

Synopsis

The Vedic Way of Cooperation and World Fraternity

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Present world is closely confronted by tendencies and habits, which keep humanity divided. It might sometimes appear that there is no solution available for the great void now created among nations, races, religions and sects. There is such an insurmountable distrust, at times hatred and no hope of recovery perceptible that the all scientific achievements and modern knowledge start appearing to be meaningless.

People often wonder if the conflicts and restlessness among nations, communities and individuals are not in direct proportion to the increase in the 'benefits' brought about by science and technology. The more ardently men and women chase happiness in their individual lives and in the outside world, the further the goal appears to move away from them. This has given rise to widespread frustration deep in the hearts of the individuals, even in the most affluent societies. A growing sense of bewilderment continues to agitate sensitive minds, and the backlash of this disturbing state of affairs can be seen everywhere.

After all what is it that makes us slaves of our thoughts, customs or races. Is it so compelling that we cannot get over it? Why is it so sometimes that while fully aware of the rational part of a fact, we are driven away simply by the customs or practices and do not come to accept the universal truth often struggling to establish itself within us?

More often than not it is the limitation imposed by the knowledge itself that keeps us bound and we are not prepared to obey the command coming from deep within our selves because it does not seem to be conforming to the frame or structure we have prepared and based on our limited experiences. We may rightfully claim and have the satisfaction to have reached the remarkable height of scientific achievements, which historically and visibly as per our understanding evolved in about past ten thousand years, there remains still much more. Probably the knowledge may also keep on expanding the manner the universe is believed to be doing. However, it may very well be questioned where are the limits or boundaries which imply that expansion? Things expand when they have definite shapes, areas, limits or boundaries. Therefore, there seems to be still remaining quite a lot, just infinite, as a matter of fact, for man to explore.

It is as if we are falling short of the yardsticks necessary in this world of unfathomable depth and immeasurable length necessary for its scrutiny. We are certainly in no position to peep back into the very beginning of it and foresee the end. Can we not thus conclude that the problem lies in not being able to catch the first and the finishing point of a circle? The space and time can very well be just circular in the shape and our failure to reach the beginning and the end is probably because there can never be these ends existing in the manner we have been trying them to see.

Expanding Perceptions:

It is no surprise that we have been amending our theories about the secrets of life and the world again and again. Albert Einstein's Theory of Relativity turned the world of Newtonian physics upside down. Newton had assured us that space and time are both

absolutes; space divides objects and time separates events. He asserted that space and time had- and will always have-the same meaning for every observer in the world. In contrast, Einstein established that space and time manifest differently to different observers. His Theory of Relativity not only proved that time and space are relative, but also threw open the question as to whether absolute knowledge is attainable at all. According to Einstein: "Space and time are free creations of human intelligence, tools of thought." (Albert Einstein, "The Problem of Space, Ether and the Field in Physics" in Ideas and Opinions, 1982, Crown, pp.276-285) His theory asserts that a stick will have different lengths when measured by different observers. Einstein also discovered that matter (mass) and energy are one and the same and are mutually convertible. He established that although matter is gross and energy is invisible and subtle, the two are interchangeable.

This understanding has further undergone a dramatic change. Space is no longer seen as a container of objects; all matter is a condition of space and not separate from it. Einstein's Theory of Relativity prohibits the transmission of matter or even information at a speed faster than light. Quantum mechanics dictates that our knowledge of the subatomic world will always be slightly blurred. The Chaos Theory confirms that even without quantum indeterminacy, we would be unable to predict many phenomena. Kurt Gödel's Incompleteness Theorem denies us the possibility of constructing a complete, consistent, mathematical description of reality.

"Indeed, the dizzy rate at which progress is now proceeding," Stent wrote in 'The Coming of the Golden Age', "makes it seem very likely that progress must come to a stop soon, perhaps in our life time, perhaps in a generation or two." (Günter Stent, 1969, The coming of the Golden Age, Garden City New York: Natural History Press, P. 94) As a matter of fact, however, science has left some rather large questions unanswered. Exactly how was our universe created and what will be its fate? Could our universe be just one of an infinite number of universes? How inevitable was the origin of life and of organisms intelligent enough to create science? Does the universe harbor other intelligent life forms? Lurking behind all these puzzles, like an actor playing all the parts of the play, is the biggest mystery of all: why is there something rather than nothing! It has therefore come to be stated now that "Given how far science has already come, and given the physical, social and cognitive limits constraining further research, science is unlikely to make any significant additions to the knowledge it has already generated. There will be no great revelations in the future comparable to those bestowed upon us by Darwin or Einstein or Watson or Crick." (John Horgan, 1997, The End of Science, New York: Broadway Books p.16)

Practitioners of modern science are observing with considerable anxiety that "powerful social, political, and economic forces now oppose this vision of boundless scientific and technological progress. The cold war which was major impetus for basic research in the United States and the former Soviet republics has much less incentive to build space stations and gigantic accelerators simply to demonstrate their power. Society is also increasingly sensitive to the adverse consequences of science and technology, such as pollution, nuclear contamination, and weapons of mass destruction." (John Horgan, The End of Science, p.23)

It is now widely accepted by scientists that like our universe humankind is fast evolving by 'minor and major' steps towards epochal change. James Redfield, Michael Murphy

and Sylvia Timbers in their land mark book 'God and the Evolving Universe' have to conclude that 'evolution is influenced by purposes or agencies that to some extent transcend and subsume the mechanisms of presently recognized mainstream science.'(p. 33)

Labyrinth of History

Increasingly, the world of science is taking recourse to the language of metaphysics. We are thus indeed now in a challenging juncture in the human history. A creative response to these challenges could open up an entirely new era, in which the search for knowledge and the pursuit of peace, harmony and happiness could be closely intertwined. A breakthrough would enable mankind to disentangle itself from the frustrating situation in which more solutions found prove to be only problems. We have reached this stalemate because the vast potential for discerning profound truths hidden in the forgotten labyrinth of history has remained untapped.

Some secrets were unraveled and some of the eternal laws of nature discovered several Thousand years ago, and handed down from generation to generation for the wellbeing of all. Subsequently, humankind lost that great trail of scientific discovery and profound Knowledge blazed by the great scientists of the Saraswati civilization. This civilization flourished in the catchments area of the gigantic river Saraswati, which dried up and disappeared underground following a prolonged spell of drought and natural calamities. The society in the Saraswati basin enjoyed a rich culture. Great minds devoted themselves to the pursuit of knowledge, particularly in regard to fundamental questions about the origin of the universe and the laws and forces governing it. The men and women who were engaged in this search for truth were called the 'seers' (Drashta) who were in fact the great scientists of the time. They were honored being called seers because their vision and discernment enabled them to see the reality of the workings of the cosmos. These seer scientists bequeathed to posterity an invaluable heritage of knowledge and insights, blending theory with carefully devised practices. According to these seers, for instance, the body of the Sun, its radius of light and its nucleus are formed simultaneously. The rays of the Sun cannot reach us if the body and nucleus is not formed and Sun cannot be seen in the present form. Shri Motilal Ojha, a great modern interpreter of Vedas has therefore this to conclude that 'there is no time-lag in Sun-rays starting from its centre and reaching the earth. The modern theory of the speed of light may be based on certain calculations and observations, but Vedic theory is based on fundamentals.' (From 'Vedas as Science' by K.C. Kulish, Rajasthan Patrika Limited, 1994. P. 48)

Key-Issues

Unfortunately we have as if deliberately avoided exploring this most ancient record of human history contained in the texts known as *Vedas*. These ancient texts endowed with profound thoughts and penetrating expositions, have suffered grave and sustained distortions throughout history. The seer scientists of the Vedas provide us with the answers to such questions as: How did the cosmos originate and what is its future? Of what is it made. Who is the 'I', the individual self? What is its place in the human society and the universe? The Vedas unravel the relationship between causes and their effects and between human actions and fruits of these actions. They identify the nature and roots

of ignorance and give us the means to remove them. They analyze what comprises the human being and how it is different (and in what respects not different) from other species. Above all they weave their meaningful insights into *Dharma*, an intricate tapestry of ethics, duties, functions and guidelines for humanity to live peacefully and prosper.

The **methodology** to be used in this study will involve broad outlines of the corpus of Vedic literature. It will imply a withdrawal from the theory of British and German 'Indologists' who arbitrarily fixed the period of composition of the Vedas and caused confusion about the subjects covered in various texts. The Vedas are no more exertion in metaphysics, philosophy or spirituality. This is obvious from the fact that this corpus of knowledge has led to the development of subsidiaries like anatomy and medicine, architecture and town planning, meteorology and astronomy, language and linguistics, music and dance, statecraft and economy, social engineering and jurisprudence, psychology and physiology.

Various Vedic Research Institutes in United States are continuously working these days immensely contributing to the retrieval and communication of the insights of the Vedas. The archaeologists and researchers of these organizations have now made possible the exposure of the enormous falsification of the Indian history. To investigate the complete insight of the Vedas is lifetime's work for someone who possessing a superior intelligence. This project may therefore only aim at exploring this fount of wisdom to be conveyed to the posterity in an unadulterated form. This work is offered to the reading public in the belief that its subject contains much that is valuable for today's troubled global society.

The answers to several questions which are baffling scientists and philosophers today are definitely contained within the treasure-house of the Vedas, as well as the solutions to several daunting problems threatening human society. Access to these answers by study, contact, interaction, observation and analysis through books, internet, websites, cooperatives, seminars, organizations (Governmental and non-governmental both) and persons material would open up the possibility of quantum leap into a world of new truths and new experiences, and a study of the knowledge contained in these texts should also help in understanding the founding principles of cooperation and universal brotherhood of the most ancient civilizations in human history for now to follow. This would obviously open up a road map to the establishment of an enduring harmony and happiness on our planet.

Professionally working as an officer in the Department of Cooperation for last more than thirty two years, I come to understand well that various cooperative laws governing cooperative movement in most of the countries began with the practices of some eternal principles only. Many countries did not have any regulatory laws till very recently and there is a demand even now that all legislations of this movement should be done away with. What is required indeed is not any outer control or regulation for human society to evolve but an explored understanding of the inherent characteristics of mankind to be appreciated and nurtured. The Rigveda recorded this theme no less than seven thousand years back-

Assemble, speak together: let your minds be all of one accord...

The place is common, common the assembly, common the mind, so be their thought united ...

One and the same be your resolve, and be your minds of one accord.

United be the thoughts of all that all may happily agree. (Rig.10.191)

(Translation of the original Sanskrit verse adapted from The Hymns of the Rigveda by Ralph T.H. Griffith)

It is not just the matter of a choice or desire expressed so simply. It is also not the case of a civilization practicing it at a time when the flux of the population may not have been so much overloading the Earth many thousand years back. It surely becomes the topic of great investigation and practice when the deeper meanings relating to the purpose of origin and evolution is explored through the most ancient texts written by seer scientists of the ancient civilization.

The basic and the fundamental facet of this work simultaneously relates greatly to my original taste of seeking higher meanings through studies and writings all my past years. I may probably quote again briefly here a few stanzas from the English rendering of the verse Prithivi (Earth) from the 'Vedas and Upanishads' by Sanderson Beck to precisely bring home the idea of a great reward without distinction-

From your numberless tracks by which mankind may travel,
Your roads on which move both chariots and wagons
Your paths which are used by the good and the bad,
May we choose a way free from foes and robbers!
May you grant us the blessing of all that is wholesome!

She carries in her lap the foolish and also the wise.
She bears the death of the wicked as well as the good.
She lives in friendly collaboration with the boar,
offering herself as sanctuary to the wild pig....

Peaceful and fragrant, gracious to the touch,
May Earth, swollen with milk, her breasts overflowing,
Grant me her blessing together with her milk!

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