



OUR SCRIPTURES

Part: - 2

THE SRUTHIS

The term **Sruthi** literally means 'that which is heard'. These scriptures were initially revealed to Lord Bramha. It is said that the great sages perceived these scriptures when they were in the state of meditative trance and passed it on to the posterity by the word of mouth, hence these scriptures are known **Sruthis**. Even today these scriptures are transmitted by the word of mouth. The students learn these scriptures by repeating after the preceptor, while their preceptor chants them. As the students learn these scriptures by listening to them they are called **Sruthis**. They are learnt by repeatedly chanting them, hence they are called **A:MNA:YAM**.

Sruthis are also called **A P A U R U S H E : Y A**. *Apaurushe:ya* means "that which is not made by a *Purusha*." *Purusha* in this context includes the Lord and all the beings in the entire creation. In other words they are self-manifested. All the knowledge acquired through our senses might be defective, as our senses and we are imperfect. As the **Sruthis** are self-manifested no defects and imperfections attach to them;

hence they are called as **NIRDUSHTAM**.

They are also called **SVATHAH PRAMA:NAM**. *Svathah prama:nam* means evidence to itself. As there are no scriptures and evidences more authentic and authoritative than the **Sruthis**, the **Sruthis** by themselves are evidence to them. As they ordain us, they are called as **SA:STHRAM**. The **Sruthis** clearly lead us towards the goal of human life, hence they are called as **A:GAMAM**.

Many scholars of recent times try to trace the origination period of the **Sruthis**. Some of them go to the extent of fixing a period, as the origination period of the **Sruthis**. However, according to all the great sages of the past they are eternal. As the **Sruthis** are eternal they are called **ANA:DI NIDHANAM**. *Ana:di nidhanam* means, that which is without a beginning or an end. For the same reason they are also called **NITHYAM**. They are also called as **APRAME:YAM** because they reveal about that which is beyond the senses.

Sruthis are more popularly called as **VE:DAS**. The term *Ve:da* is derived from the Sanskrit root 'VITH,' which

means that which is to be known. Manu in his *Dharma sa:sthra* says “YASYA NISVASITHAM VE:DA:HA” which means that the *Ve:das* are the inhalations and the exhalations of the Supreme Lord. *Ve:das* also deal with various material sciences along with the spiritual science. The great sage **Ve:da Vya:sa** broadly classified *Ve:das* into four different branches namely *RIG*, *YAJUS*, *SA:MA* and *ATTHARVA*.

Each and every branch of *Ve:da* is classified into two categories based on the nature of the subject it deals with. They are:

- 1) *PU:RVA KA:NDA* *Pu:rva ka:nda* includes *Karma ka:nda* or the ritualistic section and the *Upa:sana ka:nda* or the worship section. This section of *Ve:da* is also called as *Karma ka:nda*. This section mainly deals with the sacrificial rituals and the ceremonies.
- 2) *UTHTHARA KA:NDA* - *Uththara ka:nda* is also known as *JNA:NA KA:NDA*. This section mainly deals with the established theosophical and philosophical conclusions.

Vedas are further classified into four categories based on the purpose of their application.

They are:

- 1) *SAMHITHA:S-* *Samhitha:s*

are the collections of the hymns, prayers and the incantations, which are used in the *Vedic* rituals and ceremonies.

- 2) *B R A : M H A N A : S - Bra:mhanas* tell the process of performing the *Vedic* rituals and ceremonies.
- 3) *A:RANYAKAS-* *A:ranyakas* deal with the philosophical discussions of the great saints (*A:RANA:S*).
- 4) *UPANISHADS-* *Upanishads* deal with the established philosophical conclusions.

In fact there were 1131 different branches of *Vedas* in the past. However only 11 branches of *Vedas* are extant, we have lost the rest of the branches due to the ravages of time. The existing branches are also on the verge of being forgotten, due to the lack of students to learn them and patrons to nurture them. In fact, it is the binding duty of each and every individual to save the sacred knowledge in the form of *Vedas* to the posterity. JEEYAR EDUCATIONAL TRUST, under the able leadership and guidance of *His Divine Grace HH Sri Sri Sri Tridandi Chinna Srimannarayana Ramanuja Jeeyar Swamiji*, is striving for this noble cause. Every aspirant can take part in this noble endeavour.

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