The answer is that if the army does not  
fight for defending the country, the unscrupulous invaders will mercilessly crush the  
people. The soldier who fights for defence does not commit violence but saves the  
people from the tyranny of the invaders — क्षत्रियैर्भयते चापे नार्त्तशब्दो भवेदिति । Similarly,  
when the police uses force for maintenance of law and order, it safeguards the interests  
of the innocent citizens. This use of force is not violence. *Kṣatriya* does not go to  
hell for crushing the tyranny of the wicked but attains heaven — स्वर्गाग्निरप्यवृत्तम् । Of  
course, he should not be motivated by any petty selfish gain. The use of force by  
military or police is not a sin but a check on the unscrupulous activities of the wicked.

### BRAHMA AND KṢATRA

We have already said that the *brāhmaṇa* is entitled as *śarmān*, whereas, the  
*kṣatriya* is termed as *varman*. *Śarmān* is an indirect form of *carmān*. *Brāhmaṇa*



protects the society inwardly by preaching human values, just as the skin protects the body from disintegration from within. He is, therefore, called *śarman* (read *carman* = skin). The *ksatriya*, on the other hand, protects the society from the outside attack like an armour (= *varman*). The common man (*viśa*) is protected (*gupta*) by both of them.

### INJUSTICE

The *Gītā* teaches that injustice should be curbed. Change of heart can be brought about by persuasion, but persuasion does not always succeed with the hard case. Lord *Kṛṣṇa* persuaded *Duryodhana* to give the *pāṇḍavas* their due, but he failed. Then use of force became necessary. *Aṛjuna* refused to use force and gave arguments against war. Lord *Kṛṣṇa* did not agree with him. This is in accordance with the Vedic concept of *mitrāvaruṇā* which are used in *dvandva* - compound in the *Veda*. *Mitra* is the spiritual force which has to be combined with physical force. *Mitra* represents *Brahmanā*, *Varuṇa* represents *ksatriya*.

Lord *Kṛṣṇa* asked *Aṛjuna* to fight without being passionate. This was a way of synthesising the fighting spirit with spirituality. One should be spiritual inwardly but should have a fighting spirit outwardly.

### ROLE OF PUNISHMENT

When one is punished for his wrong, he is purified. All of us are liable to commit mistakes. One way of purifying ourselves is to voluntarily undergo expiation, for the sins which one might have committed. The other way is that the sinner is punished for his sin. One, who punishes the sinner, does not commit any sin but earns the merit of purifying him. That is why judges are held in high esteem, even though they punish the criminal.

### NATURE OF REALITY

There has been a big controversy regarding the nature of reality amongst the philosophers. The controversy centres around realism and idealism. *Buddhism* and *Śāṅkara Vedānta* are the two systems which propound idealism, though their idealism is of diametrically opposite nature; whereas, *Śāṅkara* held the permanent aspect of reality to be true and the temporary aspect to be false, *Buddhism* held permanence to be a fig of imagination and transitoriness to be the true nature of reality. Here, we are concerned with *Śāṅkarācārya* only because he believed in the authenticity of the *Vedas* or *Śruti*.

For *Śāṅkara*, the world being of transitory nature is an illusion, only *Brahman* is permanent and therefore, true — *ब्रह्म सत्यं जगन्मिथ्या* | Pandit Madhusudan Jiha and his

followers held *Śāṅkara* in very high esteem, but they did not agree with him on this point. They held that neither the *Vedas* nor the *Gītā* support *Śāṅkara* on this issue.

The *Rgveda* speaks of *ṛta* and *satya* being born of *tapā* — *ऋतञ्च सत्यञ्चापीक्षितपसोऽवजायतः* | After this follows the creation. Obviously here *satya* is spoken of as the first step in the process of creation. How could then the creation be false? *Śāṅkara* holds that whereas *sat*, *cit* and *ānanda* are true, name and form are false. But the *Upaniśad* held name and form also to be true — *नामरूपे सत्यम्, तदित्थि-या-ब्रह्मणा* speaks of name and form as *prajāpati* — रूपं वै प्रजापतिः, नाम वै प्रजापतिः. How could in such a situation name and form be false?

The *Gītā* also spoke of those as *asuras* who speak of the world as *asatya* (illusion or false) — असत्यमप्रतिष्ठं वै जगदहुरनीश्वरम् |

Why should then *Śāṅkara* insist on the falsehood of the world? He holds that if we accept the reality of the world, we would have to accept the co-existence of permanence and change simultaneously, which is against logic. The nature of the world is such that it consists of both — the permanence (i.e., continuity) and the change. Now, either a thing, should be permanent or transitory. It cannot be both.

Here also, *śruti* comes to our help where it has been upheld that mortality and immortality are interwoven — अन्तरं मृत्योरमृतं मृत्यवममृताहितम्. The *Yajurveda* also speaks of *Brahman* as mutable and immutable — तदेजति तन्नैजति. The *śruti* further clarifies that one half is mortal and the other half immortal. How could in such a situation, the world which shows continuity and change simultaneously, be false?

It is not that only *Pandit Madhusudan Jiha*, held the nature of reality to be a mixture of continuity and change, but the *Mīmāṃsikas* also held the same view. They argued that just as gold assumes different forms in different ornaments, and yet, it remains gold in all the various forms, similarly, all reality remains the same, although the names and forms go on changing. Continuity-cum-change—the *Mīmāṃsikas* along with the *Jainas* call it *anekānta*—is the nature of reality. It occupies the central place in Jaina philosophy.

### CHANGE : THE AIM OF ACTION

Why should *Pandit Jiha* insist on this issue as an issue of vital importance? If we accept all change to be an illusion, our actions lose all importance. Actions aim at bringing about some change. If change is an illusion then all actions prove to be trivial. This cuts at the very root of *karma yoga* which is the central theme of *Veda-vijñāna* as well as of the *Gītā*.



All progress depends on actions. True, that all material progress (*abhyudaya*) is temporary, yet, it is also necessary for our survival. Therefore, *dharma* or *mokṣa* is not the only *puruṣārtha*, *artha* and *kāma* are also equally important *puruṣārthas*.

We find an example of lopsided view in this respect. Karl Marx held religion to be an opium, whereas, for *Śaṅkara*, all material progress is nothing but a bondage. The *Gītā* uses two significant terms – *karma* and *akarma*. *Akarma* or absence of *karma* can lead to nothing but poverty. Therefore, Karl Marx could not support religion if it propounds *akarma*, whereas *Śaṅkara* could not support *karma*, which causes bondage. The *Gītā* makes a very important statement in this regard: the one who sees *akarma* in *karma* and vice-versa, he alone is wise amongst men, he is correct, he should be deemed fit for performing all actions :-

कर्मण्यकर्म यः पर्येदकर्मणि च कर्म यः

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत्

This is the peculiarity of the message of the *Gītā*. Performing actions is nothing special, all of us are engaged in actions. Renouncing *karmas* is also not rare, lacs of ascetics claim to have renounced *karma*. What is rare is a combination of *karma* and *akarma*. This is a combination of Karl Marx and *Śaṅkara*. Inwardly, we have to fix our mind on *Brahman* who is immutable, and outwardly we have to act in the world which is *prakṛti* and which, therefore, cannot remain without movement even for a single moment.

After *Śaṅkara*, this aspect of the *Gītā* has been underlined by all modern scholars like Balgangadhar Tilak and Aurobindo. The message of *Veda-vijñāna* is also the same.

### ACTION AND KNOWLEDGE

*Ācārya Abhinava Gupta* rightly remarks- ज्ञानं कर्मणा रहितं न भवति । कर्म च कौशलेपेतं ज्ञानरहितं न भवति, इत्येकमेव वस्तु ज्ञानकर्मणी । तथाचोक्तम्-

न क्रियारहितं ज्ञानं न ज्ञानरहिता क्रिया ।

ज्ञानक्रियाविविनिष्पन्न आचार्यः पशुपाशहा ॥

Man is a combination of body and soul, body requires physical facilities and the soul aspires for peace. Without peace, we cannot enjoy even the physical objects — अशांतस्य कृतः सुखम् ? This, however, does not mean that pleasures of the world are to be neglected, but, they are to be enjoyed within such limits that they do not disturb our peace, this should rather become means of attaining peace.

Physical objects, on which worldly pleasures depend, are to be attained through actions and peace is to be attained through knowledge. Whereas knowledge is *jñāna*, the science of performing actions is *viññāna*. Lord *Kṛṣṇa* claims to teach both — ज्ञानं विज्ञानसहितम्. We have already said that *viññāna* is the science of performing actions — विज्ञानं यज्ञं तनुते कर्मणि च.

The necessity to combine *jñāna* and *viññāna* has been emphasized throughout the *Vedic* literature. The *Yajurveda* speaks of the necessity of *vidyā* with *avidyā*, *Mundakopaniṣad* speaks of *parā* and *aparā* *vidyā* and the *Gītā* speaks of *jñāna* and *viññāna*.

### यतोऽभ्युदय निःश्रेयससिद्धिः स धर्मः

When *Kaṇāda* was defining *dharma* as a means of attainment of *abhyudaya* and *nirśreyas*, he was pointing towards the aim of combining *vidyā* with *avidyā* and *jñāna* with *viññāna*, or to take another terminology from the *Gītā*—*Sāṅkhyā* and *Yoga*. *Viññāna* leads to immortality and *avidyā* to victory over mortality. Mortality and immortality go together — अन्तरं मृत्योरमृतमहितम् । In other words, body and soul go together.

The dangers of taking a lopsided view have also been underlined by *YajurVeda*.

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते

ततो भूय इव ते तमो य उ विद्यायां रताः ।

### DEVELOPMENT

Material prosperity is necessary but not sufficient. *Kaṇāda* speaks of *abhyudaya* (=rise). A clear picture of *abhyudaya* is to be drawn, so as to have a clear idea of the Vedic concepts of development or progress.

With industrialization and globalization, it is necessary to define as to what we mean by development. Modern development is the result of science and technology. *Viññāna* is a divine science, without which the material sciences are leading us to a disaster. Let us concentrate on the salient points to which the philosophy of *viññāna* draws our attention:-

(i) **Our relation with nature** - Nature is not dead. The matter is *kaṣāra puruṣa* — क्षरः सर्वाणि भूतानि. This factor should decide our relation with nature. Whereas *akṣāra* predominates in us, nature is predominated by *kaṣāra*, but all the same, both of them are *puruṣa*. Nature is the main source of supplying our physical necessities. The golden rule is



that we can use the *pravargya* part of nature. The *Gītā* used the term *yajñochchisṛā* for *pravargya* and declared that one who enjoys *yajñochchisṛā* is absolved of all the sins — यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः । On the other hand, the *Yajurveda* allows us to enjoy what is left over by *isā* — तेन त्यक्तेन भुञ्जीथाः and assures us that by doing so, the *karmas* do not get attached to a person — न कर्म लिप्यते ने ।

When we encroach upon the *brahmandana* part of nature, we disturb the balance of environment, that is so beautifully safeguarded by nature.

Thus, the philosophy of *yajñā* has two fold implications—on one hand it teaches us to remain detached to the fruit of our action- मा फलेषु कदाचन and कृपाणः फलहेतवः and, on the other, it prescribes a code of conduct for sustainable development.

(ii) **Sense of non-possessiveness**- Do not covet for the wealth of others— मा गुप्तः कस्यस्त्रिहस्तम् । In deeper philosophical sense, it means that wealth does not belong to any body— कस्यस्त्रिहस्तम् ? *Mahatma Gandhi* explained this under the idea of trusteeship. We do not create anything—water, air, fire, earth or anything that we get from the nature. In short, any raw material, on which our development depends, is given to us by nature and is not our creation. This raw material is limited. If we use it indiscriminately, there would be a time, when all process of development will come to a halt, because we would have exhausted the sources of raw material.

The process of *yajñā* is cyclic (चक्रक) — This cycle of *yajñā* is moved by nature itself. Productions like polythene are result of *āsmṛi* science because they do not fit in the cycling system of nature. They pollute the environment.

Of all the creatures of the world, only man pollutes nature, because, he does not follow the rules of nature— मनुष्य एवैकैतिकमस्ति.

(iii) **Disparity amongst the nations**: - It seems that there is no necessity to put any limits to our necessities. Countries like America followed this philosophy. The result is that they have developed. But all countries cannot follow that model. If every person of the world were to consume petrol which is consumed by an American on an average, the reserve of petrol in nature would be exhausted within a very short period, may be in a decade only.

Moreover, the prosperity of the developed countries depend upon the exploitation of the undeveloped countries. This model of prosperity breeds disparity. The American model of development cannot be our ideal. Rather the developed countries have to give a thought to the problem of disparity between one nation and the another. Even for them, a life of licentiousness is not beneficial for their own citizens.

(iv) **Austerity**: - Both the Vedic texts and the *Gītā*, speak high of *lapa*. *Yajñā* is constituent of the trinity of *yajñā*, *lapa* and *dāna*. Another trinity is of *kāma-lapa-śrama*. In both these trinities, *lapa* finds a central place. *Lapa* does not mean living in scarcity. The Vedic ideal has been presented by *Kālidāsa*. The divine sages perform *lap* in midst of all prosperity— यकाङ्क्षन्ति तपोभिरभ्युनयन्स्तरिंस्तपस्यन्समी । Have all the facilities through *śrama* and *karma* but do not indulge in them. This is the concept of *srī* or *vibhī* against the life of vulgar show of wealth.

(v) **Being and becoming**: - Knowledge is permanent and action is temporary. Both of them are part of the creator. Any *being* is, with modifications, *becoming*. *Being* is the subject matter of *brahmanā vidyā* and *becoming* is the subject of *yoga śāstra*. The *Gītā* is a *yoga śāstra* within *brahmanā vidyā*— ब्रह्मविद्यायां योगशास्त्रे. This makes the *Gītā* identical with *Veda-vijñāna*.

(vi) **Agni and soma** :- A wrong view that every thing in nature, including animals, is meant to be enjoyed by man, has led to the exploitation of nature. The matter of the fact is that every creature is *agni*, (the enjoyer) and *soma* (object of enjoyment) at the same time. When we treat man as superior to others, in the sense that he has a right to destroy life of other creatures for his benefit, we forget that every creature has his own utility in the universe.

## EDUCATION

At the root of miseries (*pañca kleśas*) is ignorance which is to be removed by knowledge which is the domain of education. Education has to be organised in accordance with the attitude of the individual and requirements of the society. Broadly speaking people have four kinds of aptitudes: (i) Contemplative (ii) Dynamic (iii) Practical (iv) Technical. Therefore, people could be trained in science and philosophy, administration, business and physical works. The first category forms the intellectuals, the second takes care of administration, the third looks after the wealth and the fourth category increases the production. This is about *aparā vidyā*'s education that has different emphasis for persons of different aptitude.

*Parā vidyā*, on the other hand, is compulsory for all. It has four aspects—*vidyā*, *aiśvarya*, *vairāgya* and *dharma*, which are the characteristics of *sativṛika buddhi*. *Vidyā* dispels *avidyā*, *aiśvarya* is the antidote of *āsmiṭā*, *vairāgya* means denial of *rāga* and *dheśa* and *dharma* removes *abhiniveśa*. In short, education of *parāvidyā* will deliver one from misery whereas, education of *aparā vidyā* will provide one with the necessities of life.



There are six factors which make a *karma* reprehensible (i) Idleness (ii) Purposelessness (iii) Selfishness (iv) Prohibition by the scriptures (v) Renunciation of the *karman* ordained by the scriptures (vi) Roaming about aimlessly.

### WHAT IS YOGA

Attachment is the attribute of mind whereas detachment is the attribute of intellect. (i) The first meaning of *yoga* is to associate oneself with intellect by disassociating from mind. (ii) The second meaning is to remain unperturbed by success or failure — सिद्धयसिद्धयोः समो भूत्वा, समत्वं योग उच्यते । (iii) The third meaning is to have a *balanced* life style—

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु

युक्तस्वाप्नावबोधस्य योगो भवति दुःखहा ॥

All these aspects of *yoga* depend on *buddhi yoga*. The intellect can decide the course of action by itself, it need not be guided by the desires of mind. One should, therefore, take recourse to *buddhi*- बुद्धौ शरणमन्विच्छ. That is the way to dexterity- योगः कर्मसु कौशलम् The science of *karma* results in rising above merit and sin- जहातीह उभे सुकृतदुक्ते ।

### THE ROOT CAUSE OF MISERY

Infatuation is at the root of all misery. Infatuation is born out of ignorance. I am not the body and yet I think myself to be the body—this thought lies at the root of ignorance. Every possession is perishable, and yet, we wish wealth, etc., to be eternal. This is again because of ignorance.

Ignorance is the effect of *tamas*; it, therefore, leads to attachment to insentient objects which are pre-dominated by *tamas*.

We have to remain detached, not only from worldly pleasures but from pleasures of heaven also. Senses should be withdrawn from all kinds of pleasures. Knowledge of the supreme reality brings such a bliss that attraction of worldly pleasures dwindles into insignificance— रसोऽप्यस्य परं दृष्ट्वा निवर्तते ।

### EXTROVERSION AND INTROVERSION

When mind is extrovert, it seeks pleasure in senses, when it is introvert, it seeks pleasure in intellect. Extroversion is *bahisciti* and introversion is *antisciti*. By *bahisciti* one piles the impressions of attachment, by *antisciti* he becomes detached.

We have already said that mind is associated with *canātmā*, intellect is associated with *sūrya*, *candātmā* or *soma* sticks, *sūrya* or *agni* disassociates.

### THE THREE ATTITUDES

Those who are idle or criminal or full of licentiousness, or greedy or violators of scriptural injunctions are good for nothing. The mediocres follow the injunctions of the scriptures but with an eye for good results. The *Gītā* asks one to follow the scriptures but without hankering after the results — the path of excellence.

### MEANS OF SUCCESS

With what has been said above, let us also concentrate on how to attain success in life :-

1. **Efficiency** — The *brāhmanas* taught us that there should be perfection in the performance of *yajñā*. *Gītā* defined *yoga* as efficiency in action— योगः कर्मसु कौशलम्.
2. **Concentration** — For efficiency, the first need is that of concentration of mind. If we enjoy our work, we would find it easy to concentrate our mind.
3. **Detachment** — It means that our mind should not have distraction from the work in hand. If we are worried about the result we are not able to concentrate on the job in hand.
4. **Five Precautions** — Five things have to be kept in view while performing an action :-
  - i. Discrimination between good and bad actions.
  - ii. No eye for the result.
  - iii. Remembering the unity underlying diversity.
  - iv. Alertness.
  - v. Purification of *citta*—when an action is performed without any desire, it becomes a sort of *lapa* which purifies the *citta*.

### THREE FOLD KARMAN

All *karman*s presuppose an effort that demands energy. We have to spend energy for performing an action. In spite of this, we perform action because we get something more valuable in exchange. For this we have to analyse our activities which are performed at three levels—physical, mental and spiritual. At physical level our activities should be



such that they maintain a balance between *vāta*, *pitta*, and *kapha*. *Āyurveda* comes to our rescue at this level. At mental level we have to control our sex desires, anger, greed, ego, delusion and envy. *Dharma-sāstra* helps us in this regard. At spiritual level we have to remove ignorance. *Vedānta* serves us in this regard. Therefore, such action which are, prescribed by *āyurveda*, *dharma-sāstra* or *Vedānta* are to be performed for strengthening our body, mind and spirit respectively. Even here spirit is to be given preference over mind, and, mind is to be given preference over body.

### ANOTHER CLASSIFICATION OF KARMA

There is another way of classifying *karmas*.

- i. *Karmas* where the material means are used to obtain material results. These *karmas* belong to *karmakāṇḍa*.
- ii. *Karmas* where material means are used to obtain extra-terrestrial results. This is *upāsānā-kāṇḍa*.
- iii. *Karmas* where the means as well as the result is non-material. This is *jñāna-kāṇḍa*.

Out of these three types of *karmas*, only for the first type of *karmas*, we have to go by the distinction of *varṇas*; in *upāsānā* and *jñāna*, there is no distinction of *varṇa*; all *varṇas* are equally qualified for them.

### KARMAS AND DIVISION OF LIFE SPAN

*Karmas* are also to be so organised that we get their full benefit. Any action presupposes the know-how.

- (i) In the first quarter of life such knowledge is to be attained as is helpful in performance of *karma*. This is *brahmācāryaśrāma*. Such a knowledge is known as *brahmvārtha*.
- (ii) In the second quarter of life, such actions get priority as are necessary for worldly prosperity. This is *grahasthāśrāma*.
- (iii) In the third quarter, we have to perform actions which strengthen the knowledge of the fourth quarter of life, i.e., *sannyāsa*. This is *vānaprastha*.
- (iv) In the fourth quarter, i.e., of *sannyāsa*, *karmas* lose their significance.

### EFFECT AND RESULT OF KARMA

The effect of *karma* is immediate and perceivable whereas its result could be imperceivable and distant. One commits theft and gets rich. This is the effect. By this act

his soul gets polluted, as a result of which he goes to hell after death. This is the result. Generally we go by the effect of an action and overlook its result. The scriptures warn us about the result of an action. They are, therefore, sometimes otherworldly and speak of life hereafter and of hell and heaven.

If we go by the effect of an action we find that dishonesty pays—*अधर्मोऽपेक्षते तावत्*. But if we go by result, we find that dishonesty cuts at the very root—*समूलस्तु विनश्यति*. Since result is not perceivable immediately, we have to decide about our duties by taking recourse to scriptures—*तस्माच्छस्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ*.

### HOW KARMA YIELD THEIR RESULTS

The effect of a *karma* is gross. It is perceivable. The result is subtle. How a *karma* performed at present could yield its fruit in future? It is through *samskāra*. *Samskāra* is associated with *sūkṣma śarīra* and *kāraṇa śarīra*, which do not perish even when the gross body has perished. This is the cause of re-birth. *Sūkṣma śarīra* becomes the vehicle of good or bad *samskāra*.

### SAMSKĀRAS

There are 16 main *samskāras* through which a person can get rid of bad impression and inculcate good impression. He can also compensate for his deficiency through these *samskāras*.

*Samskāra* comes from the root *kr* preceded by *sam* proposition. *Sam* indicates the idea of unification. Psychologically, the purpose of *samskāra* is to make the personality integrated. A person who tells a lie has a split personality. When I tell a lie that I am a senior citizen to get a benefit in railway fare, I say that I am senior citizen, whereas I know that I am not. This splits my personality. This is *vikāra* as against *samskāra*.

Another split is that of the self and other. We are united by common interests. We are united with others by helping them. A selfish person is cut off from all by not rendering any help to others. This is another form of *vikāra*.

*Samskāra* means purity of body, infrastructure and mind. The food that we eat makes our body. The food should be pure. Purity of infrastructure means that we should earn money only through rightful means. Mental purity comes through steadfastness, forgiveness, mercifulness, purity, straightforwardness, absence of envy, freedom from greed, and desires.

It is through these *samskāras* that a person gets an integrated personality.



## KARMA AND DHARMA

*Dharma* has no meaning unless it controls our actions. Actions aim at worldly prosperity but unless they are controlled by *dharma*, they cannot succeed in their mission — धर्मादर्शश्च कामस्य.

*Dharma* sustains all, be it an object, or an individual or the society or the nation— धरणाद्धर्मोमिताहः । Heat, for example, sustains fire. This is a natural law—not framed by any individual, i.e., it is *aparanyasya*. It is true at all times—*sanātāna*. The opinion of an individual is a *matā* (opinion) which can form basis for a sect, *dharma* is not an opinion, it is a law. Secularism means non-sectarianism, but not indifference to *dharma*. Even a communist country will have to maintain law and order in the society which is another name for *dharma*.

*Gītā* does not propound any sect, it elaborates *dharma* only. The *Purāṇas* speak of the family-tree of *dharma* as follows : *dharma* has 13 wives (which being in the feminine gender are spoken of as wives). Out of them (1) from *śraddhā* (faith) is born truthfulness (2) from *matrī* (friendship) is born happiness and purity (3) from *dayā* (mercifulness) is born fearlessness (4) from *śānti* (peace) is born prosperity (5) from *tusti* (sense of fulfillment) is born satisfaction. (6) from *pusi* (richness) is born self esteem (7) from *kriyā* (action) is born progress (8) from *umati* (progress) is born self-dependence (9) from *buddhi* (intelligence) is born richness (10) from *medhā* (wisdom) is born memory (11) from *titikṣā* (tolerance) is born welfare (12) from *hrī* (fear of sin) is born worldly prosperity and (13) from *mūrti* (idol) is born the self. These are the thirteen elements that sustain the individual and the society.

*Adharma* on the other hand is married to violence. Violence gave birth to falsehood and poverty that begot hell and fear. Hell was married to deceitfulness that gave birth to death. Fear was married to pain that gave birth to misery. Death gave birth to old age, disease, suffering, desire and anger, etc.

This is a universal code of *dharma*. Lord *Kṛṣṇa* defined the purpose of his birth as establishment of *dharma* and destruction of the wicked - परित्राणाय साधूनां विनाशाय च दुष्कृताणाम् धर्मसंस्थापनार्थाय सम्भवामि युगे युगे. He served this purpose by destroying the wicked and also by delivering knowledge through the *Gītā*.

## YAJÑA IN THE NATURE

*Yajña* is a six fold circle.

(1) From food is born the creature.

- (II) From clouds is born the food.
- (III) From *yajña* is born the cloud.
- (IV) From actions is born the *yajña*.
- (V) From knowledge are born the actions.
- (VI) From *akṣara* is born the knowledge.

अनाद्भवान्ति भूतानि पर्जन्यादन्सम्भवः ।  
यज्ञोद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥  
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।  
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥  
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अथायुरिन्द्रियाणामो मोघं पार्थ स जीवति ॥

Here, clouds are spoken of as products of *yajña*. When there are no rains, people perform *yajña*. This is just an imitation of the natural *yajña*, in which *agni* is the *hotā* (=invoker), *vāyu* is *adhvaryu* (=one who yokes), *āditya* is *udgātā* (=the singer) and *bṛhaspati* is *bṛahmā* (=the knowledgeable).

In summer, the earth gets heated up which attracts water-laden air from the oceans, the wind takes the clouds from sea to landside, the sun draws water from clouds and *bṛhaspati*, the lord of knowledge, supervises the whole process. This is how nature performs *yajña* by which there is rain.

## THE MODEL OF DIVINE WAY OF ACTING

*Sūrya* is spoken of as *agnihotra*. Six points are to be noted in case of *sūrya*.

- i. It never takes rest — परम सूर्यस्य महिमानं यो न तद्वयते चरत् ।
- ii. It is punctual second to second.
- iii. It is full of energy.
- iv. It has no ego.
- v. It is not discriminatory in showering its grace on anybody.
- vi. It retains its equanimity while rising in the East and setting in the West.

We are supposed to imitate the *devas* — यदेवा अकुर्वन्स्तत्कृवाणि । This is the basis for our code of conduct which can be summarised as freedom from selfishness and ego and acting for the enjoyment of self-expression and not for petty sensuous pleasures



When we act for self-expression, our action becomes spontaneous. The best of actions are those which are performed without any effort. It is in this sense that *Vedas* are said to be the out-breathing of *brahman*— यस्य निःश्वसितं वेदाः ।

### HARMONY

The objective world, which is the subject of *viñāna*, is pluralistic. The subjective world alone is monistic, which is the subject of *jñāna*. Harmony is the key-word. Harmony among knowledge, desire and action is important for the health of causal body, harmony among mind, energy and body is important for subtle body and harmony among *pitta*, *vāta* and *kapha* is important for gross body.

We have already said that philosophy takes care of the causal body, *dharma śāstra* takes care of the subtle body and *āyurveda* tells us the ways and means to keep the gross body fit.

When there is all around harmony at all these three levels, the *sādhaka* becomes pure and happy. For this, one need not abandon the objects of senses but only attachment to them –

रागद्वेषविवृक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
अत्मवश्यैर्विधेयान्मा प्रसादमधिगच्छति ॥

### THREE BODIES

The three bodies of which we spoke above are made up of 24 constituents as given below :-

1. Causal Body – *Avyakta*, *māhān*, *ahankāra* and 5 *tamātrās*. (Unmanifest nature)
2. Subtle Body – 5 *jñānendriyas*, 5 *karmendriyas* and 1 *mana*. (Semi manifest nature)
3. Gross body- 5 *Mahābhūtas*. (Manifest nature)  
The causal body is *biyācit*, the subtle body is *devacit* and the gross body is *bhūacit*.

### SOUL: THE SOURCE OF HAPPINESS

All of us seek happiness. This leads us to hankering after pleasures. There is a gradation of pleasures also. Intellectual pleasures are superior to mental pleasures and mental pleasures are superior to sensuous pleasures. However, the source of all happiness is the self. In the absence of self-consciousness there is no pleasure for an unconscious or a dead person.

### ENJOYMENTS

It should also be noted that to enjoy the simple pleasures of life like eating good food is one thing and to have attachment to them is quite another thing. Enjoyment is natural, attachment is the creation of mind. Worldly enjoyment is a part of the infinite bliss— एतस्यैवानन्दस्यान्यानि भूतानि मात्राणुपजीवन्ति । Attachment is born of ignorance of the fact that our pleasure is dependent on riches, which we may lose any time. Attachment is therefore, always accompanied by fear. Only detachment can lead to fearlessness—

भोगे रोगभयं, कुले च्युतिभयं, वित्ते नृपालाद् भयम् ।  
मौने दैन्यभयं, बले रिपुभयं, रूपे जराया भयम् ।  
शास्त्रे वादभयं, गुणे खलभयं, काये कृतान्ताद् भयम् ।  
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥

### THREE KINDS OF HAPPINESS

There is happiness that does not require anything external. The happiness of sound sleep falls under this category. The happiness that one derives from a tasty food is the second category. We need tasty food to have this kind of happiness. The third kind of happiness is all pervading which an innocent child enjoys round the clock.

The first two types of happiness are limited – one can neither sleep for all the 24 hours nor can one relish food round the clock. In short, these are limited. The third kind of happiness alone is unlimited. The first two categories are limited by adjuncts (*upādhi*), the third one is free from adjuncts (*nirupādhi*). What is important is to understand that just as the space within a pitcher is only a part of the larger space in open, similarly, any worldly happiness is only a part of the infinite happiness that lies within the soul.

The lighter the adjunct, the greater is the manifestation of the infinite happiness. Thus the happiness of creativity, associated with such acts, as that of composing poetry is higher than any intellectual activity. Similarly intellectual activity supersedes mental activity and mental activity supersedes physical activity.

### GRADATION

Therefore, our efforts for acquiring material objects (*artha*) should be subject to mental satisfaction (*kāma*) and mental satisfaction should be controlled by intellectual discrimination between the good and the bad. Even this moral plan at the intellectual level is to be used only as a means to supra-moral plan of liberation from all kinds of bondage (*mokṣa*). There is, thus, a gradation in four ends (*puruṣārthas*) of human life.



(This gradation is based on a gradation given in the Vedic literature. Where the happiness of manes is said to be a hundred times more than that of men, the happiness of *devas* is said to be a hundred times more than that of manes and the happiness of unmanifest is said to be a hundred times more than that of *mahat*.)

The logic is that the subtler and wider is the level of happiness, the greater and finer is its quantity and quality. On the other hand, when we delimit the scope of our happiness by drawing a demarcating line between others and ourselves, the happiness becomes limited.

It may be noted that even the happiness of the un-manifest is nothing before the happiness of the infinite.

### HAPPINESS OF OPENNESS

Why do we go for an outing when we feel sad at home? Because the house delimits our vision, whereas in outing we have an open space. Space, therefore, is also a source of happiness. When a person is imprisoned, he is miserable, even though he may get food, clothing, medicine and some means of recreation also, but he is debarred from enjoying the open space.

### THREE LAYERS OF *PURUṢA*

One of the most important trinity is that of the three-fold *puruṣa* which has been thoroughly developed in the *Gītā*. This trinity deals with existence in three gradations from gross to subtle.

### *KṢARA PURUṢA*

The grossest of all existence is the visible material world—*क्षरः सर्वाणि भूतानि* [It represents the gross body at one level and an awakening state at another level. The *Vaiśeṣikas* deal primarily with *kṣara*. For them *ātmā* is an object (*dravya*). It, therefore, undergoes change. Of course, *īśvara* is eternal. The world is made up of *kṣara*, the material cause, whereas, *īśvara* is only the instrumental cause. *Avyaya* does not find any place in *Vaiśeṣika* system. *Vaiśeṣika* deals with cause and effect and as such *avyaya* does not fall within its scope.

The subtlest part of matter is *paramāṇu*. As matter can be subjected to logic, *Nyāya* and *Vaiśeṣika* are twin philosophies. It is important to note that since these philosophies are *kṣara*-oriented they believe that consciousness is alien to soul, which exists without consciousness in the emancipated state.

### Celestial Song

### *AKṢARA PURUṢA*

This stand of *Vaiśeṣika* is seriously contested by *Sāṅkhya* which, mainly deal with *akṣara*. Whereas according to *Vaiśeṣika*, the manifest world must come out of manifest cause, the *Sāṅkhya* believes un-manifest to be the cause of manifest. The un-manifest cause is *prakṛti* which is much subtler than the atom of the *Vaiśeṣikas*. As the manifest world consist of knowledge, action and objects, the *prakṛti* also consists of three *guṇa*—the *sattva*, *rajas* and *tamas*. Out of these only *sattva* brings purity, whereas, the *raja* breeds greed and *tamas* causes ignorance. This three-fold division pervaded the whole Indian ethos. The *Gītā* spoke of *sāṅkhya*, *rājāsika* and *tāmasika* food, *yajña*, *tapā* *dāna* etc.

From the point of science, the idea of *akṣara* is nearer to quantum theory.

The *Gītā* says that the manifest comes out of un-manifest and dissolves into the un-manifest - *अव्यक्तदीनि भूतानि व्यक्तमध्यानि भारत, अव्यक्तनिधनान्मेव*.

Just as *Vaiśeṣika* includes *akṣara* in *īśvara*, *Sāṅkhya* includes *avyaya* in *puruṣa* which is beyond the chain of cause and effect.

### *AVYAYA PURUṢA*

*Vedānta*, speaks of *avyaya puruṣa*, who having entered the universe, sustains it—*यो लोकत्रयमविरम्य विभर्त्यव्यय ईश्वरः*। *Prakṛti*, whether *aparā* (i.e. *kṣara*) or *parā* (i.e. *akṣara*), cannot have desire, which belongs to *avyaya* and without which no creation is possible. It is true that we can perceive only the *prakṛti* which is another name for *māyā*-*मायानु प्रकृतिं विद्धि*।

According to *Sāṅkhya*, *ahankāra* is the product of *mahat* which itself is the product of *avyakta prakṛti*. According to *Vedānta*, *aham* is the conditioned form of *avyaya*.

*Gītā* represents a synthesis of all the three philosophical systems by holding that these systems are proceeding from gross to subtle. All the same, the *Gītā* itself is a work of *Vedānta* in a liberal sense. It is a book of applied *Vedānta*, just as, *Yoga* is the applied form of *Sāṅkhya*.

The above mentioned three *puruṣas* dealt with in the three philosophical systems are an extension of *trayī vidyā* as shown below:-

<i>Trayī</i>	<i>Deva</i>	<i>Guṇa</i>	<i>Ātmā</i>	<i>Object</i>	<i>Puruṣa</i>
ऋक्ष	अग्नि	तमस्	वाक्	अर्थ	क्षर
यजुः	वायु	रजस्	ग्राण	क्रिया	अक्षर
साम	आदित्य	सत्त्व	मन	ज्ञान	अव्यय



The Vedic systems of philosophy take into account all the three layers one by one—the *Ārśeśika* deals with *ksara*, *Sāṅkhya* with *akṣara* and *Vedānta* with *avyaya*; *Māyā* is the co-system of *Vaiśeṣika*, *Yoga* is the co-system of *Sāṅkhya* and *Mīmāṃsā* is the co-system of *Vedānta*.

Thus, according to *Pandita Madhusudan Ojha*, the Vedic systems of Indian Philosophy are complimentary to each other. Their contradiction, is only apparent, which has taken a serious turn in the absence of knowledge of the holistic approach of the *Vedas* and the *Gītā*. It is because of this holistic approach, that the *Vedas* and the *Gītā* are accepted as authentic by all the Vedic systems of Indian philosophy, in spite of many differences existing amongst them.

### PREFERENCE FOR KARMA-YOGA

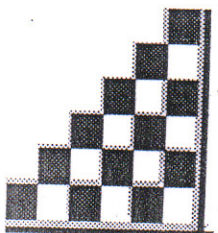
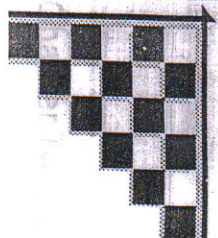
The *Gītā* makes allowance for persons with different inclinations. It favours *karmayoga* to *Sāṅkhya*, yet, it does not debar an introvert person from fulfillment. For those who follow the path of *karmayoga*, the necessary condition, is freedom from attachment—असक्तो ह्यचरन्कर्म परमाप्नोति पूरुषः । *Janaka* is an example—कर्मणैव संसिद्धिमास्थिताः जनकादयः । Even one who has risen above all duties, has to perform *karma*, lest he should set a bad example for others :-

न मे पाथीस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन;  
यदि ह्यहं न वर्तेयं जातु कर्माप्यतन्द्रितः  
मम वर्तमानवर्तते मनुष्याः पार्थ सर्वशः ;  
उत्सीदेयुरेमे लोका न कुर्यां कर्म चेदहम् ॥

This is the way how *bhūmodarka* thinks and behaves.

### BHŪMODARKA

Many *sādhakas* think that solitariness will provide them solace. In the first place, if all the prides and prejudices of mundane life accompany one in solitude, there is no solace. Moreover, such a *sādhaka* who seeks solitude for solace, cuts himself away from the rest of the world. On the other hand, a *sādhaka* may get all peace of mind even in the crowd, if he is free from passion. A *sādhaka* who seeks only his own liberation is *kṣīṇodarka*, whereas the one who socialises for the upliftment of all, is *bhūmodarka*. The ideal of the *Vedas* as well as of the *Gītā* is *bhūmodarka*. This difference is reflected in the *Mahāyāna* and *Hinayāna* sects of *Buddhism*.



सा संस्कृतिः प्रथमा विश्ववारा

- यजुर्वेद ७.१४

That Universal Culture is first and foremost

