

### SECTION III. (Continued.)

#### CHAPTER XI.

##### THE UPA-VEDAS.

The *Upa-vedas*.—The combinations of atoms.—Their subservience to karma.—The evolution of the various kingdoms, mineral, vegetable, etc.

By the summation of the *Mantra*, the *Brāhmaṇa* and the *Upaniṣat*, we have the *Upa-veda*. Each ternary of such has one *Upa-veda*. Each *Upa-veda*, as the others, has four sub-divisions. The underlying idea of the *Upa-veda* is that it deals with summation. (It describes such matters as the following.)

Only such *paramāṇus*, 'ultra-atoms,' 'super-atoms,' atoms, come together as have a common element or character, as have affinities, in respect of the aspects of cognition, desire or action, that they represent. These common features or affinities are matter of *sva-bhāva*, that is to say, are imposed by the Universal Consciousness. The rulers and hierarchs of the world-systems utilise them, and, when the spread of any special knowledge or idea is needed anywhere for purposes of evolution, they bring together corresponding atoms there, and in the

atoms they vest the properties and powers that it is necessary to manifest there. Power, force, energy, manifests everywhere; but only and always through and by means of corresponding and appropriate atoms. All workers are provided with atoms in accordance with their work or function. Hence the statement that *jīvas* get only what they deserve by their karma. Brightness, clearness or dimness, of physical or mental or other complexion comes to *jīvas* under the same law. And it is all the work of atoms. It is literally true that every *jīva* receives an organism in strict accordance with his karma.

The principle at work here may be expounded thus: All 'becoming' whatsoever, every event in the World-process, tiniest or most enormous, is brought about by the Universal Necessity of the Absolute Nature, *Sva-bhāva*. The *jīva* that does not recognise this fact (while on the *pravṛtti*-path) harbours the belief that itself is the *cause* of the actions of which in reality it is only an *instrument*, a tool. It thinks, 'this act is *mine*, it is produced by *my* effort'. (And therefore it becomes bound, that is, liable to consequences in the same self-referring and ethical sense). It is true that such performance of action (in the causative sense) by an individual self is impossible, yet the superimposition

of such a belief on the action is itself 'performance by him' (for the practical purposes of *the equally illusory* attachment of ethical consequence, reward and punishment, to such *apparent* performance). In the midst of all-universality and, collectivity to *imagine* and feel individuality or singularity, as expressed by words in the singular number, 'I,' 'mine,' etc.—this is *vi-kāra*, perversion, 'ill-doing,' an 'evil change'. To realise Another, on the other hand (*i.e.*, recognise everywhere only the working of the Supreme *Sva-bhāva*, the Collective Whole as the one and only cause, Another<sup>1</sup> than, yet including, any and all individual self and selves)—this is good and true. By 'perverse' actions, the body is deformed; by good ones re-formed.

In the construction of the body, atoms are employed in successive order, of first, second, third and fourth, in the order of cognition, action, desire and summation. The respect in which the *jīva* needs cognition, for the due reaping of his *karma*—in that respect, and according to its *karma*, a cognition-atom is employed. And so as regards action, etc., also. If it be that

<sup>1</sup>The word, 'Another', seems to be used here for the One Self, for the purpose of bringing out the fact that, in one aspect, the One Universal Self is *not* many and separate selves, is opposed to them, abolishes them as separate.

the *karma* that brings knowledge was abundant, but not so the *karma* that brings the corresponding atoms, then these atoms are not supplied (by the agents of the Lords of Karma that build up human bodies) to the cognition-organs, *marmā*, 'vital parts' or nerve-ganglia, so that these remain defective; and the result is that while knowledge is reached it remains latent; it cannot be definitely grasped and utilised because the necessary atoms are wanting<sup>1</sup>.

<sup>1</sup>This may mean one of two things, either that the knowledge remains vague, undefined, almost sub-conscious, so to say, or that the person possesses it himself but cannot impart it to others or otherwise utilise it. The difference here is one of degree only, it may be added. Another way of describing the situation is that in such a case the true mental organ, the mental body, is highly developed and functioning on its own plane, but the necessary organ for physical manifestation of knowledge, the brain and nervous system, are ill-developed or even defective. The peculiar *karma* which would bring about such a state of things would probably consist in a persistent desire or search for the knowledge, for itself, without any desire or effort to help others with it. This would naturally result in the knowledge, when acquired, remaining overmuch 'self-confined,' and inapplicable for forming beneficent relations with others.

The case is the same with action. Thus, it often happens that the ability actually to perform work is absent, for the necessary atoms are wanting; but that activity which is of the nature of desire to manifest and realise oneself is extreme; there is desire to do everything but not power to do anything.

(So, again, we sometimes find knowledge and power of action present but an extreme lack of interest, of ambition or wish to do anything.)

The underlying principle is this : K a r m a is threefold. One is the universal, (or all-round) as *e.g.*, that which includes, combines and sums up knowledge, the power (*i.e.*, knowledge of the various applications) of that knowledge, and the power of employing and utilising that knowledge, (corresponding respectively to cognition, action and desire). The second kind is that wherein there is (or which brings) only the desire to do but not the power. In the third kind there is the power to do but not the wish. There are further sub-divisions of these also.

K a r m a is only one's own previous ideation. As the ideation of any particular j ī v a is, so is its k a r m a. And as the k a r m a is, so is the body, the knowledge, etc. Good k a r m a brings beauty of form; evil k a r m a ugliness. From all this it may be inferred that according to the nature of the atoms employed anywhere is the

nature of the work done there. Hence the statement that all the universe follows or is founded on the atom. And therefore are all kinds of atoms described in the *Upaniṣhats* and all their combinations in the *Upa-Veᎁas*.

The *Upa-Veᎁas* also are ā r c h i ṭ a. That is ā r c h i ṭ a which is compiled, constructed or revealed by an ā r c h a; and the ā r c h a is he who is the ruler of all things and the lord and guide of all succession and evolution in a system. All Vaiᎁdika or scriptural works are therefore ā r c h i ṭ a.<sup>1</sup>

As said before, the method of treatment of all subjects in the *Upa-Veᎁa* is the summational or all-comprehensive. For instance, when dealing with ᎁ h ā ṭ u or minerals, the *Upa-Veᎁa* will say: It is formed of such p a r a m ā ṇ u s, super-atoms; there are so many p a r a m ā ṇ u s in it, and so many a ṇ u s, atoms, molecules, particles; the succession or order of arrangement or mutual position of them is such; it has the power to do such and such work with them; this power lasts in it for such a period; minerals having such and such powers and such and such atomic or molecular constitutions are named thus and thus; they occupy such and such positions with

<sup>1</sup> Compare the English word, in arch-angel, arch-bishop, etc. In modern Samskrṭ we find the word ā r c h i k a, 'relating to ṛ k or ṛ c h ā,' 'scriptural.'

reference to each other, and are graded in order thus, as first, second, third, fourth; and so on. All the various kinds of minerals and their ābhāsa, artificial imitations, appearances, reflexions (?), are described therein, maṇi (crystals), raṭna (gems), svarṇa (gold), ṭāmra (copper) etc., in an endless variety, of subtler than the subtlest and grosser than the grossest.

So with the vegetable kingdom, vṛkṣha: how plants are evolved out of minerals, what their order of development of the various species is, the causes thereof, the number and kind of atoms employed in their building, the constructive arrangement of the powers and functions of these atoms, the time-limits of those vitalising powers, and so forth.

The evolution of animals, paśhu, out of plants, and of humans, mānava, out of animals, and the gradual birth and growth in men, of intelligence and discrimination, are all similarly dealt with.

These four kingdoms, upādhis, enveloping sheaths, are mentioned here as principally indicative. As a matter of fact there are endless kingdoms and evolutions, subtler and grosser, beyond and behind these. There are 'subtle' or astral formations amongst the minerals also, for instance. Indeed the whole detail may not be compassed by any one individual mind. But

the principal features and laws may be learnt from the *Upa-Veḍas*<sup>1</sup> which are the storehouse of all sciences, vidyā, knowledge, and which

<sup>1</sup>The names of the principal *Upa-Veḍas* as mentioned by Paṇḍit Dhanarāja may be found in the list given in the Preface.

The *Āyur-veḍa*, meaning 'the science of *Life*, āyu,' now identified with medicine, probably included a description of the evolution of all things whatsoever of heaven and earth—with special reference to their subservience to the life of the human organism. It is this reference which, probably, with the lapse of time and loss of fuller knowledge, became exaggerated and gradually reduced what was 'the sum-total of knowledge' to only 'medical science'. Even modern *Vaidyaka*, 'medical science,' says that all things whatsoever are auśhadhi, medicines. The name *vaidyaka*, etymologically, the same as *veḍa*, is significant; and it should be remembered that even in the West, some of the most important sciences, physiology, anatomy, botany, organic chemistry, etc., largely find their raison d'être in pathology and 'materia medica'. *Āyur-veḍa* is said to belong to the *Rg-veḍa*, as being mainly cognitional.

The *Dhanur-veḍa*, which perhaps included all departments of government and administration, is now mostly thought of as identical with the science and art of war, and therein too, chiefly of archery. This corresponds with the *Yajuh*, or action.

are also known as the *Tantra*, because they sum up, *ṭ a n ṭ r a ṭ e*, all within themselves.

The *Gāndharva Upa-veda*, corresponding to the *Sāma* and desire, seems to have dealt with all kinds of æsthetics and arts, and not only music, with which it is now almost exclusively identified. *Kāma-Shastra*, the science of love, in all likelihood formed a part of this.

The fourth or the *Kāraṇyopaveḍa* (the very name is now no longer known) belonging to the *Aṭharva* appears to have included all departments of human life within its purview, domestic, social, economical and political, with their endless sub-divisions. Current tradition substitutes for this name, that of *Sthāpatya-Veḍa*, the *Veḍa* of 'house-master-ship' or *Shilpa-Veḍa*, the *Veḍa* of constructive arts, like architecture, sculpture, painting, etc., *i.e.*, almost all arts and industries, excepting the musical.