

## Vedas teach us to be spiritually human

By Jyotikar Pattni January 2010

The Vedas teach us to be divine beings. They reconcile the karma and dharma together in a lifestyle that is embedded with good health and good habits. Virtue builds upon a sincere person. “Vedic wisdom” “*Jnana*” is experiential knowledge about the self, i.e. self-realisation and not the trivial worldly knowledge that is acquired from books and others. Self-realization is gained in the highest echelons of contemplation [*Upasana*] when the practitioner has subdued the functions of (body and) mind thoroughly as prescribed by Patanjali in Yoga treatise and RamaKrishna ParamaHansa Yoga. A devoted practitioner when proficient in Yoga practices captures a certain flash of subtle knowledge and then begins a new life. Divine knowledge is wisdom accomplished by intuition; so subtle, gained in insight; it is received direct from the Devas and all-pervading Gods of Cosmos like Brihaspatti, Surya, Indra, Varuna, and so forth. It may be referred to as “intuitive knowledge”.

This is well summarised in the trilogy of *Aditi*, *Anumati* and *Sarasvati*. “*Aditi*” is the universally prevalent instinctive knowledge that is present among every human being. “*Anumati*” is the intellectual knowledge that we gather from diverse sources that allows us to tread on the righteous path. “*Sarasvati*” is the state of the higher intellect that obtains the intuitive knowledge. All the three mechanisms have the common origin, namely God, the creator of the universe and knowledge, too.

A sharp intellect is fine for the intellectual knowledge (*Anumati*) but it is important that the same sharp intellect must be pure too and must obtain the **Grace of God** to deserve the grandeur of divine spiritual knowledge in contemplation.

During the “*Rishi*” tradition Vedic ‘seers’ were blessed with the intuitive knowledge in the highest state of contemplation ‘*Upasana*’. Then several scholars began to interpret the Vedas from their sharp penetrating intellect without reaching the required proficiency in the contemplation *Upasana* faculty. The result was that their interpretations were faulty and lacked the depth and height of the spiritual knowledge that Vedas discussed. Such paradoxes resulted into the “Hinduism”, “Buddhism” and “Jainism”. These three divisions are representations of “sarguna” [form] [purusha-shakti] and “nirguna” [soul – formless infinite eternal spirit of Godhead].

True Vedic tradition comprised the intellectual prowess with purity and loftiness of divine contemplation '*Upasana*'.

*Concisely, divine knowledge leads to divinity – Jnana; divinity brings righteousness – Dharma; righteousness brings right action and right deeds – Satt-Karma; and absence of pollution and corruption results into divine contemplation – Upasana.* Divine contemplation really represents human progress in a progressive spiritual. A truly developed human being gradually reaches a superior quality of all the three pursuits and then comes a time that the knowledge (*Jnana*) is not merely second hand (from books, teachers and other external sources) but is obtained experientially by **Grace of God** in deep meditative moments. According to the Vedas [per Dr. Harish-Chandra]:

*Yasminnrcah sama-yajunsi yasmin-pratisthita rathanabhavivarah*

*Yasminscittam sarvamotam prajanam tanme manah sivasamkalpamastu.* Yajurveda 34.5

In that mind congress the hymns (of Rgveda), lyrics (of Samaveda) and prose (of Yajurveda) as do the spokes of a wheel into its axle. The all-pervading and omnipresent God inspires it in the intellect of a noble soul. May my mind (of immense attributes) cultivate benevolent thoughts.

**Interpretation:** Our mind is a fantastic instrument. Besides performing karma through the five organs (for manipulation, locomotion, speech, excretion and procreation), acquisition of knowledge through the five organs (senses of sight, sound, smell, taste and touch), a wonderful memory and its ability to extrapolate events in different space-time (thinking), it can obtain true intuitive knowledge from the all-knowing (indeed, the creator of knowledge) that God is. In order to obtain true intuitive knowledge, the mind, particularly its innermost intellect (referred to as *Citta* in the above verse) must be made receptive by:

1. subduing the functions of karma so that one becomes aware of every act/deed.
2. subduing the functions of acquisition of knowledge through senses/sense organs.
3. subduing the 'thinking' operations [These three ensembles are collectively referred to as 'overall subduing of the mind operations' by Patanjali – Yoga 1.2]
4. purifying the 'intellect' by repetitive *Upasana* as only the proximity of God can cleanse the intellect of the inhibiting impressions (called *Samskaras*).

One must be morally upright otherwise one may utilise the intellectual faculty to harm the society, say, by popularising falsity and false heroism instead of true divine spirituality.