

# Understanding Super determinism Depicted in Vedic Texts

Dr. Arvind Kumar

<sup>1</sup> Assistant Professor, Department of Sanskrit, Meerut College, Meerut

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**Abstract:** Vedas are known as origin of Indian knowledge tradition. In Vedas, we find the teachings of various subjects. Today, after seeing the functioning of NEP 2020; we come to understand that original source of every subject can be found in Vedic texts.

Even in our daily life, we face various difficulties, ups and downs occurred in this phenomenal world. Sometimes, a situation comes in every human's life where he gets no way to be free from those hustles.

In this Situation, Veda motivates us to get rid from those odd situations. They say that all the objects are moving automatically and following a universal law by which all the universal creatures are bound. As *Gītā* says

*Bhrāmayan sarva bhūtāni yantrārūdhāni māyayā*

Upaniṣad says that even sun, moon, stars and other planets are also moving with a certain law.

*Bhīṣmāt vātaḥ pavate, bhīṣodeti sūryaḥ.*

*Bhīṣāsmādagniścendraśca, mr̥tyurdhāvati pañcamah.*

Through these verses, a man should know that if he faces some difficulties on any stage of life; he should not be get tensed because there is a solution for every problem. As our Indian seers say that there is a cause for each action. So, when it happens something new or different in one's life, he should try to know the reason behind that.

So, an analysis of deterministic verses of Vedic texts will be discussed in this paper.

**Key Words:**optics, photonics, light, lasers, templates, journals

## Introduction

Vedic thoughts and teachings are dedicated to mankind's quest to gain knowledge of the phenomenal world as well as what lies beyond. The *Upaniṣads* consist of such mystic knowledge and facts. The statements given in the *Upaniṣads* by the seers convey so many facts about both the macro and the micro level. It means that the teachings in the *Upaniṣads* are about this empirical world, which can be seen by humans directly and experienced through their sense organs, and

also about the micro world which is far beyond the grasp of the creatures of this world. Moreover, the *Upaniṣads* teach that the ultimate goal of human life is to know and understand this micro world and the power which makes both these worlds functional. So these realities can be known by man through these philosophical teachings.

## Super-Determinism in the Upaniṣads

Besides the concepts of Free-Will and Determinism, *Upaniṣads* also talk about Super-determinism. All the *Upaniṣads* convey this message to mankind that there is one cosmic law which is responsible for the macrocosm as well as the microcosm. From the huge galaxies, planets, the sky, the Sun, the moon to the minute insects, everything exists and dances to the tunes of one invisible player. This one law is applied from within the universe. It resides inside each of the components and operates them from the inside. This virtue of *Upaniṣadic* thought was conveyed to the minds of Western philosophers and scientists. After assimilating this, they merged both the subjective and the objective approaches of the world together.

The oneness of the deterministic thought of *Upaniṣadic* philosophy which has been discussed in Vedic Sanskrit is followed by the Western intellectual world in its practical reality. The *Upaniṣads* are full of various kinds of statements which confirm the existence of a universal law responsible for the planned survival of the world. In this context, on the one hand, the *Upaniṣads* talk about *Ṛta* and *Satya*. These are the two aspects which explain the sustenance of the physical world. When *Tattirīyopaniṣad* said:

*Ṛtaṃ vadiṣyāmi, satyaṃ vadiṣyāmi.*<sup>1</sup>

These two terms *Ṛta* and *Satya* stand as an expression of the universal law of the *Upaniṣads*. Śāṅkara has commented that, *Ṛtaṃ yathāśhāstraṃ yathākartavyaṃ buddhau supariniścitamārthaṃ .... satyaṃ iti sa eva vakkāyābhyāṃ sampādyāmānaḥ*<sup>2</sup>

<sup>1</sup> *Tattirīyopaniṣad- 1/1*

<sup>2</sup> *Tattirīyopaniṣad Śāṅkarabhāṣya- 1/1*

Here, *Ṛta* implies the power according to whose directions all the components of nature maintain their order. Then, when one explains this truth through *Vāk*, it is uttered as *Satya*. Thus, *Ṛta* and *satya* are two bases upon which the universal motion depends.

Secondly, to prove the deterministic aspect of creation, *Upaniṣad* consists of five types of sentences which demonstrate a planned and systematic running of the universe. These five kinds of sentences are:

Utpatti- *Yato vā imāni bhūtāni jāyante*<sup>3</sup>

*Sthiti-* *yen jātāni jīvanti*<sup>4</sup>

*Samhāra-* *yatprayantya bhisamviśanti*<sup>5</sup>

*Praveśa-* *Tat sṛṣṭvā tadevānuprāviśat*.<sup>6</sup>

*Niyamana-* *Bhīṣmāt vātaḥ pavate, bhīṣodeti sūryaḥ  
Bhīṣasmādagniścendraśca mṛtyurdhāvati  
pañcama*.<sup>7</sup>

These sentences express a Super-deterministic thinking about the universe. The empirical world runs according to this process which is mentioned in the *Upaniṣadic* verses.

All the objects of the universe are running in accordance with the commands of the one Ultimate reality. The medium through which this process unfolds is termed as '*Māyā*' in the *Upaniṣad*. Pure consciousness is Brahman but it has to take the support of '*Māyā*' to run the worldly process.

*Gītā* also talks of five components which are necessary to perform an action. These are *Adhiṣṭhātā*, *kartā*, *karaṇa*, *ceṣṭa* and *daivaṃ*. The last one *Daivaṃ* represents the Super-determinism which is indicated in the *Upaniṣads*. The *Śloka* says:

*Adhiṣṭhānaṃ tathā kartā karaṇaṃ ca prthakvidhaṃ,*

*Vividhāśca prthakceṣṭā daivaṃ caivātra pañcamaṃ*.<sup>8</sup>

Further, *Gītā* explains this fact more clearly in the following *śloka*. It says that these five components are important for a man to perform an action.

Due to one's ignorance, one believes himself to be the doer. However, he is not responsible for his actions,

<sup>3</sup> Tattirīyo- 3.1

<sup>4</sup> ibid

<sup>5</sup> ibid

<sup>6</sup> Ibid. 2/6

<sup>7</sup> Ibid-2/8/1

<sup>8</sup> *Gītā*-18/14

philosophically. Such a person is referred to as 'Akarta' in the following *Shloka*:

*Tatraivaṃ sati kartāraṃ atmānaṃ kevalaṃ tu yaḥ,*

*Sa Paśyatyakartṛbuddhitvāna paśyati sa durmatih*.<sup>9</sup>

Even the Sun and the moon are bound to follow the universal process. The Sun has to rise and set daily at dawn and dusk. Like the sun, the rest of nature also follows its schedule. Nothing can violate this law as said:

*Yataścodeti sūryaṃ astaṃ yatra ca gacchati.*

*Taṃ devā sarve arpitātstadu nātyeti kaścana*.<sup>10</sup>

The next verse of the *Upaniṣad* describes the immortality of that cosmic reality. As:

*Isāno bhūtabhavyasya sa evādyā sa u śvaḥ*.<sup>11</sup>

Here, the term '*īśāna*' stands for the ruler of the past and the future. It should be clear that this ruler is different from the ruler of the classical era. In the classical era, it was believed that God ruled the world from the outside by rewarding and punishing His creatures. However, the *Upaniṣadic* '*īśāna*' rules the world from inside the without any granting any rewards or punishments.

The entire universe is able to survive, by the grace of the cosmic cause. As said:

*Tameva bhāntamanubhāti sarvaṃ, tasya bhāsā sarvamidaṃ vibhāti*.<sup>12</sup>

Here, the term '*bhāntaṃ*' and '*bhāsā*' literally mean 'light' but in the super-deterministic context these should be understood as grace or the process of single reality.

Man is bound to follow the cosmic law imposed by the Ultimate reality not from the outside, but rather from within oneself, which is the basis for all creatures. It is possible that due to one's ignorance, one would find this reality detached from himself. After gaining knowledge, man finds himself in unison with the cosmic reality. This is the lesson learnt from the next verse of the *Upaniṣad*:

<sup>9</sup> Ibid -18/16

<sup>10</sup> Kaṭho. 2.1.9

<sup>11</sup> Kaṭho. 2.1.13

<sup>12</sup> *Muṇḍako*. 2.2.10

*Sarvajīve sarvasansthe bṛhante asmin hanzo bhrāmyate brahmacakre.*

*Prthagātmānaṃ preritāraṃ ca matvā juṣṭastatastenamṛtatvameti.*<sup>13</sup>

The *Gītā* also preaches in the same context:

*Utkrāmantaṃ sthitaṃ vāpi bhuñjānaṃ vā guṇānṛvitaṃ,*

*Vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ.*<sup>14</sup>

### Determinism in Cartesian Philosophy

Rene Descartes was considered a great philosopher in his time. Owing to the influence of his thoughts, the time period is called Cartesian era. Most of his philosophy is based on human beings. Man is conceptualised as a head in his philosophical discussions, as is reflected in his famous saying 'I think therefore I exist' (*Cogito ergo sum*).<sup>15</sup> Here, the thinker is the man and his thinking is the only identity of his existence. His thoughts might be right or wrong, but it has a distinct place for Rene Descartes. In the discussion about Determinism, Cartesian philosophy presents a ruling picture of man in society.

The philosophy of Rene Descartes begins with the 'doubt'. For any kind of knowledge, doubt is the starting point. It is man who begins to doubt, and this brings to him knowledge. Descartes himself says:

"If he doubted, then something or someone must be doing the doubting, therefore the very fact that he doubted proved his existence."<sup>16</sup>

### Free Will, Determinism & Super-Determinism: In Contemporary Society and Environment

Even though we live in the pious land where seers were enlightened with *Upaniṣadic* knowledge which preached to man that he should adopt the Super-deterministic thought process, yet we follow the Free Will philosophy more. Under the latter men assume that they are free to choose any profession and work according to their own choice. It doesn't matter whether it would be unsuitable for other beings. While performing any act he only thinks that the action he is going to perform should be beneficial for his own fate, not others. In this way he might do certain activities which might even harm

society. With his materialistic thinking, he might feel that he has progressed and achieved success which would make his fate shine, but this is only in the short run. In the end, he would get frustrated and stressed because while running for materialistic things, man puts the thought of the rest of the world behind, but it is equally important.

In today's materialistic world, people consume the resources according to their own need. If they have a lot of money then they purchase more commodities to make their life comfortable. In this sense, it is true that an individual's life becomes comfortable but the harm caused to nature by this can't be denied. Today, most of the minerals and other natural resources are running out and it has become very difficult to conserve them for the coming generations. Nature is being used by people according to their unimportant needs. Thus there is a huge imbalance in the natural replenishment of our valuable resources. Nature is over consumed and it is very difficult to maintain its equilibrium for the survival of mankind. Man is busy in constructing houses and clearing out forested lands, purchasing vehicles which are not needed, storing electric appliances which consume more electricity than required and converting the naturally scenic places into commercial hubs etc. All these acts have created a problem for the natural processes of the world and ruined the structure of nature. Just because nature doesn't speak human language doesn't mean that it is dead and has no complaints. Nature is fully conscious and tries to maintain a balance even in such pathetic situations. When human acts make it unbalanced then it tries to maintain its own balance.

Various natural disasters are evidences of this. Floods at a pilgrimage, Kedārnath (India) in 2013 converted the entire place to a property-less area and left the place totally barren. Recent earthquakes in Nepal are also clues to the fact that when nature reshapes itself it won't consider the impact on human lives. (Fig)



Figure: Kedarnath Disaster in 2013

<sup>13</sup> Śvetāśvatara. 1.6

<sup>14</sup> Ibid.-15/10

<sup>15</sup> Descartes Rene, *Principals of Philosophy*

<sup>16</sup> [http://en.wikipedia.org/wiki/Ren%C3%A9\\_Descartes](http://en.wikipedia.org/wiki/Ren%C3%A9_Descartes)





Figure: Nepal Earthquake in 2015

Man is a social being who acts in accordance with his Free Will. If a person with a family thinks freely and only ensures that his earnings are enough for his living, then the family system will collapse. This can be seen in contemporary societies in various countries. If both the husband and the wife are working, then they are mutually independent and if they don't provide for the expenses of their dependents then it creates a problem in their family. Consequently they might even end up with a divorce. This trend is on the rise in India lately. According to a report of Hindustan Times in January 2015, ten years ago the divorce rate in India was just 1 in 1000 married couples but now it has increased to 13 per 1000 couples. In the US this is 500 per 1000 couples.<sup>17</sup>

## Conclusion

The *Upaniṣads* are the foundational texts that preach about Super-deterministic thinking. They teach man to think before acting and consume all natural things within a limit. 'Tena Tyaktena Bhuñjīthā' of *Īśāvāsyopaniṣad* and the 'Yo vai bhūmā tat sukhaṃ' of *Chāndogyaopaniṣad* are the key concepts of *Upaniṣadic* Super-determinism. There are so many verses of the *Upaniṣads* which convey similar thoughts. *Upaniṣadic* seers were aware that only this kind of thinking could bring prosperity and happiness to a family, society and country. Thus they gave this knowledge for the welfare of everyone.

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## BIOGRAPHY

Dr Arvind Kumar, is working as Assistant Professor in Department of Sanskrit, Meerut College, Meerut. He has completed his doctorate degree from JNU, New Delhi on "Philosophy of Principal Upanishads and Albert Einstein". He has got published various research papers on interdisciplinary approach. Currently, he is working on two Research Projects. His study areas are Vedic Studies, Indian Philosophy and Philosophy of Modern Science.



<sup>17</sup> Divorce Rate in India Increasing, Indiafacts, 5 Jan. 2015