

Altruism of the Vedic Insight

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“The future belongs to those beautiful souls who believe and endure in the beauty of their beautiful dreams. Dreams are only imaginations and all are dreamers, all dream. When we stop dreaming, our lives become mundane survival of the evitable. In the mysticism of dreams, somehow, in somewhat spiritual sense, we do connect with the other worlds and by such sheer magnificence; we even seem to see the light of truth albeit rare. Insight is a dream, an intuition, a hunch, an instinct, an idea, a philosophy, a poem, a lyric, a song, an analogy, a precept, a concept, a perception; all these and a divine light of mysticism.”

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“Satyam eva jayatee naanrrtam. Ekam satt vipraa bahudhaa vadanti.”

“Tillessu tailavad vede vedaantah supratisthitah”

“Ekam evadvitiiyam, Tat twam asi, Tat Sat.”

“Truth alone triumphs, not falsehood. Truth is one albeit those who try to manipulate it call it by various forms.”

“Like oil in the sesame seed, Vedaanta manifests in every Veda.”

“Only the one (without a second), that thou art, that one truth without a second.”

Aum Tat Sat Swaha

“Light (Jyott) is the illumination of truth, Delight (Anandama) is the divinity (daivayayush) of truth (satt). Delight is the eternal infinite divinity of many transcendental lights making a grandeur glow.” © Jyotikar Pattni © October 2006 ©

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ॐ नमः शिवाय



We are all travellers in the passage of time, journeying through be-wilderness of the earthly karma, across many seasons, many conditions, many circumstances, many avenues, many adventures, many unforeseen situations, many ups and downs and variety of experiences. Only through our experiences, we come to learn the lessons of life. Some of us learn the karmic lessons, others do not. Some of us, who learn the karmic lessons in the passage of time, come across an honest friend or an honest path, or an honest opportunity. In the honesty of a friendship, or an opportunity, we learn that a good friend, a soul friend, a true friend is divinely the purest of all God's gift, for it is a love that has no exchange or payment or transaction. Some of us forget to return kindness that we have received, others return it with appreciation. A real friend, true friend is one who walks in to our lives when all others abandon us and leave us in our most extreme adversity.

To speak of philosophies and to speak of religious doctrines and to speak of this, that and the other and to give conferences and to make self-same importance of oneself at the expense of others is not altruism of insight. It is political camouflage. However, to share insight, without the political game play is to become part of the human race and to become humane. Many claim to be mahatma these days. The world is filled with messengers of God and Gurus and preachers all of whom claim to be righteous. The resultant effect of division of religion and fragmentation of religion by man made institutional political umbrellas is confusion, chaos and world wide human crises as we evidently can witness in the present world condition. It is similar to the analogy of arranging a bowl of flowers first thing in the morning with the quietness and beautiful solitude benignly inspiring. On the other hand, the society is wholesome, crowded, and filled with noises, haste and different drum beats. What matters is that each one of us needs a moment of quietness, a moment of solitude, a moment to inwardly become attentive towards our soul divine with integrity and honesty. If we are true to ourselves, our own soul, then only we can be true to others. Most divine truths are born out of silence. If all the present world preachers, gurus, and spiritual teachers were to observe silence for nine days continuously, then they would all together learn to get in touch with the silence within my heart and within your heart and in return a true friendship would be borne out of our communion rather than an acquaintance of conditional relationship based on the myth of superiority and inferiority. In solitude of quietness sometimes, we give passionate attention to our lives, to our memories, and to the details around us lest we forget to love. To sit quietly in meditative trance, the divine solitude makes it possible for us to divinely taper into the insight without disturbances and at the point of stillness the truth can be learnt. So, solitude is by far the most truthful divine experience.

To become quiet and to become inwardly humble is to embark upon a spiritual journey to discover our true divine integrity.

Surely this journey needs no one other than your soul, your spirit of life. It a journey one makes in aloneness. In aloneness, one can attain noble spiritual courage and spiritual strength in thought, in word, and this truth is superior to all the wisdom that emanates from various present day gurus and books.

In my book '*A Flight of Delight*', across the philosophical stretches, every junction, this point is emphasised over and over again and again. Experience is the mother of all silence, and through experience we learn. Only in divine solitude and only in divine quietness at the dawn and the dusk, we observe and watch. When we observe and watch our soul, our karma, our true intentions, we learn lessons of truthfulness, soulfulness, humanity and the wisdom of our hearts. The lessons we learn from experience are the truest, sublime most and greatest. There is no guru; there is no grandeur greater than the grandeur of our own soul and the guru of our own soul. We need only conquer this Guru within us, with silence and divine trance. Even with astrology and Vedic astrology, there are limitations as the knowledge of Vedic astrology metaphysics was transcended in spoken narrations rather than written narrations. The Vedic scriptures specifically stipulate to take Vedic Astrology as a guide, as a map not as an end. Beyond and above all astrology is karma. Beyond and above Karma is the BHAKTI (or devotion) and if mantra-manjaree and recitations of remedial Vedic hymns and mantras are undertaken with divine benign intentions then the results will be afforded by the Maa-Shakti in proliferations.

Our attitudes shape our lives. Our attitudes shape our lives therefore. The greater part of our happiness or misery depends on our dispositions and not on our circumstances. Circumstances may vary from extreme adverse to extreme rich. We carry the seeds of the one or the other about with us in our higher minds wherever we go and our attitudes come to the surface of our dispositions. Our individual personal auras and personal integrity can bring best results from the worst circumstances and worst conditions. The problem with the modern world is that there is excessive heroism at a wavelength of commercial grandeur. Such heroism in the name of religion and in the name of holy sacredness has exacerbated in the Indian Vedic culture more than any other culture. Every hero of a sect, or cult or sub-religious institution is trying to claim to be righteous. So much packaging and such grand manipulations and planning and strategies in advertising and media propagandas manifest in their own prowess and through their channels each accomplish their individual purpose of creating followers and becoming "Demi_Gods" and "Gurus".

For the purpose of this article, herewith below, we have given the reader an elucidation of the Vedic tree, from its origin to its later philosophical conceptual stage. It is eminent from the empirical evidence that Vedic light or the light of the Vedic wisdom is eternal, ever effulgent, and never ceases to illuminate the world, the entire galaxy, the nine planets, the sixty four thousand energies of the cosmos, the eighty four million cosmic points, the whole vast space and the three worlds namely the celestial world, the spiritual world and the terrestrial world together.

The limitless Brahma (nirguna swaroop) is para-eternal, metaphysically mystical and Great Cosmic spirit of all life. There is not a shadow of doubt that the universe (aka 'prakruti') that which is the matter in scientific sense and that which is the Spirit (aka Brahma) are one. Spirit in its yang mode is matter and in its yin mode is awakened illuminated consciousness or super consciousness. Spirit in its sub-conscious state is the dream state or the transient state.

A seer, a dreamer, a poet, a divine philosopher, an idealist, an imperfect yogi, parama-hamnsa (spirit of life) that is divinely astute towards humanity, a master of one's own destiny, knowing the truth of the inevitable mortal end here on the human earth emancipates from the burdens of the mundane gross earthly configurations and elevates into the spiritual mode to acknowledge the fear of death in fearlessness. In delight the awakened spirit of life capers divinely in spirit with the cosmic Great Spirit of life – Shiva. One who has transcended into the spheres of 'mahamrutyunjayayah yantra (a spiritual portrayal of immortal cosmic map), mantra-jaapah (recital of sacred divine vibrations to connect one's soul to the cosmic soul), tantra (divine Vedic hymns, shlokas, poetry, evocations and rites and rituals), bhaktee (devotion) and lives upon sheer inspiration and sheer delight of sharing the light of divine inspiration for the sacredness of universal humanity rather than individual heroism is a true param yogi here and now.

The truth is one. Truth is NOT dual nor man made fragmentations of institutionalisation and individualisation. Sri Aurobindo Swami, Sri Chinmoy Swami, Sri SivaAnanda Swami, and Sri Guru Nanakji, are few real true param yogis of Mother India who have not been engrossed in self same heroism or self same importance or self same individualisation but forsaking the truthfulness, the whole true divinity based on experience and their divine inspirations from the higher order. A Parama_Hamnsa or a Parama_Yogi is truthful, beautiful to speak to, divine to listen to, wonderful to learn from, and motherly in heart. Let one be joined in love to another, and let one dance to love's sweet measure. Let one be married to another here and now and let our delight be a divine trail of all beauty in illumination.

As the blue divine sky kisses the blue divine ocean at the divine moments of the dawn and the dusk, with the hue of the sun, the sea clasps all the rivers and heart to heart, all beauty, all delight, all divinity blend all together forever and ever like eternal heaven. Ah heaven, thou art but here!

Mine is a spirit that yearns for divinity; mine is a heart that melts with gratitude; mine is a mind that inspires in lyrics of words; mine is a body that capers to my hearts longing, for I weep for a word or deed of love, compassion that would cry childlike, weaving the wreath of this earth with many a tear. Oh Great Divine Spirit of ALL life, Oh Great Divine Spirit, in gratitude I thee worship, in delight I thee perceive, in everlasting joy I kneel before time, ah but from beloved lips an accent imperfect may render my heart in twain hurt that none could heal. Oh Great Divine Spirit of life let me for now experience thine everlasting love with my life's flowery moments to blast and sear the eternal flame of my spirit of life to become the eternal light of delight for the future generation children. What an irony of Fate, what of fate? Life oh life! Let it be, come what may, for even with all the grandeur dwarfed or turned to bitter loss and maim, how shall we even mourn? A new world in our vision awakens a world of divinity and beauty, a world of universal love and universal humanity, a world of universal religion and universal compassion. Ah, this life. Life oh life; let it be life of divinity.

“Sarvam Pranna ejati Nihssruttam”

Everything springs up from life and makes movements therein.

We who behold one-ness of spiritual recognition of one another, in all the changing manifestations and manifold-ness of the elapsing world, unto us belongs the eternal truth, unto none others, unto none others. All together, one universal spirit of humanity, one universal spirit of combined science and fine arts, one-ness of universal fate and faith, one-ness of universal love and compassion; not dualism, not this, that and the other. Truth is one – universal truth that which is not a conditional truth but that which is liberating truth. One is freed from the clutches of the feelings of superiority or inferiority and one is freed from the dualism of all this, that and the other by the supreme truth. The supreme one truth stands in front of entire world without the confines or defines of nationality, creed, caste, colour, race, cultures, or even minds. Science and Art belong to the whole universe and before them all the barriers of nationality and differentiations vanish without the shadow of doubt. All countries, all nations, all cultures are inter woven and inter dependent upon one another and it is the bond of unity and the bond of interdependency of love and compassion that determine the progress of human civilisation not monuments!

Tagore sings to Mahatma Gandhi: “Deliverance is not for me in renunciation, I feel the embrace of freedom in a thousand bonds of delight.”

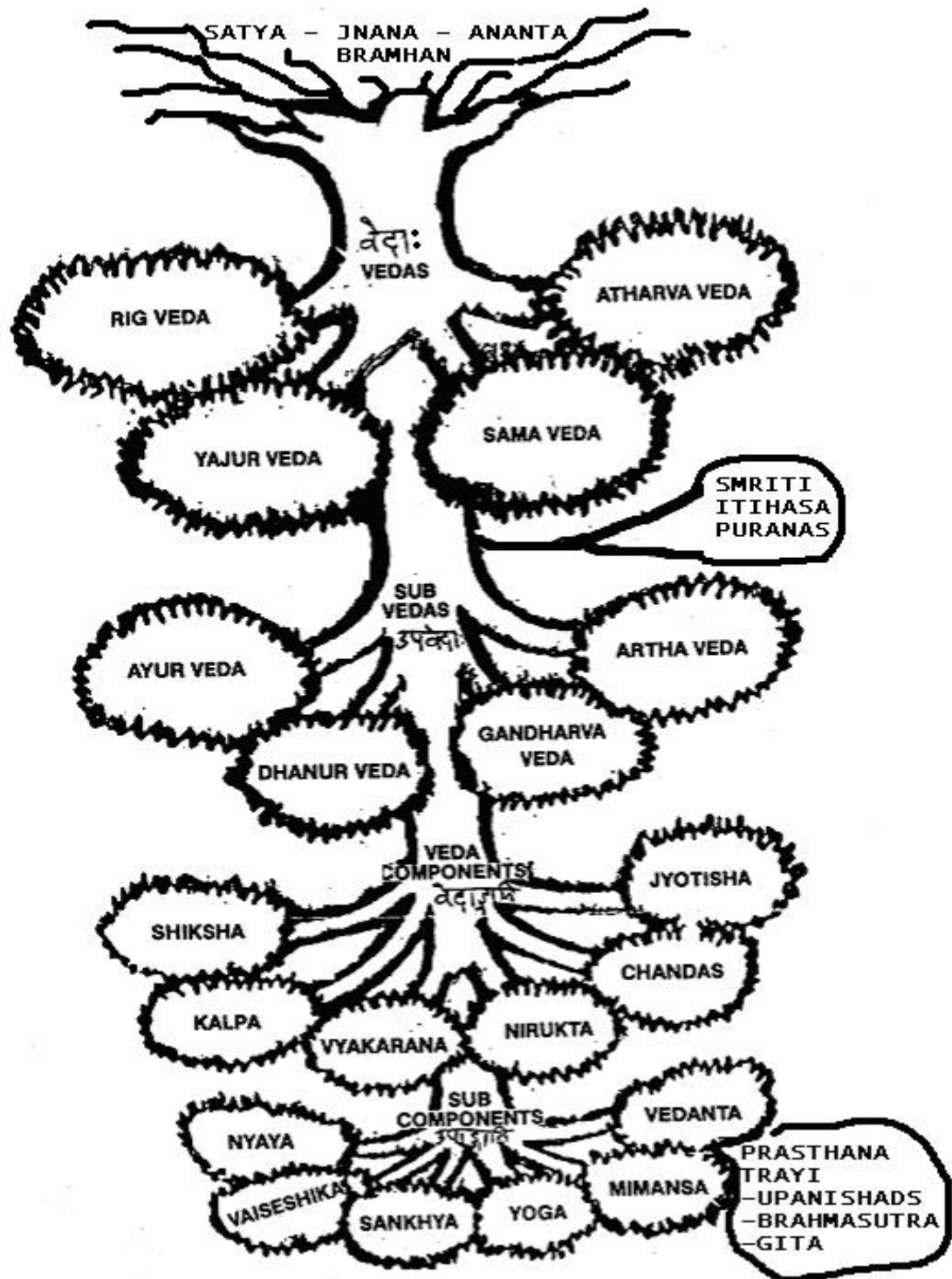
Verily, that Brahmin, that sattyam, that one divinity, that one wisdom, that one light of all lights is within us, in our soul divine, not in the universe, not elsewhere. Therefore, when we remove the sheaths of seven dhattus and five maha bhutas, from our different personalities we are faced with BRAHMAN in each other. The atman (soul) is verily it, the atman is the truth. This is one truth that all behold universally without this, that and the other. Truth has no death nor fear nor falsehood nor impermanence nor dualism. Truth is everlasting, eternal and truth is one. Vedic wisdom of the Vedas and Upanishads portray this truth in poetry, hymns, songs, divine lyrics, sacred mantras, sacred philosophies of the cosmos, the universe, the Cosmic Gods and the Cosmic Great Spirit (the macrocosmic soul).

The highest truth is that which we can only realise by plunging into it with oneness without all dualism of this, that and the other. Only when our consciousness is fully merged in the one-ness of truth, we know that there is no mere acquisition but that we are journeying in the passage of eternal time with this one truth. Hanumanji Maharaj – the Monkey God of Ramayana is one such exemplification of truth. He says: ‘O thou, make my head bow down at the dust of thy feet oh divine Lord Rama, as far as my ken can go, thou and I have self-same nature for thou are always in my heart forever. My greatness is nothing without the mantra “JAYA SHREE RAMA” and the yantra of “SHREE RAMA” encrypted all over my body as a protection.’

Our Sanskrit Vedic literature is filled with divinity. The modern day religious heroes should not, must not and cannot claim to be Gurus of various sects and various institutions whilst fragmenting the truthfulness of the Vedas. Hence, for the purpose of all clarifications, we have herewith is factual tree of VEDIC HERITAGE. All the Vedic Seers, Vedic philosophers; Vedic scholars; Vedic preachers, Vedic teachers, Vedic leaders, Vedic inspirers, must realise that VEDAS cannot be split into individual perceptions and certainly “Vedaanta” is not the conclusion of the Vedas. Vedas CAN NEVER EVER BE CONCLUDED! I fully condemn those Vedic preachers who claim that “Vedaanta” is the conclusion of the Vedas. It is absurd and ignorance!

Knowledge is precious to us because we shall never have time to complete it. Wisdom is divine nectar that cannot cease to nurture the whole existence including eternal time, eternity, the entire universe, the timeless sun, and the infinite sky! So how can “Vedaanta” become the conclusive element when truthfully speaking, “Vedaanta” is the sixth part of the Sadd darshanas or philosophies of the Vedas as can be evidenced from the authentic Vedic tree below.

BRAHMA IS TRUTHFULNESS, BLISSFULNESS AND DIVINE. VEDIC WISDOM IS THE ETERNAL LIGHT OF TRUTH – THE DELIGHT OF LIGHTS.



THE ANCIENT VEDIC TREE OF SANNATTANA DHARMA – HERITAGE OF BHARATA (AKA INDIA) WHOSE ORIGIN IS THE HIMALAYAS – NEPAL – PASHUPATTINATH-TIBETAN MOUNTAINS AND BORDERS.

THE VEDIC WISDOM:

The most ancient sacred literature of India's Himalaya Mountains is called the *Vedas*. The Vedas form the back bone of 'Sannattana Dharma' – Universal religion of Universal Humanity. Vedas are a collection of hymns, poems, and ceremonial formulas represent the beliefs of several Seers, Rishis, and Devas of Himalayas.

Initially the *Vedas* were considered so sacred that they were only transmitted orally from one generation of 'Brāhmans' to the next (first such dialogue transpired between Surya_God and Indra). The passages of the *Vedas* were eventually written or narrated in Sanskrit. It is based on hear say facts that we believe, near the end of the third century BC, and primarily consist of four collections called the *Rig-Veda*, the *Sama-Veda*, the *Yajur-Veda*, and the *Atharva-Veda*. Collectively, these are referred to as the Samhitas.

The first three Samhitas were used in the Vedic period by the priestly class as ritual handbooks. Containing 1,028 poetic hymns, the *Rig-Veda* was used by the *hotri* who called on the gods by reciting the hymns aloud. The hymns vary in style and length, and praise a pantheon of gods. Although Indra, the god of war and weather, is the most frequently mentioned, there appears to be no hierarchy. Agni, the god of fire, is the second most prominently mentioned deity. The *Sama-Veda* consisted of various portions taken from the *Rig-Veda* and were utilized by the *udgatri* chanters. The *Yajur-Vedas* was used by the *adhvaryu* priests. This work contains specific sacrificial formulas which were recited during that form of ceremony.

The final *Veda*, the *Atharva-Veda*, is attributed to a sage, or *rishi*, named Atharvan, and consists of a number of hymns and magical incantations. Some scholars believe that this scripture may have originated with the original pre-Aryan culture of indigenous peoples, and because it is different form the other *Vedas*, it was not at first readily accepted. Eventually it too was adopted as a ritual handbook by the Brahmins, the highest class of priests.

Although the *Rig-Veda* is still considered the most important of these ancient texts, it was still never very popular. Much of this comes from the fact of its composition by and for a religious aristocracy. In contrast, the *Atharva-Veda*, compiled perhaps as late as 500 BC, frequently refers to many lesser functional gods considered useful in the daily lives and simple rituals of the ordinary Aryan that did not need the mediation of priests.

Oh Great Divine Spirit, thy fiery spirit I invoke, may thine light illuminate all.

SANSKRIT LITERATURE

Sanskrit literature can be classified under six orthodox heads and four secular heads. The six orthodox sections form the authoritative scriptures of the Hindus. The four secular sections embody the latter developments in classical Sanskrit literature.

The six scriptures are: (i) *Srutis*, (ii) *Smritis*, (iii) *Itihasas*, (iv) *Puranas*, (v) *Agamas* and (vi) *Sadd-Darssanas*.

The four secular writings are: (i) *Subhashitas*, (ii) *Kavyas*, (iii) *Natakas* and (iv) *Alankaras*.

VEDA-THE REVEALED WISDOM

The *Srutis* are called the Vedas, or the *Amnaya*. The Hindus have received their religion through revelation, the Vedas. These are direct intuitional revelations and are held to be *Apaurusheya* or entirely superhuman, without any author in particular. The Veda is the glorious pride of the Hindus, nay, of the whole world! The term Veda comes from the root '*Vid*', to know. The word Veda means knowledge. When it is applied to scripture, it signifies a book of knowledge. The Vedas are the foundational scriptures of the Hindus. The Veda is the source of the other five sets of scriptures, why, even of the secular and the materialistic. The Veda is the storehouse of Indian wisdom and is a memorable glory which man can never forget till eternity.

The Vedas are the eternal truths revealed by God to the great ancient Rishis of India. The word *Rishi* means a Seer, from *dris*, to see. He is the *Mantra-Drashta*, seer of Mantra or thought. The thought was not his own. The Rishis saw the truths or heard them. Therefore, the Vedas are what are heard (*Sruti*). The Rishi did not write. He did not create it out of his mind. He was the seer of thought which existed already. He was only the spiritual discoverer of the thought. He is not the inventor of the Veda.

THE UNIQUE GLORY OF THE VEDAS

The Vedas represent the spiritual experiences of the Rishis of yore. The Rishi is only a medium or an agent to transmit to people the intuitional experiences which he received. The truths of the Vedas are revelations. All the other religions of the world claim their authority as being delivered by special messengers of God to certain persons, but the Vedas do not owe their authority to any one. They are themselves the authority as they are eternal, as they are the Knowledge of the Lord.

Lord Brahma, the Creator, imparted the divine knowledge to the Rishis or Seers. The Rishis disseminated the knowledge. The Vedic Rishis were great realised persons who had direct intuitive perception of Brahman or the Truth. They were inspired writers.

The truths contained in all religions are derived from the Vedas and are ultimately traceable to the Vedas. The Vedas are the fountain-head of religion. The Vedas are the ultimate source to which all religious knowledge can be traced. Religion is of divine origin. It was revealed by God to man in the earliest times. It is embodied in the Vedas. The Vedas are eternal. **They are without beginning and end.** An ignorant man may say how a book or anthology could be without the beginning or an end. Just like the teeming vast sky, the Vedas are infinitely eternal.

Vedas are not mere books. By the Vedas, no books are meant. Vedas came out of the breath of the Lord and were sung with the grace of Mata Saraswatti. They are not the composition of any human mind. They were never written, never created. They are eternal and impersonal. The date of the Vedas has never been fixed. It can never be fixed. Vedas are eternal spiritual truths. Vedas are an embodiment of divine knowledge. The books may be destroyed, but the knowledge cannot be destroyed. Knowledge is eternal. In that sense, the Vedas are eternal.

Each Veda consists of four parts: the *Mantra-Samhitas* or hymns, the *Brahmanas* or explanations of Mantras or rituals, the *Aranyakas*, and the *Upanishads*. The division of the Vedas into four parts is to suit the four stages in a man's life. There are 108 Upanishads that are perused in conjunction with the Vedas.

The Mantra-Samhitas are hymns in praise of the Vedic God for attaining material prosperity here and happiness hereafter. They are metrical poems comprising prayers, hymns and incantations addressed to various deities, both subjective and objective. The Mantra portion of the Vedas is useful for the Brahmacharins, pure hearted and clean minded.

The Rig-Veda Samhita is the grandest anthology of the Hindus, the oldest and the best. It is the Great Indian Bible, which no Hindu would forget to adore from the core of his heart. Its style, the language and the tone are most beautiful and mysterious. Its immortal Mantras embody the greatest truths of existence, and it is perhaps the greatest treasure in all the scriptural literature of the world. Its priest is called the *Hotri*.

The Yajur-Veda Samhita is mostly in prose and is meant to be used by the *Adhvaryu*, the Yajur-Vedic priest, for superfluous explanations of the rites in sacrifices, supplementing the Rig-Vedic Mantras.

The Sama-Veda Samhita is mostly borrowed from the Rig-Vedic Samhita, and is meant to be sung by the *Udgatri*, the Sama Vedic priest, in sacrifices.

The Atharva-Veda Samhita is meant to be used by the *Brahma*, the Atharva-Vedic priest, to correct the mispronunciations and wrong performances that may accidentally be committed by the other three priests of the sacrifice.

The Brahmana portions guide people to perform sacrificial rites. They are prose explanations of the method of using the Mantras in the Yajna or the sacrifice. The Brahmana portion is suitable for the householders. There are two Brahmanas to the Rig-Veda—the *Aitareya* and the *Sankhayana*. The sacred hymns of the Brahmanas stand unparalleled in the literature of the whole world; and their preservation might well be called miraculous. The Satapatha Brahmana belongs to the Sukla-Yajur-Veda. The Krishna-Yajur-Veda has the Taittiriya and the Maitrayana Brahmanas. The Tandya or Panchavimsa, the Shadvimsa, the Chhandogya, the Adbhuta, the Arsheya and the Upanishad Brahmanas belong to the Sama-Veda. The Brahmana of the Atharva-Veda is called the Gopatha. Each of the Brahmanas has got an Aranyaka. The Aranyakas are the forest books, the mystical sylvan texts which give philosophical interpretations of the rituals. The Aranyakas are intended for the Vanaprasthas or hermits who prepare themselves for taking Sannyasa.

The Upanishads are the most important portion of the Vedas. The Upanishads contain the essence or the knowledge portion of the Vedas. The philosophy of the Upanishads is sublime, profound, lofty and soul-stirring. The Upanishads speak of the identity of the individual soul and the Supreme Soul. They reveal the most subtle and deep spiritual truths. The Upanishads are useful for the Sannyasins. Upanishads enlighten and illuminate the human spirit of life so that once awakened unites with the Cosmic Great Spirit of life and the atman and param-atman in union sears.

The subject matter of the whole Veda is divided into *Karma-Kanda*, *Upasana-Kanda* and *Jnana-Kanda*. The Karma-Kanda or Ritualistic Section deals with various sacrifices and rituals. The Upasana-Kanda or Worship-Section deals with various kinds of worship or meditation. The Jnana-Kanda or Knowledge-Section deals with the highest knowledge of Nirguna Brahman. The Mantras and the Brahmanas constitute Karma-Kanda; the Aranyakas Upasana-Kanda; and the Upanishads Jnana-Kanda.

One must live in the spirit of the teachings of the Vedas; learn to discriminate between the permanent and the impermanent, behold the Self in all beings, in all objects. All names, forms, shapes, and institutions are illusionary. This is the essence of the teachings of the Vedas and sages of yore. This is real, eternal life in Atman. There is no doubt of this.

Vedic Truth

When we study the Vedas we should be aware of two sets of perceptions: the impenetrable interpretations of the Vedas made by illumined spiritual Masters, and the mental conclusions made by certain scholars and historians.

Each impenetrable interpretation or insight or vision based on experience and combined sacred wisdom of the Vedas by a Master is founded upon a direct intuitive vision of the Divine Truth. Insight cannot come from books nor can insight be derived from the various researches of anthological literature. Insight is purely a divine manifestation of sacred divine inspiration based on sacred divine experiences of one's own spiritual life. However, each mental conclusion of a scholar or historian is founded upon un-illumined mental analysis and hesitant, uncertain research based on inexperience and imperfect knowledge within imperfect parameters. As such any packaging of Vedas based upon mental strategies and mental configurations are not divine truth. These are branded into commercial industrial style management techniques of establishing competitive success at the expense of un-illumined souls.

The seers of the hoary past saw the Truth and revealed the Truth as they saw it through their insight or spiritual perception. Seekers are like scientists when they examine certain parables and principles in time and observe their subtle divinity with constancy, consistency and placidity. Silence is their most precious practice of life.

Westerners, academic scholars who have engaged in transmigrations from one platform of faith onto another platform of faith in order to claim ownership, authority or even title to the Vedas, Vedic God-head, Vedic-Demi-Gods and 'Vedaanta' philosophy of Sudd-Darshannah (the sixth part of the philosophical crux of the Vedas) engage themselves in massive political propagandas to make their institutions and their individualism prominent at the expense of followers who are half ignorant or who are half illumined. Such pragmatic heroism has become the fashion and lifestyle of the modern world Gurus who visit the west to make money and propagate Vedic religion and Vedantic philosophies. Followers of such institutions and such leaders are often wealthy business class and rich living in big palatial houses and driving big expensive personalised number plate cars. As such, when such Gurus and so called Swamis impress their Vedic wisdom in commercial packages, strategies and programs of even implementing value chain in the alleged effective management, competitive strategies and competitive successes based on Vedantic philosophical framework based upon mind and intellect firstly chest themselves and secondly in return cheat the reciprocators of such programs. The Vedic truth is not derived upon by programs of life management strategies!

Truth is experienced. Truth is adventured. If anyone tells you otherwise that truth can be known from their packaged programs they this person is firstly unfaithful to one's own soul and consequently never going to reach the truth. One must feel 'Truth' and one must use the Truth in everyday life. However, most scholars do not care for the realisation of the Truth; they care only for the manifestation of the Truth. They care more for the form than for the spirit of the Vedas. Most historians put the lesser truths mentioned in the Vedas, those relating to the caste system and magic formulas, in the vanguard of their discussions, and pay little attention to the highest Truth, the Knowledge of Brahman. They have no time to know soulfully and devotedly the life-energising and life-fulfilling messages that the Vedas actually contain. The life-giving and life-revealing messages of the Vedas do not seem to satisfy them. The Vedas are meant for the lovers of eternal Time, not for the lovers of fleeting earthly time. The Vedas are meant for those who love God, the Truth, and not for those who love merely the body of obscure history, which embodies the life of complication and confusion. The Vedas are meant for the true honest spirit of life whose integrity is untainted and whose self same humility does not become involved with heroism. The modern world is full of heroism. Heroism is the root cause of global conflicts, global economic depressions and global spiritual contamination.

Lo, it is true, who do the younger generation children believe in? The young generation children are confused, perplexed and even conveniently put off by the fragmentation of man made religions, cults, sects, and political propagandas. In reality, when the truth passes by them, they will fail to recognise it because they will hold the same value opinion as given by many betrayals, hurt, perplexities, camouflages, confusions, paradoxes posed by differing opinions and contradictory divisions and grand global conflicts. Separations, divisions, and conflicts are manifested in families when togetherness in our families no longer prevails. There is such a huge increase in collective human conflict and collective personal heroism that compared to what humankind ought to be, the human world is presently only half awake. The present modern world is making excessive use of energies in fast life, fast track careers, fast ambitions, fast materialism, but utilising only a very small proportion of the physical, mental, emotional and spiritual resources to unveil and reach the universal truth. In half hearted efforts and in limitations the world is numbed by the disparity within our families, our communities, and our societies. We are collectively becoming more self centred and more obsessed with ownership, possession, attachments, and matter. The collective spirit of human life needs to let go of possessions, hoarding unnecessary wealth, and becoming overly greedy. We need to learn to share loving compassion in giving more to children and older people.

The real meaning of the Vedas, which is the Knowledge of God, has neither beginning nor end. It is like our heart's compassion. The heart of the giver makes the gift dear and precious to the world at large but in itself, the giver's heart is already filled with thousand lights of delight and thousand lights of love. Love has no beginning nor does it end. Love forever is.

When we collectively realise that we make a living by what we earn and what we get in our bank accounts, but we make a life by what we give without limitations and confines of conditions. When we therefore give righteously to needy person, the only gift is a portion of our divinity – ourselves. When we give for the sake of something in return that becomes a transaction and as such we cannot become part of each other but only buyers and sellers in the commercial world. Therefore, when someone gives donation towards self-less cause, the intention and the motive of the giver needs to be taken into consideration as much as the integrity of the recipient. To give donations in order to become important or to be praised is not real gift of resource in time therefore. To give donation to dharmic missions and dharmic institutions that are politically astute and commercially prominent is like increasing the zest of heroism and grandeur of conflict.

One's feeling of good-will and compassion and humility and help towards others less fortunate and down trodden than ourselves is without the shadow of doubt is the greatest boon one can humanely give to one's own self – the consciousness of the spirit of life. The consciousness of the spirit of life and the soul are inseparable. The Vedas and the Vedic hymns are inseparable. Each hymn is an invocation to a particular God or Deity. Each hymn is a discovery of a Kavi, Rishi or Vipra: a Vedic poet, a Vedic seer or a Vedic sage. Each Vedic discovery is a boon from God. Each boon is a spark of Light. Each spark of Light is an accomplishment of God in man and an accomplishment of man in God. Man's ultimate accomplishment is the transformation of human nature. God's ultimate accomplishment is the perfection of the earth-consciousness.

The Vedic truth for the 'manushya-sharira' (human body) is 'Shaucham'. 'Shaucham' means purity, purity in the body and purity of the body. Without the body's purity nothing divine in us can expand; nothing divine in us can become progressively permanent.

The Vedic truth for the human vitality is 'Ahimsa'. Ahimsa means non-violence; non-violence in the vital and non-violence of the vital. It is from non-violence that humankind gets greatest opportunity to feel that the universal family at large is our real true family for we are all separated only by our generic birth mothers.

In spirit we are all children of one mother – mother earth. Buddha, Mahatma Gandhi, Martin Luther King, and many others are great souls who showed humankind the ways of non-violence.

The Vedic truth for the human mind is Satyam. Satyam means truth or truthfulness. Truthfulness in the mind and truthfulness of the mind alone can lead us to a higher life, a life of illumining Divinity and fulfilling Immortality.

The Vedic truth for the human heart is 'Ishwarapranidhan'. 'Ishwarapranidhan' means the heart loves devotion to the Lord Supreme. When we have pure and spontaneous devotion for the Supreme Lord we feel our inseparable oneness with Him, with the Eternity of His Spirit, with the Infinity of His Body and with the Immortality of His Life.

The Vedic truth of accomplishing the soul divine is through sacrifice or 'yagjna'. 'Yagjna' is of many kinds. Kanyadaan yagjna is a sacrifice of the daughter – that occurs at the marriage ceremony in front of holy hommam. In the Vedas the concept of sacrifice looms very large.

Essentially, we sacrifice to God (Param'Eishwaar) what we have, namely, ignorance, lust, ill habits, hatred, envy, jealousy, fear, desires, attachments, false ownerships, false wealth, falsity, and samnsahr the grand illusion of worldly maya. God grants to us what it truly is, namely illumination, truth, divinity and delight of many lights put together.

God's gracious gifts to humankind are always unconditional. Our sacrifice at times is conditional and at times is unconditional. In conditional sacrifice we fight and win the battle. In unconditional sacrifice we do not have to fight at all, for the Victory is already won. Victory is our birthright; it is forever ours. Sacrifice is self-offering. Self-offering is self-fulfilment. Self-fulfilment is Love-manifestation and Truth-perfection. Through our outer sacrifice we become a divine part of Mother-Earth. Through our inner sacrifice we become an immortal part of Father-Heaven.

Furthermore, we sacrifice all that we have which was never ours in the first place. Our life breath, our time, our resources, our all have been granted to us, showered upon us as a boon from the higher celestial based upon our collective karma. When we steer our lives and alter our karma from 'vikarma' (falsehood) to 'satt_karma' (truthfulness and truthful acts of devotion, humanity and sincerity), we evolve from the gross mundane levels of earthly existence to the highest lofty heights. Karma therefore is superior and above astrological birth charts. Karma determines our fate here and now and our Karma shapes our future.

The Delight is the 'param-ananda' state of the soul infinite that has merged with Brahma. Brahman the Creator is the Consciousness-Light; Brahman the fulfiller is the Consciousness-Delight. Brahman is the inner Soul of all and the only Goal in all. In the one-ness of universal spirit of humanity we make the world a happy place.

With our outer sacrifice we experience the divine Truth. With our inner sacrifice we become the Truth and merge in it as divine light. Fearless-ness is first pre-requisite of Divinity. Fear of darkness (that which is ignorance or not finding out) is fear of the unknown; Fear of Light (that which is to know and to be aware and to be illumined) is fear of the known. What we need is the soul-will. Soul-will is God-Freedom. One must become certain beyond doubts that the Delight from the earthly bonds is not a permanent feature of the soul. The earth being subjected to the law of karma, the cycle of creation, preservation and dissolution, the cycle of rotation and revolution, the cycle of birth and death, cannot hold for anyone infinite permanent Delight. Divine Delight experienced on earth is an experience through which the soul infinite progresses towards the light of only the one, without a second – 'Ekam_EvaaDvitiyam'. From this one we came into existence, with this one we evolve and towards this one we return at the end of our karmic journey in the passage of time.

Divine Delight of many lights - The Inner Revelation of the Agnee Fire

Vedas inspire us to elevate beyond the body-consciousness. The Rig Veda inspires us to make the world great and perfect. The Sama Veda inspires us to become one with the divine Melody and cosmic Rhythm. The Yajur Veda tells us, "May our lives be successful through self-sacrifice. May our life-breath thrive through self-sacrifice." The Atharva Veda inspires us to go forward along the path of continuous progress. It tells us that Brihaspati, Guru of the cosmic gods, is leading and guiding us. The Vedic seers saw fear in the outer world. They felt freedom in the inner world. They wanted to bring to the fore the freedom of the inner world through aspiration. In the Atharva Veda, the seers have offered us a significant prayer: "May we be fearless of those we know not, and of those we know."

"Uru nastanve tan Uru ksayaya naskridhi Uru no yandhi jivase."

The Rig Veda's fiery utterance means: "Freedom for our body; freedom for our home; freedom for our life; freedom for our souls."

The Vedic way of life cannot be separated from ritual. In Vedic times, rituals were an integral part of life. In performing rituals seekers in the Vedic era made remarkable progress.

In the Rig Veda, however, we see more emphasis on mental and inner philosophy than on ritual. This combination of ritual and philosophical wisdom is the wealth of the Vedic culture. Devotion and dedication loom large in ritual. Aspiration and meditation loom large in philosophical wisdom. In those days ritual disciplined and regulated life. Inner philosophy illumined and liberated life. In the heart of philosophy the Light was discovered. In the body of ritual the Light was manifested.

The Vedas specifically speak of three worlds: Prithivi, the earth; Antariksha, the sky; Dyaus, the celestial region. On earth, matter is all. In the sky, divine activity is lilt. In Heaven, sentience is all. Poetry and philosophy run abreast in the Vedas. Philosophy illumined the minds of the Vedic seers. Poetry immortalised their hearts. The philosopher is a poet in the mind. The poet is a philosopher in the heart. The philosopher likes outer religion and inner science. The poet likes outer art and inner literature. The philosopher says to the poet, "I give to you my precious wealth: wisdom, which is the constant and conscious instrument of intuition." The poet says to the philosopher, "I give to you my precious wealth: my devoted oneness with the life of Light." Many seers have seen the Truth, but when they reveal the Truth, quite often their revelations are not identical. What is really deplorable is that on different occasions, under different circumstances, their own revelations of the same Truth are found to be anything but identical. Here we must know that the differences exist only in the realisation and revelation of the Truth. There can be no difference in the Truth itself. Why do the differences occur? The differences occur because human individuality and personality do not see the Truth the way it has to be seen. When the human personality and individuality are dissolved, the Truth remains one in realisation and one in revelation. Needless to say, the Vedas are the direct revelation of the seers' illumination, and not gifts from the unknown skies above. There are people who think that the Vedas deal only with spirituality, and not with science. They are mistaken. Advanced seekers and spiritual Masters are of the opinion that in the Yajur Veda there are many scientific truths which modern science has not yet discovered or acknowledged. The scientific knowledge of the Atharva Veda cannot be looked down upon either. The Vedic seers were aware of the process of cloud formation. They were fully aware of the different seasons. They knew the science of arithmetic, and worked with figures in the millions, billions and trillions. In the Yajur Veda there is something even more striking. There we see evidence of the existence of airplanes. The Vedic seers used to make actual non-stop flights for hundreds of miles. They also knew the secrets of geology, medicine and other sciences. All these, four thousand years ago! The Vedas have been translated into many languages and admired and appreciated by many westerners.

Satyam eva jayate nanritam

Truth alone triumphs, not untruth.

Asato ma sad gamayah

Tamaso ma jyotir gamayah

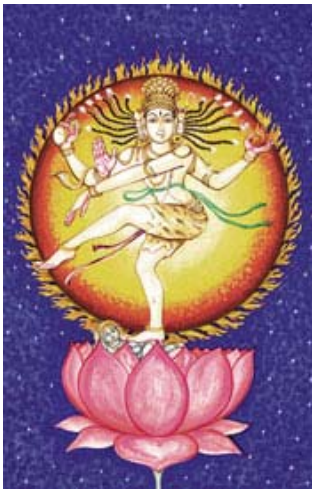
Mrityor ma amritam gamayah

Lead me from the unreal to the Real.

Lead me from darkness to Light.

Lead me from death to Immortality.

“Unreality is untruth, and Reality is Truth. Satya is invoked by the pure heart. Rita is invoked by the brave vital. Love of Truth takes us from darkness. Love of divine Order takes us from the human body to the divine life. Light is the birth of God. Delight is the life of God. Light is the smile of universal Oneness. Delight is the smile of transcendental Perfection. Light is what God has. Delight is what God is.” Sri Chinmoy



AUM NAMAH SHIVA HARA SHIVAYA NAMAH AUM

The spirit of life is capable of anything because everything is embodied in it, all the past, the present and the future. One becomes what one worships to become!

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October 19th 2006

This article is dedicated to my loving mother Kanta whose birthday it is today.

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