

# Unifying Humanity with Vedic wisdom

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3<sup>rd</sup> December 2006

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Humanity is to make the most of the best available and to make the least of the worst; to love and to share what we can in the littlest time we have here on earth and to let go of those things we cannot change or alter. Strength is born out of deep silence of long suffering and in the darkest moments of our life, there is the ever effulgent light of the stars, we need only connect with ours with purity, and divine intention, and blessed shall we be for mourning and grieving over our hurt in contemplation for we shall be comforted without fail. Life oh life! Divine joy overrides the grief of hurt in many moments of contemplation to bring unconfined happiness, true divine bliss and peaceful serenity. Oh divine spirit of life, treasure the love thou receive above all. Love sustains us all. Reach out for the stars, reach out for the compassion, and reach out for love.

Bringing together universal spirit of humanity and universal spirit of Goodwill with Divine Love and Divine compassion healing the fragmentation of wounded hearts is the delight of thousand lights of magnificent Cosmic Soul infinite – The Sun. Before death, the life of the spirit of all life illumines us all alike, assuring of ever effulgent divine awareness selflessly. To become one with the Great Divinity is to become self-less, loving, compassionate and truthful. Life is a revelation of the Divine Eternal Truth that is hidden behind the clouds of struggles and discord and grief of hurt; death is the reason for transition in the cycle of karma. Before death, life is a precious gift from God; at the death, it is a mere transformation of matter; after death it is a divine onwards journey. Towards the same divine light we all together eventually merge in unified destiny.

Vedic wisdom comprising the powerhouse of Vedas and Upanishads and its core philosophical branches of 'sad-darshanas', 'Upa-Vedas' and other scriptures, all together comprise storehouse of spiritual knowledge of Humankind and its welfare, the relationship between human and God, the crux of modernity (kalyug) and the necessity for togetherness in times of uncertainties. The Vedic seers have left behind a trail of divinity for our generation and future generations to follow and to anchor upon, as they foresaw the gloom in 'kalyug' increase.

The four Vedas containing over 17000 hymns/riks/mantras are omniform as they aim at one global family, universal brotherhood, sustainable global free trade, development of scientific temper, spiritual and economic prosperity of mankind etc. Their secular metaphysics refers to ideal mosaic society, cosmic laws of necessity (Rta), and nine kinds of hydra headed evil/corruption, equality of men and women, scientific temper and many other subjects.

The term Dharma in Vedas has been used in various mantras and hymns to denote righteousness, integrity, harmony, and justice, faith in one's self, self-respect, love, compassion, and selfless dedication to duty. Whenever Universal Dharma (righteousness) falls, the world at large suffers imbalance, the omniscient soul gets dimmer and dimmer and the path to be treaded becomes unlit. Meditation in such circumstance consequent to fall of Dharma takes a person from darkness to utter darkness (Yajur Veda Chapter 40 and Isa Upanishad).

Thus Vedic Dharma based on TRINITY of harmonised material, spiritual and divine knowledge is an adorable unifier which aims at making enemies into friends (Rig Veda 1-59-7). Vedic rsis (met physicists) and munis (wandering sages) found human body as "tri-ani-pada"- three bodies in one viz. causal, spiritual and material bodies containing two "Purusha" -the higher real self and lower body self. The body self is greatly affected by Vedic Maya (cosmic illusion- phantasmagoria). Yajur Veda in chapter 40 and Isa Upanishad tell us that face of truth is covered with a golden lid, which creates pair of opposites. Along with Flux in Prakriti (divine Nature), it becomes cause of confusion to our body-self as we tend to justify opposite pairs like violence and non-violence, tolerance and intolerance etc; at different occasions. Thus due to Vedic Maya we expect from others what we shall not do ourselves and prefer transitory pleasure to good. Being an adorable unifier the various religions tend to unite to it and they compete with each other for the welfare of mankind who are members of 'Vasudhaivam Kutumbkam' (Global Family) Rig Veda 1-62-2. In this global family there is no concept of superior or inferior person but perfect and imperfect person. Those who help God in the maintenance of world order move towards perfection (Yajur Veda 35-12). Six Indian Schools of Philosophy (sad darshna) Advait/Dvait Vedantism, Mimamsa and others including Shuniya Vadins also got glued to Vedic Dharma for the welfare of mankind. Followers of Vedic Dharma become free from the clutches of organised and institutionalised religion/s, which are now fast becoming appendix to modern materialism. Not in the shadows but in the light without the shadow truth is revealed.

Truth is beyond doubts. Vedic Dharma tells us that only inspired knowledge comes from outside and real knowledge comes from our higher-self. All divine works performed with divine most intention and with divine aspiration under divine inspiration, particularly social work provides happiness as it is self-less divine work of God. Vedic Dharma aims at avoiding spiritual science (religion) drifting towards ecclesiastical power and materialist theology where God-men, clergy and priests do not live unto their sermons. Thus the adorable unifier helps an individual to become his/her own master when the higher self shines. In its absence a person loses real freedom and becomes many time servant-servants of his ego, fame, mammon, senses, biases and prejudices and even servant of unfounded fear etc. Very often such people resort to proxy and even ostentatious worship and go on paying to priest, clergy, god man with a belief that some one is doing whole things for you (Vivekananda).

Being principled and based on cosmic laws of necessity (Rrta) the Vedic Dharma of universal humanity and universal faith of righteousness is beyond the reach or realm of human reason based on sense perception, inference and theological antithesis rather it is based on divine devotion and sincerity of divine experience. Seeking happiness in others and perfection in one's spirit of life for example is one major essential aspect of Vedic Dharma of universal faith. It does not advise any human being to become recluse and renounce the phenomenal world of senses and thus it avoids a person becoming a burden to society. Bhagvad Gita makes it very clear that A 'Sanyasi' is one who does not renounce the material world but renounces mundane and worldly desires and leads and active life of moderation. Followers of Vedic Dharma devote themselves to divine social work for the welfare of mankind.

Moral tone of Vedic Dharma was found during freedom struggle like need based living of 'Gandhi-ji', non violence of the morally strong, Vedantism of Vivekananda, Upanishadic and Bhagavad Gita's philosophy of Lokmanya Tilak and Gokhle etc. Even the British who ruled over India for about 200 years left India as friends and not enemies and we continue to have excellent relations with them. This adorable unification to a large extent became sheet anchor of our national awakening, unity and integrity. Even in the ancient period invaders like Greeks, Parthians, Kushans, Huns and many others including local tribes and Darvidians, following different religions, mumbo-jumbo of rituals/ceremonies and mythology got united to Vedic Dharma. The most ancient spiritual faith Sanatana Dharma was largely based on Vedic Dharma and it became a spiritual adhesive to form a loose confederation of the fragmented Hinduism.

There is only One ineffable and formless merciful God. The ancient rsis (metaphysicists) and wise men had named God as Indra, Varun, Savitur etc (Rig Veda 1-164-46 and Atharva Veda 10-10-28). In some parts of Vedas some epithets have been used for God like VISNU- one who spreads in Vishva (universe), BRAHMA from Brahmand (both visible and invisible universe); or 'Ssiva' (from Sikhara Bindu (point-tip of cosmos), etc. In the present context the names Jesus, Allah, Brahmah, Ahura Mazda, Ya, WaheGuru, Ek Om Kar and other names refer to same one God. Chhandogya Upanishad 7-23 and 27 says God lives where one sees nothing but One, hears nothing but One and knows nothing but the only One. The Vedic wisdom of Upanishads and the Vedas together uniformly contemplate upon the crux of realising God here and now before mortal death of the matter – the decaying body.

The delight of thousand lights of divinity does not transpire from the knowledge of reading various scriptures and blindly following a leader of a particular sect, cult, group, institution, movement, mission, organisation, or denominations of sub-religions but from one's own divine experience of becoming Godly or becoming divine. The secret of self-realisation is firstly the aspiration and the divine intention to invoke it; then the divine faith and divine belief that it can be possible before death; then the satt-karma (righteous action) to become righteous. Life of spiritual delight of thousand lights is an occurrence like the dawn and the dusk, without the confines of the mental faculties of the lower mind. In clarity of deeper spiritual vision, under the inspiration of the divine guidance, one is able to see all step by step without doubts or disbelief.

Humanity is the greatest religion of the life of human whose highest most life breath comprises benign love, compassion and integrity. One who does not have integrity, self-respect and dignity towards one's own soul divine, will in return not have any for others and therefore, will render all into arguments, debates and noises. Only in unifying our human values into simplified gestures of simple humanity, simple love, simple kindness, simple consideration, simple togetherness, simple forgiveness, simple honesty and simple sincerity between each other can we remove the many paradoxes of falsity. Love begets love. Universal faith of humanity based upon love is the highest religion of humankind. Love always unifies humanity and brings universal happiness. Love has no language but love.

Dedicated to Tanzania's Independence Day December 9<sup>th</sup> 2006.

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3<sup>rd</sup> December 2006