

**PRSS-2****Three Eternal Entities in the Vedas**

By

Dr. Supraneeti Varenya
6-1-103/85 Abhinav Colony, Padmarao Nagar,
Hyderabad 500 025, India
Tel: (040) 2751 0256, 3114 1808, Fax: 2751 0256,
Email: supraneeti@rediffmail.com

Abstract – Philosophy of creation has been developed from some simple and common arguments. Any object is definitely made by a maker out of some kind of a raw material. Furthermore, a living being must consist of a soul residing in the material body. That leads us to the trinity of God, soul and matter – the three fundamental entities necessary to describe the creation. The soul goes through the experiences in the form of joy and pain according to the Law of Karma. Two Vedic hymns support the above thinking. It is then argued that the souls must be infinite in number, and are distinctly different from one another because at any time every soul goes through a distinctly different kind of emotion. The same is explained through a common experience of drinking a cup of coffee many people go through and its taste that they experience.

INTRODUCTION:

Man must have wondered since very beginning: Where the world came from? Where he came from? Where will he go after his death? And so on. These are unresolved questions primarily because the world was made before he came here as a human being. Yet he tries his best to answer these questions. His attempts develop what we can call, a philosophy. Vedas are the very first books with the human beings. It should be useful and educative to see what the Vedas say in this regard.

In the following paragraphs, some simple arguments will develop the trinity of God, soul and matter. These three entities are necessary to describe the creation visible to us. Two Vedic hymns will be quoted to support the ideas presented in the paper.

CREATION WITH LIVING AND NON-LIVING BEINGS – THEIR CAUSES:

It is reasonable to assume that the world around us has had an origin and that it will have its end too. However, we are reluctant, quite often, to agree or consciously form the opinion that there will be an end put to all things after all. The ongoing chain of creation and destruction give rise to some related questions in our mind. If this world were a constant place, then perhaps the question may not have arisen. But these cycles definitely point out the existence of various different entities without which the ongoing processes may never have been able to be carried on. The forces of these entities seem to be acting on each other in a very systematic and disciplined way. What these entities are? How do they act? These are the major questions that linger in the human mind and must have lingered for quite a long period of time, owing to the basic human nature that equips the mankind with curiosity over anything perceived in the sphere that lies around it.

In a basic raw form, if creation were to be studied, then we may all agree that creation is incomplete without one entity having acted on another entity. In other words, there lies an unquestionable proof in any creation that immediately reminds the observer of the creator itself. Secondly, as we may proceed, we can not deny that we do appreciate how the creator has molded a certain object or has been able to merge a few objects together and given it a complete new look, which may perhaps not resemble to its original form at all.

This case may easily apply to any non-living object, since under the human capacities, as long as a human being is a creator, there lies not much of a possibility of creation of fine creatures which contain life. Thus, we may appreciate, in the human sphere, how things are able to take new forms and when perceived, prove the fineness and capabilities of the human hand and imagination.

Not far beyond lies the question of the creation of things that are full of life. It would certainly be void of thought and intellectualism if we presuppose that the trivial non-living things around us are all created by an entity, and on the same hand, deny the possibility of a super being which may have better skills than the usual human potential who created other finer and million times more complex designs, called the living beings.

Secondly, if we are clearly able to distinguish between living and non-living beings, there must be a major criterion that helps us mark the same distinction, so strong and evident that it is clearly perceived, accepted, and accordingly treated not just by an adult, aware human being but also a young offspring, and as we shall be able to sense, even animals. Animals and children, therefore, are well aware of the fact whether a particular object is lifeless or is living.

Thirdly, as we can't shove off the fact, the existence of material that is commonly sensed through our basic sensory organs, there is a material cause to most of the evident objects in our universe.

TRINITY OF MATTER, SOUL AND GOD:

The point, as one could try to put forth, would hence consist of the compilation of the mentioned three ideas. It is to be realized that there lie three fine entities that act together and the outcome is the world we live in. To be more specific, we may observe the simple need of some required material to have been worked on, so that the world is able to acquire the state it is in presently. In simple words, it can be termed as 'matter' the prerequisite for any type of creation. Secondly is the entity the presence of which breathes life into the non-living material. The independent and distinct nature of this entity is not to be ignored. It is on the very basis of this, that there is a basic distinction among living beings.

Lastly, there is no way we can deny the final idea of existence of a superior being that can be termed the 'creator' who is responsible for all the creations we may be able to perceive around us. As commonly known to us all, the basic term for the same is "God".

Final demarcation gets the whole idea split into three existing beings – 1) God, as just seen, 2) Soul, that is the life giving



force into any living being, and finally, 3) the immediate material cause – Matter. These three entities, or the trinity, have gotten the world spinning and witnessing all the colors.

It is not surprising that the unawareness over the same fact has raised million questions in million hearts and on the same hand the same truth had been uncovered and handed over to the human race right in the beginning of civilizations. Vedas, as we all know, have been the key to all the knowledge that lies like an endless ocean to us. The trinity has found great proofs, descriptions and great claims set in the folding of Vedas.

GOD, THE CREATOR OF THE LIVING AND NON-LIVING BEINGS:

*Sooryachandramasau dhaata yathaapoorvamakalpayat
Divam cha prithiveem chaantarikshamathau svah (Rig. 10.190.3)*

That Creator whō provides sustenance to all, who creates the sun and the moon as (He did) before, the self-illuminating heavenly bodies, the earth and the space between them, thereafter creates all kinds of living species etc. and gives them all kinds of joys and happiness.

Thus, it gets clearer that the existence of a Creator and matter is not a mere myth or just an assumption that carries no logic. It is a proven fact, with the reference to the Vedas, as just seen.

Then follows the much-debated idea of Soul.

Dvaa suparnaa sayujaa sakhaayaa samaanam vriksham parishasvajate

*Tayoranyah pippalam svaadatyashannannanyo abhichaakasheeti.
(Rig. 1.164.20)*

Two birds are intimate friends and live together, and are seated on the same tree. One among them eats a ripe fruit from the tree while the other not tasting anything, merely observes the former.

These two birds are the indications toward the Soul and the Creator, respectively. It is without doubt that the most intimate friend of the Soul is none other than the Creator Himself. However, the Soul while in this world, gets engrossed in various things and experiences of joy and pain, but the Creator remains at a distance and merely observes the Soul involved in various experiences. If the two birds were the Soul and Creator then the notion of having one bird enjoy (or not enjoy) the fruit all by itself, letting the other one merely stare and observe would certainly point out toward the setup of the universe. If the soul or the *jeevaatmaa* weren't here for an objective, there lies no other possibility why the world should have been created. And why, after all, do we all go through all ups and downs and even the uneven happenings of life? Joy and pain come as contradicting forces that become an integral part of our wide experience of life on the planet. If there weren't a motive behind the things, the experience shall rather have been a monotonous one. Or perhaps there wouldn't have been a single need whatsoever for the existence of a negative factor such as pain. It certainly makes the image vivid and on the same hand highlights the possibility of the very existence of sorrow and joy as a result of something. This is how the Law of Karma gets its name and the Soul remains the doer and enjoyer, or sometimes even the sufferer.

THE LAW OF KARMA:

As Law of *Karma* may be expressed, we shall reap what we sow. It makes sense to look up to a higher authority that could run the process smoothly - as we all know, things just don't happen by themselves!

So the only possible authority that could do the same is the Creator itself. It is to be noted that each soul is distinct and unique in itself. Had it been the same entity merely present and moving like alive in the shell of a matter made body, why would one part suffer immensely while the other enjoy. This clearly marks the distinct nature of the Souls.

Since the experiences comprise of the result of possible past performances, the very outcome stands unique for each. If it were an entity identical in all ways, the past doing must have been similar one, so much so that the result remains universal. Thus, as Matter lies in its raw form before creation, in say billions and billions of atoms, or rightly put, infinite ones, the Souls remain infinite too, each with a distinct record with final authority of a single entity, the Creator.

The same reason follows for the way we all are able to identify ourselves and also distinguish between the "I" and the other. The joys and sufferings of others can't be experienced the way we do ours. They do require some imagination, sympathy or affiliation. Had it been something like the same entity was divided in various forms and then interacting with different parts, then there wouldn't have been any problem in us comprehending what the other felt like or even thought like. But there is a demarcation and we all are aware of it. So much is the basis of this very "I". Its distinct nature gives the base for the building up of the ego that is possessed by every human being in some or the other way.

Forget about the assignment your boss gave you the evening before. You may think that perhaps all colleagues of yours are bound to dislike its dry nature. Look at the cup of coffee you just had in the morning. Had there been some less sugar, you perhaps would have frantically looked for the sugar container. What if there was no more sugar? Well, you'd perhaps gulp the whole thing down just because you 'had to' and then walk straight out still furious about the bad taste it left in the mouth or just leave the thing there because you can't take any more of it or leave it there simply to remind the person who served the coffee that sugar is so essential and "you spoilt my day early morning."

What if somebody else was in your place? Well, quite likely, the same possibilities could arise if the other person is like you who is so very fond of sugar. And not surprisingly, you could, or anybody could be patient enough to gulp the thing down and think of having a little more positive view of the whole situation, not curse a soul early in the morning or simply feel happy that at last I got to know how coffee tastes with some less sugar...We never know.

One situation may lead to infinite possibilities of reactions, opinions, and above all, the experiences, perceptions and understanding. What makes us react so distinctly and experience such different things although the stimulation or the situation by itself is the same? Simply said, we can say, why we are all different!



Yes, that is it. We are all different – different and yet similar. For the entity is same - the Soul, but then there are so many of them that is how there is so many of us. To deal with the idea a little more precisely, would go the adjectives of *jnata*, *bhokta* and *karta*, which would imply knower, enjoyer and doer. That is what a Soul is. A soul gets the information from the outside world, owes it to the matter made body it dwells in and the sensory organs it possesses. The information reaches the brain and finally us (the coffee has less sugar).

Then it also enjoys or experiences various emotions etc. depending on the knowledge that has been brought in and the knowledge that remains in its memory. Things are linked and interconnected, conclusions drawn and an experience or feeling develops – in simple words, joy and pain come over us. (Doesn't taste that bad without the sugar, does it?)

Finally, things drag onto what the whole setup has been about – the outcome or the reaction or just the action. The soul is the doer and that is what makes us distinct enough. Perhaps the experience was quite similar to some but the way they react is different indeed (yell and say you liked this coffee and the coffemaker is all happy this morning!). Well, that's how the *karma* is performed early in the morning without perhaps many of us even knowing about it. The experiences are bound to come to us as that is what life has been about and the way we react, or our doings are all we are independent and free to do. It's our own wisdom and thoughtfulness that makes us do things rightly and that makes us rise upwards or fall downward. Meanwhile, the Creator merely anticipates that progress is upheld and it is quite often that we experience things coming our way from the conscience. The journey goes on and every soul has its own account of doings and the fruits to be reaped in the future.

Thus, lies the beauty of creation with its three unique entities. The chain is ever lasting and will go on. The soul will experience joy and pain unless and until it has been learnt that the doings will be accounted one day to let us get rid of the cycle. The matter shall remain being experimented with and creations will come and go and the Creator shall hence, merely create the play ground with it and sit and observe the things we do with our own limited wisdom.

SUMMARY:

1. As we see from the objects made by human beings, the creation must have been made by something, called matter.
2. The living beings must include a soul residing in the body. That only makes them different from the non-living things.
3. God is the creator – the maker of the creation. The creation goes through changes and eventual end too. The end is followed by the next creation.
4. God creates the creation so that the souls can act within their limited wisdom and freedom. Then the Law of Karma determines the joy and pain that they will experience for their karma.
5. Since we individual human beings have different emotions at the same time and even due to the same stimulant, the souls must be distinctly different from one another.