

श्रीगुरुभ्योनमः । हरिः ३५

A Paper On

REFERENCE OF MATERIAL SCIENCE IN VEDIC LITERATURE

' सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वणि च यद्वदन्ति।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्तेपदं सङ्गग्रहेण प्रवक्ष्ये ' ॥
' वेदैश्च सर्वरहस्येववेद्यो वेदान्तकृद्वेदविदेह चाहस् ' ॥
' सर्वज्ञं सर्वकर्तारं नारायणमनामयम्। सर्वात्मं ज्ञापयन्ति महातात्पर्यमत्रहि ॥
सर्वेषामपि वेदानाभितिहासपुराणयोः। प्रमाणानां च सर्वेषां तदर्थचान्यदुच्यते ' ॥
' वेदेरामायणेचैव पुराणे भारते तथा। आदावन्तेच मध्येच विष्णुः सर्वत्र गीयते ' ॥

From the above and many similar passages in Vedas, Puranas, Ithihasa (Mahabharata), Ramayana and host of allied literature, one can easily observe that all these literatures primarily echo the glory of Bhagavan Vishnu.

All the discussions and elucidation in these literatures fall under three main headings:

1) Nature of Parabrahman 2) ways to realise Him or means of liberation 3) What one gets after liberation.

After knowing the Parabrahman through the study of the above literature through a Guru / teacher, one has to adopt certain spiritual discipline to realise Him. Such a discipline is called Sādhana. This Sādhana continues for a considerably long period and several lives. As Gīta says 'after several lives a Sādhaka would reach Me'. During this period of Sādhana, the Sādhakas need certain mundane matters for a comfortable worldly living. If there is a sizeable group of population it needs proper administration for that purpose a ruler / king, with his army, treasury, law and order, religious discipline etc. The responsibility and requirements spread.

Ancestors achieved these by their Siddhis through their severe penance. Some people worked hard taking some hints from Vedas. The people in the former category are rare. Example; sage Saubhari. The latter group worked on the basis of society needs.

It is also said that there are no separate texts to elaborate the conventional science or technology. But there are hints here and there in Veda / Purana itself. Although the primary purpose of Vedic literature is to declare the glory of Bhagavan Visṇu, still as secondary importance some description of other things relating matter (Prakruti), creation, sustenance and other secrets have been revealed. Now let us appreciate some such points:

In the Laksmi Hridaya (of Atharvana Rahasya) the following stanza appears:

' यथारसस्पर्शनतोयसोऽपि सुवर्णता स्यात्कमले तथा ते।
कटाक्ष संस्पर्शनतो जनानां अमङ्गलानामपि मङ्गलत्वम् ' ॥

It means – ‘just as an iron gets converted into gold by a process of chemical reaction!

Mahalaksmi with your kind glance / grace a wicked man can turn to be a noble man’.

Keeping this in mind, if we refer to the fifth Skandha of Bhagavat, chapter 16, even there a similar reference of convection of iron into gold appears. The exact description is as follows:

' एवं जम्बूफलानां अत्युच्च निपात विशीर्णानां अनस्थिप्रायाणां इभकाय निभानां रसेन जम्बूनाम नदी
मेरुमन्दरशिखराद् अयतु योजनादवनितले निपतन्ती दक्षिणेनात्मानं यावदिलावृत मुपस्यन्दन्ति ॥१९॥
तावदुभयोरपि रोधसोर्या मृतिका तद्रसेनानुविध्यमाना वार्यकर्कसंयोग विपाकेन सदामरलोकाभरणं
जाम्बूनदं नाम सुवर्णं भवति ॥२०॥ यदु ह वाव विबुधादयः सह युवतिभिर्मुकुट कटक
कटिसूत्राद्याभरणरूपेण खलु धारयन्ति ॥२१॥

In the mountain Mandara there are huge and tall trees known as ‘Jambu-Nerale’ (Rose-apples). They bear fruits which are also considerably large in size (as big as elephants). When the fruits of several trees fall down from the great height, the fruit breaks and the juice flows like a river. That river is called Jamboo river (in Ilavrata Khanda), standing on the south of the river. The clay (might contain iron) on both the banks (of this river), getting saturated all over with that juice and undergoing chemical change under the joint action of sun and wind is transmuted into high class gold, known by the name Jambunada which serve to adorn the heavenly persons. They wear this in the form of various types of ornaments including apparels.

There are three categories of gold. 1) Suvarna 2) Chamikara 3) Jambunada. All these three types are available to heavenly beings. Only Suvarna (gold) is available in this world.

Suvarna is yellow. Jambunada is of Indragopa hue. Chamikara has the hue of the rising sun.

The above description gives rise to the fact that the gold is converted from iron. Whether all gold available today is converted gold or there exists a separate metal like gold. Scientists have listed gold as a separate element. This needs serious attention and scientific investigation.

Scientific investigations have revealed that by manipulating the electrons in the last orbit of the atom of an element one type of element can be converted to another. For example, Uranium to Lead.

In the beginning of last century, it is believed and reported that two persons were successful in converting iron into gold. Those were not perceived further.

When the present gold resources in the country exhaust, the clues given in the Vedas and Puranas may help the people.

Water: Water plays a prominent role in sustaining human life. Its need is there at all times and at all places.

It is well known that pearls are formed by the rain water of 'Swati' (the 15th rain). This water is also H₂O. The crabs in the sea, it is said, will be waiting for the Swati rain drops with their mouths wide open. The Swati rain is the raw material for pearls. The speciality of that rain water in making pearls is yet to be studied. This is mentioned in Yuktimallika of Vadirajaswamy, a commentary on Brahmasutra.

This fact is not mentioned in the description narrated in encyclopaedia of science.

WATER explained in scriptures: Divine management of River waters

Scriptures are of great help in resolving the misnomers arising out of science. Scientists have found out that water is made of two parts of Hydrogen and one part of Oxygen, represented by chemical symbol H₂O. All waters are the same but for their taste. Sea water is salty. River water, lake water, well water etc. are generally non-salty (with exceptions) and palatable to drink. Rivers generally take their birth in the mountains and flow down to sea / ocean. Taste of water of various rivers differ due to the different minerals/vegetation beds through which they flow. Anyway water is H₂O. Whether one river water is different from another cannot be identified by scientific analysis.

However they have found out that bacteria's do not sustain long in Ganges water.

At this stage a question arises as to why rivers are considered holy even today when recycled water flows in them. For example take the Ganges; the water which touched the feet of Lord Vishnu first flew and entered the sea. There after the subsequent is merely the recycled water or the general water gained by the clouds of sea water. Perhaps the river is called still holy since the flow is confined to the same place in length and breadth. Similar view holds good for all the other rivers which are recognised as holy. According to the present day scientific studies one halts at this point.

Explanation of Scriptures:

अर्थर्णोपनिषत् : ' यथा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति नामरूपेऽविहाय तथा विद्वान् नामरूपाद् विमुक्तः परात्परं पुरुषमुपैति दिव्यम् '॥

भाष्य : ' स्वकीयमुदकं नद्यः समुद्रे नैव जानते । वायुस्तु तत्पृथग् जात्वा मेघेकृत्वा प्रवर्षति '॥ इति च ॥

Let us see what the scriptures say in this regard. Sea/ocean water is naturally salty. Rivers do not make sea. River water is different from sea water. River water differs from one another. Rivers use the sea/ocean as a reservoir for recycling. The rivers flow and finally join the sea/ocean. They will not become one with the sea. The river water particles remain adjoining to the sea water particles. When the rivers remain in the sea they retain their identity; i.e. Ganges, Godavari etc. From the point of view of the common man rivers as such are not distinguishable. What happens further?

Sun lifts the water from the sea in the form of water vapour but it is the wind god Vayu who identifies them distinctly by their name and makes separate clouds and consign them to the respective rivers. Thus the rivers have maintained their original waters and holiness too. Each is a deity flowing in the form of a river. The rivers are rivers and the sea is sea.; distinct in their nature. This is the divine administrative arrangement or mechanism of restoration of respective river waters.

As far as the present administrative arrangements in India is concerned, the rivers are spoiled by allowing sewage water and industrial waste into the rivers and spoiled beyond imagination. The divine management has been totally disregarded by human mismanagement. These matters need to be attended seriously and sincerely to retain the serenity of the rivers.

OM TAT SAT